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## **Civilizational Paradigm of the Study of Management Culture Phenomenon: Theoretical and Methodological Aspect**

**Abstract:** *Introduction.* The development of management as a cultural phenomenon is inextricably linked to the development of world civilization. Moreover, civilization is a kind of driving force for changing management culture. Therefore, the development of a civilizational paradigm for studying management culture is certainly an urgent scientific problem. *Purpose and methods.* The purpose of the article is to provide a theoretical and methodological substantiation of the civilizational paradigm for studying the phenomenon of management culture. The methodological basis of the study is the dialectical principle of cognition, system-synergetic, historical and interdisciplinary approaches to the study of social phenomena and organizational processes in society. *Results.* The basic theories of the study of civilization are considered. A two-dimensional approach to the study of civilization as a form of movement of social matter is revealed. The role and mechanisms of bifurcation of civilization as a driving force for the restructuring of society and management culture are revealed. The structure, characteristics and patterns of change in the world civilization and management culture of post-industrial society are determined. *Conclusions.* The scientific novelty of the research results lies in the substantiation of the civilizational paradigm of management research as a socio-cultural phenomenon, which allows to comprehend the deep essence, analyze the genesis and predict possible directions of future development of civilization and management culture. The significance of the study lies in the addition to the science of new provisions on the study of management culture based on the civilizational paradigm, as well as in the possibility of using them in the process of professional training of managers.

**Keywords:** civilization, management culture, bifurcation, paradigm.

## 1. Introduction

**The problem formulation.** Contemporary changes in social life are occurring with such rapidity and depth that even the most advanced observers do not have time to comprehend and predict them. During the half of the twentieth century, society experienced the convulsions of the Second World War, the Cold War, which brought it to the brink of self-destruction, the collapse of the colonial system and world empires, and the collapse of the Great Left Project, with the USSR no longer on the map. Today, the United States remains the only superpower, although there has been a clear mutation – it is no longer so much a state as a cluster of transnational corporations. China is perceived as the second superpower. India and Brazil are on the rise. The gap between the rich and the poor is growing rapidly. Humanity is increasingly divided into a rich elite and a poor mass, and the middle class is gradually eroding. The ideologies of Marxism and Liberalism with their hopes for a brighter future are becoming a thing of the past. Fundamentalism is on the rise. Christianity is losing out to occult movements and is affected by schisms. Contradictions between Western and Eastern values are growing. The struggle for a multipolar world is unfolding.

In fact, the world has been changing constantly. Yet what is happening now goes far beyond normal changes. Today, the world is at a turning point unparalleled in history. First of all, this is a systemic crisis of capitalism, which has been living out its last decades. However, due to globalization, its crisis has been linked to the crises of the geoculture of the Enlightenment, European civilization, Christianity, the white race, and, who knows, the genus *Homo sapiens* and the biosphere. We are facing a crisis, the realization of which is a great and unprecedented global turning point.

In the twenty-first century, humanity faces a real threat of perishing from the power of its scientific thought, the power of cognition, which, against the background of the market-capitalist form of human dehumanization, the fall of the spiritual and moral foundations of life, and the powerful energy of nature consumption, has already turned into the first phase of a global environmental catastrophe. The limits of all the previous mechanisms and value bases of development have emerged, and the previous philosophical and general theoretical conceptions of history – the history of spontaneous, spontaneous, dominated by the law of competition, the institution of private capitalist property, and the market – have come to an end.

The culture of the society, in general and the culture of management, in particular, are no exception. They are also in constant motion and development. In our opinion, the main reason for the continuous movement and modification of managerial culture lies in the changes that primarily take place within

civilization as a form of movement of social matter that ensures its sustainability and ability to self-organize and energy exchange on a planetary and cosmic scale. Given this, the initial conceptual scheme or paradigm in the study of management culture should be its consideration from the standpoint of civilizational changes, in the context of the development of world civilization.

**State study of the problem.** A significant contribution to the development of the doctrine of civilization was made by Adam Ferguson (1767), Nikolay Danilevsky (1869) Lewis Morgan (1877), Oswald Spengler (1918, 1922), Herbert Wells (1920), Arnold Toynbee (1934-1961), Karl Jaspers (1949), Pitirim Sorokin (1964), John Galbraith (1971), Daniel Bell (1973), Immanuel Wallerstein (1974-1989, 1982, 1983, 1999), Carroll Quigley (1979), Alvin Toffler (1980), Fernand Braudel (1984), Vadim Masson (1989), Francis Fukuyama (1992), William McNeill (1992), Fernand Braudel (1995), Lev Mechnikov (1995), Efim Chernyak (1996), Samuel Huntington (1996), Nikita Moiseev (1998), Vladimir Inozemtsev (1999), Norbert Elias (2000), Boris Erasov (2002), Ivan Ionov (2002), Yuri Pavlenko (2002), Hermann Kinder and Werner Hilgemann (2003), Valery Pulyarkin (2005), Ivan Dyakonov (2007), Boris Kuzyk and Yuri Yakovets (2008), Nicholas Hagger (2018), Yuval Harari (2018) and others. The works of these scholars describe the theory and history of world and local civilizations, cyclical genetic patterns of their development, dialogue, and interaction. They study demographic, natural and environmental, technological, economic, socio-political, and spiritual factors of society's development.

The theoretical basis of the study was also the author's previous works and interrelated works of other scholars on the study of management culture (Kovalenko, 2018, 2019, 2020, 2021, 2022; Kovalenko et al., 2019; Martynyshyn & Khlystun, 2018, 2019; Martynyshyn et al., 2022).

This study will be based on systemic concepts: philosophical (Laszlo, 1972; Afanasyev, 1980; Shchedrovitckii, 1981; Uyomov, 2000; Gvishiani, 2007; Martynyshyn et al., 2020), organizational (Bogdanov, 1922; Bertalanffy, 1968; Blauberger, 1973; Sadvovskii, 1974; Parsons, 1977; Tyukhtin, 1988; Drohobytsky, 2018; Kovalenko, 2017; Martynyshyn & Kovalenko, 2018) and synergistic (Haken, 1977, 2012; Prigogine, 2000; Malinetskii, 2017; Trubetskov, 2018). These theories allow us to understand the relationship between the development of world civilization and changes in management culture, and to predict trends in their development in the future.

**Unresolved issues.** Despite the significance of previous studies of both civilization and management culture, scholars have not yet addressed the issues of interconnection and interdependence between the development of the phenomenon of management culture and the unfolding of the phenomenon of world civilization, as well as the issues of trends and patterns of their mutual development.

## **2. Purpose and methods**

**The purpose and research tasks.** The purpose of the article is to provide a theoretical and methodological substantiation of the civilizational paradigm for studying the phenomenon of management culture. This purpose involves solving the following tasks:

- to consider the basic theories of civilization research;
- to reveal a two-dimensional approach to the study of civilization as a form of movement of social matter;
- to identify the role and mechanisms of civilization bifurcation as a driving force for the restructuring of society and management culture;
- to determine the structure and characteristics of the world civilization and management culture of post-industrial society.

**Methodology and methods.** The methodological basis of the study is the dialectical principle of cognition, systemic-synergetic, historical, and interdisciplinary approaches to the study of social phenomena and organizational processes in society. The research is based on the ideas of philosophy about the unity of matter, motion, space, and time. Based on the dialectical principle of cognition, civilization, and management culture are considered in the process of continuous development, modification, and transformation, as well as in the interconnection with material and spiritual objects of the society. At the same time, both civilization and its management culture are a contradictory unity of various opposites that are in a state of unity and struggle (or harmony), thus ensuring the mutual self-development of both civilization and management culture.

Civilization and management culture are viewed through the prism of a system-synergistic approach, according to which they are an open, dynamic, stochastic, and, to a certain extent, a self-organizing system consisting of a set of interconnected elements united to achieve the common goal of human existence.

The methodology involves the use of historical and interdisciplinary approaches. Civilization and management culture are studied chronologically and considered from the standpoint of ontology, epistemology, axiology, meanings, and purpose, allowing for a deeper understanding of their essence.

To solve the specific tasks of the study, the following methods were used: contextual-analytical – to study existing theories of civilization; terminological – to clarify the content and scope of the concepts of “civilization”, “bifurcation”, “management culture”; phenomenological – to reveal the essence of management as a socio-cultural phenomenon; structural-functional – when analyzing the structure and functions of the world civilization and management culture; modeling – to predict possible scenarios for the development of civilization and management culture in the future; comparative – when comparing local civili-

zations and their management cultures; observation – when collecting empirical data on management culture; abstraction – to highlight the essential properties of civilization and management culture and to distract from the secondary ones; analysis and synthesis – for an in-depth study of the nature of civilizations and their management; theoretical generalization – for summarizing.

**Information base.** The information base of the study is formed by the scientific works of the most famous domestic and foreign scientists who have studied the problems of civilization and management culture. As an empirical basis for substantiating the theoretical and methodological foundations of the study of civilization and management culture, the results of the author's own research, obtained in the course of observation and generalization of the results of the work of managers of business organizations in Ukraine, were used.

### 3. Results and discussion

#### 3.1. Basic theories of the civilization study

One of the first to introduce the term “civilization” into scientific usage was the Scottish philosopher *Adam Ferguson* (1767), who understood it as a stage of human society development that follows savagery: “The way from childhood to maturity is not only passed by each individual, but by the human race itself, moving from savagery to civilization” (p. 57). American anthropologist *Lewis Morgan* (1877), in his periodization of history, places another stage of human development between savagery and civilization – barbarism. This is the periodization we follow in our research.

Generally speaking, there are two areas of studying civilization in management culture context: stage and local. The stage approach studies civilization as a single process of human development in which certain stages are distinguished. Local – studies large communities that occupy a certain territory and have specific development features. Both approaches allow us to see the history of management culture in different ways: in the stage theory, the general – the laws of development that are common to mankind – comes to the fore; in the local civilizations theory, the individual, the diversity of the historical process, comes to the fore. Thus, both theories complement each other.

The founder of the theory of civilization is rightly considered to be the Slavic naturalist, philosopher, and sociologist *Nikolay Danilevsky* (1869). His work “Russia and Europe: The Slavic Worlds Political and Cultural Relations with The Germanic-Roman West” reflected a view of the world as a history of 13 separate cultural and historical types that develop like biological organisms and are limited to a period of 1.5 thousand years. N. Danilevsky believed that civilizations are not ethnic but supra-ethnic, and that they go through stages

of birth, development, and death. He noted that none of them was encyclopedic but manifested itself in something: European – in the development of economics and technology; Chinese – in the field of practicality and organization of life; Indian – in spirituality, mysticism, imagination; Greek – created the cult of the body, discovered its beauty; Roman – famous for its legal system, etc. Danilevsky argued that Europe is a Romano-Germanic civilization, not a civilization in general, that is, it is one of the cultural and historical types. He especially emphasized a qualitatively new type, the Slavic type, which is opposed to Europe. He saw the future in this type: 500 years younger than Europe; unity based on Orthodoxy, as opposed to skepticism, de-Christianization of Western Europe, etc. He advocated the unification of all Slavs into a Pan-Slavic Federation with its capital in Tsargrad.

The German philosopher and cultural critic *Oswald Spengler* (1918, 1922) made a great contribution to the theory of civilization. In his two-volume book “The Decline of the West”, he notes the multiplicity of ways civilizations have developed and believes that each of them has gone through stages in its development similar to the human life cycle: birth, childhood, adolescence, maturity, old age, and death. Based on an examination of 7 major civilizations (Egyptian, Chinese, Arab, Greco-Roman, Mexican, Semitic, and Western), he establishes their average life cycle of 1 millennium and concludes that the demise of Western European civilization is inevitable.

One of the most important theories of civilization is that of the English historian, cultural critic, and sociologist *Arnold Toynbee* (1934-1961), who is the author of the 12-volume work “A Study of History”, which is recognized as a masterpiece of scientific thought. A. Toynbee considers world history to be a process. Toynbee considers world history as a cycle of local civilizations and introduces the concepts of “challenge” and “response” to explain the reasons for their birth, prosperity, and fall. He associates the birth of civilizations with external factors, the ability of people to respond to the challenges of Nature. He explains the weakening, decay, and death of civilizations by the influence of internal factors: the inability of the ruling elite to provide answers to the problems facing society. Considering civilization as a macro-culture, he notes that each of them has its spiritual structure, its institutions, elite, and personnel; the Church is the bearer of civilization; each civilization exists in its way, based on values that are manifested in style, culture, etc.; if the style is lost and eclecticism prevails, this is a sign of the collapse of civilization. If the elite rules based on other people's models and traditions, it is not organic to this civilization and is doomed. Toynbee argued that every civilization develops through the cyclical phases of genesis, growth, maturation, withering and decline and decay. He saw the progress of mankind in spiritual improvement: from beliefs through religions to a single religion of the future. As for Western civilization, he is

not as pessimistic as O. Spengler; he sees the way out of contradictions in spiritual renewal and categorically rejects the view of the West as the center of world civilization and the concept of creating a single civilization based on Western values.

Of particular scientific interest are the systemic studies of civilization carried out by the American sociologist and historian *Immanuel Wallerstein*. His main work is the multi-volume “The Modern World-System” (1974-1989), which examines the genesis and development of the European world economy from the sixteenth to the nineteenth centuries. Wallerstein (1982, 1983, 1999) analyzes the evolution of the capitalist world economy in the nineteenth and twentieth centuries and even makes forecasts for the twenty-first century. The main concepts of the theory he developed are the world economy, a system of international relations based on trade, and the world empire, based on political unity. History is seen as the development of different world systems that competed with each other for a long time until the European world economy became dominant. This world economy is characterized by the division of the world into a core and a periphery. The core countries play the role of a leading force, while the periphery countries are economically and politically dependent. The backwardness of the periphery countries is explained by the deliberate policy of the core countries, they impose on the subordinate countries an economic specialization that preserves the leadership of the developed countries. Wallerstein considers capitalism to be an anti-market system because the core countries monopolize their privileged position and defend it by force. The world economy evolves based on the struggle between the core countries. The role of the hegemon has been consistently played by Holland (seventeenth century), Britain (nineteenth century), and the United States (twentieth century). In his opinion, today the United States is losing its status as an absolute leader.

The studies of civilization conducted by the American philosopher and political economist of Japanese origin *Francis Fukuyama* (1992), which are reflected in the book “The End of History and the Last Man”, are important. In this book, he argues that the collapse of the USSR and the collapse of socialism deprive liberal political culture of any incentive to develop and that liberal democracy in its Western version is the end point of civilization. Fukuyama saw radical Islam and the crisis of liberal reforms in Russia and Latin America as serious conflicts of the early 21st century. However, in his opinion, there is no alternative to a social market economy and a democratic political system.

The study by the American sociologist and political scientist *Samuel Huntington* (1996) “The Clash of Civilizations and the Remaking of World Order” appeared simultaneously with Fukuyama's work and received a wide response. S. Huntington argued that in the future, the main source of conflicts in the world will no longer be ideology or economics, but culture and religion.

The biggest conflicts will be between nations belonging to different civilizations. The clash of civilizations will become the dominant factor in world politics. The fault lines between civilizations are the lines of future fronts, which we are already seeing.

Among the contemporary studies of civilization, is the 4-volume work of Slavic scholars *Boris Kuzyk* and *Yuri Yakovets* (2008) “Civilizations: Theory, History, Dialogue, Future”. Based on their research, they formulated an original three-dimensional interpretation of the theory of civilization, which in their vision manifests itself in three inextricably interconnected hypostases, as a global civilization, world civilizations, and many generations of local civilizations, the duration of whose cycles is inexorably reduced.

Theories of civilization have significant scientific and methodological value for the study of management culture. However, their list is not limited to the above. In addition to them, the theories of such scholars as Fernand Braudel are important for studying management culture in the context of civilization development (1984) “Civilization and Capitalism 15th-18th Century”, Vadim Masson (1989) “First Civilizations”, Lev Mechnikov (1995) “Civilization and Great Historical Rivers”, Vladimir Inozemtsev (1999) “Broken Civilization”, Norbert Elias (2000) “The Civilizing Process”, Ivan Ionov (2002) “The Theory of Civilizations from Antiquity to the End of the 19th Century”, Yuri Pavlenko (2002) “History of World Civilization”, Valery Pulyarkin (2005) “Local Civilizations in Time and Space”, Yuval Harari (2018) “Sapiens: A Brief History of Humankind” and many other researchers who have also significantly enriched and developed the theory of civilization.

### **3.2. A two-dimensional approach to the study of civilization as a form of social matter movement**

Given the fact that the basic concepts of civilization are interpreted differently, we need to present our own understanding of this complex socio-historical phenomenon, as this will determine the theoretical and methodological basis of the civilization paradigm and the further course of the study of management culture in the development of world civilization. In contrast to the one proposed by *B. Kuzyk* and *Yu. Yakovets* (2008) of the modern three-dimensional concept of civilization as an object of cognition of social reality, we will build our vision of civilization on the basis of a two-dimensional approach in the context of the temporal (stage-phase) and spatial (geographical, territorial-local) deployment of civilization. We reject the three-dimensional approach, since the concepts of “global” and “world” civilizations are practically identical in their content, and therefore one of the three-time dimensions introduced by *Kuzyk* and *Yakovets* is redundant since two of them are the same. Thus, according to our approach, world civilization will be considered in a two-dimensional time-space context (*Table 1, Figure 1, Figure 2*).

**Table 1.** The unfolding of world civilization in time and space

Time dimension		Spatial dimension (geography of world civilization – types of local civilizations)
Stages (types of world civilization)	Phases	
THE ORIGIN OF WORLD CIVILIZATION (7th – late 4th millennium BC)		A narrow area of the globe north of the equator
ANCIENT (late 4th millennium BC – early 1st millennium AD)	Early Ancient (late 4th millennium – mid-8th century BC)	Ancient Egyptian, Sumerian, Assyrian, Babylonian, Elamite, Minoan, Indian, Chinese
	Mature Ancient (mid-8th century BC – late 5th century AD)	Greco-Roman, Persian, Phoenician, Egyptian, Indian, Chinese, Japanese, and Ancient American
MEDIEVAL (end of the 5th century – the middle of the 17th century)	Early Middle Ages (late 5th century – 10th century)	Byzantine, Eastern European, Eastern Slavic, Chinese, Indian, Japanese, American
	High Middle Ages (11th century – mid-15th century)	
	Late Middle Ages (mid-15th century – mid-17th century)	
INDUSTRIAL (late 17th century – 20th century)	Early industrialism (mid-17th century – mid-18th century)	Western, Eurasian, Chinese, Indian, Japanese, Buddhist, Muslim
	Classical industrialism (mid-18th century – mid-20th century)	
	Late industrialism (mid-20th century – late 20th century)	
POST-INDUSTRIAL (from the beginning of the 21st century)	Early post-industrialism (from the beginning of the 21st century)	Western European, Eastern European, North American, Latin American, Russian, Chinese, Indian, Japanese, Muslim, Buddhist, African, and Oceanic

Source: based on (Masson, 1989; McNeill, 1992; Mechnikov, 1995; Kinder & Hilgemann, 2003; Pulyarkin, 2005; Dyakonov, 2007; Kuzyk & Yakovets, 2008; Harari, 2018) and other sources

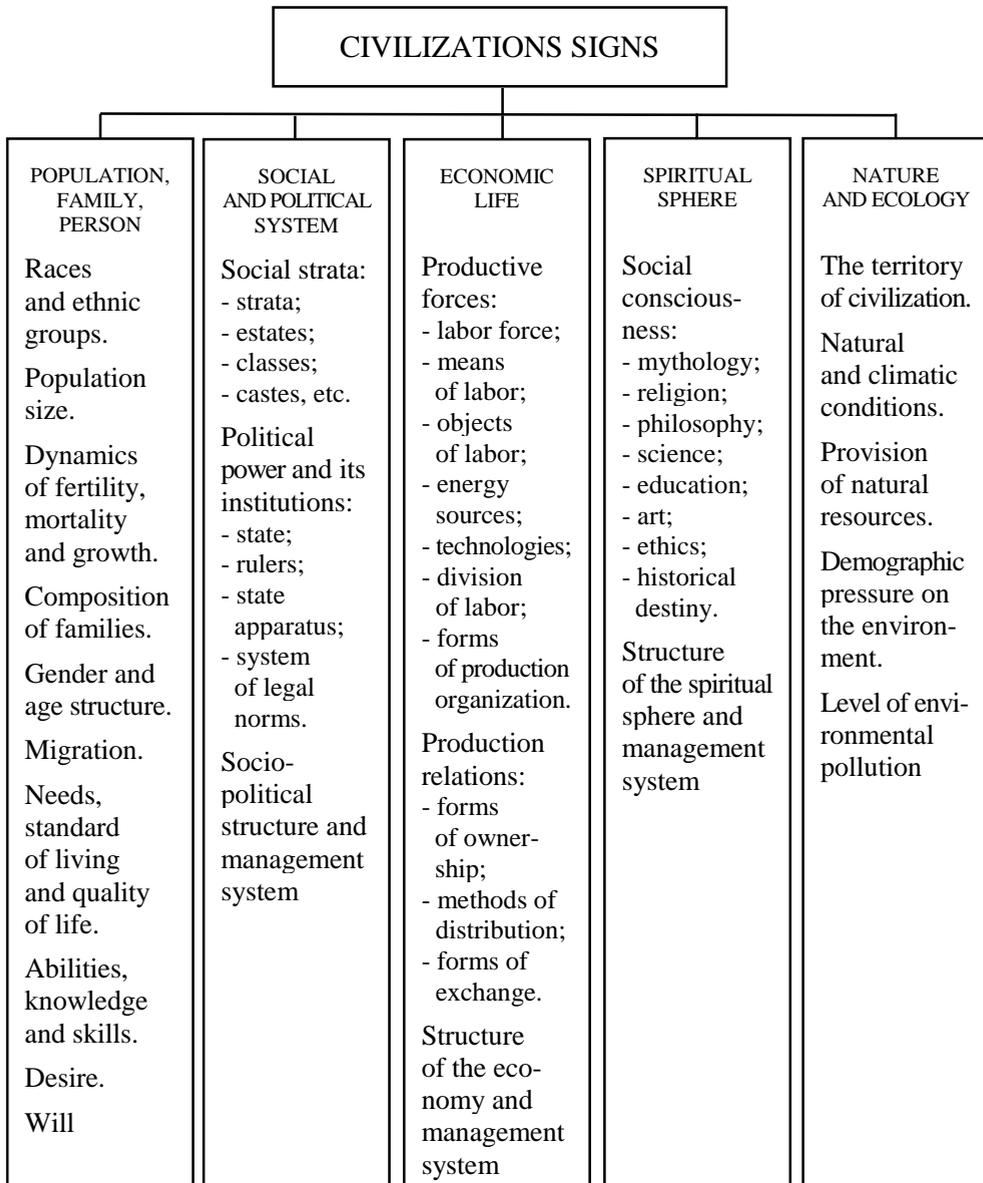
ANCIENT (late 4th millennium BC – mid 1st millennium AD)		MEDIEVAL (late 5th century – mid-17th century)	INDUSTRIAL (mid-17th century – 20th century)	POST-INDUSTRIAL (from the beginning of the 21st century)
EARLY ANCIENT (late 4th millennium – early 8th century BC)	MATURE ANCIENT (mid-8th century BC – late V century AD)			
Egyptian	Greco-Roman	Byzantine	Western	Western European
Sumerian	Persian	Eastern European	Eurasian	Eastern European
Assyrian	Phoenician	East Slavic	Chinese	North American
Babylonian	Egyptian	Chinese	Indian	Latin American
Elamite	Indian	Indian	Japanese	Eurasian
Minoan	Chinese	Japanese	Buddhist	Chinese
Indian	Japanese	American	Muslim	Indian
Chinese	Ancient American			Japanese
				Muslim
				Buddhist
				African
				Oceanic

**Figure 1.** World civilization structure

Source: based on (Masson, 1989; McNeill, 1992; Mechnikov, 1995; Kinder & Hilgemann, 2003; Pulyarkin, 2005; Dyakonov, 2007; Kuzyk & Yakovets, 2008; Harari, 2018) and other sources

According to the temporal dimension, we divide the universal world civilization into the following conditionally separate stages of its development: ancient, medieval, industrial, and post-industrial, each of which is considered a type of world civilization at a certain stage of society's development. World civilizations periodically replace each other: first after thousands and then after hundreds of years, according to *B. Kuzyk* and *Yu. Yakovets* (2008), the law of compression of historical time, rebuilding and enriching the socio-genotype of civilization. In turn, each type of world civilization has its life cycle, gradually passing through the phases of birth, formation, maturity, obsolescence, and displacement by the next type of civilization, differing from the previous one in terms of population, the political structure of society, economic mode of production, technology, degree of impact on nature, and culture. At the same time, the time intervals of the same civilizational cycles will be somewhat dif-

ferent for different parts of the world, and therefore the historical time indicated in *Table 1*, determined based on generalizing data from various sources, should be considered approximate.



**Figure 2.** Characteristics of civilizations

Source: based on (Quigley, 1979; Masson, 1989; McNeill, 1992; Braudel, 1995; Mechnikov, 1995; Kinder & Hilgemann, 2003; Pulyarkin, 2005; Dyakonov, 2007; Kuzyk & Yakovets, 2008; Hagger, 2018; Harari, 2018) and other sources

In spatial terms, the universal world civilization is divided into relatively separate territorial parts of the human race called local civilizations. Local civilizations are associations of people based on the unity of spiritual values (religion, culture, ethics), historical destiny, living conditions, organization of life, and common economic and political interests. Each type of world civilization is represented by certain types of local civilizations whose generations change periodically: some emerge, others disappear, others unite, and others separate. The limits of the life cycle of local civilizations differ significantly. Some of them exist during the life cycle of one type of world civilization, others go through several such life cycles, and still others – long-lived (Indian, Chinese) have existed throughout the entire historical period, from the emergence of the first local civilizations to the present day; there are also those that, for one reason or another, have not been able to go through all the phases of their life cycle. The differentiation of the universal world civilization in time and space allows us to understand the structure of world civilization and the richness and diversity of humanity as a single system (*Figure 1*). In addition, each component part, identified as a result of such a dismemberment of world civilization, is characterized by specific features in terms of population, family, person, socio-political system, economic life (primarily the mode of production), spiritual sphere (social consciousness, which is the most defining feature), nature and ecology (*Figure 2*), forming a rich palette of a heterogeneous, changing, colorful world.

### **3.3. The bifurcation of civilization as a driving force for restructuring society and management culture**

And now, the question may arise – why do we need all this, what can it have to do with management culture? In our opinion, the global civilization, its constant development, current and cyclical variability, heterogeneity, and diversity are directly related to the management culture, directly influencing its formation and evolutionary and revolutionary changes. In fact, global civilization is the driving force behind the fundamental restructuring of the organizational structure of society and management culture, which is an important initial methodological assumption of our study.

We will not delve into further discussion of what civilization is, but emphasize that our study of management culture is conducted within the framework of the stages of world civilization, without detailed consideration of each of its local types, but only touching upon the avant-garde types, which will be followed by related and other local civilizations. At the same time, special attention is focused on bifurcations that lead to changes in the cycles of civilization, a fundamental change in all aspects of society and management culture.

The expression “bifurcation” is used in a broad sense to refer to all kinds of qualitative changes and metamorphoses of various objects when the parameters on which they depend change. If an evolving system depends on a parameter, then when it changes, the system's behavior will also change. However, when the parameter passes through a certain critical value, the system may undergo a qualitative restructuring. The values of the parameters at which the restructuring occurs are called bifurcation values, and the restructuring itself is called bifurcation (Knyazeva & Kurdyumov, 2010, p. 51).

In synergetics, bifurcation is seen as a critical state in which the system becomes unstable concerning fluctuations and uncertainty arises. This is the point of transition from chaos to order (or vice versa), the moment of emergence of a new order, the choice of one trend (attractor) from the spectrum of trends as the dominant one, and determining the new order in the post-bifurcation period.

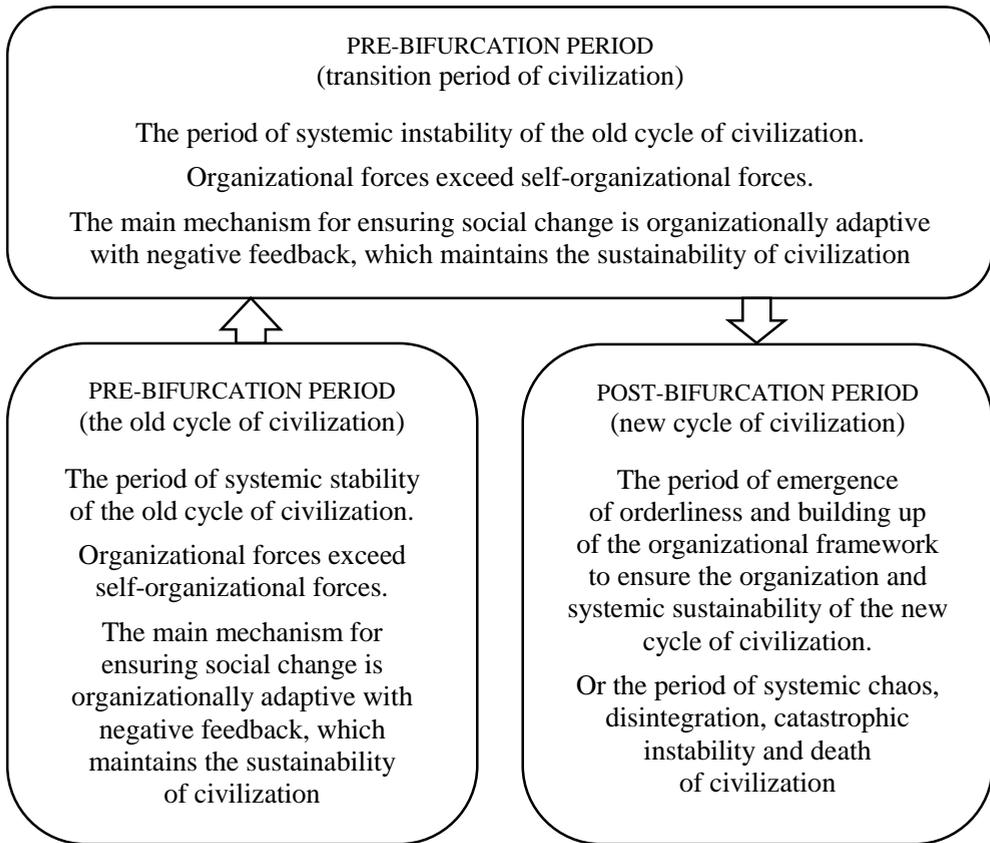
The point of bifurcation of a civilization is a moment in its history when it transforms from one systemic certainty to another. After reaching this point, its qualitative characteristics are doomed to a fundamental change. The mechanism of civilization transformation that works at such moments is associated with the branching of the system trajectory and the competition of attractors.

Bifurcation points are special periods of civilization when sustainable development and the ability to dampen random deviations from the main direction are replaced by instability. Several new states become stable (instead of one). The choice between them is determined by a certain struggle in society (revolutions, wars). After the choice is made, self-regulatory mechanisms begin to maintain the civilization system in one state (on one trajectory).

From the perspective of synergetics, the process of civilization bifurcation can be represented as a three-phase process (*Figure 3*).

The first phase is the pre-bifurcation period or the period of systemic stability when the adaptation mechanisms of the intra-systemic order work clearly and smoothly and the organizational actions of management are stronger than the self-organizing actions of the system. The influence of organization and self-organization can vary depending on various factors: first of all, on the will, values, and interests of social actors, their contradictions and conflicts, as well as on their fate and the world's will. The main mechanism that implements social change and ensures the sustainability of the social organism at this stage is the organizational-adaptive mechanism with negative feedback.

The second phase is a bifurcation period or a period of systemic instability when organizational forces are suppressed by self-organizing forces. As chaos or entropy increases, the probability of civilization entering the bifurcation zone increases. Reaching this zone means the transition to the dominance of the self-organizing-bifurcation mechanism of positive feedback in the processes of social change. From now on, the system of civilization is no longer able to exist in the same quality, and the process of its self-organization begins.

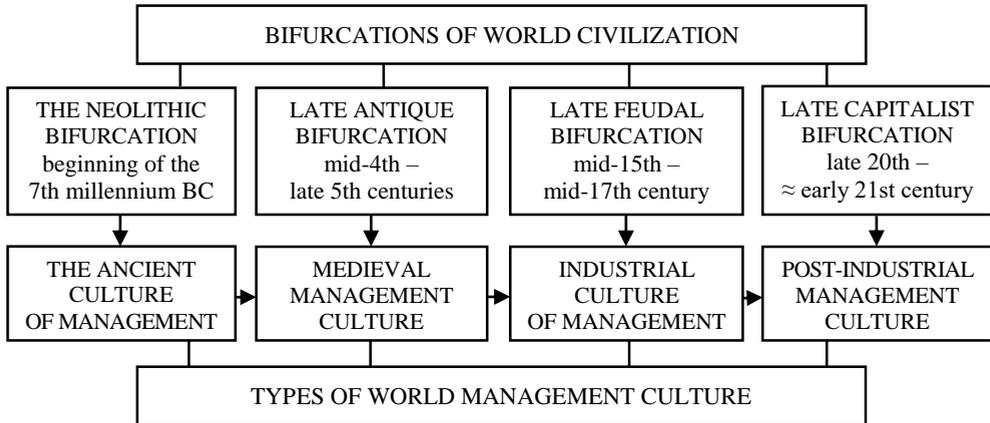


**Figure 3.** The process of civilization bifurcation from the point of view of synergetics  
Source: own development

The third phase is the post-bifurcation period, or the period of the emergence of orderliness, when the new order is self-organizing, emerging as a result of the drift of the civilization system to a new attractor state. The spectrum of possible attractors, and thus the spectrum of possible new states of civilization (new political, economic, and social orders), is set by the deep essence of the social organism, and the choice of one of the possible options is associated with random fluctuations. As the self-organizing structures move away from the bifurcation point, they begin to build up their organizational framework, and the organization of a new cycle of civilization emerges.

In the scientific literature, the concept of bifurcation is often used as a synonym for “crisis” and “catastrophe”. However, there are both similarities and significant differences between them. If a society can go through the bifurcation process, reach a new higher level and survive, then such a transition

should be called a crisis or crisis resolution. If not, society disintegrates, and this is a catastrophe. At the same time, special attention should be focused not on any crises but primarily on systemic ones that cause a bifurcation of world civilization, causing its transition to a new stage of development and, accordingly, significant changes in the management culture (*Figure 4*).

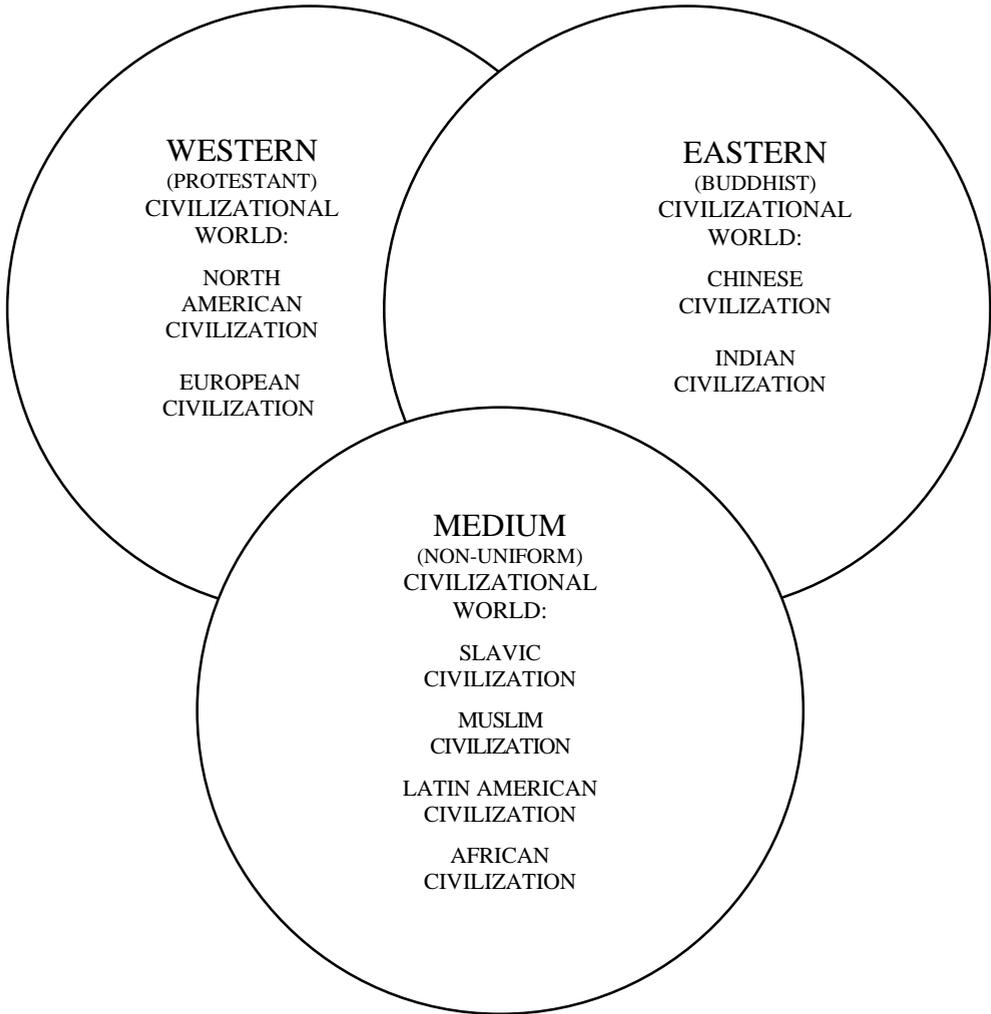


**Figure 4.** Typology of management culture in the context of civilization development  
Source: own development

Each subsequent type of management culture, which arises as a result of the bifurcation of world civilization, differs from the previous one by axiological, anthropological and semiotic characteristics, features of technologies, level and style of management, as well as the general managerial picture of the world and the corresponding worldview of managers, which is a reflection and expression of the culture of society at a certain stage of civilization. Therefore, the characteristic features of the respective stage of civilization should be used as factor attributes in the study of correlation dependencies of the typology of the world management culture.

### 3.4. Structure and characteristics of world civilization and culture management of post-industrial society

World civilization is a complex socio-cultural megasystem. The structure of world civilization at the present stage of post-industrial society can be represented in the form of three interconnected civilizational worlds: Western, Eastern, and Middle (*Figure 5*). The first two worlds are internally homogeneous, but in socio-cultural terms they are diametrically opposed. The third world is the middle world, between the two previous worlds, but it is internally heterogeneous.

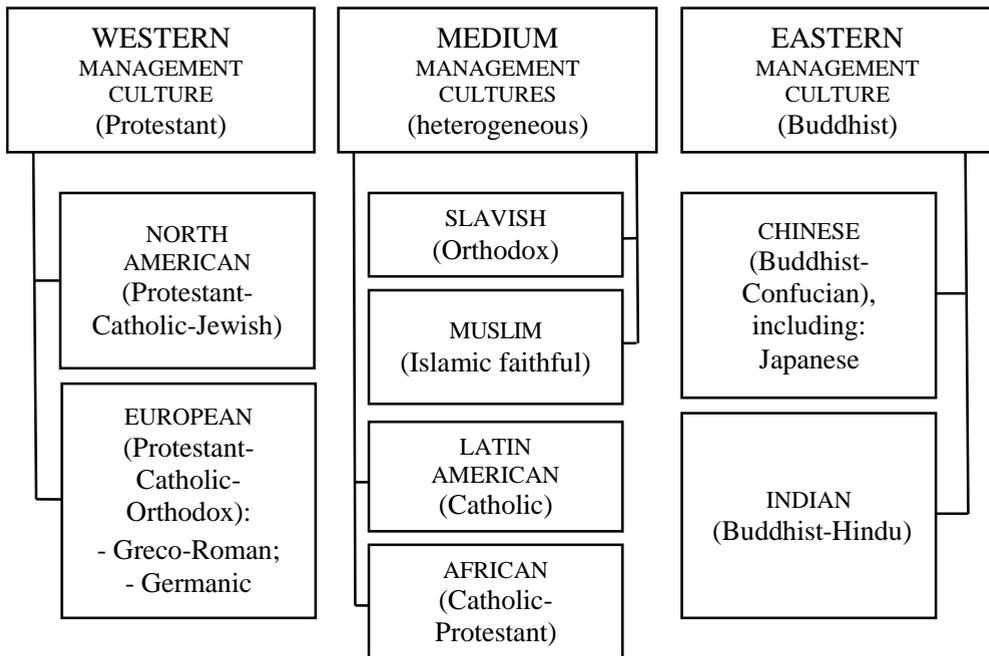


**Figure 5.** Civilizational worlds of the post-industrial era

Source: own development

The Western civilized world includes North America, the western part of Europe, Australia, New Zealand, and some other regions of Oceania. We also include Israel here, as more than half of Jews live in Western society (most notably in the United States) and have considerable influence there. According to the American professor *Stephen Kotkin* (1997), “belonging to the West is determined not only by geography, but by a common set of values and political institutions, the main ones being the rule of law, democracy, private property, a market economy, respect for human rights, and freedom of speech” (p. 49). That is why Japan is often referred to as a Western society, but in our study,

we consider it to be part of Chinese civilization. However, this is not all. There is something much more significant than what S. Kotkin calls it. There is something that constitutes the foundation or genetic matrix of civilization. The role of such a system-forming factor, in our opinion, is played by the leading religion, which determines the basic values and shapes the consciousness of society. Thus, the basis of Western civilization and its management culture is Protestantism and, accordingly, Protestant ethics. Other religions play a supporting role: in North American civilization, Catholicism and Judaism; in European civilization, Catholicism and Orthodoxy (*Figure 6*).



**Figure 6.** Local management cultures of the post-industrial era

Source: own development

Ancient Greece and Ancient Rome are considered to be the birthplace of the modern Western world and its culture, and the cornerstone of their thinking and way of life is the idea of rationalism. A special role in this was played by European science (the science of modern times) and scientific and technological discoveries, which contributed to the rapid development of scientific and technological progress and the rise of the Western economy. On the other hand, as a result of excessive rationalization, there has been a certain weakening of spiritual development. The basic concept of Western life can be characterized as an eternal struggle against the dominance of the material and rational. The

fundamental principles of this concept are the opposition of nature and man as its conqueror; the historicity of human development, his belief in progress and the ability to create his future; personal freedom, the right of individual choice and action; the dominance of rational perception of the world; the possibility of liberating a person from suffering by doing good deeds and the relentless struggle of opposites, which leads to victory and some peace.

Ancient India and ancient China are the birthplaces of modern Eastern civilization. This world covers the whole of Asia, except for the West (the Middle East), and consists of two local civilizations: Indian (India, Nepal, Sri Lanka, etc.) and Chinese (China, Japan, Mongolia, Korea, Vietnam, Thailand, etc.). The Eastern civilization world and management culture are built on completely different principles than the Western one. Their concept is based on Buddhist culture combined with Hinduism in Indian civilization and Confucianism in Chinese civilization. It views man through the prism of the eternity of the spirit, the soul, self-knowledge, and harmony. The fundamental principles of this concept are the merger and evolutionary development of man with nature; recognition of the sacredness of the social hierarchy; the dominance of irrational, imaginative, and intuitive perception of the world and thinking; belief in the fate of man and the world, i.e. that all future life events are predetermined by forces independent of man; the possibility of liberating a person from karma (posthumous reincarnation) and overcoming the suffering of the material world (samsara) through inner self-absorption and a harmonious combination of opposites (Yin and Yang), which leads to peace in the spiritual world, supreme bliss and spiritual enlightenment (nirvana).

The Eastern concept of man, his culture and management culture is not just philosophical, like most Western concepts, but religious and philosophical, since the main goal of Eastern culture is not only to cognize man himself and the world, but to establish his inner harmony and harmony with the world. This concept has almost invariably retained its specific features over a long period of time, from antiquity to the present, despite minor evolutionary adjustments. It can be called the concept of harmony and evolutionary development with the dominance of spiritual and irrational principles.

In terms of population, the Eastern civilization exceeds the Western world by 4.6 times, and in terms of the share of gross domestic product, it lags behind by 4 points (*Table 2*).

The middle civilization world is somewhat smaller than the eastern world: by about 200 million people; by 6 points in terms of gross domestic product. It is represented by two Orthodox and two Catholic civilizations: Slavic and Muslim, Latin American and African. The Slavic civilization includes the countries of Central and Eastern Europe and North Asia; the Muslim civilization

includes the countries of the Middle East, North Africa, and Southeast Asia; the Latin American civilization includes Latin America; and the African civilization includes sub-Saharan Africa.

**Table 2.** The structure of the world's post-industrial civilization and characteristics of its management culture

Local civilizations	P	GDP	UV		FN		MW		ES	
			U	V	F	N	M	W	E	S
<b>WESTERN CIVILIZED WORLD</b>										
<i>Protestant civilizations</i>										
NORTH AMERICAN (Protestant-Catholic-Jewish)	0.4	22	1.0	0.0	0.0	1.0	0.9	0.1	0.6	0.4
EUROPEAN (Protestant-Catholic-Orthodox)	0.4	16	0.9	0.1	0.8	0.2	0.8	0.2	0.7	0.3
Total and average	0.8	38	0.9	0.1	0.5	0.5	0.8	0.2	0.7	0.3
<b>EASTERN CIVILIZATION WORLD</b>										
<i>Buddhist civilizations</i>										
CHINESE (Buddhist-Confucian)	1.8	23	0.0	1.0	1.0	0.0	1.0	0.0	0.0	1.0
INDIAN (Buddhist-Hindu)	1.9	11	0.0	1.0	1.0	0.0	0.0	1.0	0.0	1.0
Total and average	3.7	34	0.0	1.0	1.0	0.0	0.5	0.5	0.0	1.0
<b>MIDDLE CIVILIZATION WORLD</b>										
<i>God-Law-abiding civilizations</i>										
SLAVISH (Orthodox)	0.4	7	0.4	0.6	0.7	0.3	0.6	0.4	0.6	0.4
MUSLIM (Islamic)	1.6	11	0.0	1.0	1.0	0.0	0.0	1.0	1.0	0.0
<i>Catholic civilizations</i>										
LATIN AMERICANA (Catholic)	0.7	7	0.2	0.8	0.9	0.1	0.3	0.7	0.9	0.1
AFRICAN (Catholic-Protestant)	0.8	3	0.1	0.9	0.6	0.4	0.0	1.0	0.8	0.2
Total	3.5	28	x	x	x	x	x	x	x	x
Total and average	8.0	100	0.2	0.8	0.8	0.2	0.4	0.6	0.5	0.5

P – population, billion people. GDP – gross domestic product, %. Pairwise opposite indicators of the type of management culture: U and V – the share of focus on transactions and relationships; F and N – the share of formality and informality; M and W – the share of monochronicity and polychronicity; E and S – the share of expressiveness and restraint.

Source: own development

These local civilizations, as well as their management cultures, are on the borderline between Western and Eastern cultures, so they have features of both. And given that Islam, as well as Orthodoxy and Catholicism, have their roots in Abrahamic traditions, they are generally a little closer to the Western world, although some regions of these civilizations have more similarities with Eastern culture.

Another peculiarity is that the basic concept of Muslim civilization and management culture is always universal absolute theocentrism, while for Slavic (to a lesser extent), Latin American, and African (even lesser extent) civilizations it is also theocentrism, but with elements of anthropocentrism characteristic of the Western world. It follows that to preserve their genetic matrix, these local civilizations must be wary of the penetration of anthropocentric socio-cultural “viruses” in order not to be assimilated and perish. However, this does not mean that the middle local civilizations should isolate themselves from the external Western and Eastern environment. And in the context of globalization, this is practically impossible and ineffective. It should be about establishing an intelligent, equal dialogue between civilizations that contributes to their enrichment and does not lead to the loss of cultural sovereignty and identity.

In the context of the globalization of society and the dialogue of civilizations, a correct understanding of a particular management culture is important. To determine the characteristics of the management culture of local civilizations and civilizational worlds, we will use the results of our previous studies (Kovalenko, 2019a), concerning this study (*Table 2*). The assessment will be based on four pairwise opposite indicators that characterize the management culture of a particular local civilization: (1) transaction-oriented or relationship-oriented culture; (2) formal (elitist) culture with hierarchical organization and strict adherence to differences in status and power, or informal (egalitarian) culture in which all people are considered equal with little difference in status and power; (3) monochronic culture with a rigid attitude to time and schedules, or polychronic culture with a flexible attitude to time and schedules; (4) emotionally expressive or emotionally restrained cultures.

Analysis of these indicators in the context of local civilizations shows that: (1) Western management cultures, especially North American, are maximally focused on the transaction, and Eastern and Muslim cultures on relationships (the rest are mostly relationships); (2) Eastern and Muslim cultures are maximally formal, and only North American is informal (the rest are mostly formal); (3) Western and Chinese management cultures are highly monochronic, Indian, Muslim and African cultures are maximally polychronic (Slavic is more monochronic, Latin American is more polychronic); (4) Western and Middle cultures are most expressive, and Roman and Muslim cultures are maximally expressive; Eastern cultures are maximally restrained.

Knowledge of the characteristics of management culture allows us to establish an effective dialogue between civilizations and interaction of civilizations.

#### **4. Conclusions**

The article provides a theoretical and methodological substantiation of the civilizational paradigm for studying management as a socio-cultural phenomenon. The results of the study allow us to draw the following conclusions:

1. The main reason for the continuous movement and modification of management culture lies in the changes that occur within civilization as a form of movement of social matter. Therefore, the initial paradigm in the study of management culture should be its consideration from the standpoint of civilizational changes, in the context of the development of world civilization.

2. The origin of management culture took place in the pre-civilization period of human development – in the era of barbarism, which follows savagery when neither management nor its culture existed, but there was a natural, instinctive self-organization of the human herd. Management culture emerges with the emergence of primitive society – the tribal community as the very first form of social (artificial) organization of people.

3. In terms of time, world civilization is divided into the following stages: ancient, medieval, industrial, and post-industrial. Each stage is seen as a type of world civilization at a certain stage of society's development. In its turn, each type of world civilization has its life cycle, gradually passing through the phases of birth, formation, maturity, aging, and replacement by the next type of civilization, differing from the previous one in terms of population, political system, production method, technology, degree of influence on nature and culture.

4. In the spatial dimension, world civilization is divided into territorial parts called local civilizations. Local civilizations are associations of people based on the unity of spiritual values, historical destiny, living conditions, organization of life, and common economic and political interests. Each type of global civilization is characterized by certain types of local civilizations.

5. Bifurcation is a critical state in which civilization becomes unstable to fluctuations, entropy, chaos, uncertainty, and unquenchable oscillations between attractors increase, culminating in the choice of one of them as the determinant of a new order. This is a transitional stage between the old and new cycles of civilization, a period of systemic instability and self-organization when organizational forces are lost at the beginning and suppressed by self-organizing forces, and at the end, order emerges again and the organizational framework is built up to ensure the systemic stability of the new cycle.

6. Each subsequent type of global management culture that emerges as a result of the bifurcation of civilization differs from the previous one in axio-

logical, anthropological, and semiotic features, technology features, level and style of management, as well as the managerial picture of the world and the corresponding worldview of managers, which is a reflection and expression of the culture of society at a certain stage of civilization development.

7. The world civilization of modern society consists of three civilizational worlds: Western, Eastern, and Middle. The Western world and management culture are based on Protestantism and Protestant ethics. Other religions play a supporting role: in North American civilization, Catholicism and Judaism; in European civilization, Catholicism and Orthodoxy. The cornerstone of thinking and lifestyle is rationalism, and the basic concept of Western life can be characterized as an eternal struggle against the dominance of the material and rational.

8. The life concept of the Eastern world and management culture is the opposite of the Western one. It is based on Buddhist culture, combined with Hinduism in Indian civilization and Confucianism in Chinese civilization and views man through the prism of the eternity of the spirit, soul, self-knowledge, and harmony. It is dominated by an irrational world perception. It can be called the concept of harmony and evolutionary development with the dominance of spiritual and irrational principles.

9. The middle civilization world is represented by two Orthodox and two Catholic civilizations: Slavic and Muslim, Latin American and African. These local civilizations, as well as their management cultures, are located on the borderline between Western and Eastern cultures and therefore bear the features of both. To preserve their genetic matrix, middle local civilizations must be wary of the penetration of alien socio-cultural “viruses” to avoid being assimilated and perishing. This may involve establishing a reasonable, equal dialogue between civilizations that contributes to their enrichment and does not lead to the loss of cultural sovereignty and identity.

10. In the context of the globalization of society and the dialogue of civilizations, a correct understanding of a particular management culture is of great importance. Studies show that Western management cultures are highly transactional, monochronic, and expressive, especially in the Romance segment, while in the North American part, they are informal, and in the European part they are formal. Oriental management cultures are highly relationship-oriented, formal, and reserved; in the Chinese part, they are as monochronic as possible, and in the Indian part, they are polychronic. Middle management cultures are mostly relationship-oriented, mostly formal, and expressive; in the Slavic part, they are more monochronic, in African, Muslim, and Latin American, they are polychronic.

**The scientific novelty.** The scientific novelty of the research results lies in the substantiation of the civilizational paradigm of management research as a socio-cultural phenomenon, which allows to comprehend the deep essence, analyze the genesis and predict possible directions of future development of civilization and management culture.

**The significance of the study.** The significance of the study lies in the addition of new theoretical and methodological provisions to the management and cultural sciences to study management culture based on the civilizational paradigm, as well as in the possibility of using them in the process of professional training of managers of business organizations.

**Prospects for further research.** The prospect of further research in this area may be to deepen such studies within the local civilizations of the modern world.

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