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VALUE MANAGEMENT AS A PHENOMENON OF MORAL CULTURE: PERSPECTIVES OF RESEARCH

Статтю присвячено розгляду перспектив і можливостей мультидисциплінарного дослідження явища ціннісного менеджменту. Виділено елементи, основні риси та функції ціннісного менеджменту.

Ключові слова: ціннісний менеджмент, організаційна культура, цінність, норма, ідентичність, комунікація.

The article considers reviews of the prospects and possibilities of multidisciplinary studying the phenomenon of value management. The elements, main features and functions of the value management are highlighted.

Keywords: value management, organizational culture, value, norm, identity, communication.

Статья посвящена рассмотрению перспектив и возможностей мультидисциплинарного исследования явления ценностного менеджмента. Выделены элементы, основные черты и функции ценностного менеджмента.

Ключевые слова: ценностный менеджмент, организационная культура, ценность, норма, идентичность, коммуникация.

The research of social and cultural phenomena associated with joint labor activity is very relevant today. Among the issues that are actualized in the course of modern civilizational transformations, the problem of value management in business communication is one of the most important. This phenomenon is inseparable from the sociodynamic processes of realization of expedient activity of people, which finds expression in the multifaceted orientation of social practice and occupational employment. In the conditions of development of the main directions of the economy in Ukraine and the expansion of international relations, value management acts as a socio-cultural basis of sustainable development of organizations and as a factor of optimization of socially significant activity, promotes adaptation and positioning of an individual or collective in the system of labor relations.

The analysis of recent publications suggests that the term «value management» has not yet been fixed as a constant concept and needs some theoretical understanding. The direction of scientific research, related to the study of the axiological aspect of modern economic activity, is yet to be formed. In research, the understanding of economic activity is still reigning solely for profit, and the key concept is value as a monetary measure. If moral values are investigated, researchers are interested in the problem mainly only in the context of the formation of customer satisfaction with the product. «Paradoxically, – T. Sedlacek notes in his paper “The Economics of Good and Evil”, – that the industry, which primarily deals with values, tries to get rid of them» [6, p. 23]. In addition, research

attention remained outside relationships and institutions whose purpose is not or cannot have financial benefits: universities, libraries, government agencies, etc.

However, the growth of research interest in the axiological discourse of business relations should be noted: modern socio-humanities presented a number of theoretical works devoted to the consideration of the moral dimension of economic life. For example, O. Protsenko considers business communication as determined by the requirements of legal, administrative and moral-ethical orientation and defines the system of knowledge about the norms of behavior that optimize the processes of achieving the socially significant goals of one or another organization and control their implementation as «corporate morality» [4, p. 22]. Research works of A. Belichenko, V. Voronkova, T. Dil and A. Kennedy, O. Popov, V. Spivak, N. Tymoshenko, G. Khayt, E. Shane, T. Sedlacek, I. Shavkun, Y. Dibchinskaya etc. are also devoted to the coverage of the moral aspect of economic activity. However, the complex study of value management as an axiological phenomenon is absent. Therefore, the purpose of this article is to consider the multidisciplinary research potential of theoretical and practical approaches to the understanding of value management in the cultural space of economic relations, the allocation of its main features and functions, as well as the outline of perspective directions for further study of this phenomenon.

Like many philosophical concepts, the phrase «value management» appeared much later than the observed phenomenon of socio-cultural reality became noticeable. In the general sense, this phrase means «human-dimensional management», which involves coordination of coherence, focus on the overall result, the formation of corporate identity, and ensuring the integrative mission of the organization on the basis of general ethical convictions [10, p. 111].

Many examples of the functioning of this type of management of labor relations can be found in the times of the Middle Ages. The rules of conduct were established and maintained within professional communities such as handicraft and trade guilds. According to historical evidence, these rules were sometimes even more respected than those of state laws. Their violation could end with an exclusion from the workshop and professional disqualification, and subordination, on the contrary, guaranteed involvement in the elected community and gave confidence in the future.

Significant contribution to the processes of formation of value management was introduced by early capitalism and factory mode of production. In the first industrial organizations, owners and their immediate surroundings felt the need to adhere to certain rules of conduct. The workers, freed from the control of the old rules of guilds, were in a state close to anomie, which caused the fears of the manufacturers. Owners and managers constantly faced a lack of work discipline: violent explanations, brawls, quarrels, drunkenness, gambling, optional attendance at work. As a response to the threat of orderliness, the leadership introduced administrative standards of conduct and rigorous, sometimes even brutal, control over their implementation.

The gradual overcoming of the negative emotional background of industrial communications began in the nineteenth century. A well-known example of the successful implementation of new management principles and ethical norms of collective labor in production was the organizational approach that was implemented at the pottery factory by

the British liberal reformer J. Wedgwood [12]. The achievement of the balance between administrative discipline and humanistic motivation of labor succeeded in Wedgwood in the following way. He concentrated the workers in one common building, where everyone had their own workplace, which they should not have left. At the same time, labor was organized in such a way that the product passed from one worker to another. This increased the dependence of one worker from another, although each worker had an autonomous task. Salary payments were also reorganized: the one who missed a working day, threatened to remain without the money of all participants in the production cycle. Many of the workers were relatives or neighbors, that is, a production conflict had all the chances to switch to unwanted forms of family or public hatred. Wedgwood introduced a new management structure, with the bosses assigned to the plant as whole, senior officers for cargo control, as well as inspectors who were supposed to deal with wage issues. To perform the surveillance function, he formulated detailed rules of discipline, like military, fixing them in a special document for employees. A system of fines and reprimands was introduced. At the same time, Wedgwood sincerely sought to «improve the moral image» of his workers and believed that adherence to the norms of politeness, demonstration of respect for each other, understanding the importance of the role of each employee in the work will allow them to be restrained and increase their sense of dignity. In keeping with the value standards introduced by him, Wedgwood offered his workers economic support in the event of illness and social protection in general.

With the example of Wedgwood's reforms, the desire to formalize and streamline relationships, to create a clear organizational structure with well-understood and cost-effective rules for each of its members is well traced. Wedgwood's ideal was production, which functions as the only harmonious mechanism based on a common corporate culture.

Comparable searches in recent years can be observed in the sphere of Ukrainian economic activity. An entirely substantiated interest in the problems of structural reorganization of post-Soviet production and the search for investments over time give way to issues of changes in the organizational sphere. Gradually it becomes apparent that the true reform of the organization involves the formation of a new system of values and principles, as well as the introduction of a new system of relations between its members. Cultural aspects of the economy are increasingly seen as an important means of ensuring the stability and success of an enterprise or organization. Copying successful western or eastern models of corporate cultures, of course, does not bring the desired result. There is a clear need of compliance with domestic legislation and mentality, as well as the specifics of a particular area of activity.

Management based on organizational culture has become a popular subject of contemporary research in many branches of social and humanitarian knowledge. In particular, it is considered, for example, as «a powerful tool, which allows to combine the labor initiative of all employees» [7, p. 126]. Organizational relations, built on a common system of value orientations, from the point of view of economists, are mostly associated with the notions of success, efficiency, quality of labor and profitability. «In today's economic environment, which is characterized by high instability of the external environment, – the researchers write, – the formation of corporate culture of the

organization contributes to its success and stability, directly affecting the level of competitiveness of the company in the market. The presence of such kind of culture is figuratively comparable to the foundation on which the building is erected – it greatly increases the firm's or organization's resilience to small and large changes in the economic, political and social life of the state and the region» [7, p. 127].

There is also attention to this phenomenon in the field of socio-psychological research, which focus on specific manifestations of the impact of value management on the formation of personal and social features. Valuable foundation of organizational culture is described by well-known researcher E. Shine as «a set of basic provisions, formed independently, mastered or developed by a certain group as it learns to solve the problems of adaptation to the external environment and internal integration, which proved to be sufficiently effective to be considered valuable, and therefore transferred to new members as the correct way of perception, thinking and attitude to specific problems» [11, p. 116]. We can see that the above wording is wide enough and needs to be detailed in relation to the specifics of the ordering of the joint work of people. To do this, we turn to such views on value management, which allow identifying some of these features, to better understand its nature and place in the system of relations.

In modern humanities, a structural approach to the study of socio-cultural phenomena is widespread. The elements that are isolated in the complex phenomenon of the researchers may be different, so we consider it is necessary to give some variants of structuring.

There is an approach by which the components of value management can be divided into internal and external ones. The internal components include the accepted system of leadership, the style of conflict resolution, the existing system of communication, the axiological status of the individual in the organization, the adopted symbols (slogans, organizational taboos, rituals). As to external components researchers consider the value aspect of design, location, furniture, reception rooms, the presence of branded clothes for workers, etc. [1, p. 289].

It is also possible to divide the elements that form «human-dimensional management» into the other two groups: material and spiritual-ideological components. Material elements of value management reflect the culture of production and management culture. Their expressions are the values that arise in the technological process (for example, craftsmanship), the joint labor processes (reliability, supportiveness) and among the activities of the members of the organization (partnership, etc.). Spiritual-ideological elements of the value management system are understood as a complex of key features that identify employees and distinguish between organization and its employees from others, as well as determine the behavior of people in the processes of individual and group collective activity [1, p. 299]. This is the so-called «organization philosophy», where the main subject of the respective philosophical position is the team: «we took the charge of listening to our consumers», «we are uncompromising», «we are aiming for the highest quality» – here are examples of articulation of such general values.

Proposed by E. Pushkareva and V. Tarasyuk [5, p. 185–186] the structure of organizational culture, where its value aspect «permeates» almost all elements, looks promising enough for further research. Within this approach, the following components are

distinguished. First, it is a culture of working conditions, which is regarded as a set of objective conditions and subjective factors that determine human behavior in the process of production activity. This part includes characteristics and indicators of sanitary-hygienic, psychophysiological, socio-psychological, ethical and aesthetic working conditions. The second component is the culture of means of production, which is characterized by the level of material and technical provision of labor, methods for evaluating its results and the quality of its product. The third element is the culture of interpersonal communication, which defines the socio-psychological and moral climate, the presence of a sense of collectivism, mutual support, commitment of employees to the company's values. This is one of the most important components of the corporate culture, which makes it possible for it to exist. There is a semi-legendary story that, in the beginning of space research, US President D. Kennedy visited NASA's base, where he met with many scholars, researchers, had discussions with engineers, specialists, and astronauts, and at the end of the visit he asked a senior cleaner: «What are you doing?». «I», the cleaner answered, «like everyone else, I work to make it possible for a man to fly to the moon». It's hard to say whether the conversation actually took place, whether it is an idealized quintessence of commitment to corporate values, the purpose and mission of the company, but to some extent such attitude to work takes place in any healthy production team. As a fourth component, a culture of management is singled out. It includes management methods, leadership style, humanism, individual approach, professionalism of managers, communicative competence and methods of stimulating workers. And finally, the fifth element of corporate culture is the culture of the worker, which is represented in the form of a synthesis of moral culture and labor culture. Moral culture has external manifestations in the form of behavior, adherence to the rules of etiquette, possession of good manners. The inner culture is morality, value orientation, belief and culture of feelings, ability to compassion and solidarity. Researchers see the dependence of the culture of the worker on the level of his education, qualifications, attitude to work, discipline, diligence and creativity in the process of labor. So, as we see, the values in this variant of structuring act as the basis of management.

Of course, the variable field of a structural approach is not limited to the examples given. There is a large number of more or less deployed structural schemes of the investigated phenomenon, which differ in the fineness of details and the number of selected elements, which can reach significant figures. However, these variants represent a certain interest as the basis for further studies of the phenomenon of value management.

Another view of social phenomena is observed in studies, where economic activity is mainly considered in the behavioral, value and regulatory aspects. For example, a special study by S. Lukov [3] is based on a thesaurus approach aimed at understanding the world and its individual phenomena on the basis of the accumulation of knowledge and meanings, and also involves participation in the investigated process. The researcher distinguishes several groups of concepts (thesaurus), which open certain perspectives in outlining the concept field of value management.

The first group of concepts reflects the behavioral cut of the studying phenomenon, it includes the following keywords: behavior, group, formal and informal relationships, environment, interaction and interconnection, association, cooperation, adaptation, decision

making, internal integration, collegiality. These concepts mainly characterize the interaction of owners and hired workers, managers and subordinates, the practice of personnel management and the readiness of staff to follow corporate values and subordination to management decisions.

The concept of the second group that describes the value aspect of corporate culture is as follows: values, goals, beliefs, expectations, representations, symbols, beliefs, myths, setting, knowledge, moral climate, personality and image. The main focus here is on the direction of the organization, the priorities of management and staff, the most important aspects of the organization and, in general, what all workers expect from their interaction.

The third group of concepts is related to the rules of the organization, it includes the following concepts: norms, rules, rituals, traditions, samples and stereotypes of behavior, habits, language. This group describes the norms of organization, internal rules, which are subject to its members. These are orders, instructions, other formalized or documented solutions, as well as the implicit requirements that govern the collective interaction.

Of course, it is possible to note a certain informality and «vagueness» of the thesaurus approach. Without a doubt, in the course of consideration of the proposed concepts there will be new, and so to infinity. But, thesaurus interpretations can help clarify, detail and specify the research, as well as establish the relationship of value management with other phenomena of social reality.

Another important aspect of understanding value management is the study of its emergence and implementation into industrial and communicative practices. It is traditionally believed that this process takes place «from the top down» – from the leadership to other members of the corporation. However, the model of leadership, based on strict control and obedience, cannot be considered effective in modern conditions. V. Frankl notes that the main innate motivational tendency of a person is to search and realize the meaning of life. In his opinion, the meaning of life is in a concrete sense of life situation. Man himself makes a certain personal meaning in his work, expressing in it his abilities and individual characteristics. Understanding the meaning of work makes it much better. Value management is called to form the internal motivation of the employee, serve as a ground for his creative implementation. The creative potential of value management is also its ability to influence the processes of personality formation and self-identification. Value orientations have an impact on the formation of professional and moral knowledge and skills in the period of professional competence development.

The search for possible of praxeological research strategies and the introduction of value management in industrial relations and business communication is one of the priority directions in modern ethics. K. Homan and F. Blome-Drez call those who are actively engaged in this problem as «moral innovators». The purpose of such activity is to «implement new combinations of production factors. Where previously imagined contradictions in morality and economics have shaped thoughts and activities, these pioneering entrepreneurs are opening up new opportunities for harmonizing moral and economic targets. In the concept of entrepreneurial activity, this essential feature of enterprises must be taken into account. For enterprises, it is important not to restrict opportunities, but, conversely, their development and use, in our case – to promote the

legitimate use of the principle of profit» [9, p. 295–296]. It is also significant that this process takes place in a situation of uncertainty – whether morally motivated innovations will succeed, can only become clear on the market. In any case, social legitimacy and recognition for enterprises are so important that their long-term interests include bringing moral values to the public court in the form of individual and collective self-commitments. «Due to this reason, enterprises develop and establish even internal rules of conduct that go beyond legal obligations and control their implementation. In practice, such efforts, besides providing market potential, aim at gaining a reputation for trust, thus creating a positive image of the firm». Also the following aspect of the problem of implementing a policy order is important as «the creation of a comfortable overall field of activity over sectoral agreements or professional ethics» [9, p. 298].

According to K. Khoman and F. Blome-Drez, the new order can be implemented, with the help of codes, which define the general norms and principles of value management. However, in most cases, these rules and principles are not formulated explicitly, rather it can be said that they are somewhat fixed in the behavioral stereotypes that have become commonplace in the field of labor relations. At the heart of these stereotypes are the principles that have proven effective – respect, honesty, responsibility, solidarity, aspiration for the highest results, etc.

Thus, the research allows to state that there is a certain moral, axiological and creative potential of value management. It can be defined as a dynamic system of material and spiritual values, norms and stereotypes of behavior that are inherent to the employees of the organization at all levels of its hierarchy, are transmitted by policy and traditional methods, form the image of the organization and its members, and in a certain way influence the nature of the realization of its goals. It acts as a complex social phenomenon, which in some way organizes industrial relations as a specific mode of socially significant activity. Value management performs a coordinating role due to established norms and standards of organizational behavior, the main values in the organizational environment. The study of the interpretation field, the structure and options for the introduction of value management in business relations can contribute to a significant deepening of the understanding the essence of economic life of human and society.

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**VALUE MANAGEMENT AS A PHENOMENON OF MORAL CULTURE:
PERSPECTIVES OF RESEARCH**

The article analyzes the principles of studying the phenomenon of value management, which makes it possible to reveal its essence, structural elements, functions, as well as to investigate its nature and place in the system of relations. Thus, value management is considered from the standpoint of economic theory, socio-psychological research, linguistic and praxeological approach. The features, structural elements, functions are singled out, the interpretative field of research is outlined. The role of value management in the process of self-identification of participants of economic relations is emphasized. The existence of certain moral, axiological and creative potential of value management has been found out. It is defined as a dynamic system of material and spiritual values, norms and stereotypes of behavior that are inherent to the employees of the organization at all levels of its hierarchy, are transmitted by policy and traditional methods, form the image of the organization and its members, and in a certain way influence the nature of the realization of its goals. It acts as a complex social phenomenon, that in some way organizes industrial relations as a specific mode of socially significant activity. Value management performs a coordinating role due to established norms and standards of organizational behavior, the main values in the organizational environment. The study of the interpretation field, the structure and options for the introduction of value management in business relations can contribute to a significant deepening of the understanding of the essence of man and society economic life.

It is noted that the problem of value management in business communication is one of the most important among those that are actualized in the course of modern civilizational transformations. This phenomenon is inseparable from the sociodynamic processes of realization of expedient activity of people, which finds expression in the multifaceted orientation of social practice and occupational employment. In the conditions of development of the main directions of a market economy in Ukraine and the expansion of international relations, value management acts as a sociocultural basis for the sustainable development of organizations and as a factor that optimizes socially meaningful activity, promotes the adaptation and positioning of an individual or collective in the system of economic relations.

Keywords: *value management, organizational culture, value, norm, identity, communication.*

Світлана Широка

**ЦІННІСНИЙ МЕНЕДЖМЕНТ ЯК ФЕНОМЕН МОРАЛЬНОЇ КУЛЬТУРИ:
ПЕРСПЕКТИВИ ДОСЛІДЖЕННЯ**

У статті проаналізовано засади вивчення явища ціннісного менеджменту, які дозволяють виявити його сутність, структурні елементи, функції, а також дослідити його природу й місце в системі відносин.

Так, ціннісний менеджмент розглянуто з позицій економічної теорії, соціально-психологічних досліджень, лінгвістичного й праксеологічного підходів. Виокремлено особливості, структурні елементи, функції, окреслено інтерпретаційне поле дослідження. Наголошено роль ціннісного менеджменту в процесі самоідентифікації учасника економічних відносин. Установлено наявність певного морального, аксіологічного й креативного потенціалу ціннісного менеджменту. Визначено його як динамічну систему матеріальних і духовних цінностей, норм і стереотипів поведінки, які притаманні співробітникам організації на всіх рівнях її ієрархії, передаються директивними й традиційними способами, формують імідж організації та її членів і певним чином впливають на характер реалізації її цілей. Він постає як складне суспільне явище, що певним чином упорядковує виробничі відносини як специфічний модус соціально значущої діяльності. Ціннісний менеджмент виконує координувальну роль завдяки усталеним нормам і стандартам організаційної поведінки, основним цінностям в організаційному середовищі. Дослідження інтерпретаційного поля, структури й варіантів упровадження ціннісного менеджменту в ділові стосунки може сприяти суттєвому поглибленню розуміння сутності економічного життя людини й соціуму.

Відзначено, що проблема ціннісного менеджменту в діловому спілкуванні є однією з найважливіших серед тих, що актуалізуються під час сучасних цивілізаційних перетворень. Це явище невід'ємне від соціодинамічних процесів реалізації доцільної активності людей, що знаходить вираження в багатогранній спрямованості соціальної практики й професійної зайнятості. В умовах розвитку в Україні основних напрямків ринкової економіки й розширення міжнародних відносин ціннісний менеджмент постає як соціокультурне підґрунтя сталого розвитку організацій і як чинник, що оптимізує соціально вагому діяльність, сприяє адаптації й позиціонуванню особистості або колективу в системі економічних відносин.

***Ключові слова:** ціннісний менеджмент, організаційна культура, цінність, норма, ідентичність, комунікація.*

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...Перша моя зустріч із кафедрою відбулася ще в студентські роки, адже через випробування філософією пройшли всі без винятку випускники ХАІ. Пам'ятаю відчуття абсолютної інакшості предмета, стилю викладання та атмосфери кафедри. Досвідчена лекторка Євгенія Петрівна Корогодова була взірцем професіоналізму, відповідальності й принципності, методично наповнюючи наші «технарські» голови філософським знанням, а молода викладачка семінарських занять Наталя Леонідівна Більчук ставила перед нами неочікувані питання й надихала на розгляд життєвих (як же важко давалося слово «екзистенційних»!) проблем, намагаючись розбудити в наших серцях любов до мудрості. А книжки, які ми брали в читальному залі кафедри, не хотілося повертати! Чи можна було уявити, що вже після закінчення університету й отримання диплома інженера, маючи досвід роботи на великому виробничому підприємстві, я знову опинюся в знайомих стінах і стану аспіранткою кафедри філософії? Цим я зобов'язана моєму науковому керівнику Проценко Ользі Петрівні, яка відкрила мені науково-філософський шлях і якій я щиро за це вдячна. Чесно кажучи, спершу було трішки боязко потрапити на відому в університеті кафедру, де всі без винятку – непересічні особистості. Але потім стало ясно: кафедра має свою особливу, прекрасну й неповторну душу, життя кафедри наповнене традиціями, і кожен вносить в наше спів-буття щось своє – оптимізм, сократівську іронію, академічну серйозність, мудрість, витонченість, розуміння, співчуття та вміння радіти кожній миті життя... Я дуже рада, що працюю тут. Хочеться побажати нашій кафедрі зберігати цей дух людяності, підтримувати високий рівень науково-педагогічної діяльності й гідно відповідати на виклики сьогодення, відкриваючи для себе нові можливості.

Широка Світлана Іванівна, кандидат філософських наук, доцент кафедри, після закінчення факультету радіотехнічних систем ХАІ вступила до аспірантури кафедри філософії, захистила дисертацію під науковим керівництвом професора Проценко О.П. Працює на кафедрі філософії все життя.