



MANAGEMENT CULTURE IN THE EDUCATION SYSTEM AS A FACTOR OF SOCIAL MODERNIZATION

CULTURA GERENCIAL EN EL SISTEMA EDUCATIVO COMO FACTOR DE MODERNIZACIÓN SOCIAL

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ABSTRACT

The article examines the theoretical and methodological principles of the study of managerial culture in the education system and its role in the transformation processes of modern society. Particular attention is paid to the analysis of culture as an important factor in the effective management of educational processes and the development of social relations during the period of modernization. The purpose of the study is to determine the essence and specifics of the formation of managerial culture in the education system, as well as to substantiate its role in the transformation of educational and social systems. The paper explores the theoretical and methodological foundations of the analysis of culture in the context of the management of social relations and educational institutions, and also considers the system of culture as a methodological basis for the study of educational management. The main elements and processes of managerial culture, its interaction with the socio-cultural environment in crisis and reformed conditions of the development of society are analyzed. Considerable attention is paid to the relationship between the socio-cultural crisis and modernization processes in the field of education, in which the cultural factor is an important condition for the formation

of new managerial approaches. The typological features of managerial culture and their influence on the development of educational systems are determined. The importance of self-government in educational institutions as an important mechanism for increasing public activity, management efficiency, and sustainable development of education in the conditions of modernization of society is substantiated.

Keywords:

Managerial culture, Educational management, Modernization of society, Educational systems, Socio-cultural environment.

RESUMEN

El artículo examina los principios teóricos y metodológicos del estudio de la cultura gerencial en el sistema educativo y su papel en los procesos de transformación de la sociedad moderna, prestando especial atención al análisis de la cultura como un factor clave en la gestión eficaz de los procesos educativos y el desarrollo de las relaciones sociales durante la modernización. El objetivo del estudio es determinar la esencia y las particularidades de la formación de la cultura gerencial en el sistema educativo,



así como fundamentar su papel en la transformación de los sistemas educativos y sociales. Asimismo, se exploran las bases teóricas y metodológicas para el análisis de la cultura en el contexto de la gestión de las relaciones sociales y las instituciones educativas, considerando el sistema cultural como fundamento metodológico del estudio de la gestión educativa. Se analizan los principales elementos y procesos de la cultura gerencial y su interacción con el entorno sociocultural en condiciones de crisis y reforma del desarrollo social. Además, se examina la relación entre la crisis sociocultural y los procesos de modernización en el ámbito educativo, donde el factor cultural constituye una condición esencial para la formación de nuevos enfoques de gestión. Finalmente, se determinan las características tipológicas de la cultura gerencial y su influencia en el desarrollo de los sistemas educativos, destacando la importancia de la autogestión en las instituciones educativas como un mecanismo clave para incrementar la participación social, mejorar la eficiencia de la gestión y promover el desarrollo sostenible de la educación en el contexto de la modernización social.

Palabras clave:

Cultura gerencial, Gestión educativa, Modernización de la sociedad, Sistemas educativos, Entorno sociocultural.

INTRODUCTION

The growing complexity of modern societies requires new approaches to understanding the mechanisms of social transformation. In particular, the interconnection between cultural processes and governance systems becomes increasingly evident. In this regard, recent studies emphasize that higher education institutions play a strategic role as spaces where innovation, knowledge production, and cultural transformation converge, especially under the influence of emerging technologies such as artificial intelligence (López-Fernández, 2026). These transformations not only redefine teaching and research practices but also promote more inclusive and adaptive educational models, reinforcing the cultural dimension of management processes. In addition, the expansion of online and hybrid learning environments has significantly reshaped educational dynamics, enabling greater flexibility, accessibility, and personalization of learning while requiring new pedagogical strategies and institutional adaptations (Damayanti, 2026).

At the same time, the modernization of governance systems is closely linked to the development of effective educational management, which serves as a key mechanism for aligning institutional objectives with broader social needs. Educational management in higher education is increasingly oriented toward strategic planning, quality assurance, and the integration of innovative practices that

respond to global challenges (Soria-León, 2025). From this perspective, managerial culture becomes a crucial element in facilitating institutional change, fostering leadership capacities, and ensuring the sustainability of educational and social systems. Furthermore, contemporary approaches based on connectivism and networked learning highlight the importance of collaborative knowledge construction, digital interaction, and the creation of learning ecosystems that extend beyond traditional institutional boundaries (Sattari-Ardabili & De Hoyos-Guevara, 2026).

Management is no longer limited to technical or administrative functions; rather, it is deeply embedded in cultural contexts that influence decision-making, communication, and organizational behavior. As a result, the concept of managerial culture emerges as a key analytical category for understanding how societies adapt to change and pursue modernization (Bray, 2007; Kumar, 2025). In this sense, digital transformation and the development of network-based learning environments reinforce the need for management practices that integrate technological innovation with cultural and human-centered perspectives (Damayanti, 2026; Sattari-Ardabili & De Hoyos-Guevara, 2026).

At the same time, globalization processes have intensified the interaction between different cultural systems, creating both opportunities and challenges for governance. On the one hand, the exchange of ideas, technologies, and institutional models contributes to the dissemination of best practices and the development of more efficient management systems. On the other hand, the expansion of digital educational environments and transnational learning networks requires governance models capable of addressing cultural diversity, technological change, and institutional complexity in an integrated manner (Damayanti, 2026). On the other hand, the uncritical transfer of external models without considering local cultural contexts may lead to institutional inefficiencies and social tensions. This highlights the importance of culturally sensitive approaches to governance (Alexander et al., 2019; Guasch et al., 2012; Wolfe & Andrews, 2014).

Within this framework, modernization should be understood as a multidimensional process that includes not only economic growth but also cultural, social, and institutional transformations. Culture acts both as a resource and as a constraint, influencing the direction and outcomes of change. In the context of higher education, modernization is increasingly linked to processes of globalization and the expansion of learning beyond physical and national boundaries, where virtual mobility and international collaborative projects redefine traditional educational models and foster global competencies (Narimani, 2026; Sadri-Damirchi, 2026).

At the same time, digital transformation emerges as a key driver of change, creating new opportunities for innovation while also posing significant challenges related to accessibility, technological adaptation, and the reconfiguration of institutional practices. These dynamics highlight the need to integrate cultural, technological, and organizational dimensions in order to ensure that modernization processes contribute to inclusive, sustainable, and context-sensitive development. In this regard, the development of higher education systems and their management practices becomes especially relevant, as they play a central role in shaping human capital and social innovation (Iasechko et al., 2021; Wolfe & Andrews, 2014).

An important dimension of this analysis is the relationship between governance and self-governance. Contemporary management systems increasingly incorporate elements of participation, decentralization, and self-regulation, reflecting a shift toward more flexible and adaptive organizational models. These transformations emphasize the importance of human agency, creativity, and responsibility in governance processes (Alexander et al., 2019; Balzer, 2010).

From a socio-philosophical perspective, culture can be understood as a dynamic system that integrates objective and subjective dimensions of social existence. This approach allows for the analysis of the dialectical relationship between social consciousness and social structures, as well as the interaction between governance and self-governance. In this context, philosophical and pedagogical studies contribute to a deeper understanding of cultural and ethical transformations in modern society (Magistra et al., 2023).

Particular attention in contemporary research is devoted to the role of values in shaping managerial practices. Values such as justice, openness, cooperation, and responsibility are increasingly recognized as essential components of effective governance. The formation of a modern managerial culture requires not only technical competence but also ethical awareness and cultural sensitivity. Educational processes play a crucial role in this regard, especially in the context of digital transformation and distance learning (Iasechko & Iasechko, 2024; Pellini & Bredenberg, 2015).

In the context of global change, the importance of innovation and creativity becomes particularly evident. Any process of transformation begins with the creative potential of individuals, whose values and worldviews influence the direction of development. Therefore, the integration of cultural, educational, and managerial dimensions is essential for fostering sustainable and inclusive growth (Alexander et al., 2019; Balzer, 2010).

Against this general background, the situation in Ukraine represents a particularly illustrative case of the challenges associated with social modernization. Since gaining independence, Ukraine has undergone a complex process of political, economic, and cultural transformation. The country's orientation toward European integration has led to the adoption of new institutional frameworks and value systems, which coexist with historically rooted cultural traditions.

The modernization process in Ukraine is closely linked to the issue of national identity and social cohesion. Cultural factors play a decisive role in shaping public consciousness and influencing the acceptance of reforms. At the same time, insufficient consideration of sociocultural specifics in governance practices has contributed to social fragmentation and declining trust in public institutions. These challenges highlight the importance of integrating cultural analysis into management strategies (Pellini & Bredenberg, 2015).

Another important feature of the Ukrainian context is the coexistence of traditional and modern elements in management culture. While reforms aim to introduce contemporary governance models, elements of administrative-command systems continue to influence institutional practices. This creates tensions between formal structures and informal norms, affecting the effectiveness of governance and reform implementation (Alexander et al., 2019; Balzer, 2020; Wolfe & Andrews, 2014).

In this regard, the development of a modern managerial culture becomes a strategic priority for Ukraine. Such a culture should combine national traditions with universal democratic values, promoting openness, innovation, and social responsibility. Particular importance should be given to the development of self-governance mechanisms, which enhance public participation and strengthen civil society.

Furthermore, contemporary challenges in Ukraine, including economic instability, demographic changes, and the erosion of social trust, require a comprehensive approach to governance reform. Overcoming these challenges involves not only institutional changes but also a transformation of cultural values and social attitudes. The revival of spirituality and the strengthening of ethical foundations in governance are essential components of this process (Iasechko & Iasechko, 2024; Vinogradova et al., 2016).

Ultimately, the study of managerial culture as a factor of social modernization in Ukraine provides important insights into the broader dynamics of contemporary social transformation. By analyzing the interaction between cultural, institutional, and human factors, it becomes possible

to develop more effective and sustainable models of governance adapted to the specific conditions of society.

METHODOLOGY

The cultural system as a methodological foundation for studying management examines culture as a highly complex, multi-layered system. The world of culture is presented as a system of values, life concepts, behavior patterns, norms, and a set of methods and techniques of human activity, objectified in material objects (means of labor, signs) and passed on to subsequent generations. Explanations of the phenomenon of culture are provided, demonstrating the multifaceted nature of the concept of «culture.» Psychological, philosophical, historical, sociological, anthropological, genetic, normative, structural, and descriptive definitions of culture are presented. This section also examines various approaches to the study of culture and substantiates the preferred research method. For example, the psychoanalytic approach to any cultural fact seeks to explain the connection between human nature itself and its spiritual manifestation; it views any product of spiritual culture as a sublimation of natural instincts.

The humanities approach allows for the consideration of individuals' adaptive capacities to a rapidly changing social world, expanding the boundaries of human existence and enhancing their responsibility and autonomy. The humanistic-existential approach examines issues of guilt and responsibility, decisions and choices, human attitudes toward activity, etc., but tends toward an irrational study of culture from the subject's internal organization. The actionist approach views the individual as a subject of activity, possessing goals, meaning, technologies, and knowledge derived from the culture of society. The anthropological approach allows for the establishment of a relationship between human needs and the means of satisfying them provided by culture. The sociological approach provides an understanding of culture as a product of human interaction, the result of human activity, taken within its social relations. It explains the importance of studying the sociocultural environment.

These approaches, taken together, allow for the capture of the deterministic meaning of culture, but the socio-philosophical method helps orient public consciousness toward a rational renewal of practice.

This section demonstrates the primary role of social philosophy as a holistic theory of society, closely aligned with managerial culture and the theory of social management, which, moreover, should study not only management but also self-government in all its types and forms. The connection between the socio-philosophical method and the

dialectical, functional, and systemic approaches is also demonstrated.

An analysis of sociocultural universals and processes of management culture in the context of social philosophy examines sociocultural universals and analyzes them, demonstrating the functions and processes of management culture. The primary function of culture is defined as the reproduction of the individual, as well as material and spiritual values. This function is realized within a system of specific social relations through various activities, including management. Management culture utilizes cultural universals to ensure the fulfillment of this function through management activities. Knowledge and understanding of human capabilities play a significant role in this process, determining their functions within the management structure. Cultural universals are considered as means for ensuring self-regulation of the internal and external processes of the management system.

This section of the paper explores the differentiation of management culture based on the multi-level management structure. Management culture is characterized by common sociocultural forms. It includes standards, symbols, ideas, rules, and the like. Through these activities, interactions between people become possible thanks to established benchmarks, traditions, and standards. The results of creative activity or ideas must be approved by the governing body and become widely shared. Management culture does not consider individual, isolated manifestations of personality that have not become a model for a group of people or society, or that have not been consolidated in patterns of behavior or activity. Thus, management culture presupposes group (collective) learning. However, the manifestation of management culture occurs through the individuality of the human personality, and it acquires the capacity for self-development and transformation. In other words, management culture arises and exists as a necessity for the organization of social existence, embodied in the behavior and activities of people performing social roles or functions.

Since certain social functions and relationships are required within the management system, the professional community must have a cultural arsenal of tools that are understood and accepted within the community. Thus, management culture acts as a means of regulating management from within. This enables self-regulation of the entire management system, as this tool facilitates interaction between management subjects and determines their relationship to the object of management. Interaction between management entities becomes more effective when integrated into self-governance, which provides

the management system with self-regulating and self-developing properties (Gunadi & Kumala, 2025).

However, the accelerating pace of social progress facilitates the intrusion of external factors into organized social systems. Foreign ideas, alien information, disruptive technologies, projects and programs, harmful cultural values, goods and people, etc., as agents of external disruptive influence for a given system, can trigger destructive processes within it. Therefore, management action must be directed at both internal processes and external factors. In this case, we are talking about the complex process of self-regulation. Integrating management into self-governance allows us to consider not only external environmental conditions but also to find internal resources for effective management in new conditions. This characterization of management as self-governance indicates the presence of self-regulating properties in the system.

The analysis of internal and external processes, their appropriation or rejection, occurs as a result of intellectual work. Therefore, within the management culture, the intellectual culture of the management specialist is born, designed to ensure not only its preservation but also its development. Managerial intelligence, as part of management activity, becomes its most important resource, capable of ensuring the rational integration of management into self-government.

A socio-philosophical approach allows us to determine the place of the individual within the management system. Therefore, the management culture of the subject of management—the manager—can be considered in the narrowest sense of managerial work culture as the manager's service ethics. Management culture determines the functions performed by the individual within the management system. These are primarily diverse social functions.

The current state of social relations is characterized by a crisis, at the root of which lies one of the fundamental contradictions between the individual and society. The deepening of this contradiction poses the danger of increasing social upheavals and catastrophes. The pace of social progress, the values, and spiritual principles of the future depend on protecting the rights of individuals to a dignified life and self-realization. Society must create opportunities for individuals to freely choose their role in social space and help them navigate their life's journey with dignity. A societal organization that deprives individuals of free choice and the opportunity to realize their potential is inhumane and dangerous. A sound management policy should foster the unification of public and personal interests, society and the individual, government and the

people, and the state and society. This becomes possible through the integration of management into self-government, where self-government is not opposed to management but rather serves as its essential characteristic.

This section also examines forms of cultural dynamics. It emphasizes that individuals should not be abruptly transferred to a different cultural environment or forced to adopt one. Any violence is inhumane, generating powerful resistance in the human consciousness. A management culture must be prepared for open dialogue and the mutual enrichment of cultures. It is designed to ensure the development of a modern, open management culture.

The most important trend in the advancement of human civilization toward the future is the creation of societies based on humanistic and democratic ideas. These societies place the interests of individuals at the center of public interests, provide equal rights and freedom, fully satisfy needs, and ensure the free development of the individual.

It is important to note that management culture possesses a specific set of cultural universals that can support regulatory and self-regulatory processes within the management system. The cultural universals of management culture contain a hidden resource for the development of creativity and innovation. In this regard, cultural universals can perform a variety of functions: shaping consciousness and personal development, affirming humanistic and democratic ideas and fostering a modern, open management culture, reproducing individuals and society at a higher level, creating new classes of values, implementing a scientific approach, ensuring the effective use of human resources, self-control, interaction between the external and internal management environments, and fostering social prestige.

Social stratification and modernization, sociocultural crisis, and reform processes of self-regulation are linked to guaranteeing the safe development of civilization. The concept of modernization is analyzed from a socio-philosophical perspective. The first approach is program-based and targets-based, involving defining a problem and searching for solutions, evaluating alternatives, selecting the optimal path, and formulating a program. This approach is based on the subordination of those subsystems of the controlled object that stand out from the overall movement toward the goal. The strengths of this approach include the constantly increasing power of scientific and technical tools, including economic and mathematical methods, modeling, artificial intelligence, and the like, as

well as the concentration of controllability and specificity, which is also very beneficial from a social perspective.

The second approach is designed to take into account the cultural characteristics of the controlled object and is known as the «modernization concept.» It owes its origin to the recognition that there are «limits to control,» i.e., limits to the forceful influence on the behavior of the subsystems of the controlled object. This approach assumes that changes in the undesirable behavior of elements of the controlled system occur not through external coercion, but through internal urges. The emphasis shifts to the ability of the managed object to self-develop, relying on self-management and autoregulation mechanisms. From this perspective, management can be viewed as influencing the development of the managed object in a direction desired by the subject of management; self-management is expected to emerge as a result of this influence.

In the management process, goals are set «from above» for the managed object (a team, an individual, etc.), but when the object is involved in an activity, the goals are mastered, and the activity acquires personal or social meaning for the managed object. The manifestation of activity during involvement in the activity and the implementation of the activity involve self-regulation processes, and the managed object becomes the subject of a given process at its level. A subject of independent activity emerges within the management system. The implementation of activity by the subject facilitates the process of internalization, when an external, real action becomes an internal, self-regulating process. Thus, the involvement of a person in an activity facilitates a change in their qualitative characteristics toward self-development, self-organization, and independent activity. This approach presupposes the development of a means of internally influencing the behavior of an individual or a social system, changing the qualitative characteristics of the managed object through education, the realization of creative potential, etc. In this process, it is also possible to prohibit certain types of actions, relying on mechanisms of automatic regulation or changes in the nature of the problems themselves.

Modernization theory presupposes an influence on self-regulation mechanisms that would ensure more effective functioning of mechanisms within the governed system, such as developing receptivity to advanced technologies. In this case, the social structure of developed societies is established as the norm. The importance of institutions such as political democracy, economic freedom, tolerance of cultural differences, and so forth is established. The modernization mechanism, therefore, presupposes the openness of the modernizing society to positive interaction with the external environment, its readiness to

create new flexible social structures, and the mobilization of social potential in the interests of the reforms being implemented.

Despite its appeal, the modernization approach faces limitations. The framework of this approach is limited by the outcome or ideal of development, which is determined by external management influences oriented toward the model of a developed society. Thus, goals and norms, the dynamics of social development, etc., are imposed on the governed, which deprives the governed entity of its own experience of subjective development, i.e., A management system involves influencing self-regulatory mechanisms to ensure more effective functioning of certain mechanisms within the managed system. In this case, management is viewed as an ascent to an increasingly complex technical system, taking into account the human factor.

The concept of modernization should evolve from imposing a development and control program toward creating conditions for the formation of self-governing, developing systems. Management culture should strive for the highest spiritual values and ideas, which contribute to progressive development and security. The cultural factor plays a decisive role in this process. Requirements for its level and content are increasing.

When formulating a specific management program, it must be considered in the broad context of three components of public consciousness: ideological, scientific-theoretical, and concrete-applied. The speed of cultural dynamics shows that the system of values, norms, assessments, and criteria can change during the course of program implementation. Today, theories that explore the possibility of imparting self-governing and self-regulating properties to management are used to create management systems. The task of public administration is to define the boundaries of competence and monitor their compliance. A prerequisite for the successful functioning of local government is consideration of the sociocultural characteristics of the region. However, the inviolability of self-government and the perception of any processes occurring within the local government system as natural creates conditions for the emergence of uncontrollable processes that distort the vector of civilization's development.

In social (economic) theory, governance and self-government are presented as independent, opposing structures, based on the immediate local interests of citizens, on the one hand, and on national, state interests, on the other. Non-interference by governance in self-government provides ample opportunities to realize citizens' interests. The

ideological component of self-government is imbued with freedom for society to pursue its interests.

The sociocultural aspect becomes a natural, self-regulating part of self-government. However, the opposition between social and political interests, state and public, weakens the positions of governance and self-government. The existence of two essentially independent structures leads to a distortion of their functions. The lack of integration between governance and self-government contributes to the emergence of autocracy (even to an authoritarian, totalitarian form of government) and ochlocracy (even to extremism).

The state theory of self-government views local self-government as a part of the state. The function of this self-government is to implement the tasks of state power at the local level. This ensures that state interests prevail over public ones. Self-government is implemented through the concept of delegation of authority and the principle of lobbying for public interests. The level of democracy in this approach is determined by the controllability of the central government and the autonomy of municipal self-government. Strict control by management and an authoritarian approach deprives self-government of autonomy, and the system itself loses its self-governing properties.

Thus, management and self-government are mutually integrated. The integrative activity of management, like that of self-government, is determined, among other things, by cultural factors. It depends primarily on the prevailing ideology (humanism and democracy, authoritarianism, etc.), laws and regulations, methods of satisfying public needs, etc. The process of integrating management must enrich culture with new means for implementing self-government in existing conditions. Self-government ensures maximum consideration of sociocultural processes in management practice, incorporates self-control as the ability to act within legal boundaries and with full responsibility, and also ensures public activity.

From a socio-philosophical perspective, it is also important to consider the dialectic of management and self-government as the realization of the general historical law of the transformation of activity into independent activity. This manifests itself in all spheres of public life: pedagogical activity versus amateur pedagogical activity, artistic activity versus amateur artistic activity, etc. The transformation of management activity into amateur management (management into self-government) is a historically natural phenomenon of society. It relies on the operation of «natural law» and the laws of civil society formation, on the necessity of unity between state and society, government and people, law and morality.

The current state of social development crisis points to the urgent need for governance transformation. Existing approaches and characteristics of modern governance have established its «limits to growth.» The governance system reproduces relationships not between the subjects of governance, but rather the influence of the subject of governance on the object. Such one-sided influence in governance limits its development, reduces human activity, and restricts public self-governance.

The improvement of socio-economic relations creates the objective preconditions for the political emancipation of the individual. Political power must become the informational, analytical, and cultural center of society. At the same time, traditional methods of government regulation must be curtailed, and the motivation for appropriate human behavior in society must increase. In short, if we attempt to construct a model for the harmonious development of relations between the subject and object of governance, between society and the individual, we must consider the laws and patterns of their future development. Of particular importance is the law of transforming activity into self-activity, and governance into self-governance. In this process, culture must provide society with the necessary means not only for reproduction but also for its modernization. Cultural universals are called upon to enrich the development process with new ideas, goals, and a reassessment of values in accordance with existing conditions.

Modernization, as a process of forming an industrial society based on the transformation of a traditional one, is characterized by revolutionary, complex, systematic, global, continuous, stage-by-stage, and homogeneous results, as well as by its tendency toward social unification of societies, irreversibility, and progressiveness.

The process of modernization is fraught with a number of problems that are becoming increasingly acute and leading to disruptions in the sociocultural space. First and foremost, this is the mental rejection of modernization as a phenomenon accompanying it and the definition of the role of the social subject in the process. The concept of modernization requires a revision in favor of «cultural diversity.» The problem of understanding the role and significance of culture in this process remains unresolved.

A typology of management cultures in a society undergoing crisis and reform examines the types of management cultures conditioned by the socio-cultural characteristics of Ukraine. In this regard, traditional and modern types are distinguished; democratic and administrative orientations are distinguished; as well as three types reflecting the socio-historical characteristics of management

culture: administrative-command; information-analytical; and socially oriented.

Enriching public consciousness with a socio-philosophical understanding of the essence of the integrative process of management in self-government facilitates the conversion of collective thinking and practice from tradition to rational knowledge. Tradition, which deprives individuals of choice and responsibility for it, is being replaced by rational thinking, through which individuals exercise free will with full responsibility for their actions.

In the process of modernization, a benchmark for Ukraine has been poorly defined. The issue of identity in modern reality is particularly acute. Many authors have identified components of traditional ethnic culture that influence labor relations to varying degrees. First and foremost, this includes the historically established value system of a given society and labor traditions, social norms, and other cultural elements.

The shift in sociocultural attitudes, confirmed by various sociological sources, does not guarantee that new behavioral patterns will replace old ones. The influence of national culture on managerial culture can be viewed as the influence of the external environment or as different levels of culture. In this case, it is worth discussing the multi-level nature of social relations and examining these relationships at the individual, national, institutional, organizational, or managerial levels. All these aspects can be represented as elements of a single system, mutually influencing one another.

The new century is characterized by the world's transition to a post-industrial state, in which a new approach to realizing human vitality is actively sought. Achieving a new spiritual quality in modern civilization is essential. The search for a way out of the spiritual crisis is fundamental to management culture. Any change is a process of innovation, which always begins with a creative individual. The implementation of innovation is one of the functions of management. Restoring spirituality and morality in management culture is of particular importance, as it is the source of social development. This process is impossible without considering the country's socio-cultural structure. The process of change in society, statehood, and industrial relations in Ukraine has its own specific characteristics. Historically shaped values of the people's self-awareness should form the basis for cultural transformation. These values include a sense of patriotism and statehood. They determined the survival of a vast state and the unity of various social entities. Orthodoxy has been a crucial element of the spiritual life of society for centuries, manifested in tolerance of all religions and faiths, a commitment

to social justice, the predominance of good over evil, and so on. Thanks to this, the priorities of the spiritual over the material have become firmly entrenched in national identity. These values are a pan, national treasure.

It should be noted that elements of communalism and collectivism have always been at the core of the social structure of society, and there is positive experience of representing various social classes in government institutions (Gunadi & Kumala, 2025).

Thus, the sociocultural characteristics of Ukrainian society possess a certain potential that can positively influence the typological characteristics of Ukraine's management culture. These characteristics may be in demand in the context of modernization. As Ukrainian society modernizes, the governance of the state and society is undergoing a process of change. For a long time, the strategy and tactics of societal development were determined by decisions of state bodies. Today, the state delegates many functions to supranational levels (the European Union, etc.) and territorial levels (local government). The changes are both institutional and sociocultural in nature. In the current context of the country's modernization, the priority task is to update the social governance system toward self-governance at various levels of society. This raises the issue of constructive co-management and co-development between government and society.

Amid the socio-economic transformation of Ukraine's foundations, the capacity for self-governance and self-organization of every citizen is in demand, not only at the personal level but also at the societal level. In these circumstances, the cultural factor must find the basis for the formation of a balanced "government-society" system. This requires an understanding of the law of transformation of governance into self-governance, an understanding of the specifics of this process at the state, federal, regional, and municipal levels, and the degree to which they relate to global processes.

Thus, at the current stage of modernization, the governance system must create conditions for increased social participation. The goal of local self-government is self-institutionalization based on the philosophy of civic harmony. This task can be achieved, first and foremost, within the cultural space of local self-government. Public self-government still needs to overcome anarchic tendencies and develop a new type of self-government culture—a culture of civic participation based on responsibility, justice, and the highest spiritual values traditionally ingrained in society. Success in achieving these objectives can be measured by the manifestation of citizen participation within the local self-government system and the emergence of new

public forms of self-government based on social initiative and the law. It is important to note that self-government and governance should not be opposed to each other, but rather represent two sides of the governance process. Self-government characterizes democratic governance processes. Governance and self-government represent unity based on shared goals, ideas, laws, and other cultural universals. This approach ensures the integrity of the state and the development of society.

When examining the typology of management culture, it can be noted that alongside traditional and modern types of management culture, a new type of self-management culture must emerge; in essence, a renewal of management culture must occur. To increase citizen engagement, it is not enough to create a self-government system as an administrative structure; it is also necessary to cultivate a culture of civic participation, cooperation, shared property management, and shared governance within the management culture (Gunadi & Kumala, 2025).

Therefore, a new type of self-government culture must be shaped in the public consciousness and play a deterministic role in renewing the management system toward a self-governing, self-regulating, self-developing system. In today's conditions, the dialectical interaction between management and self-government in the cultural sphere allows us to avoid both the dangers of autocracy and mob rule.

The cultural system has accumulated a wide range of knowledge and extensive experience in interpreting human-created reality, expressing its spiritual essence. In the search for rational meaning and general patterns in the existence and development of the cultural factor in management, culture can therefore be considered a methodological foundation for the study of management processes.

Management culture ensures the sustainability of management by developing a set of cultural tools that enable the self-regulation of both internal and external processes within the management system. Internal processes involve the interaction among management subjects and their relationship with the object of management, while external processes relate to the capacity of management to respond to environmental changes and interact with other social systems. In this sense, management culture equips management with mechanisms of self-regulation and adaptive capacity.

At the same time, management culture encompasses a system of cultural universals that support regulatory and self-regulatory processes. These universals contain latent potential for fostering creativity and innovation, while also

performing multiple functions: shaping individual consciousness, promoting humanistic and democratic values, supporting the development of an open and modern management culture, reproducing social systems at a higher level, generating new value frameworks, ensuring efficient use of human resources, and facilitating interaction between internal and external management environments.

The transformation of management culture into self-governance represents a historically conditioned process. A comprehensive understanding of management and self-governance allows the latter to be interpreted as a universal expression of social activity. Public self-governance, in this context, encompasses a wide variety of forms and institutional manifestations, including political, educational, scientific, economic, and other domains.

A one-sided model of managerial influence that ignores self-governance processes becomes a key factor in the decline of management culture and the emergence of governance crises. In contrast, the development of public self-governance and self-regulation contributes to strengthening management culture, enhancing the quality of public participation, and increasing individual responsibility. The expansion of human agency and the fuller realization of creative potential provide pathways for overcoming social crises.

Finally, the phenomenon of anomie, which has a destructive impact on society, is closely linked to the nature of social governance and the conflicts it generates. Under contemporary conditions, the dialectical interaction between governance and self-governance within the cultural sphere serves as a mechanism for avoiding the extremes of autocracy and ochlocracy, thereby contributing to more balanced and sustainable social development.

CONCLUSIONS

The scientific novelty of this study lies in the development and substantiation of a theoretical and methodological model of managerial culture based on the application of rational mechanisms and effective methods, aimed at understanding processes within the framework of contemporary societal transformation. This model enables the integration of managerial culture analysis with the structural and axiological changes inherent to social modernization.

Throughout the research, several significant contributions were identified. First, the evolution of the cultural factor in managerial activity was examined, along with the relevance of various models of managerial culture in relation to current societal demands. In addition, the categorical apparatus of the socio-philosophical analysis of managerial culture was clarified, emphasizing its determining role

in processes of social modernization. It was established that the formation of managerial culture is conditioned by the interaction between socio-cultural characteristics and the values of modernity, reinforcing its dynamic and context-dependent nature.

Furthermore, it was demonstrated that intercultural communication processes constitute a key element in the relationship between management and self-governance, the latter being understood as a specific form of social organization and regulation. The analysis of the interaction between managerial culture and the socio-cultural environment revealed its impact on strengthening processes aligned with modernization goals. In this regard, the identification of a typology of managerial culture in the Ukrainian context highlights the importance of socio-cultural resources rooted in traditions of management and self-governance.

From a theoretical perspective, the socio-philosophical approach employed offers significant advantages, as it allows culture to be understood as an evolving phenomenon integrating both objective and subjective dimensions. This approach facilitates the interpretation of the dialectical relationship between social consciousness and social existence, as well as between governance and self-governance, contributing to the formation of socially active subjects within civil society.

The findings indicate that the cultural factor plays a decisive role in defining both development vectors and management technologies. Managerial culture thus emerges as a meaning-generating and system-forming element within the management system, where values such as justice, openness, cooperation, and intolerance to violence become particularly significant. In this context, the increasing role of cultural and spiritual regulators highlights the risks associated with neglecting the cultural dimension in social development processes.

It is also concluded that management systems are evolving toward more complex and participatory forms, in which the creative human factor and social activity assume a leading role. This process implies a gradual integration of management into self-governance, requiring continuous knowledge renewal, value reassessment, and transformation of worldviews.

From a practical standpoint, the study emphasizes the need for managerial culture to foster open dialogue and intercultural enrichment, ensuring the formation of modern, flexible, and inclusive management models. Therefore, the evaluation of management system effectiveness in

modernization contexts must include an analysis of managerial culture, its typology, deficiencies, and latent resources.

Finally, the results of this research have both theoretical and practical significance. On the one hand, they contribute to the advancement of management theory by deepening the understanding of the cultural factor and the dialectical transition toward self-governance. On the other hand, they provide a conceptual foundation for designing innovative management systems, particularly in specific contexts such as Ukraine. Moreover, these findings can be applied in the development of public policies, social projects, and educational programs that effectively integrate cultural factors across various spheres of social life.

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