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Management philosophy - is a system of ideas, views and representations of managers about the nature of man and society, management tasks and moral principles of behavior of managers, developed mainly empirically. For example, you may be convicted if you openly insult a subordinate, look at him with suspicion or antipathy, intolerant of those who are below you in official rank or social status. If the Manager does not behave as he thinks, it means that he does not have a clear philosophy.

A "decent" Executive or a "decent" firm should have a deep philosophy. It is believed that business leaders cannot hope to succeed until they have formulated their management philosophy, which can be accepted and understood by both entrepreneurs and the public.

According to the modern sociologist R. Davis, it was Taylor who laid the foundations of American business entrepreneurship, which were based on a number of philosophical principles. Taylor believed that the purpose of production is to increase the comfort and welfare of mankind. The mission of "scientific management" is a constructive contribution to the economic and social improvement of society. At the same time, the scientist stressed the importance of social responsibility of business leaders to society and the interests of private capital.

Perhaps the Central point of Taylor's philosophy of management can be considered the concept of reasonable selfishness. Taylor was convinced that abstract charity had no place in any system of government, so Taylorism was not a system that gave people what they did not earn. It follows from this conclusion that the payment must ultimately correspond to the contribution to production, lead to its increase. If the capitalist enterprise appears as a charitable institution — and this is recognized in modern management-then any weakening of individual responsibility for one's own well-being must be prevented.

In this regard, Taylor vigorously protested against any form of "featherbedding", that is, the practice of an entrepreneur committing to maintain the size of the workforce regardless of the need for it. The first thing Taylor did at the Bethlehem company was cut staff from 500 to 150 workers and double productivity. Such a system, he believed, would discipline workers much more, encourage them to achieve, and allow them to lead soberer lives.

The world on the eve of the XXI century is facing new problems of a global nature, but until there was a comprehension of their severity, the methods of solving remain the same, largely characteristic of the past centuries. The root of this contradiction lies in the backwardness of culture, including managerial culture, which is an organic part of the General culture of mankind. The world has already entered a period of diversity of new national cultures. The plurality of cultures is not a basis for increasing confrontation, but a condition for tolerance — mutual tolerance, mutual understanding of people. Samples of traditional and strong cultures, which have largely exhausted themselves, are often imposed by force on the world, on individual regions, which increases the state of social tension on the planet. In order to survive, humanity has yet to make a number of progressive changes in the organization of labor, industrial relations, in the establishment of the principles of civil society, self-government, etc. But this modernization of civilization is impossible today, while in the culture itself there are many routine elements, outdated stereotypes, dead traditions, etc., there is no understanding and desire among many subjects — its carriers to change patterns and on the basis of tolerance and live dialogue of different cultural flows to develop new ones, permeated with respect for different opinions, public institutions, different States and moral norms.

The process of modernization of society is necessary, but cultural renewal must precede it and largely ensure it, determine the pace and timing. Only by changing the "parameters" of the culture of society, its individual regions, labor associations, personality, it is possible to bring society to a new qualitative stage of development. But here we are waiting for a new contradiction associated with the phenomenon of "cultural shock", when a person suffers from a collision with another culture, changing the cultural environment, or as a result of the imposition of a new culture on the old. In such conditions, there may be a "cultural shock" - a complete disorganization of a person in the living space, for example, with the emergence of a variety of forms of ownership, the formation of market relations, changes in forms of control.