

ON THE ISSUE OF MANAGEMENT CULTURE AND  
ITS PHILOSOPHICAL ASPECTS

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**Abstract** *The article discusses the culture of management, its socio-political activity towards achieving goals, the role of the rich heritage of scholars in this issue, the moral and human qualities of leaders and management personnel.*

**Keywords:** *management, management culture, socio-political activity, state, responsibility and accountability, intelligence and humanity, management potential, psychological, moral and economic approaches.*

Management is a complex activity aimed at orderly development, leadership is a status in this activity, a person (structure) with appropriate powers, who is responsible and accountable for all processes. Leadership is considered a socio-political activity aimed at achieving these goals.

According to the teachings of Confucius, who emphasized the ethical aspects of management culture, among the values of management, gaining the trust of the people and maintaining order in society are of great importance. In his opinion, state management is the presence of sufficient food, sufficient weapons and the trust of the people. In turn, the implementation of these tasks depends on the effective use of appropriate methods and means, the rich heritage of scholars with their ideas on this is still worth studying. For example, Confucius, who firmly believed in governing the state through customs, stated that if it is governed by law and regulated by punishment, the people will be vigilant but will not know shame. If it is governed by virtue and regulated by customs, the people will not only be ashamed, but also obedient. Also, the great thinker “Imam Moturidi’s life wisdom, “Live in sympathy with the fifty countries, so that the people will always be with you,” should be imprinted in the mind, heart and actions of every minister and every leader” [1, <https://president.uz/uz/lists/view/5774> ], - his thoughts are still relevant today.

He argues that if there is sufficient intelligence and humanity and if they govern with strict discipline, but if the people are not called to action with the help of traditions and customs, then perfection does not yet exist. At the same time, he believes that people will follow a leader who behaves correctly even without orders. The main principle of this activity, in his opinion, is that when people are involved in work, they participate in management without getting angry. In this regard, he gives methodological instructions, saying, “Arouse enthusiasm with your personal example. Do not know how to relax. Be an example to your subordinates, do not blame them for minor shortcomings, elevate the

worthy and capable,” which have not lost their relevance even today. Also, in his opinion, in order to implement the above, a leader and manager must “have the ability to observe carefully, intelligence and, of course, moral qualities such as truthfulness, love of people, conscientiousness and honesty” [2, 54]. Thus, Confucius considers it advisable to approach management activities based on values and traditions. With a deep understanding of them, governing the state is praised as a guarantee of social order and stability. When working with people, activating their volition, enthusiasm, and spiritual and spiritual strength, thereby ensuring social stability, is considered one of the traditional values. At the same time, it is natural that the ideological limitations of this doctrine are manifested in the negative attitude towards the unconventionality required by the development goal of management, and from this it is permissible to draw the right conclusion.

According to Abu Nasr al-Farabi, “in addition to knowledge, a ruler must have the following: first, the necessary strength and ability to lead society to goodness and true happiness; second, he must be able to convince people of the correctness of the chosen path to happiness” [3, 135]. Indeed, al-Farabi says that “not everyone can lead others, raise them to the level of achieving happiness. If someone does not have the ability to make someone happy, to inspire them to the necessary actions, and is powerless to perform these actions, then such a person cannot be a leader at all” [4, 290]. It is worth noting that, along with the knowledge and qualities necessary for management, a thinker also reveals the laws of their formation. In his opinion, everyone should be prepared for management. This is reflected, firstly, in the idea that the acquisition of virtuous behavior, good habits, and the means leading to the highest happiness is possible only when the best abilities and virtuous habits are constantly developed among the people, in cities, and everyone strives for this; secondly, in the reasoning that every inhabitant of a virtuous city should know the first source of existing things, their (hierarchical) levels, happiness, the leadership of a virtuous city, the stages of this leadership, and then the praiseworthy deeds that lead to happiness [5, 133].

Like every classical thinker, Abu Rayhan Beruni also discusses the qualities that a leader in management should possess. "Humanity (muruvwat) is limited to affecting one's own self, one's clan, and one's own situation. But bravery (futuvwat) goes beyond that and goes beyond oneself," logically emphasizing the need for bravery in the activities of managers - those who work in a field that affects the fate of those outside themselves (society). “A noble person has nothing but himself and his property, which others cannot touch. But when he takes on the responsibility of others, he endures hardships for their peace, uses the opportunities that Allah has given him without sparing himself, gains fame with his abilities, becomes famous for his kindness, kindness, stability, patience, and humility, and even if this is not the case according to his origin, he achieves high positions, and is promoted not by his lineage, but by his merits” [6, 14].

From the perspective of leaders and management personnel, regulation requires a high legal culture and strong will; distribution requires information about the system and objectivity (fairness) based on it; coordination requires strategic thinking and systematic analysis; protection requires pride, honor, feelings of involvement, will, courage and bravery; rational planning of activities requires knowledge of the needs of the system and prudence; negotiation requires diplomatic culture, restraint, and a consistent position; organizational work requires pragmatic activity and courage, knowledge of the business; mobilization requires possession of spiritual, spiritual and ideological influence (strength), and a culture of fluent speech requires socialization; and control relies on specific psychophysiological, intellectual and spiritual qualities such as continuous attention, subtle mind and perception, strong memory, vigilance, awareness of responsibility, and honesty.

In conclusion, when asked what constitutes the structure of management potential, most scientists generally answer that it is a set of qualities, capabilities or abilities, but its content, that is, what is included in those qualities, is not clearly indicated. In some works, the answer is given based on certain tasks (mobilization, motivation) performed in management activities. To do this, a comprehensive approach to the issue from a structural-functional point of view, that is, determining what specific qualities are required to perform each task in management activities, remains one of the urgent tasks facing science.

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