

History of the Development of Management Culture in Society

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Annotation: The article discusses the history of the development of a management culture in society - from ancient times to the achievements of modern civilization, reflects the views of prominent philosophers on the essence and nature of management.

Key words: culture, management activity, management culture, order, discipline

Introduction. In social philosophy, the problem of culture is unique, since no other category of social philosophy, like culture, has very rich and diverse features. Recognizing the multiplicity of the phenomenon of culture, relying on numerous theoretical studies of social philosophers, we will dwell on the study of the history of the culture of managerial activity in society.

The emergence of management fundamentals in society implies the "first management revolution", which is called "religious-commercial". This is due to the fact that in ancient societies - Sumerian, Egyptian and Akkadian - the upper classes of the psychics formed the basic principles of management based on religious doctrine.

In the middle of the IV millennium BC, the transition of mankind from primitive to civilized, to the highest stage of human society development, began. The indicators of this transition were reflected in the emergence of the first states, the development of cities, writing, new forms of religious and cultural life. If you look at the administration of that period, the rulers of Sumerian cities had their own treasury, kept property records, and had the right to issue laws. At the same time, the state borders were defined and the army was formed.

Research methodology. The study used fundamental scientific methods: document analysis, content analysis, observation, and others. The works of foreign scientists who conducted research in this field are compared.

Analysis and results. As a result of the first revolution, management was formed as an instrument of commercial and religious activity, which later became a social institution and profession. At that time, the invention of writing was also one of the greatest achievements of mankind.

As for the culture of managing society in interstate relations, one of the first documents that have come down to us on the issue of state borders is the Treaty on the Union of the Elamite and Akkadian States, concluded in 2260 BC. According to this treaty, the border was established by agreement between the states (1, P.13-14.).

The second ruling revolution took place during the reign of King Hammurabi (1792-1750 BC). During this period, the Babylonian kingdom conquered almost all of Mesopotamia, and Hammurabi issued an almost completely extant code of laws to teach his people strict discipline and good manners. The Code of Laws contained 282 articles on various issues of public life. It is assumed that during this period, the conceptual foundations of the management culture were created, which were reflected in the methods of solving public affairs, conducting foreign and domestic policy.

The essence of the second revolution in the management of society lies in the emergence of a purely secular management style, the formation of a formal system of organization and regulation of human relations, and, finally, in the emergence of the basics of leadership style and ways of encouragement. behaviour. Consequently, during the transition of social relations from wild to agrarian forms, the foundations of the culture of managerial activity were formed.

The next stage in the development of social civilization was associated with the emergence of new management ideas in connection with the development of philosophical thought. The emergence of philosophical schools in different regions of the world (Ancient China, Ancient India and Greece) served as the basis for the beginning of the third dominant revolution.

The philosophy of the sixth century BC offers a person a new life position based on his own mind and knowledge accumulated in the process of education and intellectual research, and not on habit or tradition in life. This approach is also applicable to the management process.

It should be noted that the commonality of the genesis of philosophy in the three centers of the ancient world did not exclude the peculiarities of the formation of systemic philosophical knowledge in many polis of Ancient India and Ancient China, Greece.

China is a country with an ancient civilization and a philosophical heritage of struggle. In China, philosophy emerged at the end of the period of ancient Chinese history and reached its heyday. At that time there were six main schools of philosophical thought: Confucianism, Moism, the school of law ("fa -jia") (in the European sense - legalism), Taoism, the school of "Yin-yang" (natural philosophers), school of names ("thousands chia").

The destruction of the tribal structure and the formation of Chinese statehood strengthened trade ties, uniting the cultures of previously disparate communities. As a result, the property stratification of society began to be observed: the norm of "xiao" — respect for elders — for a long time the indestructible value of Chinese public life was often replaced by material goods.

Thus, the development of new principles of regulating public relations in China becomes one of the main problems in the works of ancient Chinese philosophers. Under these conditions, the main views on the nature of public administration were formed: patriarchal-paternalistic management, management through observance of traditions and rituals, moral rules (Confucius); management, such as "respect for wisdom" (Moztu); management on the principle of inaction (Lao Tzu, Yan Zhu, Chuang-chiu); rule of law, governance through fear of punishment (Shan Yan, Han Fei-tzu, etc. legists) (2, P. 49).

Confucius saw the key to governing a nation in the power of the moral example of the above before the following. He also believed that the basis of public administration is the observance of ceremonies and traditions.

The social management of the Taoist school is based on the principle of inaction as the highest form of behavior (Wu Wei). A wise ruler allows everything to go its natural way (tao). Therefore, "the best ruler is the one who knows that only the people exist." The domination of the people by science brings sorrow to the country, and the domination of science without the help of science leads to happiness (2, P. 44.).

However, this principle implies that each member of society clearly and strictly regulates its functions.

As for the problem of public security, Confucius was against the methods of violence, but for expanding the borders of the "Celestial Empire" on the basis of peaceful means. For example, without assimilation, it was proposed to actively settle in neighboring areas.

The Moists considered the issues of improving management in their exercises. They believed that rulers should respect wisdom, choose servants based on their business qualities, not on their place of work and ability to flatter, and listen respectfully when they are told the truth.

Supporters of the law (legislators) saw the economic basis of power in agriculture. In their opinion, agriculture and war are the main things that the state should rely on and for which it should exist.

Speaking against the rule of Confucius, lawyer Shang Yan said that "kindness and benevolence are the mother of lawlessness, and that true virtue "comes from punishment", and that such virtue can only be achieved "through the death penalty and the use of violence." Thus, the social management of legislators is based on the search for new unconventional management methods and fear of punishment.

Briefly considering the main philosophical schools of ancient China, it should be noted that today the problem of managing society is increasingly returning to the rich philosophical heritage of Confucianism, Taoism and Legalism.

However, it should be noted that the peculiarity of ancient Indian society is that it is divided into four varnas – brahmins, kshatriyas, Vaishyas and sudras. The functions of the governing power (ideological and

political) were in the hands of the brahmins. Among the Brahmins, the main method of managing society is the method of "punishment", and the science of managing society is called "the science of punishment".

The teachings of Hinduism also made a great contribution to the formation of managerial thinking in ancient Indian philosophy. Not leaders, rulers and rich people, but holy saints were revered by Hindus as great people.

Buddhism emerged as an opposition to the caste system and introduced a new element into mainstream thinking. The fact is that the ideology of Buddhism denied the inequality of races, classes and nations. This teaching emphasizes that all people are equal in suffering and that everyone has the right to salvation. These views have fundamentally changed social relations in Indian society.

Socio-philosophical approaches to the problem of government, its borders and their protection were also formed in ancient India and had a purely religious-idealistic point of view. In one of the largest pamphlets of that period, "Arthashastra or the science of politics" (III century BC), the procedure for protecting the border of one of the ancient Indian states is described in detail, including the duties of the chief of the border troops and border guards (3, P. 316).

Ancient (ancient Greek) philosophy originated in the VII-VI centuries BC. It is formed by certain economic, social, cultural and historical conditions. By this time, ancient Greece had a much more developed society of slavery, with a complex socio-class structure and forms of division of labor that were specialized in nature. For example, Plato justified the idea of transferring the management of society and the state to philosophers — the most educated people of that time. The meaning of this idea was to develop a management solution on a scientific basis (4, P.106).

The third ruling revolution took place a thousand years after Hammurabi's death. Babylon is restoring its former glory and reminding the world of itself as a center for the development of management practices.

The achievements of Nebuchadnezzar II — the development of construction activities and technically complex projects, effective management methods and product quality control — characterize the third revolution in management.

Even in ancient Rome, great importance was attached to managerial innovations. The most famous of them is Diocletian's system of territorial administration (243-316 AD) and the administrative hierarchy of the Roman Catholic Church, which has used the principles of functionalism since the second century. Even today, this organization is considered the most perfect official organization in the Western world. His contribution is highly appreciated in management theory.

Thus, the philosophy of Ancient China, India and the Ancient period represented a separate socio-cultural type of philosophy, within which the fundamental problems of management were posed, the main problems of philosophy were formed and the main directions of its development were identified. These socio-cultural types of philosophy had a revolutionary impact on the development of society and thereby confirmed the importance of philosophical views on the culture of social management in society.

Medieval philosophical thought is based on the religions of monotheism – Judaism, Christianity, Islam. The Church has developed a system of methods of social management in society: training of subjects of management, formation of discipline of believers on an "ideological" basis, development of methods of influencing the spiritual life of a person, etc.

In the Renaissance, man was at the center of philosophical thought. It is based on the principle that God is the beginning of everything, but the center of the whole world is man. The main ideas of social justice and equality are reflected in the works of T. Moret, T. Campanella, T. Munzer, N. Machiavelli, E. Rotterdam and M. Montin. Within its framework, the formation of ideas about the role of knowledge in management as a rational carrier of the subject continued.

The fourth ruling revolution of the XVII and XVIII centuries coincided with the birth of capitalism and the beginning of the industrial development of European civilization. The main revolutionary changes in the sphere of management of this period were its separation from property and the emergence of professional management (5, P. 32).

The fifth ruling revolution took place in the late nineteenth and early twentieth centuries. It is often called bureaucratic, because the concept of bureaucracy was a theoretical platform for changing management, which allowed the formation of large hierarchical structures of social management in society, the division of

labor, the introduction of norms and standards, the definition of job descriptions and responsibilities of managers.

Thus, the above classification of managerial revolutions allows us to trace the logic of their development, namely: management was understood as an art during the first four revolutions, i.e. reflected the ability of managers to effectively apply the accumulated experience in practice; and the fifth managerial revolution marked the beginning of the transformation of the concept of management into an independent field of human knowledge, i.e. into science (6).

At the end of the nineteenth and the beginning of the twentieth century, we can observe the first attempts to scientifically summarize the accumulated experience and form the foundations of the science of management. Among the most important ideas of modern social management in society are scientific management (1885-1920), administrative management (1920-1950), management from the point of view of human relations (1930 - present), quantitative management methods (from 1950 to the present to date).

Thus, based on the analysis of socio-cultural types of philosophy, we briefly examined the evolution of the culture of managerial activity in society. Under their influence, one can observe the form and content of managerial activity in society, the change in the nature of managerial relations, as well as the principles underlying management and the ways of their implementation.

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Conclusions and suggestions. The processes of changing public administration under changing historical conditions led to attempts to comprehend them and were reflected in the guiding ideas of almost all the most prominent philosophers of different eras.

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