



HISTORICAL AND SCIENTIFIC SCHOOLS OF MANAGEMENT OF THE FIELD OF CULTURE AND ART

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Abstract: In this article, the historical and scientific schools of management of the field of culture and art, the first past of mankind, the first material and spiritual, cultural settlements were formed in the East and prepared the ground for the further development of mankind. Kohna is the cradle of eastern enlightenment. There is a philosophy of common features and values that keep it united in a holistic way. As long as Uzbekistan is an integral part of the East, it can be seen that the sermulo hazakorism of the eastern rings, the desire to be able to make the necessary decisions in existing situations, the meaning of human life – being an example in labor and creativity, avoiding evil, spending life once given on Good Deeds has become the criterion of life of this people.

Key words: management, culture, art, historical, scientific, philosophy, leader, enlightenment, material, formation, development, Improvement, System, country, science, officials, politicians, advisers, intellectuals, ambassadors.

MADANIYAT VA SAN'AT SOHASINI BOSHQARISH TARIXIY VA ILMIY MAKTABLARI

Annotatsiya: Ushbu maqolada madaniyat va san'at sohasini boshqarishning tarixiy-ilmiy maktablari, insoniyatning ilk o'tmishi, ilk moddiy va ma'naviy, madaniy manzilgohlar Sharqda shakllanib, insoniyatning keyingi taraqqiyoti uchun zamin tayyorlagan. . Ko'hna - sharq ma'rifati beshigi. Uni yaxlit holda birlashtirib turuvchi umumiy xususiyat va qadriyatlar falsafasi mavjud. O'zbekiston Sharqning ajralmas qismi ekanidan ko'rinib turibdiki, sharq halqalarining sermulo hazakorizmi, o'z xalqini o'z holiga keltira bilish istagi. Mavjud vaziyatlarda zarur qarorlar qabul qilish, inson hayotining mazmuni – mehnat va bunyodkorlikda o'rnak bo'lish, yomonlikdan saqlanish, bir marta berilgan umrni ezgu ishlarga sarflash bu xalqning hayot mezoniga aylangan.





Kalit so‘zlar: boshqaruv, madaniyat, san’at, tarixiy, ilmiy, falsafa, yetakchi, ma’rifat, moddiy, shakllanish, taraqqiyot, takomillashtirish, tizim, mamlakat, fan, amaldorlar, siyosatchilar, maslahatchilar, ziyolilar, elchilar.

ИСТОРИЧЕСКИЕ И НАУЧНЫЕ ШКОЛЫ УПРАВЛЕНИЯ СФЕРОЙ КУЛЬТУРЫ И ИСКУССТВА

Аннотация: В данной статье историко-научные школы управления сферой культуры и искусства, первое прошлое человечества, первые материальные и духовные, культурные поселения сформировались на Востоке и подготовили почву для дальнейшего развития человечества. Кона – колыбель восточного просвещения. Существует философия общих черт и ценностей, которые объединяют его целостным образом. Поскольку Узбекистан является неотъемлемой частью Востока, можно видеть, что сермулохазакоризм восточных колец, стремление иметь возможность сделать необходимые решения в существующих ситуациях, смысл жизни человека – быть примером в труде и творчестве, избегать зла, тратить однажды отданную жизнь на Добрые Дела – стал критерием жизни этого народа.

Ключевые слова: управление, культура, искусство, исторический, научный, философский, лидер, просвещение, материал, образование, развитие, Совершенствование, Система, страна, наука, чиновники, политики, советники, интеллектуалы, послы.

The first past of mankind, the first material and spiritual, cultural settlements were formed in the East and prepared the ground for the further development of mankind. Kohna is the cradle of eastern enlightenment. There is a philosophy of common features and values that keep it united in a holistic way. As long as Uzbekistan is an integral part of the East, it can be seen that the sermulohazakorism of the eastern rings, the desire to be able to make the necessary decisions in existing situations, the meaning of human life –being an example in labor and creativity, avoiding evil, spending life once given on Good Deeds has become the criterion of life of this people. There are about seven billion people living on earth, of which only more than two hundred have their own state. The antiquity of the statehood system is a characteristic feature of the Uzbek people. Well-known figures, who created the system and practice





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of formation, development, improvement of the management system, testify to the ancient history of this people. In the effective activities of the management, there were certainly worthy contributions of cultural and art intellectuals in the educational reforms of the heads of state, and this has always been recognized. The turmoil of the peace and tranquility of the country, biases in the domestic and foreign policy of the country, in turn, the attitude towards leaders was able to shape the opinions of prominent figures of science, representatives of religion, poets and writers about leaders. The administration also emphasized the service of Ilmu science intellectuals, talented people el knew. For example, the activities of Sheikh Najmiddin Kubro, contemporary and Minister of Prince Temüri Alisher Navoi with the brave Sarkar Jaloliddin Manguberdi are examples of this. A special place is occupied by the studies of Nasr Farabi (873-950), the owner of the world-recognized social intelligence, benazir scientific views of Aristotle, one of the founders of Greek wisdom, one of the founders of Science, who put forward theories on the influence of management on human education. Alloma writes that management's first recognition is "the power to make effective use of them (the people under their control) by giving each person a worthy task, depending on their talent and competence". In the opinion of The Thinker, analysis and comparison were considered the main task of constant observation - management, management. It was this basis that led alloma to acknowledge that "good deeds can be achieved if the discipline and purification of the Soul persists steadily". If you think about the works of a thinker, you will witness that the three criteria form the basis, the core of the development of management –these are the activities of a phosil society (i.e. ilmu an enlightened society), a just system (i.e. a system based on justice and truthfulness) and a Just leader (a leader who "A person cannot produce all the necessary things on his own, he feels the need for the service of people of different professions to find them. Other human beings are in this state. It will be necessary for human beings to unite into a community and society to meet their needs and to mature. In this community, each individual learns professions in accordance with their nature, talent and ability, and tries to mature in their art (craft) every day. For this reason (people of different nationalities and different religions) people living in different places unite into different societies. These societies will be some complete, some incomplete. Full societies are of three types: great community, average community, and small community. The Great Society is a community of all places and people living on Earth.



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The average society is one that makes up a people. A small society is an association of residents of one or another city. Incomplete societies are rural, neighborhood, and family communities. The family is the smallest society. The neighbourhood and village are under the jurisdiction of the town, and the community of villages serves the townspeople (to deliver supplies). The neighborhood is part of the city, and the street is part of the neighborhood. The city is part of the country. Nations are a world society made up of different countries. "City of prosperous people", "Kitab li Kulik Al-fozila and al-madanat al-mubaddala and al-madanat azzola" (a book about the city of Fozil, ignorant, disfigured, transformed and lost), "Kitab mabodi orou al-madanat al-fozila" (a book on the foundations of Fozil city people's views), "Kitab as-Politi al-Madaniya and Yu'rafu bimabodiy al-fozila" (a book "The Book of policy-making over cities, it is known as the beginning of existence"), "kalom fi al-Millat al fikh Al-cultural" ("a word about the right to rule the people and cities"), "Kitab fi al-sociot Al-madaniya" ("the book about the city's assemblies"), which he gives a full-fledged justification in his books. The essence of the works is a common description of concepts such as alloma's "culture", "al-madaniya", "al-madanat", "al-Cultural" with the life of society, people's relations, qualities 14 . "A cultural society and a cultural city (or country) is such that every person from the population of that country is free in the profession, everyone will be bab-fold, there will be no difference between people, everyone will be engaged in any profession of their choice or choice. People are truly free. There will be no Sultan (i.e. King) who will be the one who will be the one who will hold the peace and freedom of the people. Various good habits, pleasures arise between them. The leader or chieftainship elected from their own would not be absolute. They will be the most noble, worthy of leadership, raised within the people, tested. Therefore, such leaders fully release their constituents, protecting them from an external enemy. Such leaders treat everyone equally, even seeing everyone's interests in excess of their own, forgiving themselves of their personal interests for the benefit of the whole, not sparing their energy and wealth for the benefit of the people," alloma¹⁵ admits . It should be noted that in the views of Forobi, priority is paid to the role of cultural knowledge in society, the fact that the totality of good qualities inherent in humans is a unifying cultural science, it is possible to unite society only with cultural knowledge. Another Eastern sage known for his work "qutadg'u bilig", i.e. "knowledge of the messenger of Bliss", is Yusuf Khos Hajib (born C.1020 in Bolosugun – death unknown).



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The Supreme criterion of all wise wisdom is human dignity, attitude to man, evaluates alloma and continues this opinion : man is the owner of being, Society, the wealth and reliance of man is intelligence, and the basis of society is knowledge, intelligence. A peaceful and prosperous life will only taste if it is a criterion of human intelligence, compromise, and there will be progress in the same place, there will be perfection, progress and perfection will be ensured by the skill of a righteous and far-sighted leader. A society based on justice and prosperity develops, finds progress, is able to ensure its internal and foreign policy. In this regard, there are many examples in history that any intelligent and entrepreneurial leader has earned the respect of El, relying on authoritative intellectuals-representatives of culture, religion, literature and art. Alloma's views are clearly visible in his respect for science, attention to enlightenment, valuable in that the leader uses each word in his place, the culture of treatment is extremely high, rough treatment causes a crisis from the fruits of work, the people appreciate a sincere and fair attitude, and only in this case it is inevitable to find respect. It is no secret that it is inevitable that the leader's standing in his word and said word, that is, the unity of Word and deed, increases his image in front of the staff of the timely and thoughtful execution of the promised issue. In this regard, the unspoken Fulfillment by the leader of the principle of "good intention, good word, good deed", written in the "Avesto", has a great influence on both work and the effect of work. If the leader does not stand his word, stands back from what he said and does not follow what he said, then of course this will have an extremely significant impact on both his reputation and the development of the organization. Alloma reiterates and reiterates that a self-respecting leader will be extremely fair, that knowledge-intelligent intelligence, goodness-good qualities will only increase his supporters, give him the opportunity to do what he is doing. The Thinker, another bright exponent of the spiritual heritage of mankind, on the example of the image of reason (Oghdurmish), brings to your eyes the principle of Oriental management, assures the reader that the leader's mental thinking, attitude and skill, farsightedness should surpass other officials, politicians, advisers, intellectuals and ambassadors to what extent. The Thinker assures that the intelligence, patience, compromise, accessibility of future managers should be the chief goal of the leader. Justice and truthfulness is the primary goal of the leader, if the power of the state in that society is known in the criteria of justice, it describes the purposefulness that the same society will find progress, develop, thoughtful, independent-minded, intelligent





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leaders of a just society will be able to ensure the future of the land, all principles will be It was these characteristics that Alloma tried to reveal in clear examples that it was an honor to live, work, create in that society,if it was the main goal of not only the leader, but also of every conscious citizen, intellectual of society.

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