

THE THEORETICAL AND HISTORICAL FOUNDATIONS OF IMPROVING MANAGEMENT CULTURE IN UZBEKISTAN

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Annotation. This article explores the theoretical and historical foundations of developing management culture in Uzbekistan. It examines the evolution of administrative practices from the early stages of statehood to modern governance models. Special attention is given to the influence of national values, historical experiences, and modern reforms on shaping an effective and ethical management culture. The study also highlights the importance of leadership ethics, institutional development, and professional competence in achieving good governance. The article provides insights into the challenges and prospects of enhancing managerial culture in the context of Uzbekistan's socio-political transformation.

Key Words: management culture, Uzbekistan, governance, leadership ethics, historical development, administrative reforms, public administration, modernization, institutional development, professional competence.

INTRODUCTION.

Management culture is a multidimensional phenomenon that encompasses the values, principles, methods, and behaviors that define the way leadership and administrative functions are executed. In the context of Uzbekistan—a country undergoing significant political, economic, and social transformation—the development of a modern, efficient, and ethically grounded management culture is crucial. This article aims to investigate the theoretical underpinnings and historical trajectories that have contributed to the formation and improvement of management culture in Uzbekistan. By understanding these foundations, we can more effectively evaluate the successes and challenges of current reforms and propose forward-looking strategies for institutional advancement.

MATERIAL AND METHODS.

The concept of management culture is rooted in a combination of organizational theory, leadership studies, and cultural sociology. It refers not only to the formal structures of governance but also to the informal norms, interpersonal ethics, and leadership styles that influence administrative behavior.

In Uzbekistan, efforts to modernize governance have increasingly focused on cultivating such a culture. However, theoretical development must be contextualized within the nation's own civilizational and political legacy.

Uzbekistan's historical governance systems—from the Khorezmshahs and Timurids to the Bukhara and Khiva Khanates—were marked by centralized leadership with strong emphasis on justice (*adl*), consultation (*shura*), and moral responsibility. While these systems were hierarchical, they were often guided by Islamic legal principles and cultural values that stressed service to the people [2].

Understanding the evolution of governance in Uzbekistan requires a deep exploration of its rich historical past. From early Islamic states to the powerful dynasties of Central Asia, Uzbekistan has long been a center of administrative innovation, legal scholarship, and ethical

leadership. The Khorezmshahs, Timurids, and later the Bukhara and Khiva Khanates developed governance systems that, while centralized and hierarchical, were rooted in moral and religious principles. These foundations are essential for understanding the philosophical and cultural context of today's administrative reforms in Uzbekistan.

The governance models of pre-modern Uzbekistan were defined by centralized authority, where decision-making was concentrated in the hands of a single ruler or a small ruling elite. However, unlike purely autocratic systems, these leaders were often expected to embody high moral standards, promote justice, and seek counsel from advisors and religious scholars [3].

Justice was the cornerstone of legitimacy in governance. The ruler's commitment to *adl*—ensuring fairness, resolving disputes equitably, and protecting the rights of citizens—was seen as a divine obligation. Rulers were expected to maintain social harmony and uphold the law in a manner consistent with both Shariah and customary norms.

Consultative governance, or *shura*, played an essential role in statecraft. While ultimate authority rested with the ruler, he was expected to consult with his viziers, judges (*qadis*), and *ulama* before making key decisions. This practice reflected a broader Islamic principle of collective wisdom (*ijma'*) and helped ensure moral accountability.

Rulers were held to high ethical standards, and their personal conduct was seen as directly linked to the moral health of society. Ethical governance was encouraged through public expectations, religious teaching, and historical precedent. Governance was not merely a political function but a moral duty to serve the people and safeguard the public good [5].

Islamic jurisprudence, or *fiqh*, played a central role in structuring governance. Courts were overseen by *qadis* trained in Islamic law, and many legal and administrative decisions were rooted in religious texts. The fusion of religion and governance created a system where public administration was inseparable from ethical and legal accountability. These cultural values were integrated into leadership behavior and institutional frameworks. The legitimacy of rulers was often reinforced by their cultural sophistication, poetic ability, and patronage of scholars and Sufi orders.

The legacy of historical governance in Uzbekistan continues to influence modern approaches to management culture and public administration. Contemporary reforms emphasize ethical leadership, justice-oriented policymaking, and public engagement—principles deeply rooted in Uzbekistan's historical experience.

Recent developments, such as the introduction of citizen feedback mechanisms, anti-corruption reforms, and the training of civil servants in moral and administrative competencies, reflect a return to these foundational values in a modern institutional context [4].

DISCUSSION AND RESULTS.

Uzbekistan's governance traditions, stretching from the era of the Khorezmshahs and Timurids to the khanates of Bukhara and Khiva, reveal a sophisticated blend of centralized authority and moral responsibility. Grounded in Islamic legal principles and enriched by cultural values, these systems promoted justice, consultation, and ethical leadership. Today, as Uzbekistan continues to reform and modernize its administrative structures, these historical foundations provide not only inspiration but also a framework for building a governance culture that is both effective and morally grounded.

These traditional models, though pre-modern, contained seeds of ethical governance and local responsiveness that are still relevant in today's context. The Soviet era introduced a

bureaucratic model of governance that was highly centralized, ideologically driven, and often divorced from local traditions. While it brought formal structures and planned economic management, it also encouraged a culture of rigidity, lack of initiative, and dependence on centralized authority. However, the Soviet system also laid the groundwork for professional civil service training and institutional administration, which post-independence Uzbekistan inherited [3].

Since gaining independence in 1991, Uzbekistan has embarked on multiple waves of administrative and institutional reforms aimed at national revival and modernization. Early efforts focused on state-building and sovereignty. More recent reforms—particularly under the leadership of President Shavkat Mirziyoyev—have emphasized transparency, decentralization, public service accountability, and citizen engagement.

The development of management culture has become a policy priority, reflected in the creation of the Academy of Public Administration, the Civil Service Development Agency, and various capacity-building programs [2].

One of the critical pillars of modern management culture is ethical leadership. Leaders are increasingly being evaluated not just on outcomes but also on the moral conduct, inclusiveness, and service orientation. Uzbek society, rooted in strong moral and family values, is especially sensitive to issues of justice, fairness, and integrity.

Administrative institutions are being reformed to prioritize competence, merit-based recruitment, and performance evaluation. This shift is essential for overcoming the remnants of nepotism and ensuring that public service becomes a respected and effective career path. Another vital aspect of management culture is the promotion of participatory governance. Mechanisms such as “Virtual Receptions of the President,” public hearings, and open data platforms are tools for involving citizens in policy-making and enhancing trust in state institutions.

CONCLUSION.

The development of a robust and dynamic management culture in Uzbekistan must be understood as both a historical continuation and a strategic necessity for the future. Rooted in centuries of ethical governance traditions and enriched by recent reformist momentum, Uzbekistan stands at a crucial juncture in building institutions that reflect both national identity and global standards of excellence. A theoretically grounded and historically conscious approach is essential for cultivating a management culture that serves the people, strengthens the state, and ensures sustainable development.

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