



Society is in a New Stage of Development Exemplification of Ethical-Aesthetic Culture in the Professional Activity of Leaders

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Ethical and aesthetic culture is one of the important qualities in the work of management personnel. Leaders who are morally sound, educated and experienced, who have a deep knowledge of the basics of science, who have a strong belief in justice and humanity can be the owners of high moral qualities. All these qualities come together and lead to the formation, strengthening and development of the society's worldview, faith, national consciousness of the people. Spiritual maturity proceeds on the basis that all its aspects are interconnected, directly or indirectly affecting each other. The perfection of a person, including a leader, cannot be fully imagined without any of the above aspects of spirituality. Its essence is formed and matures on the basis of the common unity of these qualities. Spiritual maturity means that the subjective factors of the development of society, which are related to human activity and consciousness, are expanding, deepening and developing.

The new spiritual spirit that is settling in the new stage of development of the society has also put the idea of spirituality of leaders on the agenda. What should be the spirituality of a leader? What ideas form its basis? In our opinion, a leader should have a high sense of responsibility in his spirituality. What constitutes this feeling? It is formed by recognizing "a person, his life, freedom, honor, dignity and other inviolable rights as the highest value" [1]. In this sense, the first element of the idea of the leader's spirituality is the appreciation of the person. This creates a great sense of responsibility.

In the course of the development of the national moral and aesthetic culture, the national characteristics of our ancestors, which have matured for thousands of years and turned their dignity into examples of high spirituality, are important. "Culture is a condition and result of human communication. A space for culture-people communication, it unites and connects people" [2]. After all, the aesthetic culture of our people has been expressed primarily by our national language, religion, legends and legends, artistic and aesthetic monuments. Various pressures were placed on the development of our language and religion, our national pride, honor, various rituals and traditions were treated as old fashioned, and the priceless works and unique heritage of our ancestors were trampled.

Our nation has developed organically with the spirit of oriental collectivity since time immemorial, and we can see the core of moral-aesthetic culture that has historically been formed on the basis of this collectivity. They are reflected in the qualities of our people, such as kindness, mutual respect, hospitality, respect for elders, honor for children, compassion, humanity, and in extending a helping hand to each other. An example of the high moral and aesthetic culture of our people is expressed in the interaction of a person with the society, that is, kindness to the elderly, helping the bereaved, extending a helping hand to the poor, disabled, and orphans. The moral-aesthetic culture, physical and intellectual potentials of our people are established as the historical and spiritual heritage of the nation. At the same time, it is difficult to make fundamental changes in social life in order to realize the ideas of a new social system without getting rid of the old habits, skills, and qualifications inherited from the distant and recent past.

In our opinion, if the leader does not follow the principles of justice in his work, his work will not be up to the standard. The justice of a leader is manifested in fair treatment of property, rights of others,

and interests of society. Thus, the main elements of the idea of spirituality of a leading person are the following:

First, the main idea of the leader's spirituality is human value. All activities are based on ensuring human dignity.

Secondly, the next idea of the leader's spirituality is human rights and their realization.

Thirdly, one of the ideas of the leader's spirituality is political awareness and freedom. It is based on the priority direction of state policy in the economic, social and political spheres.

Fourth, one of the main ideas of leadership personality is fairness. It is formed as a result of a moderate attitude towards property and the perspective of the homeland.

Renewing the mindset of civil servants is a two-way process. On the one hand, it demands that new, modern civil servants' qualities be formed on a special, scientific basis, and on the other hand, it is required to suppress the corporate-bureaucratic psychology, which is still sometimes showing its influence, "tried" in the personnel policy of the former Soviet. It is necessary to carry out these two processes in parallel. Otherwise, the new, healthy way of thinking can "bump" into the old, "tested" way of thinking and retreat. For example, it is recognized that seeing the state's interest as one's own interest is the leading principle of a civil servant's activity, but such a situation may occur if corruption, bribery, administrative tyranny, and localism are not fought against in the administration. It is known that the unity and association built on the priority of personal interests and self-interest will be strong. Because the priority of personal interest unites selfish, greedy, masterful, greedy, and incompetent individuals who infiltrated state bodies. In the former Shura system, the principle of this unity was manifested in the form of personal loyalty, "I will leave it to you, you leave it to me, and leave it to the state." The individual is alienated from the state, the state from the individual, and the individual from the fruits of his labor. For this reason, the harmful legacy of the former Soviet system, such as putting personal, group, local, blood-kinship interests above the interests of the state, which came under uncompromising criticism, still reminds itself in some cases.

These events, built on the principle of self-interest, are very viable. For example, let's take the phenomenon of "adding writing" in the old Shura period. Add-on writing brought to add-on writers not only criminal income, but also rewards and false prestige. The weakness of control of management bodies created conditions for the "flourishing" of administrative bureaucracy, formalism, indifference to people's concerns, and bribery. Neither the state nor the nation would benefit from this, but groups organized on the basis of personal interest would win and celebrate.

Ethical-aesthetic culture cannot be imagined without the national language and its problems, historical memory and paintings, the beauty of the native land, moral values, etc., and other objective and subjective factors. The restoration of the national language and the granting of state status to it became of great importance in the development of the moral and aesthetic culture of our people. When any country gains independence, it first of all pays special attention to the restoration of the originality of the national moral and aesthetic culture. This national identity is very important in determining the place and position of the country and nation among the nations of the world.

Nature, life, processes of social relations and their results, artistic culture, level of artistic development, moral-aesthetic ideal all reflect the characteristics of moral and aesthetic culture. Such activity implies concrete understanding and description of objects at all stages of human historical development, as well as their creation and mastery at all times. The above elements of moral-aesthetic culture stand out not only in observing the object world, but also in the process of creating objects.

Human nature is such that it does not limit itself to adapting the external world to meet its needs, at the same time, it recreates objects in accordance with the social importance and useful aspects of expediency. This shows his skills, morals, taste, management ability. Perceiving the form in connection with the content, creating based on the standards of beauty, human dreams and ideals are reflected to a certain extent in everything created by the human mind and hands. Objects that are the

product of creative and free activity embody the inner world, lifestyle and ideal aspirations of the person who creates it.

Therefore, moral-aesthetic culture is a complex system that includes emotional and intellectual abilities of a person, his ideas about a perfect life, and, finally, real things-phenomena and forms of behavior created on the basis of not only natural necessity, but also the laws of beauty. The peculiarity of moral-aesthetic culture is that everything comes from an ethical-aesthetic approach to the phenomenon, a moral-aesthetic attitude to reality. At the same time, it is possible to show the socio-economic, legal, spiritual and educational foundations of the formation of the leader's spirituality.

The correct definition and development of the mechanisms for the formation of the leader's spirituality play an important role. In this regard, the most effective mechanism has been created in Uzbekistan. In this sense, there are the following systems that directly and indirectly deal with the formation of the leader's spirituality:

- improvement of qualification of personnel and retraining of their organizations;
- scientific educational centers;
- various training courses, etc.

These dargahs are the main influencing mechanisms that shape the spirituality of a leader. Managers are trained in them with or without separation from work. Thus, in Uzbekistan, the foundations of the formation of the spirituality of a leader are being organized purposefully. In this regard, the work being carried out is based on a scientific and practical basis.

In our opinion, it is necessary to regularly monitor the spiritual level of the leader in educational and working places. First, it is possible to understand the level of the spiritual potential of the leaders, secondly, to develop the optimal methods of forming the spirituality of the leading person, and finally, thirdly, it is possible to gain clarity in the development of prospective programs for the formation of the spirituality of the leading person.

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