



The Role and Social Significance of Ethical and Aesthetic Culture in the Activities of Managers

I. M. Arzimatova

Associate professor of Fergana State University, candidate of philosophy

Abstract: The article examines the essence of moral-aesthetic culture, its role and importance in the work of leading personnel. In particular, the question of the composition and structure of moral and aesthetic culture is inextricably linked with the problem of the moral and aesthetic culture of the leading personnel, and the organization of the culture of the leading personnel as a component of the aesthetic-moral culture is analyzed, enriching the spirituality of the individual is one of the tasks of the moral-aesthetic culture based on the fact that one.

Keywords: moral-aesthetic culture, cultural philosophy, national mentality, art, culture, artistic-aesthetic activity, leading personnel, vaccine of justice and honesty, subject, object, need.

Today, one of the urgent tasks is to educate the leading personnel based on the vaccine of justice and honesty. In this regard, a lot of research work is being conducted on personnel training. There is a need for philosophical studies aimed at forming honesty and fair functioning skills in management personnel through the development of ethical and aesthetic culture. The present period - the period of radical change of the civil society in terms of quality - requires from each organization, from each of its members, firm effort, accuracy in evaluating their activities, diligence and selflessness. Special responsibilities are assigned to senior staff. In all their activities, they should demonstrate unity with words, self-criticism, and be an example in following advanced human and moral norms. It is necessary to improve leadership activities, methods and tools in all areas.

Currently, there is a growing tendency to view leadership as a professional activity, and it has narrowed as a field of study of officialdom and officialdom. In the following years, after long debates, specialists who study the issues of this field are trying to interpret these concepts differently in the form of "official" and "person performing management function".

The question of the composition and structure of the moral and aesthetic culture is inextricably linked with the problem of the moral and aesthetic culture of the leading personnel, and the elements that make it up are at the same time manifested in the individual's moral-aesthetic perfection. Therefore, the scientific-theoretical justification of the structural elements of moral-aesthetic culture and their uniqueness requires a clear definition of the essence of each leader's culture.

To date, a number of works on the selection of leading personnel have been created, and we can note them as works directly encouraging the culture of management, and at the same time as scientific-theoretical, practical-educational sources. In these works, the issues of selection of leadership personnel are covered in different ways. Some of them analyze this process in connection with the socio-political, economic and cultural-spiritual development process of the society, while some of them show it as a unique program covering a set of principles related to the selection of leading personnel and selection for leadership. Therefore, according to the approach to the issue, scientific and theoretical sources can be divided into two groups. The first is direct sources, in which the issues of choosing a leader or being selected for leadership are covered as



comprehensively as possible. The second is indirect sources. They include opinions recorded by different people and different works, and although they essentially express views on leadership, they give more information about the spirituality and moral characteristics of a leader. Examples of artistic creations are mentioned as such sources in most cases.

A leader must manage people, a team, that is, he is distinguished from others by his leadership qualities. He is in front of everyone's eyes in the labor team and society, he solves problems related to work and life, and if necessary, the fate of his subordinates. Therefore, he has more responsibility towards others. In this sense, responsibility is the main criterion in the training of modern managers, and it is necessary to be firm in fulfilling this duty. What are the criteria of responsibility in this sense? In general, what is management and what are the leadership skills in it? In this sense, justice is the first condition of management and the responsibility of a modern leader. The criterion of justice is not to separate from the people and satisfy their appeal. Failure to be fair in one's work indicates the lack of responsibility of the leader. Because the injustice of the leader leads to the moral violation of people, the decline of society and the loss of faith in the future. What can happen if the leader violates the criterion of justice while the struggle is going on to build a just society?! For this reason, being just is defined in the holy books as the nature of a person. Calling white white and black black, telling the truth and working with the truth is justice. Thus, the second condition of a leader's responsibility is to be a leader in the literal sense. Leadership is about staying one step ahead of people and being able to see and live with tomorrow's prospects and challenges. This can be called having a strategic objective.

Leadership is a profession, not a set of tasks or a course of action. Therefore, to lead, a person needs the necessary knowledge, skills and qualifications, skills, professional sophistication, experience, abilities and unique characteristics.

Leadership is a great art, professional activity with special content, creative activity aimed at improving activities, pedagogical management. In fact, since management is a joint activity with people and communication between them, all the actions of the leader and the team are focused on the creation of favorable and necessary conditions for the activity of the educational institution, the organization of a friendly psychological environment between the teacher and the group of students, and creative activity. This means that the leader can study the employees, based on their abilities and knowledge levels, select them for the educational institution, educational process, appoint them to positions and tasks, demand strict execution of important instructions and orders, notice their unique qualities, achievements and shortcomings. It requires professional abilities and skills such as knowledge, ability to apply achievements, elimination of shortcomings, ability to widely use the opportunities of employees.

In the process of building a democratic, legal state and civil society in the new Uzbekistan, persons in leadership positions in the system of state and community management, their spirituality, play an important role. The leader not only participates in the management of the state and society, but also serves as an example to the subordinates, in particular, the subordinate management staff. Therefore, the training of a leader is a matter of great importance. Therefore, it is necessary to start training a leader at the lowest level. Therefore, it is advisable to start work on this at the first stage of education. It was the idea of forming a new generation of leaders along with bringing up a new generation in general. Therefore, high spirituality and culture are also important in the concept of a leader. This was not only a requirement of the transition period, but also a factor that significantly renewed the concept of a leader who could provide the great future of Uzbekistan and serve it.

From this point of view, while paying special attention to the social-philosophical necessity of the development of the moral-aesthetic culture of the leading personnel, we found it necessary to dwell on the concept of culture first of all.



Culture, as a unique form and method of realizing the essential powers of a person, embodies and develops his creative potential, abilities and needs through activity, therefore, culture becomes the basis for defining the creative activity of people philosophically and methodologically. The concept of "culture" is a set of important and necessary qualities, achievements and creativity of the people's life at a certain stage of social development [1. P. 229]. It is impossible to imagine the laws of cultural development without taking into account the materialized results of human creative activity. Naturally, these results reflect the products of material and spiritual culture and specific methods of human activity. All this is an expression of human creative ability, nothing more than the realization of his creative potential. It means the highest form of human enlightenment and knowledge, a deep, conscious and reverent attitude to the past heritage, the ability of creative perception, the level of knowing and changing reality through activity. Human individuality shows its fullness at the same cultural level.

In scientific literature, when describing various forms of culture and their colorful components, they often refer to the concept of value. Naturally, the study of the social existence and functioning of these components helps to reveal the essence of culture, the laws of its influence on society and human life.

Cultural values are created as a result of people's influence on nature, changing their spiritual world and their relationships with each other. Social phenomena, practical skills, scientific and technical achievements, works of art are not only an expression of the essential powers and abilities of a person, but at the same time, they are considered a cultural value as a factor of his perfection. Accordingly, society's culture is, on the one hand, a set of experiences of creating and distributing cultural assets, values, and on the other hand, the process of their distribution and assimilation. "There are sheet music records with musical notes," writes Merab Mamardashvili, "I am sure that the notes are heard only when they are played." All cultural phenomena have this characteristic, so that the book is read and influenced when read, it cannot be otherwise. A symphony becomes a reality only when it is performed. A landscape is revealed to us when we look at what we see now, so long as nature itself is not a landscape. It consists of a heap of stones, an abundance of plants, water and trees" [2. P. 151].

M. According to Mamardashvili, the cultural process consists of certain conflicts between creative, creative activity and the acquisition and use of values by society. The nature of not eliminating them in practice is reflected, on the one hand, in people's narrow consumerist relationship with objects of material culture and spiritual values, and on the other hand, in the mood of creative people to live in isolation from others.

Philosophical elimination of any contradiction leads to the emergence of a new quality. The main way to resolve the relevant conflicts in the functional functioning of culture is to require people to be raised culturally not only as subjects of social activity, but also as subjects of social relations. In this case, the subjects of culture formed by the interaction of social and cultural processes are to show their creativity in mastering the benefits. As the artist Rozi Choriev noted, "Creative efforts will definitely pay off one day. The real work created by the artist fills the heart of the creator with endless joy. Then he will be satisfied. This situation brings peace to the creator" [3. P. 160]. People who have reached a certain level of culture are not only those who master it, but at the same time, they are also the living embodiment of culture, ensuring socio-spiritual development, and creators of high examples of artistic creativity. Academician S. Shermuhamedov writes that as a result of high artistic and aesthetic activity, a person creates incomparable beauties, as well as works of literature and art. "Various forms and manifestations of the artistic-aesthetic perception of the world depend on the ways of reflecting the positive or negative ideal of the creator, society or era, his intentions and goals. The experience of the development of literature and art, the entire artistic culture shows that the more universally the ideal of the creator is embodied in the content



of the work, the more vividly individualized - vivid, unique images, the deeper the spirit of humanity, the higher the artistic-aesthetic, moral-spiritual, world culture. such a huge contribution will be added to its treasury" [4. P. 32-33].

One of the unique features of moral culture is its modernity, that is, it is determined by the achievements achieved in each era in the moral life of a person. Also, moral values that have been refined over the centuries form the basis of moral culture. The important components of moral culture are etiquette, etiquette, and professional etiquette.

As mentioned above, moral culture is closely related to aesthetic culture. Aesthetic culture as a complex social phenomenon is the processes and results of the aesthetic assimilation of nature at the level of society, the aesthetic conditions of labor, life, social relations; a certain state of aesthetic views, tastes and interests of classes and social strata; the theory and practice of aesthetic education means the colorful manifestation of social-aesthetic activity of people.

Until today, the concept of aesthetic culture is given various definitions in the scientific literature. In particular, "Aesthetic culture is a set of aesthetic values, methods of their creation and consumption" [5. P. 466]. In this definition, aesthetic culture is taken in the framework of values, which shows its connection with moral culture. Also, aesthetic culture is a complex system of human needs, which is explained by the fact that human emotions, skills, knowledge, norms, skills are closely connected with each other. It means that aesthetic culture depends more on human needs.

Aesthetic culture serves to satisfy people's social-aesthetic needs as a unique expression of social aesthetic consciousness and its underlying practice. As a system of colorful activities and aesthetic relations, it covers the processes related to the formation of professional and amateur types of artistic creativity, fashion, means of mass communication, and the culture of aesthetic perception. Here, aesthetic values that are understandable and used for society in the axiological sense are meant.

Activity implies concrete understanding and description of objects at all stages of human historical development, as well as mastering them all the time. In this case, assimilation of natural phenomena is determined by their necessity, essence, purposefulness, and organizational integrity. The universal ideal has been embodied in various aesthetic cultures, such as antiquity and the Renaissance, which is why the aesthetic and artistic values of the ancient Greeks are exemplary. Therefore, it is no coincidence that these same ideas about the harmonious relationship between man and nature can be found in the Sufi teachings of Central Asia, which greatly contributed to the Muslim Renaissance in Movarounnahr.

From this point of view, it is self-evident that there are serious differences between the aesthetic culture of the period of independence and the recent Soviet era. In the recent past, the traditional rules of etiquette of our ancestors in the field of nature use have been forgotten. According to these rules, the sin of recklessly polluting and wasting water and land was considered a sin. However, this thing greatly damaged the rational attitude towards nature.

The above elements of 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 is not limited 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 purposefulness. This shows his skills and ability to freely manage complex processes.

Thus, aesthetic culture as an object of philosophical knowledge consists of a set of certain values, the process of their practical creation and distribution. The relationship between these parts, which



make up a whole system, allows to look at the aesthetic culture as a separate and relatively independent structure.

When it comes to moral and aesthetic culture, it is necessary to distinguish between its social and individual levels. The moral-aesthetic culture of society is a set of moral-aesthetic values created as a result of its interaction with the world, improvement of the entire system of social relations.

Aesthetic culture materializes the subjectivity of things and events and differs from natural objects in this respect. As cultural values, products corresponding to the methods of activity, universal aesthetic and artistic assets representing modernity or traditionality constitute the existence of everyday life and acquire a normative character. Mastering these values in the form of norms, traditions and skills is carried out in the course of epistemological, interpersonal communicative, aesthetic (artistic hobby and professional activity) creative activities.

Thus, the study of historical succession embodied in the methods and values of activity as a cultural phenomenon is of great importance in the philosophical analysis of aesthetic reality. Such an analysis allows us to reveal the dialectic of mastering and reproduction of certain values, in which the products of artistic and aesthetic activity of people, the culture of production embodied in them, as well as the illumination of the aesthetic aspects of cognition and communication are of particular interest.

In our opinion, the general theoretical aspects that allow us to determine the boundaries of the object and subject of philosophical analysis of moral-aesthetic culture are briefly as follows. Thus, the object of analysis is the important aspects that study the existence and subject of the embodiment of aesthetic culture. Philosophical research requires the study of the laws of development of a concrete social phenomenon, taking into account their whole set, in this case, mutual harmony between its object and its subject is created.

The great philosopher of the East, Imam Ghazali, showed that the development of aesthetic culture in society depends on the attitude of plants, animals and humans to the external environment, the problems of whether they have aesthetic taste, the sense of sophistication, the attitude of a person to beauty, his transformation into a perfect person, relative and absolute beauty, Umar Khayyam the formation and development of aesthetic culture in society and in a person in different ways, each person's understanding of beauty based on his profession, that is, it recognizes the connection between aesthetic culture and professional etiquette.

Ethical and aesthetic culture as a complex social phenomenon, processes and results of ethical-aesthetic mastering of nature, work, life, social relations, ethical-aesthetic aspects; specific state of moral-aesthetic views and interests of society members; the theory and practice of moral-aesthetic education shows the colorful manifestation of the moral-aesthetic activity of people. Ethical-aesthetic culture serves to satisfy the real ethical-aesthetic needs of people as a unique expression of ethical and aesthetic consciousness and the practice underlying it.

Thus, the moral-aesthetic culture is a complex system that includes the emotional and intellectual abilities of a person, his ideas about a perfect life, and, finally, objects and phenomena created on the basis of not only natural necessity, but also the laws of beauty and forms of behavior. It is impossible to fully imagine a developed aesthetic culture without art, which not only realizes one's own abilities, but also affects its realization and gives it unlimited opportunities. Therefore, the art and artistic culture obtained in the integrity of the forms of aesthetic activity and the institutions that implement them form the basis of the aesthetic culture of the society.

Based on the above, it is possible to draw the following conclusion: In the new Uzbekistan, the main principles of the personnel policy put forward by the head of state are required to be applied without deviation to the civil society. It is the sacred duty of all of us to clearly and thoroughly



implement this requirement into life. In the socio-economic and spiritual development of our republic, careful intelligence and leadership with a clear understanding of the work lead to success. At the new stage of development of society, significant results were achieved in the field of training, retraining and placement of leaders and management personnel, and a national system with unique aspects was formed. Today, the issue of forming and implementing a new system of personnel policy in our republic and ways to solve it have been determined. Every leader should consider it his duty to raise the reserve to raise his employee from the bottom to the top. How deeply he feels his duty and task is determined by how carefully he prepares personnel who are able to replace him at a certain time. In order to further improve the experience of selecting employees, the personnel included in the reserve should feel that their work and abilities are valued, that if they work actively and conscientiously, they can hope to be promoted in the service path with the help and support of the higher authority. Ethical-aesthetic culture is a complex system that includes emotional and intellectual abilities of a person, his ideas about a perfect life and, finally, objects and events created on the basis of the laws of beauty and not only natural necessity. It is impossible to fully imagine a developed aesthetic culture without art, which not only realizes one's own abilities, but also influences its realization, gives it unlimited opportunities. Ethical and aesthetic culture as a complex social phenomenon, processes and results of ethical-aesthetic mastering of nature, work, life, social relations, ethical-aesthetic aspects; specific state of moral-aesthetic views and interests of society members; the theory and practice of moral-aesthetic education shows the colorful manifestation of the moral-aesthetic activity of people. Ethical-aesthetic culture serves to satisfy the real ethical-aesthetic needs of people as a unique expression of ethical and aesthetic consciousness and the practice underlying it.

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