



LEADERSHIP AND MORALITY: INFLUENCE OF SPIRITUALITY IN THE INITIAL DEVELOPMENT OF LEADERSHIP

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Abstract: This article explores the dialectical relationship between leadership spirituality and leader ethics of civil servants in the field of public administration, as well as the philosophical and political analysis of related problems.

Key words: state, public administration, public servant, morality, leadership ethics, spirituality, leadership spirituality, patriotism.

Introduction

At the time when our country is striving for new horizons and goals on the path of its development, the reforms carried out in all spheres of our society are rising to a new level, first of all, much depends on the honest, fair and competent performance of the duties of leaders, as well as on their dedication. Today a new era is coming, a new generation of public servants with high knowledge and thinking, spirituality and morality is growing to bring the new Uzbek state to new heights. In their hearts and minds, feelings of loyalty to the Motherland, the criterion of justice, the dictates of conscience and loyalty to duty are vividly beating. The great Greek scientist Aristotle used to say that the fate of the country is decided by the upbringing of youth [1].

In addition, as the encyclopedic scholar Abu Nasr Farabi noted, that "...in order for a person to achieve happiness, a team leader who can make him happy always acquires the necessary importance" [2]. Of course, we can see from these considerations that the leader should be intelligent and wise, have high spirituality, and moral behavior in order for the community to live happily. For this reason, the honorable President gradually and consistently stated his conceptual views on leadership culture and leadership ethics and emphasized the following: - critical analysis, strict order, discipline and personal responsibility of each leader - whether it is the Prime Minister or his deputies, a member of the government or governor of regions, it should be a daily rule of their activities[3].

Research Methodology

It should be noted that culture is an important social phenomenon that forms the spiritual side of human society. In the context of globalization, one of the most pressing issues remains the moral education of a leader and leadership. From this point of view, the importance of moral education of managers is emphasized, and a number of research works are carried out by world scientists. The article uses such methods as logic, analysis, as well as research by orientalist

Discussion and result

Therefore, reflecting on the moral characteristics of the dialectical connection between the leadership spirituality and the spiritual image of the leader, first of all, what is the leadership spirituality? What are his dialectical relations? And what factors shape it? analytically answering such questions, it is possible to determine its essence. From this point of view, the leadership spirituality is manifested in practice through its reflections on spiritual and moral values, and the leader, who is the subject of this demonstration, does it directly and indirectly through his activities. In fact, the formation of managerial spirituality and ensuring its manifestation in practice occurs through inner spirituality, morality of the leader. Indeed, in the process of leadership, ensuring the formation of managerial morality in practice is largely connected with the inner "I" of the leader. If the inner self of the leader is not in harmony with his external morals and behavior, then the consequence of this form of Leadership is degradation, and in leadership spirituality is replaced by lack of spirituality, morality is replaced by immorality, greed, lies and, worst of all, vices based on bureaucracy take root in a broad sense. The spirituality of the leader is the (internal) spiritual power that is formed in the leader. Therefore, in the morals of a leader, first of all, there should be a high sense of responsibility. What is this feeling? It consists in recognizing a human being, his life, freedom, honor, dignity and other inalienable rights as the highest value[4]. In this sense, the first element of the idea of the leader's spirituality is the assessment of the personality. This creates a great sense of responsibility.

As for the spirituality of governance and the spiritual image of the leader, the encyclopedic scholar Abu Nasr Farabi thought: by the nature of the governor who governs the Virtuous City: 1) being healthy and not experiencing any difficulties in performing his duty; 2) strong memory; 3) sharp mind; 4) a speaker who can explain his opinion; 5) enthusiastic about knowledge and enlightenment; 6) not excessive in eating, drinking, intimate relations with women, on the contrary, being able to restrain oneself (from gambling or other games) and to be away from pleasure, enjoyment; 7) who loves truth, fair and truthful people, who hate lies and liars; 8) to be aware of one's worth and to be polite; 9) not to chase after wealth; 10) justice; 11) notes the importance of being persistent, courageous[5]. Farabi wants to see these qualities in every mature person.

A positive approach to the problem is required in the analysis and research of the moral characteristics of the dialectical relationship between leadership spirituality and leader ethics. The main cause of these problems is a social phenomenon directly related to the process of training, education and placement of personnel. Until a new and independent-minded, responsible, proactive, thoroughly mastering advanced management methods, an effective system of selection and training of patriotic, honest personnel is created, there will be no qualitative changes in public administration [6]. Based on these tasks, we believe that special attention should be paid to two cases related to staff responsibility. First, it is necessary to develop ethical criteria for evaluating the activities of leaders. They directly serve to increase the personal responsibility of leaders. For example, under the "leadership ethic" rule, leaders who abuse their leadership duties and responsibilities should not be reappointed to leadership positions, and these criteria should determine the ethics of leadership. The proposals of scientist on the professional potential and ethical classification of the management team deserve attention. In particular, the scientist says that in the process of selecting candidates for leadership positions, it is important to pay attention to the ability of the future leader to approach reality systematically, to be able to generalize problems, to be able to realistically assess opportunities[7]. In particular, an analysis of the requirements imposed by the state on personnel gives the following conclusions in terms of training, education, selection and placement of leading personnel:

- summarizing the experience of applying the achievements of world pedagogy and psychology

of management, sociology of social work in personnel policy;

- creation and testing of modern and promising ideals of personal qualities of management personnel;
- it will be necessary to implement such scientific and practical tasks as testing the technology of open and closed competitions[8].

The scientist correctly concludes that the lack of technological approaches in personnel policy is the reason for the persistence of shortcomings in this area. As we have considered, the practice of working with personnel and relations within the service require the development of an order of basic ethical rules that they must follow in their professional activities. The order of moral rules simultaneously determines moral criteria that express the universal and private-professional qualities of a modern leader. It consists of those under the criteria:

First, public service requires mutual fairness and honesty from the leader. This, in turn, gives the head the moral right to ensure the implementation of the proposed position in the public service.

Secondly, the leader should have sincere attention and kind attitude towards the employees. After all, they face different complaints, problems and suggestions from people every day. Thanks to tolerance, mutual trust and human respect in the team, actions and activities can be promoted to positive results. First of all, the leader should be able to create this warm and friendly atmosphere.

Thirdly, the qualities of a leader, such as humility and sincerity, free him from two kinds of attitudes, such as arrogance and self-hatred. A humble person will never have to show himself or have the illusion of having special rights and privileges for what he has done. He is tolerant, able to maintain the necessary calmness and restraint. He is critical of his work. For a leader, high self-esteem, excessive self-confidence, rudeness and impoliteness is an inappropriate situation.

Fourth, the leader must be polite and tactful in communication. His communication, words and lectures should serve to prevent any conflicts in the team. The more critical the questions, the more complimentary they should be.

There are rules of a professional nature that determine the classification of the spiritual and moral appearance of a leader in managerial activities. They are reflected in the styles of service subordination, openness and equality.

Service subordination is one of the most important organizational and ethical procedures in the relationship of Public Service. Subordination comes from the Latin word for "regulation". It is a system of subordination of junior to senior based on service discipline. That is, this procedure means that, depending on the level of the service position, subordinates will unconditionally ensure the execution of tasks given from above in a timely manner.

Openness means that the leader is relatively open and sincere to people, and is ready to meet their problems, suggestions and wishes. It is necessary for the leader to arrange meetings with his employees and applicants, despite the pressure of his time.

Equality is an ethical rule aimed at improving the effectiveness of communication and building democratic relations between employees. Equality means the free expression of opinions and ideas by employees, fair and healthy discussion and consideration of proposals made in the team. In order to make the right decision, even when opposing opinions, the leader must be ready to eliminate the vices associated with intolerance, hostility towards each other[9].

It should be noted that in the mechanism of public administration, the outlook of a civil servant,

new thinking, the acquisition of modern knowledge, understanding the essence of the fundamental reforms consistently carried out in our country, and active participation in their implementation are of great importance. Therefore, in the context of the implementation of reforms in its legal system in order to improve the rule of law of a democratic state and civil society, the issues of education of civil service personnel and the systematic creation of their spiritual and moral image in the management of the state and society remain one of the urgent problems today.

It is from this point of view that there are clearly developed mechanisms of moral principles in the management of the state and society as the initial tasks of studying these problems, in such conditions the arrival of modern, ambitious civil servants with great prospects and independence in management increases.

It is important to form relationships related to the spirituality of leadership based on the principles of justice. After all, it ensures transparency and openness of the tasks performed, defines the criteria of authority and responsibility of managers and officials. Based on these principles, it is recommended to develop a procedure for building relationships in such a way that the leader studies the spiritual psyche, moral values, formed habits of the collective. It should be noted that even in all communities, moral values are not formed as traditions. In some cases, familiarity, unethical relations may become a priority, and in such cases the leader will have to take measures to introduce ethical values into practical relations.

Conclusion

To compromise with the current situation or to allow it is a sign of a leader's moral weakness. A morally self-confident leader, first of all, pays attention to the formation of a philosophy of moral values in the team. Ignoring this process in the collective leads to abstraction of the spiritual image of the collective, its honor and dignity. As a result, the responsibility to the obligation also takes on a relative form. The philosophy of ethical values should find its expression in the organizational and all production relations of the collective. Also, the introduction of moral values in the team does not mean friendly relations, but in all production relations, it is focused on the moral foundation of qualities such as humanity, justice, equality, harmony of common interests, and loyalty to the ideas of the interests of the community and its practical manifestation. Such requirements create conditions for the flawless functioning of the civil service and serve as an important factor in preventing corruption, which is hidden in the civil service. Protection of civil servants from corruption, their spiritual and moral education is one of the priorities of state policy. The formation of its spiritual aspects by educating each civil servant is an extremely important process. As a result of constant education, a civil servant becomes a person of high spirituality. As we know one of the main criteria for the formation of the leader's spiritual image is his thinking and worldview. The thinking and worldview of a leader depend on his education and upbringing. The enthusiasm of the leader is formed in the process of performance, and one of his moral criteria is his ability to organize and manage. This ability is formed in the course of his official activity and is enriched over time.

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