



MORAL AND AESTHETIC CULTURE AND ITS REFLECTION IN THE PHENOMENON OF LEADERSHIP

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Abstract:

The moral and aesthetic culture of a person is an important factor in the formation of the professional culture of managerial personnel, in the process of bringing their management skills, leadership abilities, knowledge, skills and experience into a single system that is inextricably linked with each other. The role of moral and aesthetic qualities in managerial activities is philosophically analyzed.

Keywords: moral and aesthetic culture, leadership spirituality, moral values.

The development of global governance modernization is characterized by a healthy environment, mutual cooperation, high productivity, and a dynamic pursuit of results. In implementing profound transformations in this direction, not only the scientific competence of leaders but also their high moral and aesthetic qualities play a decisive role. Indeed, in fulfilling the tasks entrusted to modern leaders, ethical and aesthetic culture and the organization of fair governance hold a priority position. The elevation of governance standards to a new level today expresses not only the progress within political administration but also signifies each leader's professional competence. Overall, enhancing the ethical qualities of leaders and studying models related to establishing fair governance are becoming increasingly relevant issues.

At the beginning of the 20th century, in the theories of public administration developed by advanced nations, ethical values occupied a dominant position. In particular, in countries such as Germany, France, the United States, China, Korea, and Japan, a number of broad theoretical and methodological doctrines emerged, defining the potential of leaders as the main criterion of development and progress. These doctrines contributed to the conceptualization of the "civil servant" as a distinct subject and object of governance. Today, in many developing countries, the categories of "civil servant," "code of ethics," and "moral standards" have also



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entered the field of administration. Within these frameworks, mechanisms and technologies have been developed to assess leadership potential, apply intellectual resources to social development, and implement governance practices.

In the early years of independence, preserving sovereignty, ensuring peace and stability, and addressing pressing social problems largely depended on the competence and initiative of national leaders. As in other parts of the world, the social processes occurring in Uzbekistan are continuously increasing the complexity of modern leadership activities. Today, the term “modern leader” refers to individuals managing enterprises, organizations, and institutions across various sectors. Leaders unable to adapt to social renewal are often compelled to terminate their professional activity. Therefore, studying the dialectical relationship between “social processes” and “leadership activity,” as well as analyzing its results and consequences, is of great importance.

In Uzbekistan, the systematization of relations associated with managerial and ethical-aesthetic culture has been supported through the adoption of modern normative-legal documents. In particular, according to the Law of the Republic of Uzbekistan “On Civil Service,” the activities of managerial staff working in the public interest within state bodies and organizations are guided by the following principles of civil service:

- Unity of the civil service;
- Service to the people;
- Legality;
- Priority of the rights and legitimate interests of individuals and legal entities;
- Professionalism and competence;
- Integrity, fairness, humanity, and discipline;
- Equal opportunities to enter civil service based on merit and contribution (meritocracy);
- Dedication and patriotism in leadership activities [1].

The “Development Strategy of New Uzbekistan for 2022–2026” intensified the political demands placed on leaders in the country and further complicated their professional responsibilities. In this regard, the head of state emphasized: “Serious measures will be taken against any leader at any level who ignores the concerns and



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hardships of the people and who is unable to ensure the peace, public order, justice, and rule of law of our society. Simply put, there is absolutely no place for such indifferent and careless individuals in leadership positions” [2].

These normative-legal acts have created the foundation for forming a corps of highly professional leaders with elevated ethical and aesthetic culture in the New Uzbekistan. Moreover, they serve as the basis for developing a distinctive **national leadership concept** that defines the legal status, classification, and professional profile (professiogram) of leaders and ensures adherence to moral norms. Within this national concept, forming the **leader’s professiogram** is regarded as a key priority. The term “professiogram,” derived from Latin, refers to a description that includes the features, norms, and requirements pertaining to a particular profession [3]. Based on these criteria, one can understand the internal and functional characteristics of the profession. No professional field can be organized rationally without such standards, nor can its future development, transformational changes, or compliance with life’s dynamics be determined. The professiogram transforms in line with social demands, leading to the emergence of new professional fields. Therefore, changes in the professiogram of leaders are also natural.

The professiogram of managerial staff includes two groups of functions. The first involves assisting the state in implementing its distinctive functions—this may be called a general **kratological function**. The second comprises private, or **immanent functions**, related to the internal organization and characteristics of managerial activity. Such transformations have also influenced leadership in enterprises and organizations, where managers now rely not only on production needs and labor legislation but also on national values. They strive to make decisions consistent with cultural traditions, to organize labor processes in harmony with customs and ideals, and to optimize activities in accordance with national values.

In today’s era of intensified geopolitical competition and ideological confrontation, leadership requires a number of ethical and aesthetic qualities without which no leader can perform their duties effectively. In this regard, the President of the Republic of Uzbekistan, Sh. M. Mirziyoyev, stated: “Critical analysis, strict discipline, and personal responsibility must become the daily principles of every leader’s activity” [4]. Consequently, the study of concepts related to the



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modernization of leaders and management personnel within the framework of scientific research is of significant importance.

In New Uzbekistan, the practice of subjecting leadership activity to clear principles and evaluating its effectiveness on this basis has evolved over many years. These accumulated experiences can be summarized as follows

- a) During the years of independence, under the initiative of the head of state, a set of general social principles regulating the activities of national leaders was established;
- b) Alongside general principles of leadership coordination, sector-specific principles have also been introduced in various fields;
- c) Over the past quarter century, the principles regulating leadership activity in Uzbekistan have been continuously improved in accordance with social needs and have evolved into practical requirements.

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