

THE ROLE OF THE LEADER IN MODERN PUBLIC ADMINISTRATION: A PHILOSOPHICAL ANALYSIS

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Annotation. The article offers a philosophical analysis of the role of the leader's personality in the context of modern public administration. Drawing on the legacy of Eastern thinkers and contemporary scholarly approaches, it reveals the significance of the leader's moral, intellectual and professional qualities for management effectiveness and the formation of a constructive organizational environment. The leader's personal example and managerial culture are substantiated as key factors in enhancing the effectiveness of reforms.

Keywords: modern public administration, leader's personality, management effectiveness, moral and spiritual values, managerial culture, philosophical analysis.

INTRODUCTION

In the context of today's reforms, the formation of national state power on the basis of democratic values recognized in the world is being defined as the primary task in the context of the tasks set. After all, "in order to further expand private initiatives in this regard and open up new prospects for them, it is time to move from "manual management" to systematic management that works for specific results" [1, <https://president.uz/uz/lists/view/5774>]. Therefore, approaches aimed at forming the personality of leading personnel in the process of management reforms are of great importance. "The correct selection of officials and assignment of work and tasks to them that they can do, giving one person a task and expecting obedience and execution from him are the main requirements of state administration" [2, B.12]. Therefore, the correct selection of officials in state administration and providing them with tasks appropriate to their capabilities, as well as demanding responsible execution and discipline from them, are one of the main principles that increase the effectiveness of the system.

Confucius also recognized discipline as an important moral value in management. Achieving such order, according to him, requires the effective implementation of such tasks as the rational use of resources, the elimination of shortcomings in the system, and the mobilization of the population for useful labor activities.

The effective implementation of these tasks depends on the rational selection and application of appropriate methods and means. In this regard, Confucius's views on state administration have not lost their relevance even today. He put forward the idea of managing the state on the basis of traditional customs and spiritual values. According to him, if the state is governed only on the basis of laws and order is maintained through punitive measures, the people will show external obedience, but will not understand the sense of shame and moral responsibility. If management is based on virtue and moral standards, organized on the basis of customs and traditions, the people will not only be ashamed, but will also strive for true obedience and responsibility. These views can be analyzed in harmony with approaches that prioritize human dignity, moral education, and spiritual perfection in current modern governance systems.

LITERATURE ANALYSIS AND METHODS

In analyzing the issue of philosophical analysis of the role of the leader in modern state governance, the works of such scholars as the Address of the President of the Republic of Uzbekistan Shavkat Mirziyoyev to the Oliy Majlis and the People of Uzbekistan [1],

Nizomulmulk [2], Confucius [3], Abu Raikhan Muhamed ibn Ahmed al-Beruni [4], Sharipov A. [5, 6], Ravshanov F. [7], Nazarov K. [8], Akramova Sh. [9], Juraev [10, 11], Otamuradov S. [12], Mukhammedzhanova L. [13], Khudaishukurov T. [14] were effectively used.

The principles of general interrelation, historicity, systematicity, and generalization methods were used in studying the problem.

RESULTS AND DISCUSSION

In Confucianism, the personal example of a leader is interpreted as an important criterion for the effectiveness of management. In his opinion, people are ready to follow a leader with high morals and responsibility even without orders. The main principle of such management is to involve people in labor activities, without encountering their internal resistance, and to actively participate in the management process. Confucius gave the following methodological recommendations to the leader: "Inspire the team through personal example; work tirelessly; be an example to subordinates; encourage capable and worthy people and recommend them to leadership positions, without criticizing them for minor mistakes." Such ideas are still important in the training of leadership personnel and the formation of a management culture. He also believes that "in order to achieve the above, a leader and manager must have the ability to observe carefully, intelligence and, of course, moral qualities such as truthfulness, love of people, conscientiousness and honesty" [3, B.54]. In Confucianism, it is considered appropriate to implement management activities based on values and traditions. These values are deeply understood, and public administration is used as a guarantee of ensuring social order and stability. It is also known that the ideological limitations of this doctrine are reflected in the negative attitude towards innovation and non-traditional approaches required by management development, which necessitates the need to pay special attention to this aspect.

Among the classical thinkers, Abu Rayhan Beruni also reflects on the qualities that a leader should have. He argues that while humanity (muruvvat) is limited to those qualities that affect the individual, his clan, and his personal status, courage (futuvvat) is of a higher order and includes activities that affect a wide range of society. Thus, Beruni emphasizes that in the activities of leaders, not only personal decency and morality are important, but also their responsibility and courage, which affect the fate of society. "A noble person has nothing but himself and his property, which others cannot touch. But when he takes on the responsibility of others, he endures hardships for their peace, uses the opportunities given to him by Allah without sparing himself, gains fame with his abilities, becomes famous for his kindness, kindness, stability, patience, humility, and even if this is not the case according to his origin, he achieves high positions, and is promoted not by his lineage, but by merit" [4, B.14.]. At the same time, a leader who is "inclined to rule by nature" should be firm in his thoughts and decisions, and follow the "guidance of wise philosophers" in his activities [5, B. 140]; With his observations that the lack of knowledge of peoples about each other leads to various cruelties and conflicts [6, B.144], Beruni also clarifies the need to acquire knowledge in governance.

According to Yusuf Khos Hajib, the level of knowledge of citizens varies depending on their intelligence, education and perception. The role of people in society is also consistent with this. That is, people with deep knowledge are the rulers - leaders, and those with shallow knowledge are the ruled - citizens [7, P. 125-126]. Although Yusuf Khos Hajib puts knowledge first when choosing a leader, he does not consider language and communication to be less important. In his opinion, the more important intelligence is in state governance, the more important is the culture of communication. As the thinker noted, in order to achieve success in state governance, a leader must strive for goodness not only in words, but also in deeds. A leader whose words and deeds do not match each other loses the trust of the people, which leads to chaos in the country and causes the state to decline. Therefore, attracting to the civil service specialists with high intellectual potential, modern knowledge and skills, independent thinking and patriotic - is an important factor in improving the quality of the management system,

implementing effective reforms and forming a professional cadre serving the interests of the people.

As cited in philosophical studies, "competence is a philosophical category, which means the possession of internal foundations, strength, opportunities that a subject uses to positively solve a particular task, a type of talent, a quality that occurs after a person is prepared to receive his inspiration in a certain way. This concept can be used in relation to an individual, social group, society, state and humanity. When applied to a person, potential is understood to encompass his mental, spiritual and psychophysiological characteristics for performing a certain activity. People with high intelligence and talent are called potential people" [8, P. 82]. The approaches of some economic researchers to the problem of human potential are also unique: "...we can express it as labor capabilities that have not yet been fully realized" [9, P. 53-57]. Economic researchers interpret human potential as labor capabilities that have not yet been fully realized. This approach shows that the development of individual capabilities and their manifestation in practical activities is an important factor in the development of society.

Doctor of Political Science, Professor N. Juraev, recently published in the journal "Tafakkur", contains valuable thoughts on the topic. In his opinion, today's society seems to lack an active position on the part of the people, a sense of involvement in state affairs. "Recognizing and respecting the many qualities of our people, I must say that in realizing these grandiose goals, there seems to be a lack of internal motivation, spiritual awakening, spiritual strength and initiative. For some reason, the sense of involvement in the affairs of society and the state is weak ... Today's era demands that every citizen, regardless of who he is, profession, nationality or religious beliefs, be spiritually awake. Immorality and spiritual poverty are spreading like a plague across the globe. "The great tragedy of humanity in the 20th century was its alienation from values," UN Secretary-General Antonio Guterres warned of an inevitable crisis. In a time of moral decline and spiritual crisis, a person must strengthen his instinct for self-preservation. If each person protects himself, curbs his vices and follows the path of perfecting his character, it will be possible to save the nation" [10, P. 5]. So, in a period of increasing moral decline in society, the self-education of each person, control of his actions and curbing vices is a decisive factor in the general spiritual revival of the nation. That is, the salvation of society begins, first of all, with the self-purification of each individual. Personal moral elevation serves the spiritual strengthening of the nation.

N.Juraev recognizes that statehood is changing based on the needs of the era. According to the scientist, each of its members is morally responsible for the society being built today. "Statehood is not a fixed mechanism that has been ruling in a single rhythm, quietly, for thousands of years. It is in harmony with the needs, spiritual and moral requirements, intellectual capabilities of each era. The society we are building today, the history we are creating, is also the product of our mind. Its vices and virtues, shortcomings and achievements are all ours. After all, we are all both creators and builders - me, you, others..." [11, P. 6]. This idea means that the current state of society, its achievements and shortcomings are created by the hands and minds of the entire people. Every person must be responsible for building society, and both progress and shortcomings belong to everyone equally.

The famous philosopher and scientist Sa'dulla Otamuratov draws attention to the fact that one of the important tasks of society in the modern era is related to the responsibility of preserving the nation. Recognizing the role of the national idea, he states: "The main sources of the national idea are; 1) our national-spiritual heritage; 2) historical experiences of national statehood; 3) the courage shown by national heroes who sacrificed their lives to preserve our nation; 4) the values of our national education; 5) the achievements of science, technology and engineering of the peoples of the world; 6) raising our national intellectual to the level of contemporary development; 7) getting rid of the shortcomings that have remained in the consciousness of the nation or have arisen in the process of forming democratic values, etc. [12, P. 266]. He emphasizes that the formation of this national idea relies on several important

sources. That is, the spiritual heritage of the people, experiences in the history of statehood, the courage of national heroes, educational values, achievements in world science and technology, increasing intellectual potential, and abandoning negative habits in the consciousness of the nation - all this constitutes the main basis of the national idea.

The leader's qualities as a leader, leadership qualities, and the ability to be an example to others are important. In addition, regardless of the field, the leader's professionalism, mastery of his profession, organizational characteristics related to the organization of his field and work, and the ability to be an example to other employees in this regard are important. At the same time, the characteristics required of a modern leader, such as creativity, innovation, and the introduction of innovations, have also become important requirements for the development of society. Leaders with the above-mentioned moral characteristics can have a great impact on the team and their subordinates.

In the process of forming a team or group, a unique cultural, spiritual, and moral environment is created. The role and place of the leader in this process is important. Because employees often follow the example of the leader, his moral principles, goals, ability to lead the team, and ability to positively influence others as a person can be important motivation for employees. An environment formed on the basis of mutual respect and sincere relationships between team members certainly affects the production process and the productivity of the team's activities. As a result, the organization and the team form their own moral principles in the mutual relations formed during the work process.

L. Mukhamedjonova, a scientist who has created many scientific works on the ethics of leadership and professional ethics, thinks about the formation of leadership qualities in new conditions after independence: "The personal qualities and qualities of a leadership and civil servant are formed in space and time. In the current new, transitional period, there are excellent opportunities for the rapid formation of qualities characteristic of the period of independence that were not previously present in leadership. The changing social environment, work style, leadership style, and requirements have created the objective conditions necessary for the education of new types of state officials and leadership. The task at hand is to scientifically substantiate, analyze, generalize the new requirements for civil servants and the qualities necessary for them, and to specifically form them with the help of spiritual and educational education and practical experience. Then the renewal in the thinking of civil servants will reach the people through them, that is, every Uzbek. The thinking of society will be renewed faster, the nation will be one soul and one body and accelerates reforms" [13, P. 105]. Updates in the worldview and thinking of civil servants directly affect the public consciousness. As a result, the thinking of society changes faster, the unity of the nation strengthens, and reforms accelerate. That is, the update in the thinking of civil servants is the driving force of the development of the entire society. Recently, the concept of "professional ethics" has been widely discussed by philosophers. In particular, the famous scientist T. Khudaishukurov describes professional ethics as follows: "Professional etiquette includes the rules of behavior and conduct of members of groups united by profession in relation to each other, between managers and subordinates, and in relation to their professional duty" [14, P. 9]. Therefore, professional etiquette is a set of rules governing the relationships between professionals working in a particular field, the culture of communication between a manager and an employee, as well as the responsible, polite, and orderly behavior of an individual in relation to their professional duties.

CONCLUSION

In the context of the fundamental changes and modernization processes currently underway in our country, the leadership potential is one of the factors that greatly affects the development of society and the activities of its members. The role of modern leadership potential in ensuring the successful implementation of these processes, their positive results and

effectiveness is enormous. From this point of view, a philosophical analysis of the leadership potential and its essence is necessary not only theoretically, but also practically.

Leadership potential is an important factor not only for the present, but also for future development, because it is one of the determinants of the pace of future development, one of the determinants that drives society. As a result of its study, it is possible to understand the needs of future development for personnel, specialists and their training, as well as the requirements that are being imposed.

In conclusion, it can be said that the above-mentioned features in organizing the activities of a leader serve the socio-economic and cultural-spiritual development of not only the leader, but also all individuals operating under his leadership, society.

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