ETHICS IN LEADING PERSONNEL AND SOCIAL FACTORS FOR THE DEVELOPMENT OF AESTHETIC CULTURE

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Abstract: To ensure the continuous training and continuous improvement of the skills of managers and management staff, to monitor the effectiveness of staff performance, to justify the need to create an open and transparent management environment at creating and implementing an electronic management system. Through this, an attempt was made to show that the question of the composition and structure of moral and aesthetic culture is inextricably linked with the problem of moral and aesthetic culture of leading cadres. They are intended to justify the need to create an open and transparent management environment aimed at creating and implementing an electronic management system. Through this, an attempt was made to show that the question of the composition and structure of moral and aesthetic culture is inextricably linked with the problem of moral and aesthetic culture of leading cadres, to justify the need to create an open and transparent management environment aimed at creating and implementing an electronic management system. Through this, an attempt was made to show that the question of the composition and structure of moral and aesthetic culture is inextricably linked with the problem of moral and aesthetic culture of leading cadres.

Keywords: ethical and aesthetic culture, globalization, philosophy of culture, ideas of immorality, aesthetics of national life, personality spirituality, culture, society and man, values, leadership culture.

Introduction
As a result of administrative reforms in the world, various models of assessing the effectiveness of public administration, the professional and ethical culture of management are being formed. Modern concepts for improving the efficiency of governance in developed countries reveal theoretical approaches to improving the efficiency of public administration, strengthening the responsibility of management staff, optimization of public authorities and their stages of development. An important result of public administration reforms is to increase efficiency and save budget funds. To do this, it is necessary to develop a moral and aesthetic culture in the leadership and thereby increase their work efficiency, the formation of the attitude to social change and the ability to fulfill their responsibilities at a high level. Therefore, it is important to improve the research work on the development of ethical and aesthetic culture of management, the basis of normative and legal documents, the expansion of scientific research in this area.

In the world's leading research institutes and international centers, a lot of research is being conducted on the legal, political, philosophical, sociological and psychological aspects of improving and optimizing the activities of governing bodies and leading personnel, the implementation of popular governance reforms. Within the framework of philosophical sciences, a number of fundamental researches are carried out on the activities of management personnel, the basics of the management system and development mechanisms. At the same time, the expansion of corrupt relations in the management system and the popularity of authoritarian and bureaucratic forms of governance are factors influencing the formation of the moral and aesthetic culture of management personnel.

Literature review
A number of research institutes, centers and scientific educational institutions around the world, including Massachusetts University (USA), Belfield Pedagogical University (Germany), National Advice on Pedagogical Technology (UK), Seoul Cyber University (South Korea), Center for Pedagogical Technology (Russia), Cambridge, Oxford, London universities (UK), Department of Asian and Asian American Studies at Stony Brook University (USA), The Islamic Studies program at the University of Detroit (USA), Sorbonne University (France). Legal, political, philosophical and sociological research on improving, modernizing and democratizing the activities of governing bodies and management personnel is being carried out in advanced higher education institutions and research centers in the developed countries of the world.


DOI: 10.9756/INT-JECSE/V14I3.761
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relationship to one another. Social phenomenon, practical skills, scientific and technical achievements, works of art
are not only an expression of the essential strengths and abilities of man, but also a cultural value as a factor that
helps to reveal the essence of culture, the laws of its impact on society and human life.

Before dwelling on moral and aesthetic culture, it is necessary to understand what culture is, its essence and
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nature and the relationship between them. Culture reflects the way of life of an individual, the way of life of a social
group or society. Initially, the concept of culture expressed the purposeful influence of man on nature (cultivation of
the land, etc.) and the meaning of human self-education and training. Later, through the concept of culture, the
people. The implementation of scientific research in the field of ethical and aesthetic culture requires the
identification of theoretical and methodological aspects of its approach. In this sense, the analysis of moral and
aesthetic culture, which is a complex social phenomenon, has to rely not only on general philosophies, but also on
concepts developed and based on the philosophy of culture. In the context of globalization, events that propagate the
ideas of immorality, contrary to the spirit of our national mentality, the idea of the perfect man, as well as the
formation of an uncompromising critical attitude to works of art, the development of national aesthetics, it is natural
that the enrichment of a person's spirituality with content cannot take place without a moral-aesthetic culture. After
all, the perfection of a person is based, first of all, on the formation of spiritual and moral qualities in him. Therefore, the culture of the individual with society, the determination of their dialectical relationship is one of the
important conditions for the spiritual strengthening of independence.

The question of the composition and structure of moral and aesthetic culture is inextricably linked with the problem of moral and aesthetic culture of the leading cadres, the elements of which are at the same time manifested separately in the moral and aesthetic maturity of the individual. Therefore, the structural elements of ethical-
aesthetic culture and the scientific-theoretical substantiation of their specificity require a clear definition of the
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the land, etc.) and the meaning of human self-education and training. Later, through the concept of culture, the
content related to civilization began to be understood.

Culture, as a specific form and method of realization of the essential forces of man, embodies and develops
his creative potential, abilities and needs through activity, so culture is the basis for the philosophical and
methodological definition of human creative activity. The concept of "culture" is a set of important and necessary
qualities, achievements and creativity of the people at a certain stage of social development [2; 229]. The laws of
cultural development cannot be imagined without taking into account the materialized results of human creative
activity. Naturally, these results reflect the products of material and spiritual culture, as well as specific ways of
human activity. All this is an expression of human creativity, it is nothing more than the realization of its creative
potential. It signifies the highest manifestation of human enlightenment and knowledge, a deep, conscious and
respectful attitude to the heritage of the past, the ability to be creatively aware, the level of knowing and changing
reality through activity. The in- indivuality of man manifests its fullness on the same cultural level.

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

Cultural values are created as a result of people’s influence on nature, their spiritual world, and their
relationship to one another. Social phenomenon, practical skills, scientific and technical achievements, works of art
are not only an expression of the essential strengths and abilities of man, but also a cultural value as a factor that
perfects him. Accordingly, the culture of a society is, on the one hand, a set of experiences of creating and distributing cultural riches, values, and, on the other hand, the process of disseminating and assimilating them.

The philosophical elimination of any contradiction leads to the emergence of a new quality. The main way to resolve the relevant contradictions in the functional functioning of culture is to require people to grow culturally not only as a subject of social activity, but also as a subject of social relations. At the same time, the subjects of culture formed by the interaction of social and cultural processes are to demonstrate their creative ability in the acquisition of blessings. As the artist Rozi Choriev noted, “one day the hardships of creativity will definitely pay off. The real work of the artist fills the heart of the artist with boundless joy. Then he will be satisfied. This gives pleasure to the creator” [3; 160]. People who have reached a certain level of culture are not only those who master it, but also those who embody the culture, ensure socio-spiritual development, and create high examples of artistic creation. According to Academician S. Shermukhamedov, as a result of high artistic and aesthetic activity, a person creates incomparable beauty, as well as works of literature and art. “Different forms and manifestations of artistic and aesthetic perception of the world depend on the artist’s methods of reflecting the positive or negative ideals of society, time or period, his intentions and goals. The experience of the development of literature and art, of the whole artistic culture, shows that the ideal of the creator in the content of the work is on a universal scale, how vividly individualized - alive,”

A morally cultured person is not indifferent to the history, spiritual heritage and current social development of his people, closely connects his life and activities with the development and prospects of the Motherland, excludes himself from the nation, country and socio-historical life. does not imagine. One of the peculiarities of moral culture is that it is modern, that is, the achievements of each period are reflected in the moral life of the individual. Moral values, which have been refined over the centuries, also form the basis of moral culture. Important components of moral culture are etiquette, etiquette, professional etiquette, etc., and we will focus on this in relevant topics.

Ethical culture is closely related to aesthetic culture, as noted above. Aesthetic culture as a complex social phenomenon is the process and results of aesthetic assimilation of nature in society, the aesthetic aspects of labor activity, life, social relations; the specific state of aesthetic views, tastes and interests of the class and social strata; the theory and practice of aesthetic education implies a diverse manifestation of people’s socio-aesthetic activity. To date, the scientific literature gives different definitions of the concept of aesthetic culture. In particular, "Aesthetic culture is a set of aesthetic values, methods of their creation and consumption" [5; 466]. In this definition, aesthetic culture is taken within the framework of values and shows its connection with moral culture. Also "Aesthetic culture is a complex system of human needs, in which human emotions, skills, abilities, knowledge, norms, professions are closely intertwined" [6; 143]. This implies that aesthetic culture is more dependent on human needs. In general, aesthetic culture, as a specific expression of aesthetic consciousness and the underlying practice, serves to meet the real socio-aesthetic needs of people. As a system of colorful activities and aesthetic relations, it also covers the processes associated with the formation of professional and amateur types of artistic creation, fashion, design, mass media, the culture of aesthetic perception. it is also explained by the fact that human emotions, skills, abilities, knowledge, norms, professions are closely intertwined [6; 143]. This implies that aesthetic culture is more dependent on human needs. In general, aesthetic culture, as a specific expression of aesthetic consciousness and the underlying practice, serves to meet the real socio-aesthetic needs of people. As a system of colorful activities and aesthetic relations, it also covers the processes associated with the formation of professional and amateur types of artistic creation, fashion, design, mass media, the culture of aesthetic perception. [143]. This implies that aesthetic culture is more dependent on human needs. In general, aesthetic culture, as a specific expression of aesthetic consciousness and the underlying practice, serves to meet the real socio-aesthetic needs of people. As a system of colorful activities and aesthetic relations, it also covers the processes associated with the formation of professional and amateur types of artistic creation, fashion, design, mass media, the culture of aesthetic perception. [143]. This implies that aesthetic culture is more dependent on human needs. In general, aesthetic culture, as a specific expression of aesthetic consciousness and the underlying practice, serves to meet the real socio-aesthetic needs of people. As a system of colorful activities and aesthetic relations, it also covers the processes associated with the formation of professional and amateur types of artistic creation, fashion, design, mass media, the culture of aesthetic perception. aesthetic culture serves to meet the real socio-aesthetic needs of people as a specific expression of aesthetic consciousness and the underlying practice. As a system of colorful activities and aesthetic relations, it also covers the processes associated with the formation of professional and amateur types of artistic creation, fashion, design, mass media, the culture of aesthetic perception. aesthetic culture serves to meet the real socio-aesthetic needs of people as a specific expression of aesthetic consciousness and the underlying practice.
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Aesthetic culture serves to meet the socio-aesthetic needs of people as a specific expression of social aesthetic consciousness and the underlying practice. It covers the processes associated with the formation of professional and amateur types of artistic creation, fashion, means of mass communication, the culture of aesthetic perception as a system of colorful activities and aesthetic relations. Here are the aesthetic values that are axiologically understandable and useful for society.

Thus, aesthetic culture as an object of philosophical knowledge consists of a set of certain values, the process of their practical creation and dissemination. The connection between these parts that make up the whole system allows us to consider 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 and aesthetic culture of a society is a set of moral and aesthetic values created as a result of its interaction with the world, the improvement of the whole system of social relations. A person's moral and aesthetic culture is a set of emotional, cognitive and creative abilities that fully express the forces of nature, social life and its essence, based on the laws of beauty and goodness.

Aesthetic culture materializes the subjectivity of things and in this respect differs from the objects of nature. As cultural values, products that correspond to modes of activity, general aesthetic and artistic riches that represent modernity or tradition, constitute the existence of daily life and acquire a normative character. The assimilation of these values in the form of norms, traditions and skills is carried out in the process of epistemological, communicative, aesthetic (artistic and professional activity) creative activities of people.

Thus, the study of historical succession embodied in the methods and values of activity as a cultural phenomenon plays an important role in the philosophical analysis of aesthetic reality. Such an analysis allows to reveal the dialectic of assimilation and reproduction of certain values, in which the products of people's artistic and aesthetic activity, the culture of production embodied in them, as well as the aesthetic aspects of cognition and communication are of particular interest.

In our opinion, the general theoretical aspects that allow us to define the boundaries of the object and subject of philosophical analysis of aesthetic culture are as follows. Thus, the important aspects of the study of the existence and subject of the embodiment of aesthetic culture constitute the object of analysis. Philosophical research requires the study of the laws of development of a particular social phenomenon, taking into account their whole set, in which case there is a correlation between its object and subject. Consequently, "Philosophy, in terms of its style, is the study of reality (being) through mental analysis" [7; 8].

The great philosopher of the East Fazzzali said that the development of aesthetic culture in society depends on the attitude of plants, animals and man to the external environment, the problems of aesthetic taste, the attitude of the individual to beauty, his transformation into a perfect human being, relative and absolute beauty. Umar Khayyam points out that the formation and development of aesthetic culture in society and in the individual in different ways, each person understands beauty on the basis of his profession, that is, aesthetic culture and professional etiquette, admits that

Moral and aesthetic culture as a complex social phenomenon, the processes and results of moral and aesthetic development of nature in society, ethical and aesthetic aspects of labor, life, social relations; the specific state of moral and aesthetic views and interests of members of society; the theory and practice of moral-aesthetic education show that the moral-aesthetic activity of people is a colorful manifestation. Moral and aesthetic culture, as a specific expression of moral and aesthetic consciousness and the underlying practice, serves to meet the real moral and aesthetic needs of people.

The structural structure of aesthetic culture is multi-layered, in which, first of all, aesthetic consciousness, attitudes and activities are considered as a whole and their dialectical connection. Philosophically, the emotional assimilation of reality, expressing the epistemological essence of aesthetic consciousness, is not limited to the reflection of only one area of life in nature or society, but also has in common. Aesthetic assimilation of reality implies the process of labor, cognition, as well as the full emotional state of human interaction, which is manifested through the harmony of high life uplift, the pursuit of aesthetic perfection, beauty, glory. 'ladi.

Man's activity of aesthetic and creative mastery of the world, aimed at achieving certain practical, social goals, his attitude to its objects serves as an important spiritual impetus. Such an attitude also plays a leading role in artistic activities, which are inextricably linked with professional and amateur forms of artistic creation, artistic design and others.

In the process of globalization, national spirituality, as well as universal moral and aesthetic values, have an effective impact on the culture of the individual and are an important factor in the formation of his human qualities, moral and aesthetic values and norms. At the same time, the real objective and subjective conditions for the emergence of creative activity in all spheres of personal activity require enrichment of the content. The combination of objective and subjective factors diversifies the aesthetic culture in content and form, enhances its social significance. As a result, the qualities of goodness and beauty are deeply rooted in the spiritual and moral image of man, the sense of creativity in the profession increases, there are significant changes in the psyche, the national and universal aesthetic heritage, the sense of appreciation of values increases.

DOI: 10.9756/INT-JECSE/V14I3.761
The artistic culture of a society can be viewed as a way of assimilating the artistic values created in the past as well as in the new era. Art culture is an important area of general aesthetic culture of society and in many respects performs its specific functions as a socio-spiritual phenomenon that determines its character, has a specific structure and gains relative independence. The essence of art in a broad social sense is the process of development and spread of artistic culture in society.

Human thinking is an important factor in the formation of moral and aesthetic relations in society. In this process, various manifestations of moral and aesthetic culture emerge, influencing the processes of development and change of the social environment, depending on the internal laws of society. The development of the moral and aesthetic culture of the individual affects the moral aesthetic culture of the society, as well as the aesthetic culture of the society influences the development of the aesthetic culture of the individual and enriches each other. Ethical culture plays a unique role in the process of enriching a person's thinking and worldview. The moral and aesthetic culture of the individual as a specific means of communication of the moral and aesthetic culture of a particular society consists of individual-national, spiritual-moral, socio-political and artistic-aesthetic tendencies.

The thinking, the world of sophistication, the moral views of the individual, who is the creator of the moral and aesthetic culture of society, develop and change in the system of certain laws. In particular, the continuous growth of material and spiritual needs is a phenomenon that drives the development of aesthetic culture, and as human material and spiritual needs change and grow, so does aesthetic culture.

Moral and aesthetic culture also means the enrichment of a person's world of beauty, artistic and aesthetic taste, moral and aesthetic ideals. This once again demonstrates the interrelationship of moral and aesthetic culture. Different forms of culture are historically formed and mutually enrich each other. Moral and aesthetic culture, as one of the spiritual values, plays an important role in the process of enriching a person's thinking, consciousness and worldview.

The moral and aesthetic culture of society includes the social environment, specific moral and aesthetic aspects of the people and national mentality, artistic and creative traditions, material and spiritual values, masterpieces of literature and art. As the creator of the moral and aesthetic culture of society, the individual seeks to create spiritual values on the basis of its moral and aesthetic activities. After all, "the basis of human moral and aesthetic thinking is a worldview based on humanity, patriotism, creative feelings, an impartial social attitude to the spiritual environment of society. The individual cannot function without society, and society without the individual cannot fulfill its social function. Therefore, just as society determines the socio-political, moral and aesthetic relations of the individual, it is impossible to imagine the development of society without the spiritual potential of the individual [8; 54]. Today, in building a civil society based on democratic principles, ensuring that everyone has a high moral and aesthetic culture is an urgent socio-political and spiritual task. In the analysis of the social application of art and the processes associated with it, it is necessary to identify the components that make up the artistic activity of society. These include, first, the things-events that have become the object and object of artistic perception of the existing reality; secondly, it directly concerns a group of artistically creative people, as well as institutions and associations that create and disseminate artistic values. The third component is a set of values created and included in the system of socio-aesthetic relations, and the fourth is the art lovers formed under the influence of art, literature, art and literary criticism.

Based on the above, we can say that the things that attract our attention in social life can be analyzed from two different perspectives. The first view gives priority to the social existence of art as an integral part of the spiritual life of society. From another point of view, people pay special attention to the study of aesthetic culture, which reflects aesthetic norms in practice, as well as in their material activities. Therefore, the perceptual skills, ideals, views and goals of art perception are an integral part of the description of the aesthetic culture of an individual or social group.

According to these considerations, the following constitute the aesthetic culture of a society:
- The processes of aesthetic assimilation of nature, life, social relations and their results;
- The level of development of art culture, art;
- socio-aesthetic ideal;
- artistic and aesthetic taste;
- aesthetics of life;
- modern scientific-theoretical and artistic-aesthetic activity;
- national and religious aesthetic traditions;
- labor aesthetics;
- amateur art;
- Moral and aesthetic beliefs and ideas;
- aesthetic views and interests;
- The level of development of the theory and practice of aesthetic education;
- socio-aesthetic activity of people.

At the heart of aesthetic culture is an activity aimed at the practical assimilation of the world, in which the aesthetic consciousness of the subject, the content of aesthetic relations becomes materialized.
Perceiving form in relation to content is an important aspect of aesthetic creation; to create based on the norms of beauty is to approach any object of man from the point of view of his beauty. And, finally, in everything created by the human mind and hand, a certain degree of human aspiration, hope, is reflected. Objects that are the product of creative and free activity embody the inner world, lifestyle and ideal aspirations of the person who creates it.

Thus, aesthetic culture is a complex language that encompasses a person's emotional and intellectual abilities, his perceptions of a perfect life, and, finally, not only natural necessity but also objects-phenomena and forms of behavior created on the basis of the laws of beauty. It is impossible to fully imagine the aesthetic culture that has developed without art, which not only realizes one's own abilities, but also influences its realization, giving it infinite possibilities. Thus, the art and artistic culture, obtained in the unity of forms of aesthetic activity and the institutions that carry them out, form the basis of the aesthetic culture of society.

In the context of civil society, the scope and possibilities of aesthetic activity in the spiritual life of society, in other words, the manifestation of aesthetic abilities and talents of man, are expanding and deepening. At the same time, the artistic assimilation of the world beyond art is becoming an active process, and aesthetic factors are embodied in the human way of life.

During the period of deepening democratic reforms, unique experience in the celebration of holidays has been accumulated and enriched with new artistic and aesthetic values, folklore, artistic word performance, labor and social life are the only ideas - the goals and interests of our national development form a holistic picture. The holistic view of them acquires an aesthetic landscape under the name of field performances. Such a change and enrichment of the artistic and aesthetic life of society and the individual is not only the transmission of knowledge and its experiences, traditions from generation to generation, but also the emotional perception of the beauty of life and the world and each person. and to implement it in their activities.

Based on the above, the following conclusions can be drawn:

- Ethical and aesthetic culture is a complex social phenomenon, the analysis of which is based not only on the general philosophy, but also on the concept of philosophy of culture.
- The study of culture should take into account the peculiarities of philosophical, sociological, psychological research, the psychology of artistic creation and artistic perception, the analysis of the problems of formation and upbringing of cultural needs of the individual.
- Moral and aesthetic culture as a complex social phenomenon is an aesthetic expression of the processes and results of moral and aesthetic development of nature, labor, life, social relations;
- is a certain state of aesthetic views, tastes and interests of the class and social strata in society;
- The theory and practice of moral and aesthetic education, the diversity of socio-aesthetic activity of people;
- Ethical-aesthetic culture includes high human feelings, reflecting the human nature of things, the perfection of form, as well as the norms of order, impartial attitude to material and practical goals and interests.
- Moral and aesthetic culture is a complex structure consisting of human emotional and intellectual abilities, his perception of a perfect life and, finally, not only natural necessity, but also real objects and behaviors created on the basis of the laws of beauty.
- In order to stabilize the cultural environment of society, the creation and development of artistic and aesthetic environment is an important social task, not only the integrity of social life, but also the formation of aesthetic abilities of each person, his active participation in increasing the aesthetic values of society.

**Conclusion and suggestions**

At the new stage of development of the society, significant results have been achieved in the field of training, retraining and placement of leaders and management staff, and a national system with its own characteristics has been formed. Today, the issue of formation and implementation of a new system of personnel policy in the country and ways to address it have been identified. With this in mind, the personnel system in all spheres of state and public administration is being formed on a new basis.

Every leader should know that it is is his duty to cultivate reserves in order to raise his employee from the bottom up. It is determined by how deeply he feels his duty, his duty, and how carefully and timely he prepares personnel capable of replacing him at a certain time. In order to further improve the staff selection experience, the personnel included in the reserve should feel that their work and abilities are valued, and that if they work actively and conscientiously, they can count on the support and assistance of a higher authority.

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