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Impact Factor: 9.2

ISSN-L: 2544-980X

LEADERSHIP ETHICS AND NATIONAL MENTALITY

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Annotation: The development and progress of the society is explained by the formation of political values, which are characteristic of political management, statehood and management, rather than the social nature. Among all developed secular countries, Uzbekistan promotes the concept of building a free and fair, secular state in relation to the democratization of state and community management. Based on this concept, the factors of building a newly developed state of Uzbekistan, forming a new generation of civil servants with high moral culture and intellectual potential in the country have been expressed. Conceptual ideas and theories about the democratization of state and community management, the formation of new generations of civil servants in a modern state and educating them on the basis of national and universal values, promoted by President Shavkat Miromonovich Mirziyoev, are developing and improving day by day.

Key words: the concept of democracy, national mentality, religious, national and moral values, management mechanisms.

Public opinion has always had a high status and rank in the life of the people of the East. Often, traditional institutions, particularly neighborhood and other self-governing organizations, relied heavily on public opinion. Public discussion of socially important ideas took place in traditional meeting places – neighborhood fairs, teahouses, wedding ceremonies, and celebrations. Therefore, Eastern democracy is an integral part of the concept of democracy, and it is a manifestation of a set of democratic rules in a unique form and content, characteristic of Eastern peoples and countries, mainly in regions where the majority of the population has benefited from Muslim spirituality.³

On the basis of Eastern democracy, the problem of forming the actual activity of civil servants on the basis of national mentality depends, first of all, on the extent to which the mechanisms of state management correspond to the interests based on religious, national and moral values. That is, management mechanisms are determined by the level of ensuring people's participation in state and government management based on freedom, which is another unique derivative of Eastern democracy. In this, the people's real opportunities to achieve their freedom and interests are formed. They will have the authority to participate in political processes at the level of their potential. It is these processes that lead to the coordination of the principles of priority of the national mentality in the management activity of the civil servant on the basis of Eastern democracy.

From this point of view, it is appropriate to give an explanation of the concepts of "mentality" and "national mentality", which form the main essence of our topic. The word mentality has a special place in the system of socio-philosophical and sociological concepts. It manifests itself as a factor that has a

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³ The National Idea: Propaganda Technologies and Glossary of Terms. - Tashkent: Academy, 2007. – 298 p.

great impact on various social relations. Its main subjects are man, individual, family, nation, people, social groups, classes and political institutions. However, it can be recognized that not only these subjects but also the concept of “mentality” itself has not been sufficiently studied by researchers from a socio-philosophical point of view. In particular, according to the Russian researcher A.A. Ashkhamakhova, “...scientists have not defined a single concept of mentality”.⁴ However, despite this, various opinions about the concept of “Mentality” continue to be put forward. According to the scientist, “... most scientists understand the mentality as an ethnic image, self-awareness, behavioral stereotypes, behavior”. In the “Independence Annotated – Scientific-Popular Dictionary” published in our country, the following definition of this concept is given: “Mentality is the historically developed level of contemplation, spiritual potential of a society, nation, community or an individual, their ability to analyze the laws of life, in certain social conditions formed mental abilities, traditions, customs, images and religious beliefs”⁵. This definition was given by Professor M. Bekmurodov, who scientifically substantiated it in his later published articles.⁶ Professors A. Kholbekov and U. Idivov defined mentality as follows: “Mentality (*mens - mind, thinking*) is the willingness and inclination of an individual or a social group, a nation, to understand and act in a certain way”.⁷ In addition, the “Encyclopedic Dictionary of Philosophy” gives a detailed definition of this concept. “The concept of mentality (*mens - mind, perception*) is the level of thinking of a society or an individual with a historical formation, spiritual potential, the power of analysis of the laws of life, intellectual ability formed in a certain social environment”.⁸ Professor K. Kh. Khannazarov writes about mentality as follows: “The concept of mentality is a word taken from Latin. It refers to the level of thinking, spiritual potential, the power of organizing the rules of life, the mental ability formed in certain social conditions, and the mental capacity of a society, nation, community, or individual society”.⁹ The difference between this definition and the one given in “Philosophy Dictionary” is that it is considered as “spiritual power”. The purpose of citing these definitions is to emphasize that mentality is a concept consisting of a wide range of factors. In our opinion, if we limit ourselves to “the level of thinking, spiritual potential, ... strength ... intellectual ability”, the aspect of “Mentality” that shows its uniqueness is missing. The factors mentioned in the definition express its level “quality”. That’s why there can be no objection to it. However, if we look at it as a “complex of factors”, the “internal” and “external” aspects of each of them remain invisible. Its difference from other socio-philosophical concepts is manifested in its connection with this very feature.

During the observation of the scientific research of the above-mentioned Russian researcher A.A. Ashkhamakhova, it became known that he thoroughly researched all the scientific works published in this country, defended dissertations on the subject of “mentality”, and based on them gave the following definition to the concept of “mentality”: “Mentality – it is a generality related to the social components arising from natural data and revealing the life world of a person”.¹⁰ Literally speaking, scientists express different opinions about the concept of “Mentality”, in which one or another aspect of this concept is expressed and can serve as a methodological basis for a more in-depth study of this

⁴ Ашхамахова А.А. Социально-философский анализ менталитета: общее и особенное. Автореф. дис. Док. филос. наук. Нальчик: 2006.- 24 с.

⁵ Abdullaeva M. and others. Independence explanatory popular scientific dictionary. – T.: Sharq, 1996. – P. 19.

⁶ Bekmurodov M. National mentality and governance. // Society and governance. – T.: 1998. No. 4 -B. 13. Uzbek mentality: the ratio of collectivity and individuality. // “Hurriyat” newspaper, 2002.

⁷ Kholbekov A., Ijivov U. Sociology (explanatory dictionary - reference). -T.: Medical publishing house named after Abu Ali ibn Sina. 1999. – P. 83.

⁸ Nazarov Q. And others. Encyclopedic Dictionary of Philosophy. – T.: “Sharq” publishing house, 2004. – P. 257.

⁹ Khonnazarov K.Kh. The national mentality is a factor of development. // Communication. - T.: 2000. No. 3. – P. 3

¹⁰ Ашхамахова А.А. Социально-философский анализ менталитета: общее и особенное. Автореф. дис. док филос.наук. Нальчик: 2006. - 24 с.

issue. In fact, giving a complete definition of the concept of “mentality” is a rather complicated issue. Because, as we noted above, its range of subjects is wide, and it is necessary to bring the common aspects characteristic of them to one “denominator”. In particular, it is necessary to determine what the common aspects are for a person, individual, family, nation, people, social classes and groups, and political institutions. True, they all go back to the human factor. However, a person also participates in the system of different subjects in different positions, interests and other processes. In this sense, it is appropriate to take this factor as a basis when defining “mentality”. Based on these conclusions, different views on the concept of “National mentality” were formed, and many unique scientific aspects were expressed in them. For example, according to A.A.Ashkhamakhova, “National mentality is understood as the unanimity of the life of these nations from the objective and subjective side. It helps to research the mentality of the nation in a new way, that is, the dialectical unity of essence and phenomenon. National mentality as an essence is the internal subjective side of national vital activity, a stable part of the national psyche, an objectified part of this essence in the activity of the people as a social phenomenon”.¹¹

In our country, there are a number of research and views on the definition of the concept of “National mentality”. In particular, Philosophy is defined in the encyclopedic dictionary as: “national mentality” (*mens - mind, thinking, way of thinking*) – a concept that expresses the nature of national consciousness and activity. However, even in this definition, there is no place for the factors that clearly indicate the “thinking” and “way of thinking” characteristics of the national mentality. In it, it is given as a concept “representing the nature of national consciousness and activity” rather than a “unique characteristic”. If this concept is given in this way, there is no possibility of the idea that the activities of Uzbeks and other nations can be distinguished by the “character” of creating material and spiritual wealth. “Mentality” was defined by the researcher F. Turgunov as “Labor mentality is a conscious, historical behavior of individuals, families, nations, peoples and peoples living in certain natural climate, economic, social, political, and spiritual conditions in order to meet their vital needs and find their identity, practical activity is the level of thinking, spiritual potential, way of life, a manifestation of the national spirit”¹². According to the author, “Putting the issue in this order, correctly understanding and managing the place and role of labor in the life activity of a person and society provides an opportunity to change the attitude to labor and determine the development factors of society”¹³. An important point in the given definition is that we can see in it that the idea of “the manifestation of the national spirit...” is being promoted. In fact, the national mentality is always manifested in living and using working conditions and factors. However, in the definition of the factors indicated by the author, the opinion that “it is a way of manifestation of the national spirit” is a bit crazy. Professor Ibrahim Karimov considers national nature as the same concept as mentality. He writes: “Historically, Uzbeks are among the intelligent nations of the world, who were brought up in the spirit of great respect for the feelings of other nationalities and people of other religious faiths. Generosity, open volunteering, compassion. Humanity, hospitality, thoughtfulness – these are the inseparable features of the Uzbek national nature (mentality), and thanks to such qualities, they have been fighting for the honor of their nation”. This idea is also the basis for an interesting and scientific discussion. In fact, the qualities indicated by the author can be included in the characteristics of “mentality”. However, “nature” and “mentality” remain synonymous concepts. In our opinion, it

¹¹ Ашхамахова А.А. Социально-философский анализ менталитета: общее и особенное. Автореф. дис. Док. филос. наук. Нальчик: 2006. 10 с.

¹² Turgunov F. Work mentality: the dialectic of renewal and development. -Т.: National Society of Philosophers of Uzbekistan. 2004. – P. 13-14.

¹³ Turgunov F. Work mentality: the dialectic of renewal and development. -Т.: National Society of Philosophers of Uzbekistan. 2004. – P. 13-14.

would be more clear if they show some differences between them. So, in all the definitions given above, there are all the factors characteristic of the independent status of "national mentality". It is possible to freely use them in scientific consumption. At the same time, we should keep in mind that there is a high need for their improvement and enrichment. The purpose of presenting these comments was to clarify and clarify the essence of the concepts of "mentality" and "national mentality", although we have moved away from the essence of the topic. Well! What are the reasons for the priority of the national mentality in management, in the administrative activities of civil servants? First of all, it is intended to harmonize the processes of management specific to our nation with collective actions on the basis of oriental values, not to be left behind in the eyes of the country, and the neighborhood, and not to go beyond religion. The qualities of honor, courage, obedience to the command of conscience, justice and righteousness, which define the national image of our people, should not be lost. Honesty, faith, words, not betraying trust, and honesty have taken a strong place in our religion and Islam, as well as in people's understanding. Our great thinkers defined these moral qualities as the main idea of their works. On the basis of these, concepts of national mentality and national management were formed in state and community management. Of course, these qualities and concepts were not formed yesterday or today, there is no doubt that such beautiful qualities, virtuous values, customs and traditions of our nation go back to the long past, to the beginning of the history of our statehood.

From this point of view, it is possible to explain the principles of the priority of the national mentality in the management activity of the civil servant and the characteristics of its improvement:

--firstly, in the management process, it is important to understand the uniqueness of the nation's and people's lifestyle, work activity, spiritual and moral values; secondly, the study of the socio-political, material, spiritual, and educational status of the national mentality characteristic of our people is also of practical importance.

--the practical importance of each of them is that the nature, possibility, and influence of a person, citizen, nation, people, social classes, classes and a number of other real factors create conditions and opportunities for the purposeful use of means in the way of the common good;

--thirdly, it is natural for changes related to ensuring the effectiveness of reforms to occur during the transition of development from one qualitative stage to another qualitative stage in the management of the state and society.

The changes that occur do not happen spontaneously, but on the basis of certain objective laws and as a result of the influence of subjective factors. The result of the changes is, directly and indirectly, characteristic of our national mentality, and it is necessary to implement it without denying it; fourthly, civil servants are required to take into account the inescapable aspects of our national mentality in the course of their management activities. After all, retreating from the requirements of the national mentality in the management of power or not perceiving it serves to weaken the management mechanisms and bring the state into disintegration. At this point, one of the important reasons for the issue is visible in connection with the problem of self-realization of the nation. It is important for Khadq to realize that he is a real existing entity, a representative of certain material and spiritual wealth, a single language, customs, traditions, values and belonging to the state, common interests and needs. Because the majority of the representatives of our nation have a feeling of prioritizing national interests over their personal interests.¹⁴ In the history of the Uzbek national statehood, the similarity of political events and the repetition of immoral features in a harmonious state, we witness the preservation of unhealthy vices of the national psyche and mentality. That is, the slanderousness, treachery, hypocrisy, legalism, political illiteracy,

¹⁴ Independence: an explanatory scientific popular dictionary. Tashkent. 1998. – 254 p.

careerism, and hypocrisy, which once served the interests of the conquerors, at the same time, in the years of repression and during the period of “Uzbeks’ work”, new forms of such methods appeared. The mood of selling each other out and thus gaining certain political opportunities prevailed in the regular brutal persecutions. At the same time, the people were defamed. In other words, “they pulled out the stalk”. The work was done by the leaders and other people who came from the Uzbek nation and grew up eating the bread and salt of this nation. Over the past years, great efforts have been made to realize the identity of our people, restore the national mentality and values. This, of course, is a great opportunity and a priceless gift of our independence. Today, all the values characteristic of our national mentality, which were suppressed, devalued, forbidden to be mentioned as customs and traditions, are being restored and improved. The almost forgotten ones were rediscovered and researched by our people, our nation, and most importantly, our national administration today is conducted in accordance with this mentality and its interests. The new civil servants of the future new state, matured with a new thought, a new mindset and a new spirit, are brought up with this spirit of management. It should be noted that today, as we strive to build a new state of Uzbekistan based on the criteria of a just society, in this process, our need for modern leaders and civil servants will increase more and more. They should fill their mind and thinking, faith with the indelible values characteristic of our national mentality, strengthen their will and increase their political knowledge, and most importantly, they should be satisfied with the feeling of living with the pain of the nation and the people. The fact that today’s modern civil servants imagine their activities in harmony with the interests and problems of the nation indicates the perspective of the management development of our state. The essence of the matter is that a national management system has been created with a rich history unique to us in the management of the state and society. It is an activity that does not require searching, discovering or researching it from abroad or elsewhere. At the same time, it should be recognized that the role of intellectuals is incomparable in promoting the historical traditions, customs and values of the nation, as well as in its wide dissemination and restoration, as well as in rediscovering its undiscovered aspects. The intellectuals of the nation are also considered to be the link that maintains the balance of healthy norms in the point of justice and fairness between the people and the government. Through their activities, educational campaigns are carried out in society, leading to the improvement of the nation’s spirit and mentality. This harmonization of relations serves to strengthen the criteria of justice in society. Therefore, in the development of society, the spiritual health of the national mentality and the responsibility of the nation's intellectuals are of great importance. In this context, a true intellectual is a selfless, leading civil servant. First of all, he is an independent person. It cannot be influenced or pressured from outside. He accepts events and events with their full suffering and shows them in his work. In this way, the people expect not just an educated person, but an intellectual who lived believing in his knowledge to the level of a national person. In this regard, Mustafa Chukai’s opinions about intellectuals are noteworthy. For example, he says: “What does a national intellectual mean?” Although at first glance this question seems convenient, in reality, it is not easy to be able to answer this question correctly. Is it possible to live as an intellectual and count him as a “national intellectual” of his nation? Naturally, this is impossible. We can call intellectuals only intellectuals who follow a single sign and gather around this sign. Only those intellectuals who serve their people politically, socially and in the way of freedom can enter the class of national intellectuals. The task of intellectuals is as difficult as it is high and sacred”¹⁵.

In fact, it is the responsibility of the intellectuals of the nation to unite around a certain idea, and at the same time, to serve in the way of political, social and freedom. Therefore, the fate of the people

¹⁵ Chukai Mustafa. Hogand autonomy. // Eastern Star, 2002, No. 2. – P. 129.

will be the same as the intellectual, not the ruler. Today, if we look at the results of the democratization processes of developed countries, the basis of development is not economic technological development, but complex moral evolutions and problems of achieving renewal of thinking in a crisis situation. Without understanding the moral essence of cultural and technical development in society and without uniting the nation along this path, it will never rise. Because any progress begins with the realization of national identity. Such moral and political power serves to change the old order that has been an obstacle to the development of society. Eurocentric views (Hegel), the geographical superiority of Europe (Montesque), and ideas about the historical emergence of capitalism in Europe (Max Weber) were all the result of basing the idea that democracy is completely foreign to the Asian way of life. Today, it is not a secret to anyone that the East has its own state leadership traditions. In particular, there are a number of priority aspects of Eastern democracy. This is humanitarianism formed on an ideological and philosophical basis. For example, a unique political national culture was formed in different periods based on the socio-political views and creative heritage of our great thinkers and enlightened ancestors. It can be seen that the issue of forming state and community management, which is characteristic of our national mentality, based on the priority of our national values, perfecting it socially and culturally, and ensuring the interests of the population based on it, was considered in the first civilization periods of our ancestors. This indicates that the theoretical and practical foundations of the state administration first took place in the East – in the land of Turan.

It is worth noting that the patriotic and devoted children of the people of Turkestan, who lived under the rule of Tsarism and the USSR for 125 years, secretly resisted in order to end this complication. For example, in 1887-1898, there were 658 attacks against the colonists in Ferghana, Samarkand and Syrdarya, and 4922 attacks in 1890-1917.¹⁶ First of all, this was a sign of the strong belief in the independence and independence of the people of Turkestan and the high desire to join the world community. In this regard, Jadids were able to attract all layers of society in the way of the goals they set for themselves, and fought for independence. Jadids paid serious attention to the publication of laws on the issues within the competence of the republic, the organization of the highest bodies of power, administration and the court, the creation of state structures, etc. in Turkestan. In this way, the formation of a democratic society is set as a priority goal. It envisages issues of granting and constitutionally guaranteeing democratic rights and freedoms.

In this regard, Behbudi's program called the "Turkistan Cultural Autonomy Project" can be considered as the direct desire of Jadidists to create the theoretical foundations of building a democratic state in Turkestan. Good, noble morals, which are the main features of our national mentality, will never prevent the implementation of laws, the development of the market economy, or the work of authorities in the process of governance. On the contrary, virtue, prudence, and pure morals contribute to general development. It is not in vain that we say this, of course. Because some "extreme liberals" in the West (for example, those organized around the Soros Foundation) promote the view that national customs and traditions contradict the system of managing society, they should be abandoned as much as possible. In their eyes, democracy means everyone's acceptance of American or European lifestyles and traditions. For this, it is necessary for Eastern countries to give up their national mentality, national image, and spiritual and moral values. That is, to follow the path of Americanization and Christianization. For example, when children grow up, they do not need to listen to their parents' advice and consult with them, even in the family, everyone lives for himself, the

¹⁶ Karimov I. Spirituality, philosophy and life. – Tashkent: Fan, 2007. – P. 59.

husband does not interfere in the affairs of his wife, and the wife does not interfere in the affairs of her husband.¹⁷

At the moment, these thoughts are distinguished by their honesty and, moreover, how important they are. Because today there are not few people who seek to dominate the world under the guise of religious, national and universal values and the holy religion of Islam. The goal is to drive the people of the world into bigotry by seeking total control, whether it creates an orderly or chaotic reality. It is not surprising that this behavior is completely illogical. They try to inculcate the morals developed in the West into the minds of our youth, such as promiscuity, one woman having intercourse with several men at once (it doesn't even matter who the father of the child is), hypocrisy, and carelessness. Underlying this is a huge disaster, the possibility of the nation facing destruction, of course. That is why our unique way of managing the world is to perfectly assimilate the principles, moral criteria, and values of Eastern democracy. In such a system of governance, national unity and common interests are not denied, but rather, diversity is advocated in accordance with these laws of harmony. In the West, democracy, especially liberal democracy, pits individual interests against common interests, individual freedom, and competition between people, who glorifies themselves.¹⁸

In accordance with this, one of the most important aspects of Eastern democracy is that it is considered an activity based on respect for parents, opinion, national pride, respect for elders, mutual consultation, agreements of the parties in any critical issue, and compromise, and with these characteristics, this social concept is Western. In a certain sense, it is quite different from democracy. In addition, Eastern democracy considers all kinds of political chaos, leadership and rallying as contrary to national interests, and the internal issues of society and the state – condemning any movements based on fundamentalism and armed forces, and conducting its activities based on the principles of its own culture.

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¹⁷ Opponents of enlightened society. – Tashkent: Academy, 2005. – 25 p.

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