The Portrait of a Socially Active Woman: Moral and Ethical Qualities and Leadership Characteristics

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Abstract:

This paper makes analyses of the portrait of a socially active woman: moral and ethical qualities and leadership characteristics. On this case, research has done on ethical and leadership qualities of the different theoretical description. Therefore, received outcomes and shortcomings were stated in the conclusion in order to make better analyses in further.

Keywords: Portrait, socially active woman, moral , ethical qualities, leadership characteristics

I.   Introduction

The issue of increasing the activity of women in the system of public administration should be combined with the personnel policy, which has been resolved in the Republic. Because increasing the social activity of citizens does not mean the quick solution of the problems of daily life, and, in the end, it also involves the training of personnel, their resettlement, and the ability to manage state and public affairs.

Women who are engaged in social and political activities are not yet civil servants, they are self-sacrificing individuals who participate in public and state affairs through community-based or non-governmental organizations, civic institutions, and seek to improve their governance through their efforts, initiatives and activities.

They do not require salaries or pay for their services (true, non-governmental leaders, such as trade union workers are encouraged to pay salaries), and they aim to improve social life through their social and political activities. However, they do not want to remain a public figure for the rest of their lives, and hope to continue their social and political activity at the next level, as a civil servant, when it becomes an integral part of their social existence. Thus, socially active women are also a reserve of personnel for training civil servants.

Certainly, the transition from social and political activity to civil servant, professional manager, election, has the characteristics and requirements, and sometimes has great experience in the public, and can fulfill the duties of a higher official than the civil servant may not come to the attention of authorities and authorities. Psychological factors such as sympathy and antipathy play a crucial role in this.

II. Theoritical Background

Any social and political activity will be directed at the organization of public and state affairs, management of people. In this context, it is an ongoing social activity. Based on this principle, the qualities and leadership qualities of a professional civil servant who is a public servant is also required by the public, the politically active person. However, there are significant differences between the requirements for a professional manager and the requirements for the public, the politically active person. These are:

1. The qualities of leadership in the socio-political leadership of a professional leader are strictly required. The fact that he remains in office is sufficient because of these qualities. The public are not required of the activists. It is entirely within their control, whether or not they possess the characteristics of leadership, social and political leadership and leadership. However, they do not forget that leadership qualities are necessary.

2. The professional manager must strictly adhere to the qualification requirements set by the governing authorities and the established work arrangements. His working day, his duties, his contacts with lower and higher authorities, his subordinate relationships are predetermined. There is no such procedure for communities and activists, they are free, independent, and independent in their social and political activities. However, this should not lead to the conclusion that NGOs, for example, women's committees and civic leaders may come to work at any time and at any time be dismissed. Because public and political activity is a well-known activity aimed at serving the public good, the public actively controls and manages itself, that is, strictly follows certain rules.

3. A professional leader, a manager is responsible to the highest levels of public administration, and fully follows his instructions. There is no such responsibility in the community and in the activists, they are primarily responsible for their own conscience and then for those around them.

4. Communities, activists are subordinate to the will of a professional leader and manager because they are accountable to the state for the whole socio-political existence. Cooperating with a professional leader and manager is an effective way to achieve your goals. It is true that a professional leader and manager can make mistakes, be sympathetic and antipathy, and pursue their own interests.

III. Main Part

Our nation does not say in vain that it is the Creator. In this case, there may be misunderstandings and even conflicts between the professional and the public. Misunderstandings and conflict prevention depend on both aspects, or more specifically, moral and ethical norms.

1. Management activities are carried out with the help of everyone, assistants and support forces. In this case, relying on the support of the

community and activists becomes an objective necessity. Unless a leader realizes this need in a timely and accurate manner, he or she may not achieve the goal or achieve it in the long run, with considerable resources and effort. Such success does not bring joy or satisfaction either to the leader or to those around him. It is not about the position of leadership, but the leadership qualities of the person holding the position.

The researcher who studies the social and political characteristics of the public, activists, is not limited to identifying and recording their characteristics. Determining the social and political characteristics of the public and activists is necessary to identify ways to elevate them to another level, that is, the qualities needed for the governance system. As public and active members of the public administration system, they must have certain social and political characteristics. Socio-political activities require that this work effectively and effectively in the system of public administration. Thus, in creating a portrait of a politically active woman, we must first identify its qualities and, secondly, take it to the forefront, that is, the requirements of the public administration system. By imposing higher demands on the socio-political characteristics of women in public, active women, we will outline ways to develop these qualities in them.

From our research, we conclude that modern, socially active female traits can be classified into two groups. These are: (1) moral and ethical qualities; and (2) leadership.

I. Moral and moral qualities are the characteristics inherent in our women, formed in the course of socio-historical and cultural development, and have become national values, which still determine the behavior of our women, their attitudes and lifestyle. 83% of our expert respondents and 91% of the other respondents believe that a modern leader, including female leaders, should have moral and moral qualities. This is not just a wish, but a reflection of a tradition that is glorified by our people, and which is still respected.

If we recall from Yusuf Hosib and Farabi to Fitrat, all of our thinkers paid attention to the moral and spiritual qualities of those involved in public administration. It was not a reflection of their subjective views and wishes, but the wishes of the people and the people.

IV. Discussions

So why do leaders pay attention to the moral and spiritual qualities of their leaders? Won't the system of government require leadership?

According to oriental imagination and way of life, spirituality and morality are at the center of all human qualities. No matter what a person does, no matter what discoveries, all his efforts are measured by the spiritual and moral impact of others and the country. As F. Musaev wrote: "A person approaches all relations in the life of society on the basis of certain moral and moral values. Beliefs, honesty, honesty, forbidding dishonor, envy, kindness, compassion, efficiency, shame, friendship are all moral and spiritual values. They have been tested for centuries, and are embedded in the lifestyle, outlook, and relationships of the individual and the people. The social and historical paradigm, the spiritual and moral values that have become a way of life, and democratic transformations seem alien to each other. In fact, any change is valuable in enriching our spirituality and morals. " "Democracy is not just about changing and modernizing social and political institutions, it is also a part of the social life of our people, a quintessence of the moral and social wealth created in our society over the years of independence. The combination of democratic development with moral and ethical values is based on the Oriental qualities of our people, the Oriental thinking and the Oriental way of life. Therefore, the combination of Oriental morals and eastern democracy is a hallmark of our national development. "

If we pay special attention to the executives and their moral and spiritual qualities, this is primarily because of this socio-historical paradigm and the values that our people are preserving.

Moral and moral qualities as a personal phenomenon are a set of human thoughts, thoughts, visions, moral norms, attitudes towards people, good and evil, good and evil. They are characterized by subjective reality. The human being undergoes a synthesis of this subjective reality of his relationship with the social being. Undoubtedly, subjective reality does not form in social life, and in socially active individuals without the influence of leadership and organizational qualities. No one can say for sure which of these is first formed, because subjective and objective phenomena are the product of ongoing dialectical communication. If we take into account the fact that a person is careful not to take into account the seven-dimensional nature of the cut, the leader-organizer, the socially active politician will not make a mistake. Any person can be trained as a leader if he or she has the opportunity to communicate. However, the moral and spiritual qualities of such a person must be consistent with the ethical norms prevailing and respected in the social environment.

Immanent signs of moral and moral virtues are that they are understood differently, they affect everyone differently. Hugging someone or hugging someone may seem like good manners. However, it is well known from the practice that the manager does not always give a hand or a hug even with the staff who sit in the adjoining room every day, who are very close associates and helpers. There are rules, guidelines, and ethics that govern people, and they obey and act without any hesitation.

Do not hurt anyone's moral and moral qualities, and the one who hits the cheek should not understand the other, even in the form of dogmatic norms. Not everyone can enjoy the work of the state and society and the people. This leads

to deceit, and flattery is the enemy of leader-organization. Thus, management, leadership, organization is not about listening to everyone's ideas and following them, but encouraging people to achieve their goals, to persuade them to pursue them in a variety of ways and means, to lead them to work in harmony.

Experience shows that a leader can be indifferent, harsh, and even hard-hearted, no matter how quiet and seven-dimensional. There is no leader or organizer who does not seek to pass judgment. True, this method does not meet the requirements of democracy. When a leader is honest, loving, and working for the good of the public, people, especially those who have been working for many years, forgive him for his indifference, forget about his ruthlessness. Sometimes a departure from the moral and ethical standards justifies it if it does not interfere with its intended purpose, leading people to work more confidently and organizedly. This is not a principle that every goal should be achieved and that all the means to achieve it are excellent, but it is not uncommon in management activities. But they always avoid the authority, the organizer and the activist, who are relentless in their decisions and decisions, and who are limited in their judgments.

We asked our expert respondents the question "What kind of moral and ethical qualities do you like most in a leader?" Our goal was to identify the moral and moral qualities of an active woman and to use them in making portraits. The answers we received were: humanism (88%), kindness (87%), honesty (82%), friendliness (64%), friendship (61%), modesty (47%), modesty (42%), and neutrality (40%). %); forgiveness (39%); loyalty (37%); honesty (36%); sympathy (34%) (Expert respondents gave several answers, so over 100%).

Apparently, expert-respondents place humane leadership (88%), kindness (87%) and honesty (82%) on the leader. These three moral and ethical qualities give the highest scores to the

remaining ordinary respondents. The answers we received are: honesty (91%), humanism (90%), impartiality (82%), kindness (73%), honesty (70%), good manners (61%), friendship (57%), friendliness (56%). %); loyalty (55%); forgiveness (42%); compassion (28%); modesty (21%).

True, both respondents (82%) received a high percentage of their responses, but it does not prevent them from seeing humanity, kindness and honesty as the most important qualities. In our opinion, more than 50% of the responses of both respondents can be based on a portrait of an active leader. From this approach, we can say that the leader's moral and ethical qualities are: honesty, humanity, kindness, impartiality, honesty, friendliness, decency, friendship, loyalty.

Of course, these qualities do not override other answers, and when appropriate, of course, humility and compassion can come to the fore in situations. But these nine qualities are the basis for creating a portrait of a politically active woman.

It should be noted something of scientific and methodological significance. The above moral and ethical qualities may differ from rural women, urban women differently, female students are different, female employees are different, housewives are different in entrepreneurial women's responses. Based on this approach, we would have to make research into the dynamics of social and political existence in women. We focused our attention on the study of the socio-political activity of women in the system of public administration, which led to a general definition of the qualities and traits inherent in activity. However, this does not exclude the possibility that future portraits of socially active women can be created from the perspective of their various layers (female students, working women, urban and rural women, housewives, and business women).

II. Leadership in social and political activities is one of the main attributes of organization. No matter how important moral or ethical it is, it is difficult to imagine social and political activity without leadership. Blondel is right, it is only natural for groups to be leaders, so leadership is an ancient phenomenon like humanity.

Socio-political activities, participation in the system of public administration are politically significant actions. Leadership in this area can be called "political leadership" as referenced in psychology of management. However, this political leadership is manifested at different levels: states, nations, peoples, parties, groups. We are talking about the political leadership of our state (Women's Committee and its affiliates), our nation and nation (Oliy Majlis, political parties), groups (nongovernmental organizations, self-government bodies).

"Leadership," writes Blondel, "is the power because it is the ability of one or more people who are" in power "to do what they do or don't do." It is true that the researcher in this definition implies a civil servant with political power and a right to use a coercive mechanism. And our socially active woman does not have such a right, but she has one right to rule (or rather, the method of socio-psychological influence), which, by her words or exemplary behavior, is to encourage, persuade, lead people. Its main weapon is the word, the call and the exemplary behavior. In this sense, the role of a political leader is to help the public administration system improve its activities, achieve its goals in a cost-effective way.

There is a difference between leadership and activity. Not all women have leadership qualities. For example, the Women's Committee of Uzbekistan unites about 35,000 women. Through its provincial, district and city activists, it leads these 35,000 women to one or another job. From the outside, it seems to us that leadership is a leader, but as soon as we realize that leadership is a psychological phenomenon, a leadership characteristic, we are convinced that active leadership is not a reality. Activity can come in the form of taking initiative in the course of a

particular task, supporting others in the short term. Even activity can be seen as an observer or an indifferent spectator, because a person who is not at all involved in the event is an active observer, even though he is an observer. Leadership, as a social and psychological attribute of a person, is the ability to lead a person into a circle of regular people; it is a special ability that is broken into the whole mind, vision, lifestyle, and social existence of the individual. Activity can take place individually and in leadership, and leadership comes only with people, with people. As Socrates said: "He can lead those who are in charge of personal and social affairs, and those who do not possess these qualities, and they also make mistakes." According to J. Adair, this is exactly what Socrates defines as leadership. A person who wants to lead, unite, know that he has that ability cannot be a leader. Therefore, it is a leader's ability to bring people together and to know what to do in this situation[1].

Leadership is appropriate when it comes to situations or systems. Things are different and unique. Understanding them and making the right decisions requires a leader's knowledge, experience and responsibility. These three qualities become the leading qualities in the proper solution of problems that have arisen. The purpose of the system is determined by the senior management, the senior leader, and the leader at the bottom level aligns this goal with the group itself. A senior leader is not always a leader. He does not have to be a leader, but he has to make decisions to ensure that the leader at the lower levels is a leader. Without middle or lower level leaders working directly with people, it is impossible to achieve goals. Leadership thus differs in the system of governance and does not necessarily have to be a leader at all levels of governance. In this context, leaders are defined as "creative leader", "restructuring leader", "working leader", "servant leader", "leading leader", "leader

leader", "ideological leader", "political leader", "moral leader". Can be classified as "hard working leader", "agitation leader". Thus, it is natural for them to have leaders in every field of activity.

When it comes to a political leader or a socially active, female leader, her personal initiative and personality must match the needs and interests of the social environment. "The environment," writes Blondel, "is a substance, a raw material, and a carcass for a political initiative. The environment is a chess board that leaders must play and play. " Yes, it is a social environment, where leaders provide what functions, by what means, methods, and with whom. The social environment can elevate an individual to a leader, leader, hero.

Sometimes the male leader has a tendency to change stereotypes in the environment (the "leader of the reconstruction" or the "creative leader"). That is why leaders who have made radical reforms in society, change the historical and cultural paradigm of the people, the nation, their perceptions of the world, life, society, stereotypes, are mostly men. Female leaders have the ability to listen to the social environment, adhere to traditions, and manage their lives without drastically changing their lives. This is an oriental ethos, a management influence.

In Western philosophy and sociology, M. Weber's classification as "leader of traditionalism", "charismatic leader", "rational and legal leader" is widely used. however, it is manifested in every society, even in solving a particular problem, under the influence of the stereotypes formed by the social environment. It spans from conservative leaders to revolutionary leaders. Therefore, a portrait of a political leader should be created based on the ideas of the environment in which he lives, works and where he or she lives.

Our experts answered our question "What qualities do you want to see in a modern leader (women)?" (Respondents underline several answers, so they are over 100%): self-confidence

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(88%); %); fair decisions (80%); businessmanship (71%); selflessness (61%); serving the interests of the people and homeland (59%); ; team-based (50%); unusual decision-making, method-setting (31%); continuous innovation (20%); decomposed to go (18%).

Based on our approach, that is, to include more than 50% of the answers to the qualities of leadership, the expert respondents believe that the political leader is primarily concerned with: self-confidence, self-organization, fair decision-making; business; self-sacrifice; to be polite, to be law-abiding, to be in a team

These qualities are recognized in one way or another in the scientific literature. For example, Mr. Adair is a leader who has undoubted leadership qualities (businessmanship), honesty (adherence to the principles of fairness in us), commitment to the goal, selflessness, self-sacrifice, self-reliance, self-reliance, self-confidence, and commitment to the law. subordinate procedures). The rest of the responses from the expert respondents are the impact of the social environment and the result of their own experiences.

V. Results

Responses of ordinary respondents were as follows: fair decision making (92%), team reliance (89%), communication (86%), self-confidence (81%), self-organization (73%), and business efficiency (71%). self-service (62%); self-sacrifice (60%); motivation for employees (54%) (21%).

Clearly, the responses of expert respondents and ordinary respondents (over 50%) are generally close, although they are different in terms of the percentage they occupy and the position they occupy. Respondents from the next group want to see more of a leader in decision-making, teamwork, and behavior, while expert-respondents are mostly focused on management, organization, and business. They understand that leadership is the type of activity that unites, organizes, and directs.

We also asked the respondents with specific questions to determine what should be done to improve the socio-political activity of women and enhance their leadership skills. These questions were to clarify the results of our research.

Respondents' answers to the question "What do you think should be done to improve leadership qualities in women?" Are distributed as follows: family education (79%), stereotype change for women (76%) opening of courses, schools, educational institutions (71%), greater involvement of women in public life (63%), increasing the role and participation of women in political parties (61%), granting the right to nominate women candidates for committees. (59%); women Adoption of laws, regulations, programs (57%), the achievement of at least 50% female students in higher education institutions (52%), and 30% of women in government administration (51%) Increase the number of deputies in the supreme representative body by 30% (50%), make it a tradition to nominate women candidates for president (41%), and to expand contacts and experience with the International Women's Movement (13%).

VI. Recommendations

Expert respondents believe that political education in the family should be given special attention. They are well aware that the basic qualities of a person are formed in the family and in his youth. Unfortunately, no significant experience has been explored in this regard, and scholarly literature does not comment. Many books and booklets have been published on the formation of social and political culture, but the role of the family is ignored in them. In a family, you have a high office, "you will be president" and "you will become a minister" are mostly used for boys. The girls are charged with domestic chores, and they are advised to go to someone's home and do what their husband, mother-in-law and mother-in-law say. This approach builds

stereotypes in educated youth that they will not be able to get rid of them for the rest of their lives, and will not be able to develop the characteristics of the changing times and times.

Expert respondents demonstrate that they are well aware of the measures being taken in the country to improve the socio-political activity of women. At the same time, they consider it necessary to increase the involvement of women in the socio-political life (63%), especially the effective use of political parties' opportunities (61%). They support the idea that women's committees should be empowered to nominate candidates (59%).

Expert respondents are well aware that women's NGOs play an important role in the socio-political life (17% of the respondents are women headed or responsible for their work). At the same time, they indicate that the number of these organizations is still small and that special laws and programs should be adopted. Indeed, NGOs are institutions that promote the development of leadership qualities in women. Women especially like their independence, openness, reliance on a wide range of women and society. In areas where local government systems are supported, their authority and activity are high.

The social and political activity of women, their effective work in the system of public administration, the formation of leadership qualities directly depend on their knowledge and information. More than 90% of socially active women have higher education. It is natural that this factor is reflected in their responses. That is why they believe that female leaders need higher education, and they support a higher education institution (52%).

Increasing the number of women in the management of public administration systems and the Parliament in the Parliament by 30% is an important social and political event. International organizations recommend that 30 per cent of the candidates nominated for national parliaments are women. In recent years, this indicator has been

reached in the Republic, and even in the election of the chairman (aksakal) of citizens' assemblies (December 2013), the female candidate has reached 39%. However, there is a need to further increase women's participation in the management system and in the activities of representative bodies.

VII.   Conclusions

Political leadership is a type of activity that requires social and political experience, and it is difficult to form books and lectures. Experience shows that leadership is the art of persuading, motivating, and encouraging people to do what they do not know or want to do. The professional leader has the opportunity to coerce people, and the female leader, who has social and political activity, does not have that opportunity, and she can achieve her goal by encouraging and persuading people. He is a representative of democratic governance, bringing democratic values into the system of public administration, and contributing to their decision-making.

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