



TECHNOLOGY FOR DEVELOPING THE CULTURAL AND ETHNIC CONDITION OF THE LEADER'S INTERPERSONAL RELATIONS IN EDUCATIONAL MANAGEMENT AS A TOPICAL ISSUE

Xudayberdiev Oybek Gafurovich

Chirchik State Pedagogical University

(PhD) Independent Researcher

gafurovichoybek@gmail.com

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ABSTRACT

In this article, we discussed the improvement of technology for developing the cultural and ethnic status of a leader in relations in the field of education management. This technology helps to develop positive leadership qualities in a leader, increase the effectiveness of cultural and ethnic communication, and ensure a stable and positive educational environment.

Introduction

In educational management, technologies for developing the cultural and ethnic condition of a leader's interpersonal relations refer to effective methods and strategies employed by administrators in working with teachers, students, and their families within an educational institution. The effectiveness of any institution's performance primarily depends on how well interpersonal relationships within the team are organized.

In other words, the way work is structured is closely tied to the level at which leadership and management are organized. Every leader who manages a pedagogical system must, above all, possess the ability to understand the problems within the system as well as the pedagogical and psychological characteristics of its members.

Literature Review

In the study of leadership styles, it is essential to refer to various ideas and perspectives expressed in both classical and contemporary works. These include Abu Nasr al-Farabi's treatise *On the Intellect*, Amir Temur's *Temur's Codes*, and the literary works of Alisher Navoiy, as well as modern scholars such as N. Boimurodov (*The Psychology of Leadership*), M. Qoplonova and O. Avlayev (*The Psychology of Management*), J.G. Yuldashev and S.A. Usmonov (*Educational Management*), R.Sh. Ahlidinov (*Internal Control in School Management*), and N. Komilov, A. Begmatov, and M. Qur'onov (*The Leader and the Employee*).

In *On the Intellect*, Abu Nasr al-Farabi outlines certain qualities of a true leader, asserting that a person can only be called intelligent if, along with a sharp mind, they possess virtue. Such an individual must direct all their abilities and intellect towards doing good, avoiding and



rejecting wrongdoing. They must be virtuous, rational, and devoted to beneficial deeds, possessing a strong talent for discovering and inventing essential things. They distance themselves from immoral acts. Only such a person can be deemed truly intelligent and rational.

Our great ancestor Amir Temur, in his *Temur's Codes*, strongly condemned abuse of power, injustice, dishonesty, hypocrisy, and unreliability among officials. He promoted the idea that "Strength lies in justice." According to him, a leader forms their spiritual foundation through reflection and thoughtful action.

Among Western scholars, the renowned American scientist and inventor Thomas Edison stated: "The great task of progress is to teach man to think."

Leadership styles and their core essence are considered a system comprised of all methods, tactics, and strategies that a leader prefers and applies in their management activity. On one hand, management strategies reflect the content of the managerial process; on the other hand, this system, within the context of human activity, includes actions of varying significance. In particular, professional activity plays a vital role in the development of the management subject and their formation as a specialist.

A leader's influence on subordinates and their ability to motivate them toward achieving set goals is largely determined by the nature of interpersonal relationships, including:

- The extent to which subordinates are involved in the decision-making process.
- The extent to which subordinates are provided with relevant information and data;
- The working methods employed by the leader, that is, their unique approach to solving specific issues.

A leader's spirituality refers to their developed (internal) psychological strength. Their moral and psychological culture is rooted in the legacy of their ancestors and consists of emotionally acquired knowledge that is valued as a cultural asset, regulating the inner world of the individual and elevated to the level of a habit.

In order to enhance their leadership potential, a leader must acquire knowledge that enriches their spiritual world and develop their ability to take initiative. Knowledge that becomes part of a leader's moral wealth serves as a means to help them set boundaries for their desires and protect themselves from external pressure and influence.

In other words, a spiritually mature leader is someone who can maintain composure in any socio-psychological environment, create a healthy atmosphere within the team they lead and in society at large, and feel satisfied through sincere relations with others. A leader with a high level of spirituality demonstrates willpower, dedication, and active engagement in combating injustice, lawlessness, and actions contrary to the interests of the nation.

Research Methodology. The technologies for developing cultural and ethnic interaction in educational management refer to the strategies and effective practices that leaders implement in working with teachers, students, and their families within educational institutions. Proper establishment of cultural-ethnic communication, the creation of a positive environment, and the implementation of diversity-focused technologies contribute to stability in the educational process. The following key components are essential for this:

1. **Cultural awareness and understanding:** Leaders and teachers must be aware of cultural and ethnic differences and how these affect the educational process. This



ensures the acceptance and understanding of each student's unique culture and characteristics.

2. **Respect for ethnic communication:** Applying effective methods of cultural-ethnic interaction and communication strengthens positive relationships among families, communities, and educational institutions.
3. **Ensuring cultural-ethnic equality:** Guaranteeing equal rights for all ethnic groups is crucial. Leadership initiatives and management styles play a significant role in achieving this.
4. **Principles of inclusive education:** These include strategies aimed at creating a unified learning environment for all students while taking into account cultural and ethnic diversity.
5. **Creating an active working and communication environment in the educational institution:** To strengthen trust and collaboration between students and teachers, leaders should work to improve relationships through English language instruction, cultural events, programs, and training sessions.

These technologies contribute to the development of effective leadership qualities, enhance communication in a multicultural setting, and ensure a stable and positive educational environment. Before creating such technologies, it is necessary to approach the subject in greater depth. To begin, the image of a leader must be conceptualized. So, what constitutes leadership culture, and how is it manifested?

First of all, a leader is a person who embodies the moral appearance, etiquette, communication skills, and management culture expected of executives and guides. Culture is essentially the product of spiritual wealth. A politically cultured leader acts in the interests of the nation, state, and people, placing public welfare above personal needs. A leader or leadership candidate must possess unique behavior, morality, and cultural understanding, and continually strive for self-improvement. This requires more than just awareness of political life or acquiring economic and professional knowledge.

They must also master advanced leadership competencies developed through global experience. Today's leader achieves this through a high sense of responsibility and self-discipline. For example, reading newspapers and journals daily, staying informed through radio and global media, and studying literature on politics, economics, spirituality, classical works, and historical processes all contribute to broadening their worldview. If a leader strays from independent thinking, analysis, and critical observation of daily events, they will inevitably deviate from the level of spirituality required for effective leadership. From the perspective of moral-psychological culture, leaders may be categorized as follows:

1. **Leaders with a relatively low level of moral development** – these individuals lack basic ethical and psychological values and fail to understand or respect the moral norms of society.
2. **Leaders with low moral culture and ethics** – such individuals disrupt the psychological environment associated with public opinion, family, traditions, and other values.
3. **Leaders who accept ethical standards superficially** – they may possess strong theoretical knowledge but lack the organizational skills or initiative to implement these principles effectively.



4. Leaders with high moral awareness but weak psychological resilience – although they recognize injustice acutely, they lack the independence, initiative, or determination to act on their moral convictions.

5. Leaders with a fully developed moral and political-psychological culture – these individuals are proactive, courageous, and deeply knowledgeable, possessing analytical skills, spiritual sensitivity, and a profound worldview.

Analysis and Results. A leader who has thoroughly acquired psychological knowledge embodies a high level of cultural, behavioral, and ethical standards. This, in turn, requires the leader to continuously develop their individual and intellectual capacity in a comprehensive manner. Transforming the personal beliefs and moral outlook of leaders is greatly supported by the experiences gained on the path of independent development, as well as the historical reforms and innovations being implemented within the unique Uzbek model of progress that has been recognized by the international community as a successful example of nation-building.

A leader who clearly envisions their leadership activities and goals and who cares deeply about the future cannot reach maturity without a national idea and a moral ideology. Any leader who lacks a clear moral outlook and spiritual foundation is likely to lose their way. The more morally mature leaders a society possesses, the more likely that society will achieve historical progress, renewal, and transformation without political “tremors,” social “pain,” or economic “collapse.”

For a leader who is morally and intellectually elevated, undertaking significant responsibilities with a capable team becomes a realistic and productive endeavor.

In conclusion, the technologies for developing cultural and ethnic interaction in educational management represent effective methods and strategies by which a leader works with teachers, students, and their families in an educational institution. Properly establishing intercultural and interethnic communication, creating a positive atmosphere, and implementing diversity-focused technologies contribute significantly to ensuring stability in the educational process.

A leader's ability to effectively manage the pedagogical team relies on their deep understanding of these technologies and their commitment to continual improvement. This, in turn, plays a vital role in managing the educational system with fairness and high professionalism.

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