

PSYCHOLOGICAL ASPECTS OF MANAGERIAL ACTIVITY

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Abstract

The article discusses the psychological aspects of management activities. Particular attention is paid to the current activities of managers and their psychological characteristics. The influence of the relationship between the manager and the managed object, the conditions for optimizing these relationships, as well as recommendations for ensuring the overall effectiveness of management activities are described in detail.

Keywords: Management, activity, professionalism, object, subject, effectiveness, psychological characteristics.

Introduction

The issue of studying the personality of a leader has remained a significant subject throughout all periods of human civilization. The primary reasons for this are, first, that the system of social relations in every historical era has inherently required the existence of individuals occupying higher social positions; and second, that people's way of life, development, social status, well-being, and prosperity have largely depended on those individuals, as well as on their personal qualities, virtues, and characteristics [1].

Today, the ultimate success of the reforms being implemented in our country largely depends on leaders and their professional competence in the field of management. In this regard, particular importance is attached to the view that the state should primarily focus on developing the capacity of managerial personnel and civil servants to work effectively with the institutions of civil society and with the public.

Management can be classified according to various theoretical approaches, and several levels may be identified. However, from a practical perspective and

considering its substantive nature, it is appropriate to distinguish management into two principal levels:

The first level of management is management theory, which consists of a set of philosophical, pedagogical, political, economic, and sociological concepts capable of clearly explaining the mechanisms governing the functioning of institutions at different stages of societal development.

The second level of management is management as an applied discipline, encompassing management objects, practical knowledge, and professional skills. More specifically, it integrates fundamental scientific theories—including mathematics, logic, psychology, and acmeology—with the objective of ensuring the sustainable development of society [2].

Thus, leadership management constitutes an essential component of social management and possesses its own objectives, subject matter, sources, and structural elements.

The objective of leadership management is to improve the effectiveness of education and training, ensure the efficient functioning of the educational system, and develop mechanisms for enhancing the system so that it adequately fulfills the educational requirements established by society.

The subject matter of leadership management is the activities of individuals responsible for planning and implementing educational and training processes.

The sources of leadership management consist of scientific achievements related to the field of education, including educational philosophy, educational sociology, educational psychology, theories of education and upbringing, educational economics, educational law, educational medicine, and other related disciplines.

The structure of leadership management may be represented as an integrated system comprising:

Teacher – Student – Pedagogical Team – Knowledge – Society – Student – Family – Teacher – Pedagogical Team – Student Community – Education (Vocational Education) – Society.

Another essential quality required for effective managerial performance is the aspiration for success. A leader must be capable of setting clear objectives and striving consistently to achieve them. Generally, human motivation may be divided into two categories [3]:

striving for success;

avoiding failure.

When confronted with difficult or crisis situations, some individuals focus on resolving the problem in order to achieve success, whereas others primarily seek to avoid losses and distance themselves from potential risks.

These represent two fundamentally different approaches to the same situation, reflecting different personality characteristics. An effective leader belongs to the first category. Such a leader resolves problems promptly and continually advances toward organizational goals. Individuals of this type are often willing to take calculated risks. Whenever necessary, they divide major objectives into smaller, manageable tasks and are able to envision the expected outcome behind each intermediate goal. However, implementing such an approach is not always easy. Therefore, a leader should possess the courage to take reasonable risks and should not be intimidated by uncertainty. As the renowned businessman and manager Lee Iacocca stated: "Sometimes taking risks is worthwhile, but mistakes must be corrected in time" [4].

In general, the history of management may be viewed as the evolution of the interaction—and, to some extent, the competition—between the subject and the object of management. Within this relationship, the object of management, namely the employee, continuously strives to surpass the manager by mastering increasingly complex tasks and expanding his or her professional role. Conversely, the manager develops progressively more sophisticated management methods in order to maintain organizational authority, relying primarily on professional knowledge and legitimate institutional authority to strengthen his or her position. In such a "contest," the most important condition is not merely for the manager to prevail, but to avoid losing managerial effectiveness. To achieve this, a leader must attain a high level of managerial competence and professional excellence.

Nevertheless, interpreting management solely as competition would oversimplify its true essence. Since the fundamental purpose of management is to achieve organizational objectives through employees, cooperation and mutual support are far more appropriate than rivalry. Consequently, an even more significant challenge emerges: influencing employees positively, fostering goodwill, and encouraging them to engage in productive collaboration.

In the teachings of our great scholars and in the rich heritage of folk wisdom, we frequently encounter the idea that both justice and injustice within society largely depend on the character of the ruler or leader. In his renowned work *The Virtuous*

City (Al-Madinah al-Fadilah), Abu Nasr al-Farabi argues that the moral and psychological governance of society requires the citizens of a virtuous city to be differentiated according to their stratometric characteristics. While society should ultimately develop the capacity for self-governance, each individual should simultaneously pursue personal moral and spiritual perfection according to his or her own abilities and direction.

Al-Farabi explains:

"These qualities may be acquired in two ways. First, when realities are perceived exactly as they truly exist and become firmly established in the human heart and mind. In others, however, such knowledge emerges through analogy or imitation. Some individuals acquire this knowledge through their own direct perception, and consequently these truths become firmly rooted within them."

He further continues:

"Those who lack these qualities constitute the inhabitants of ignorant and misguided cities. Their thinking is founded upon anger, envy, hatred, and hostility. Such people are constantly in conflict with one another and regard one another as enemies. The strongest among them consider themselves superior to the rest. Even those who achieve victory strive to eliminate others, as though the existence of other people were inherently flawed or harmful to them, or as though others had been created merely to serve them as slaves. Consequently, each seeks to dominate and exploit the others."

These observations illustrate Al-Farabi's conviction that the personality of a leader plays a decisive role in shaping both the moral character and the sustainable development of society.

Al-Farabi further emphasizes that the quality of human life depends largely on the ruler, that is, the leader, and that various personal virtues enable a leader to fulfill this responsibility effectively. In his view, the most essential characteristics of a leader are humanism and benevolence. He states:

"Anyone who lacks the ability to inspire others to perform the actions necessary for attaining happiness and well-being, and who is incapable of carrying out such actions himself, can never become a true leader. Leaders learn principles and guidance from those who governed before them; however, when circumstances require, a leader should reform the traditions and practices inherited from the past in accordance with the demands of contemporary life. Likewise, outdated customs that embody undesirable habits must also be transformed. Otherwise, if society merely adheres to

the requirements and spirit of the past, there will be neither improvement, nor change, nor progress in human life.” [5]

Al-Farabi's ideas clearly demonstrate that a leader must, above all, free himself from negative habits and possess the ability to inspire others toward virtuous actions. It is evident that these principles have not lost their relevance even in the present day.

Another eminent scholar of Central Asia, Abu Rayhan al-Biruni, also expressed a number of important views concerning management and the qualities of a leader. He emphasized that an individual's true worth should be evaluated through his actions, stating: “The value of every person lies in the excellence with which he performs his work.” In his work *India (Kitab al-Hind)*, al-Biruni advances the following idea:

“Every command issued by a person who is naturally inclined toward governance and political affairs, who possesses the virtue and strength necessary to lead, who remains steadfast in thought and purpose, and who seeks to preserve the state for future generations so that they do not turn against their ancestors, will stand before those who receive it as firmly as immovable mountains. Even after many years and generations have passed, subsequent generations will continue to obey such commands.”

According to al-Biruni, a ruler who is naturally inclined toward governance must remain firm in his convictions and consistently rely on the wise counsel and progressive ideas of scholars when carrying out state affairs. The primary responsibility of a just ruler is to establish equality and justice among all members of society, regardless of their social status or strength. Another essential duty of a ruler is to promote scientific progress and provide support for scholars and intellectuals [6]. Thus, through his humanistic philosophy, al-Biruni made a significant contribution to the development of management theory and the psychology of leadership. He consistently advocated mutual understanding, equality among people, and justice in governance—principles that continue to retain their universal significance.

The prominent eleventh-century scholar Yusuf Khass Hajib, in his celebrated work *Kutadgu Bilig (Wisdom That Leads to Happiness)*, advances the idea that a ruler should govern alongside the people and administer the state with justice. His advice is primarily directed toward rulers, emphasizing that a leader can govern properly and issue just decisions only when surrounded by individuals who possess noble intentions and high moral character. Only under such circumstances can a nation achieve prosperity and sustainable development. According to Yusuf Khass Hajib:

“No matter how high a person rises in rank, he must always remain humble.” [7]

The great military commander and statesman Amir Temur (Tamerlane), as the founder and ruler of a vast empire, also established fundamental principles concerning governance and leadership. His Temur's Code (Temur Tuzuklari) reflects the stratometric structure characteristic of the social reality of his era. Within this work, he distinguishes twelve social groups:

1. Sayyids, religious scholars, sheikhs, and learned individuals;
2. Entrepreneurs and wise people;
3. Devout ascetics;
4. Nobles, emirs, and military commanders;
5. Soldiers and ordinary citizens;
6. Trusted officials;
7. Ministers and chief secretaries;
8. Governors and physicians;
9. Scholars of Qur'anic exegesis and Hadith;
10. Craftsmen and artisans;
11. Sufis;
12. Merchants and travelers.

According to Amir Temur, the destiny of these social groups depended upon the ruler, the state treasury, and the army. This classification demonstrates that social stratification was determined not merely by occupation but by individuals' attitudes toward social reality and their patterns of behavior. Consequently, in governing society, Amir Temur regarded people's psychological dispositions, motivations, values, and level of enlightenment as more significant than the specific type of labor they performed.

Such a socio-psychological approach to governance enabled Amir Temur to establish and successfully administer one of the greatest empires of his time. Discussing the principles of state administration, he wrote:

“In governing the state, four principles must be observed: (1) consultation; (2) deliberation and advice; (3) firm decision-making, prudence, and vigilance; and (4) caution.”

He further emphasized:

“One capable, courageous, determined, prudent, and vigilant individual is better than thousands of careless and incompetent people.” [8]

Furthermore, Amir Temur stressed that selecting middle-level administrators required more than simply testing their professional abilities. Their individual psychological characteristics, personal orientation, convictions, needs, and motivations should also be carefully considered. He regarded it as appropriate to employ systems of encouragement, promotion, and disciplinary measures based on these personal qualities. These ideas, presented in Temur's Code, demonstrate a remarkably advanced understanding of leadership. It is noteworthy that principles of state administration formulated approximately 650–700 years ago correspond closely with many of the characteristics of modern democratic states governed by the rule of law. The views of these great thinkers concerning the qualities required of leaders, the methods of state administration, and the ethics of leadership therefore possess enduring scholarly and practical significance.

In his work *Turkiy Guliston yoxud Axloq* (The Turkish Gulistan, or On Morality), Abdulla Avloni states:

“Every relatively large-scale form of direct social or collective labor inevitably requires a manager to a certain extent. This manager coordinates individual activities and performs the functions that arise from the interaction of the independent components of the production system.” [9]

This statement highlights the necessity of having a single responsible leader, without whom effective and comprehensive management cannot be achieved. Successful leadership requires foresight—the ability to anticipate possible changes, identify potential difficulties in advance, and prepare appropriate responses. Every management activity must be based on a well-defined system. In other words, management should not consist of a collection of random and unrelated actions; rather, it should represent a carefully designed, interconnected, and systematically organized set of plans and measures developed in accordance with specific circumstances, the characteristics of the existing situation, and the objectives facing both the organization as a whole and its individual structural units.

The analysis of the ideas presented above demonstrates that the works and perspectives of the great thinkers, statesmen, and scholars who lived and created within our region devoted considerable attention to the issues of governance and leadership. Their teachings consistently emphasize a socio-psychological approach to social reality and place the principles of humanism, justice, and ethical leadership at the center of effective governance.

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