

Moral and Ethical Qualities of Civil Servants and Their Impact on Management Efficiency

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Abstract: This article explores the role of moral and ethical qualities in enhancing the effectiveness of civil servants within the public administration system of Uzbekistan. The study examines classical Eastern political-ethical thought represented by Nizomulmuluk's *Siyosatnoma* and connects it with modern approaches to governance ethics. By combining theoretical, historical, and analytical methods, the paper identifies the core moral values—justice, honesty, responsibility, and public trust—that shape managerial competence and administrative performance. The findings emphasize that spiritual and ethical maturity of civil servants is not only a personal virtue but also an institutional necessity for effective governance.

Keywords: Civil service, morality, ethics, management, spirituality, public administration, justice, leadership, responsibility.

Introduction

In the modern era of governance reform, the moral and ethical character of civil servants is regarded as a decisive factor in public management effectiveness. The moral foundations of state service are deeply rooted in Eastern political philosophy, particularly in works such as *Siyosatnoma* by Nizomulmuluk (2004), which highlights justice (*adolat*), honesty (*rostgo'ylik*), and public responsibility (*mas'uliyat*) as the pillars of leadership.

According to The Explanatory Dictionary of Spirituality (2013), *ma'naviyat* (spirituality) represents a combination of human consciousness, moral will, and cultural integrity, which directly influence administrative decision-making. Hence, civil servants' personal values and ethical behavior play a critical role in promoting citizens' trust and institutional efficiency.

Methodology The study adopts a qualitative and analytical research design grounded in content analysis of both classical and contemporary sources. This approach enables a deep exploration of the ethical and moral dimensions that shape the behavior, attitudes, and performance of public servants in Uzbekistan. The analytical framework emphasizes the interrelationship between moral-ethical virtues and administrative efficiency, as reflected in classical philosophical thought and modern governance practice.

Primary sources include seminal works such as "The Book of Government (*Siyosatnoma*)" by Nizam al-Mulk, "The Stars of Spirituality" by R. Makhmudov, and "National Idea: Propaganda Technologies and Terminological Dictionary". These texts serve as foundational philosophical and moral references that reveal the normative ideals of state governance and leadership ethics in the Eastern political tradition.

Secondary sources comprise the research of Mirboboev, Husonov, and Begmatov titled

“Organizational and Legal Issues of the State Service in Uzbekistan”, which provides an institutional and legal perspective on civil service development in the modern national context. The methodological process involves systematic textual analysis and thematic categorization of moral and ethical concepts such as justice, honesty, responsibility, and compassion. These categories are then interpreted in relation to indicators of administrative performance, including effectiveness, transparency, and citizen satisfaction. Through this interpretive synthesis, the study seeks to uncover how moral integrity functions as a determinant of governance quality and public trust.

Results The analytical study identifies a set of core moral and ethical values that significantly influence the efficiency, transparency, and legitimacy of public administration. The findings demonstrate that the effectiveness of governance is inseparable from the ethical integrity of civil servants, whose actions directly shape public trust and institutional reputation. The moral categories derived from classical and contemporary sources can be systematized into four primary dimensions: justice and fairness, honesty and integrity, responsibility and accountability, and public trust with service orientation.

Justice and fairness In “The Book of Government (Siyosatnama)” by Nizam al-Mulk¹, justice is portrayed as the cornerstone of state administration. The ruler—and by extension, every state official—is described as a guardian of justice whose moral responsibility is to ensure social equilibrium. Nizam al-Mulk warns that injustice breeds corruption, inequality, and public resentment, ultimately leading to the collapse of state authority. Justice, therefore, is not merely a political concept but a spiritual and ethical principle that maintains the balance between ruler and citizen, authority and society.

Honesty and integrity In “The stars of spirituality” by R. Mahmudov², integrity is interpreted as a unifying moral force that shapes both the inner world of an individual and the moral credibility of the state apparatus. Mahmudov asserts that a civil servant devoid of honesty cannot be trusted with public duties, as dishonesty weakens the moral foundation of the entire institution. Honesty functions as both a personal virtue and a professional criterion; it defines the moral climate within administrative bodies and enhances the ethical culture of governance.

Responsibility and accountability The study “Organizational and legal issues of the state service in Uzbekistan” by Mirboboev, Khusanov and Begmatov³ provides a modern interpretation of administrative ethics. The authors stress that responsibility in state service must be manifested through discipline, transparency, and personal accountability. Every decision of a civil servant should be justified by legal norms and ethical reasoning. Accountability mechanisms are therefore essential for ensuring that moral principles are not abstract ideals but operational standards embedded in the administrative process.

Public trust and service orientation “National idea: propaganda technologies and terminological dictionary”⁴ defines service to the people as the spiritual axis of the national ideology. This concept reflects the idea that public administration is a moral mission rather than a bureaucratic function. Ethical leadership, grounded in the idea of sincere service, strengthens the bond between government and society, promotes civic confidence, and enhances the effectiveness of policy implementation. When civil servants act with empathy and dedication, public institutions become instruments of social harmony and collective well-being.

Discussion The findings of the study demonstrate that the ethical personality of a civil servant is inseparable from the quality of governance and administrative performance. Moral integrity functions as the foundation of institutional legitimacy, social trust, and effective public management. In the contemporary context of Uzbekistan’s administrative reforms, the cultivation of ma’naviyat—a spiritual-ethical culture—is viewed as a key component in developing a morally conscious and socially responsible public service system.

¹ Nizam al-Mulk. The book of government (Siyosatnama). – Tashkent: “Adolat”, 2004. – 398 p

² Makhmudov R. The stars of spirituality. – Tashkent: “Xalq merosi”, 1999. – 227 p.

³ Mirboboev B., Khusanov O., Begmatov A. Organizational and legal issues of the state service in Uzbekistan. – Tashkent: Academy publishing, 2005. – 144 p

⁴ National idea: Propaganda technologies and terminological dictionary. – Tashkent: Gafur Gulom publishing and printing creative house, 2007. – 240 p.

As articulated in “The Book of Government (Siyosatnama)” by Nizam al-Mulk⁵, a state cannot endure without moral order and justice. Every ruler and public official must personify fairness, restraint, and honesty, as these virtues sustain the moral structure of society. Nizam al-Mulk’s reflections highlight that ethical conduct must not depend solely on personal virtue but should be institutionalized through codes of ethics, transparency mechanisms, and public accountability frameworks. In this way, moral discipline transforms from individual ethics into an organizational culture, ensuring that each administrative decision reflects justice, responsibility, and respect for the public good.

The arguments of modern Uzbek scholars, particularly Mirboboev, Khusanov and Begmatov⁶ in “Organizational and legal issues of the state service in Uzbekistan,” reinforce this classical vision within the modern legal-administrative context. Their research emphasizes that ethical education, professional discipline, and civic responsibility training are essential for forming a culture of honesty and public trust. Through systematic moral instruction and continuous ethical evaluation, the public sector can mitigate bureaucratic corruption and foster a transparent, accountable management environment.

This conceptual framework also resonates with global perspectives on ethical governance and public management, where moral leadership is recognized as a determinant of organizational performance and citizen satisfaction. Modern administrative theories argue that when leaders act according to moral principles—justice, honesty, compassion, and accountability—they generate institutional stability, reduce corruption, and increase public participation. Ethical governance, therefore, becomes not merely a procedural system but a moral mission of serving the people.

Finally, the moral vision presented in “The stars of spirituality” by R. Mahmudov⁷ and “National idea: propaganda technologies and terminological dictionary”⁸ underlines the spiritual dimension of civil service. These works affirm that public service is a sacred trust, and the moral strength of officials determines the prosperity of the nation. The integration of classical Eastern wisdom with contemporary administrative models offers a hybrid paradigm—a governance system that is efficient, humane, and spiritually grounded.

In this sense, Uzbekistan’s reform agenda for ethical governance represents not only institutional modernization but also the moral revival of statehood, where service to the people is recognized as both a civic duty and a spiritual vocation.

Conclusion The moral and ethical development of civil servants is not only a matter of individual conscience but also a strategic pillar of national progress and state stability. A morally upright and spiritually mature public servant acts as both a guardian of justice and a catalyst of social trust. When administrative activity is guided by moral responsibility, public service transforms from a bureaucratic routine into a mission of ethical stewardship that safeguards the dignity and welfare of citizens.

The research confirms that justice, honesty, responsibility, and service orientation—the four moral categories identified in this study—are indispensable for building a transparent and effective public administration system. As “The Book of Government (Siyosatnama)” by Nizam al-Mulk emphasizes, justice is the soul of governance, and the ruler—or any public official—must embody moral rectitude to maintain social harmony. Likewise, “The Stars of Spirituality” by R. Makhmudov reminds that integrity is not merely an ethical virtue but a professional foundation upon which public confidence rests. In the same vein, “Organizational and Legal Issues of the State Service in Uzbekistan” by Mirboboev, Khusanov and Begmatov demonstrates that moral accountability and legal transparency together form the institutional framework for modern governance.

In this light, the integration of ethical values into the structure of state administration is both a cultural and policy imperative. Moral education, professional ethics training, and the inclusion of

⁵ Nizam al-Mulk. The book of government (Siyosatnama). – Tashkent: “Adolat”, 2004. – 398 p

⁶ Mirboboev B., Khusanov O., Begmatov A. Organizational and legal issues of the state service in Uzbekistan. – Tashkent: Academy publishing, 2005. – 144 p

⁷ Mahmudov R. The Stars of Spirituality. – Tashkent: “Xalq merosi”, 1999. – 227 p.

⁸ National idea: Propaganda technologies and terminological dictionary. – Tashkent: Gafur Gulom publishing and printing creative house, 2007. – 240 p

ma'naviyat—national spirituality—as a guiding principle of public service contribute to a governance model rooted in integrity and civic responsibility. When these moral dimensions are embedded in recruitment, evaluation, and promotion systems, civil servants become not only administrators but also moral exemplars and educators of the society they serve.

Furthermore, the study underscores that ethical leadership directly correlates with administrative legitimacy, policy efficiency, and citizen satisfaction. In the era of globalization and digital transformation, the modernization of state institutions must be accompanied by moral renewal. A government that acts with honesty, transparency, and empathy gains enduring public trust, which in turn enhances its ability to implement reforms and achieve sustainable development goals.

Ultimately, the creation of a morally responsible administrative culture—one that harmonizes classical Eastern wisdom with contemporary public management principles—represents Uzbekistan's path toward ethical statehood. This synthesis of spirituality and professionalism ensures that governance in the 21st century remains human-centered, justice-driven, and ethically resilient. The moral strength of civil servants thus becomes a reflection of the nation's collective moral consciousness and a decisive factor in its long-term progress.

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