
THE ROLE OF POLITICAL CULTURE AND IDEOLOGY IN FORMING THE MORAL CHARACTER OF A CIVIL SERVANT

Sadieva Guzal Olimovna*

*Senior Lecturer,
The Academy of Public administration under,
The President of the Republic of Uzbekistan,
Tashkent, Uzbekistan
Email Id: gsadiyeva@inbox.ru

DOI: 10.5958/2249-7315.2022.00046.6

ABSTRACT

The article gives a detailed analysis of the moral character of the civil servant, his political culture and its role in reducing political risks, the role of legal and organizational regulation of the civil service, types of such moral regulations, such as mandatory, prohibitive and recommendatory; The codes of professional conduct of civil servants developed in the USA, Germany, Great Britain, France, Canada and Australia are revealed and their professional experience in this sphere is given there.

KEYWORDS: *Public Service, Civil Servant and His Moral Character, Moral and Political Culture, Norms of Behavior, Moral-Ethical and Democratic Values, Moral Priorities.*

1. INTRODUCTION

The moral image of a civil servant is closely related to such concepts as morality, spirituality, political culture, ethics, ideology, etc. We are thinking about these concepts more and more often, reflecting on the ways of establishing a modern system of public service in the Republic of Uzbekistan.

The political culture of a civil servant is part of the general culture and heritage, including historical experience, memory of social and political events, political values, orientations and skills that directly affect political behavior. Political culture is one of the basic concepts of comparative political science, allowing a comparative analysis of the political systems of the world. [1]

The role of political culture is to reduce political risks - unfavorable risks that worsen the conditions for the activities of socio-economic entities and decisions of public authorities. Political culture is characterized by national psychological norms of behavior, moral and ethical values. All this determines the process of institutionalization of the political sphere of culture, influencing the nature of the relationship between the state, other political institutions and citizens, the degree of its dependence on them. The political culture is represented by creative and conservative components.

World experience clearly demonstrates the fact that without relying on solid ideological foundations, the ideology of the supremacy of democratic values, developed moral guidelines, high political and legal culture, it is impossible to implement the ideas of democracy, the rule of law and social justice in the country, ignoring the latter is fraught with a number of negative phenomena leading to discrediting the system of power relations. [2]

The civil service as a special type of professional activity to ensure the execution of the powers of state bodies must have a solid ideological foundation, which includes such key components as state interests, the priority of the rights of the people, professional ethics, etc. This is necessary, firstly, because the authority of the authorities directly depends on the moral qualities of state employees, their decency, honesty, selflessness in serving the people and state interests. Secondly, serious immoral misdeeds of civil servants are the strongest factor destabilizing society.

Thirdly, the very specificity of the profession is to be a conductor of the state will in working with the population, a certain restriction of one's civil rights, personal interests, and much more - dictates the need to develop a conceptually new moral image of a civil servant. The moral image of a civil servant formed by the ethics of public service is information adapted to the practical needs of the state and municipal service about the basic ethical concepts, patterns and trends in the formation of service relations, about moral values that inspire employees and their environment, about moral requirements for forms, methods and style of performance in the field of state and municipal government. [3]

Of course, like any other professional ethics, the ethics of public service does not contain a single moral category that would not exist in universal morality. There cannot be any specific moral norm, peculiar only to a certain profession, an ethical quality that would not be positive for people of different professions.

Responsibility, civic position, duty, honesty, sociability, patriotism, respect for a person of any nation or skin color, social origin or material wealth - all this is necessary for a civil servant. At the same time, the ethics of public service has its own specific features, priorities, and moral ideal. They are determined according to the relevant criteria, which also correspond to the moral character of a civil servant.

First, it must incorporate those moral norms and principles that are absolutely necessary (and not "optional") for a person involved in public administration at any level.

Secondly, it is in the ethics of a civil servant that the rating of the importance of these norms and principles should be determined. Spiritual and moral problems are so complex, ambiguous and so difficult to formalize that it is practically impossible to give universal recommendations in this regard, to create any schemes and structures. It is no coincidence that the right to the existence of the ethics of a civil servant as a scientific discipline, and, consequently, a special educational subject, has been discussed for a long time and causes a lot of controversy. [4]

Currently, public service ethics is understood as a type of professional ethics, however, it can be interpreted as the science of applying moral principles to the behavior of officials in organizations, in this case, in the apparatus structures of state power and local self-government. Ethical issues acquire a significant influence not only in the daily activities of a civil servant.

The material carriers of morality are not only individual employees, but above all the state apparatus of power as a system. Moral responsibility for the implementation of the decisions taken is borne not only by individual employees, as "forced" executors, it lies with state structures and organizations, the system of power as a whole.

The solution of these problems will reveal the essence, role and place of morality and morality in the system of public administration relations, analyze the moral state of public service personnel as a whole, as well as theoretically substantiate and reveal the content of moral requirements and ideals, principles and moral norms inherent in the public administration system. , analyze the most typical moral situations and conflicts for the public administration apparatus, suggest effective ways to overcome them.

The attitude towards the inclusion in regulatory legal acts of requirements for official behavior of

civil servants is ambiguous. There is an opinion that the fixing of moral norms and requirements by law is a formal, artificial action. [5]

Another point of view is that the systematization of moral, moral requirements for civil servants helps them navigate behavioral actions and acts as criteria for assessing the complex moral problems of the behavior of employees.

The requirements for official behavior should determine the system of moral standards, specific norms of behavior of employees in the exercise of the powers of state bodies. Requirements determine, among other things, the ethical standards of official behavior. It can be clearly seen on the example of the Decree of the Cabinet of Ministers of the Republic of Uzbekistan No. 62 “On approval of the model rules for the ethical behavior of employees of government bodies and local executive authorities” dated March 2, 2016.

The morality of an employee cannot be based only on his own idea of morality, it is also determined by social needs. The legislator, when fixing the requirements for official behavior, relied on real mores and traditions conformed the requirements with the system of values that exist in society, historically established ideas about morality.

An analysis of the legal and organizational regulation of this area shows that the requirements for official behavior include three types of moral standards:

Prescriptive (how it is required to act from the point of view of the professional morality of a civil servant);

Forbidding (which is unacceptable within the framework of official behavior);

Advisory (how one should behave in a given situation in office and off-duty time).

The law cannot provide for all the moral conflicts that arise in the practical activities of a civil servant. The articles of the law do not replace the personal moral choice, position and beliefs of a person, his conscience, although the Law is based on such basic principles as the priority of the rights, freedoms and legitimate interests of citizens, patriotism and loyalty to official duty, devotion to the interests of the state and society, and most importantly - avoidance of conflicts of interest.

Foreign practice of the organization of the civil service testifies to the positive results of the introduction of requirements for official behavior of employees. The most famous of them are the Codes of Professional Conduct for Civil Servants developed in the USA, Germany, Great Britain, France, Canada, Australia, etc.

In most cases, the system of legal and organizational regulation of the civil service in these codes is based on the postulate that a civil servant, aware of his responsibility to the state, society and citizens, is called upon to:

- Proceed from the fact that the recognition, observance and protection of the rights and freedoms of man and citizen, the interests of the country determine the main meaning and content of the activities of public authorities and civil servants;
- Show tolerance and respect for the customs and traditions of the peoples of the country, take into account the cultural and other characteristics of various ethnic, social groups and confessions, promote interethnic and interfaith harmony; comply with the rules of public speaking and provision of official information established in the state body;
- To be guided by the highest interests of the people and the country, to observe political neutrality, which excludes the possibility of any influence on their official activities by the decisions of political parties or other public associations, to show correctness and attentiveness

in dealing with citizens and representatives of organizations;

- Respectfully treat the activities of mass media representatives in informing the public about the work of the state body, as well as provide them with assistance in obtaining reliable information in cases and in the manner prescribed by law;
- If there is a threat of a conflict of interest - a situation where personal interest affects or may affect the objective performance of official (official) duties - inform the immediate supervisor about this and implement his decision aimed at preventing or resolving this conflict of interest;
- Not give preference to any professional or social groups and organizations, be independent from the influence of citizens, professional or social groups and organizations;
- Comply with the norms of official, professional ethics and rules of business conduct, while performing official (official) duties in good faith, at a high professional level in order to ensure the efficient operation of the state body;
- Carry out its activities within the framework of the competence of the state body established by laws and comply with the restrictions established by law, accordingly exclude any actions related to the influence of any personal, property (financial) and other interests that impede the conscientious performance of official (official) duties;
- Refrain from public statements, judgments and assessments regarding the activities of state bodies, their leaders, if this is not part of his official (official) duties, etc.

The answer to the question of who is the subject of ethical assessments of the actions and behavior of civil servants and government structures is determined by the fact that all these actions and deeds are evaluated not by civil servants personally and not even by individual bosses, but by society and legislation, voters and taxpayers. These actions are legally regulated by the Laws of the Republic of Uzbekistan “On Appeals of Individuals and Legal Entities” dated October 29, 2014. and “On public control” dated March 29, 2018.

Employees in the process of performing their official duties implement not only their own moral ideas, but, above all, moral principles and norms, consecrated by public opinion, law and political guidelines of legitimate power. According to the structure, the morality of a civil servant includes: moral values are a set of moral principles, norms, beliefs that motivate specific behavior as opposed to all other ways of responding. An individual system of values is also built on the general hierarchical organization of values, including the subjective value structure of each civil servant. The main values of the ethics of a civil servant are humanism, professionalism, diligence, freedom, social justice, philanthropy, patriotism, internationalism. Many of these values are officially recognized.

On the whole, moral values are not imposed, they are not put forward as ideological attitudes that rigidly determine the actions of an employee and suppress his personality. In each specific case, the employee makes his own choice, justifies it himself, and bears responsibility for his actions and deeds. But, of course, not only officials are responsible. Indirectly, this responsibility lies with the state as a whole.

After all, one can count on the high morality of the civil service only when civil servants are reliably protected socially and economically, protected by law from all kinds of rumors and rumors that undermine their authority and discredit their honor. Here we must dwell on the numerous cases of corruption of local authorities in Uzbekistan. The recent capture of corrupt officials among the local authorities shows the moral strength (namely the level of immorality) of civil servants in Uzbekistan.

The repetition of cases of corruption among local authorities shows the depth of the problem of

spirituality and morality. On the other hand, such cases make us think about the social and economic prerequisites for the spirituality of civil servants.

Secondly, this is a list of personal virtues of employees, their moral feelings and habits - honesty, modesty, discipline, compassion, respect, professional pride, self-esteem, in contrast to ambition, vanity, ambition, "power syndrome", etc. Moral feelings express both the subjective experiences of real relationships between people and the attitude of the employee to himself, to his place in society, in the service, in the immediate environment.

Thirdly, these are evaluative concepts - goodness, justice, incorruptibility, decency, honor, duty as the antipodes of bureaucracy, careerism, bribery, protectionism, servility, sycophancy. This kind of ideal requirements are the initial basis of strong moral foundations of administration, they set the prospect of a harmonious combination of personal, corporate and state interests;

Fourthly, these are the fundamental principles and norms of behavior in the service and in society - the competent performance of official duty, loyalty to the authorities, patriotism. They are a kind of compass of the employee's behavior, form the motivation of his thoughts and actions, the moral position of the employee, the creed that he is guided by while performing his duties.

The main requirement for the professional ethics of a civil servant is that the moral position of a civil servant, like no other employee, must be healthy and stable, and maximally meet the moral ideal of a democratic, social, legal state. Of course, this is an ideal, in some ways even a utopian requirement. But one thing is indisputable: society and the state are harmed when people with a morally flawed, loose moral position, easily changing depending on the situation and external circumstances, are detained in the service.

The ethics of public service is the professional morality of civil servants, which includes the basic moral standards and qualities, ranked by importance, necessary for the successful performance of official functions by employees of the apparatus of state authorities and local self-government.

It is possible to single out several blocks of moral requirements for employees, which make up the main content of the requirements taken into account in the selection for public service. First of all, it is the moral ideal of the state as the leading moral construction of the state and municipal service. Such an ideal for the Republic of Uzbekistan is the recognition of the value of human life, the recognition and protection of the rights, freedoms and dignity of every person and citizen.

This ideal organically fits into the system of democratic values, following it allows you to overcome the collapse of the social fabric, reduce the level of alienation of a person from power and power from society. Such an ideal is achievable in the conditions of a democratic, legal, social state - a state that is authoritative and respected both by its people and by the world community. It can rightfully be regarded as a powerful mobilizing factor and a benchmark for high-quality and efficient performance of official duty.

Next come the moral priorities that state and local employees should be guided by in their work: the interests of society and the state, the authority of the authorities, honest and responsible service, the protection of state and other secrets protected by law. Ultimately, as M. Weber formulated, any action of an official is subject to one of two fundamental principles: it can be focused either on the "ethics of conviction" (I act out of conviction and do not think about the consequences, I do not feel responsible for what will follow), or on the "ethics of responsibility" (I act with the consciousness of my own responsibility for the consequences of my actions).

Service in government is not a formal implementation of laws and job descriptions, but a meaningful activity in the name of a person, in the name of creating the most favorable conditions for the successful implementation of each citizen's interests, aspirations and abilities. Its main

postulate is not power over people, but power for people.

For successful public administration in the name of creating a society worthy of a person, the state apparatus, the apparatus of citizens' self-government bodies must be guided by the above principles. The morality of a civil servant is embodied in his awareness not only of his socially necessary type of service behavior, but also of his special social status, his role and place in the system of power-administrative relations and in society as a whole.

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