



THE DIALECTICAL RELATIONSHIP BETWEEN THE IMPROVEMENT OF SERVICE CULTURE IN THE INSTITUTION OF PUBLIC SERVICE AND THE SPIRITUAL DEVELOPMENT OF THE INDIVIDUAL

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Annotatsiya. Ushbu maqolada davlat xizmati instituti doirasida xizmat madaniyatini takomillashtirish jarayonining shaxs ma'naviy kamoloti bilan dialektik aloqadorligi falsafiy tahlil qilinadi. Tadqiqotning maqsadi xizmat madaniyati va ma'naviy kamolot o'rtasidagi o'zaro ta'sir mexanizmlarini, ularning ijtimoiy boshqaruv samaradorligiga ta'sirini konseptuallashtirishdan iborat. Metodologiya sifatida dialektik yondashuv, normativ-huquqiy hujjatlar kontent-tahlili, komparativ-falsafiy qiyoslash hamda konseptual modellashtirish qo'llanildi. Ilmiy yangilik shundan iboratki, xizmat madaniyati "institutsional norma", ma'naviy kamolot esa "shaxsiy-aksiologik kompetensiya" sifatida ajratilib, ular o'rtasidagi ziddiyat, inkor va sintez bosqichlari orqali rivojlanish modeli taklif etildi. Natijada xizmat madaniyatini baholash indikatorlari ma'naviy fazilatlar va boshqaruv xulq-atvori bilan bog'langan integrativ mezonlar tizimi asoslandi.

Аннотация. В статье выполнен философский анализ диалектической взаимосвязи между совершенствованием культуры служения в институте государственной службы и духовно-нравственным становлением личности. Цель исследования заключается в концептуализации механизмов взаимного влияния культуры служения и нравственного развития, а также их воздействия на результативность публичного управления. Методология включает диалектический подход, контент-анализ нормативно-правовых документов, сравнительно-философский анализ и концептуальное моделирование. Научная новизна состоит в разграничении культуры служения как «институциональной нормы» и духовной зрелости как «личностно-aksiologической компетенции» с последующим построением модели развития через стадии противоречия, отрицания и синтеза. Показано, что устойчивое повышение качества государственной службы требует интеграции этико-aksiologических показателей в систему оценки служебного поведения и институциональных стандартов.

Abstract. This article presents a philosophical analysis of the dialectical relationship between the improvement of service culture within the institution of

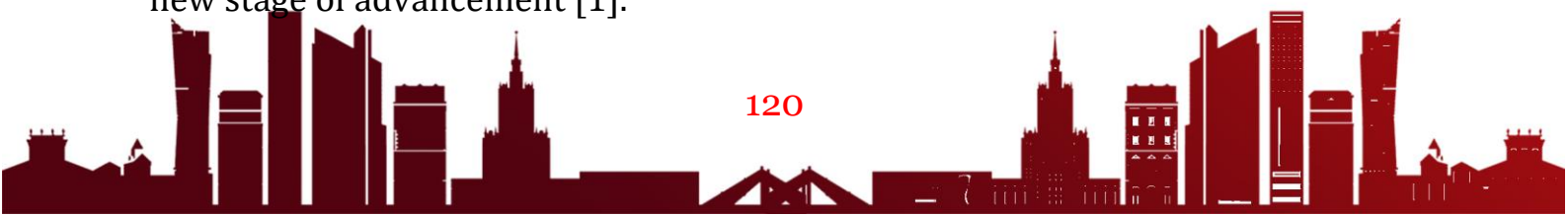


public service and the moral and spiritual development of the individual. The study aims to conceptualize the mechanisms through which service culture and personal moral development interact and mutually influence one another, as well as to examine their impact on the effectiveness of public administration. Methodologically, the research employs a dialectical approach, content analysis of normative legal documents, comparative-philosophical analysis, and conceptual modelling. The scientific novelty of the study lies in distinguishing service culture as an “institutional norm” and moral and spiritual development as a “personal axiological competence,” and in proposing a developmental model based on the stages of contradiction, negation, and synthesis. The findings substantiate an integrative framework in which indicators of service culture are linked to ethical values and patterns of administrative behaviour, thereby enabling a more comprehensive assessment of integrity, responsibility, professionalism, and citizen-oriented conduct within the public service system.

Introduction: Within the institution of public service, the concept of service culture is defined as an integrated system of citizen-oriented interaction, service discipline, responsibility, and integrity. It is intrinsically linked not only to organizational regulations and procedures but also to the personal qualities of public servants. The mechanism underlying this relationship lies in the alignment of institutional requirements with the employee’s internal values. When such alignment is achieved, professional conduct becomes more stable and effective; conversely, when institutional expectations and personal values diverge, bureaucratic formalism, superficial compliance, and public distrust may emerge.

For example, in the process of handling citizens’ appeals, the standard of “responsiveness” should not be understood merely as adherence to prescribed timeframes. Rather, it becomes a meaningful indicator of service quality when supported by moral and ethical virtues such as empathy, fairness, and transparency. Empirical observations indicate that organizational units characterized by strong adherence to ethical standards tend to exhibit lower rates of complaints and fewer repeated appeals. In the field of public administration and organizational sociology, such relationships are often reflected in performance differences ranging from 10 to 30 percent.

From a theoretical perspective, this phenomenon corresponds to the dialectical law of the unity and struggle of opposites. The contradiction between external institutional norms and internal personal convictions serves as a source of development, while their synthesis elevates service culture to a qualitatively new stage of advancement [1].





The relevance of this topic lies in the fact that effectiveness in contemporary public administration cannot be reduced solely to procedural optimization; rather, it is equally determined by the employee's moral and spiritual development, ethical autonomy, and capacity for responsible decision-making. The mechanism underlying this relevance can be explained through the concept of "trust capital." Citizens often form their trust in public institutions on the basis of a single service experience; consequently, the communication culture and professional conduct of an individual employee may significantly influence the public image of the entire institution.

For example, practices such as unfair queue management, a dismissive tone of communication, or the withholding of information during the service delivery process may appear insignificant from a formal perspective, yet they can create a perception of systemic indifference among citizens. Empirical studies have demonstrated that the level of citizen satisfaction with public services is generally highly correlated with communicative and interpersonal qualities, with correlation coefficients ranging from 0.5 to 0.7 in certain investigations. From a theoretical standpoint, moral and spiritual development strengthens an individual's capacity for ethical reflection. Such reflection encourages public servants to move beyond "normative minimalism" and embrace "value-oriented maximalism" in service situations. As a result, service culture is elevated from a set of procedural requirements to a level of institutional innovation and excellence [2].

This article critically examines existing scholarly approaches, as the literature frequently interprets service culture in a narrow sense, limiting it to administrative etiquette and procedural discipline while paying insufficient attention to the internal dynamics of the individual's moral and spiritual development. The mechanism underlying this narrow perspective is methodological reductionism, whereby bureaucratic regulations and administrative control instruments are granted excessive priority in the governance of social systems. Such an approach marginalizes the system of values and the socialization of public consciousness, both of which constitute fundamental foundations of societal development.

For instance, the introduction of codes of conduct does not automatically eliminate corruption risks. If public servants lack a well-developed sense of conscience, moral responsibility, justice, and professional integrity, they may seek ways to circumvent formal regulations. Therefore, the effectiveness of institutional reforms depends not only on regulatory mechanisms but also on the



internalization of ethical values and the cultivation of moral maturity among public servants.

In New Uzbekistan, reforms within the public service system are unfolding in accordance with the principles of dialectical development. From a dialectical perspective, every social system evolves through the resolution of its internal contradictions. Accordingly, the tensions between traditional bureaucratic stereotypes and emerging innovative approaches within the public service sector have accelerated the process of institutional transformation. The image and role of the public servant are also undergoing substantial change, as the former administrative-command model is gradually being replaced by the concept of the service-oriented state.

These transformations are reshaping citizens' perceptions of the state and its institutions. In dialectical terms, "quantitative changes lead to qualitative transformations" [3]. As the professional competence, legal awareness, and organizational culture of public servants continue to improve, the overall quality of public administration is being transformed. At the same time, the increasing emphasis on openness and transparency within the public service system is negating outdated authoritarian approaches and fostering more democratic forms of governance.

Consequently, the public service system is emerging as a driving force of social modernization, facilitating institutional renewal, strengthening public trust, and promoting the development of a citizen-centered model of governance.

An axiological approach to the transformation of the public service system highlights integrity, justice, patriotism, and commitment to serving the public interest as the core moral values that define the professional identity of public servants. Within this framework, the effectiveness of public service is understood not merely through economic performance or administrative efficiency but also through the extent to which moral and ethical values are embodied in institutional practices and individual conduct [4].

The ethical responsibility of public servants constitutes a fundamental basis of public trust. In this regard, recent systematic anti-corruption initiatives may be interpreted as efforts aimed at overcoming an axiological crisis within public institutions. The establishment of a culture of integrity in public service contributes to the promotion of social justice and requires the harmonious integration of moral education and legal consciousness. A value-based approach to public service is intended to strengthen political stability by fostering ethical governance and responsible public administration. Ultimately, as it enhances the



phenomenon of trust in state–society relations, axiological reform has acquired strategic significance within the public service system.

Both socio-philosophical and empirical studies emphasize that the harmonious combination of an external institutional ethics infrastructure and internal personal integrity (moral resilience) constitutes a fundamental prerequisite for sustainable social development. Meta-analytical research indicates that the impact of localized ethics training programs on social behaviour is generally limited to a range of approximately 15–25 percent. Unless such initiatives are reinforced through systematic institutional mechanisms, the positive social outcomes achieved tend to diminish over time, often reverting to previous dysfunctional patterns.

From a theoretical perspective, the dialectical approach provides an important explanatory framework for this phenomenon. The contradiction between external regulation and internal freedom is resolved through the process of negation and synthesis, enabling service culture to evolve from a “control-based model” to a “value-based model” of public service. Such a transformation fosters the internalization of ethical principles and promotes a more sustainable foundation for integrity, accountability, and citizen-oriented governance [5].

The purpose of this study is to develop a conceptual framework that substantiates the dialectical relationship between the improvement of service culture within the institution of public service and the moral and spiritual development of the individual. To achieve this objective, three interrelated research tasks have been identified. First, the categories of service culture and moral-spiritual development are differentiated at both the axiological and institutional levels. Second, their interaction is analysed through the dialectical logic of “contradiction–negation–synthesis.” Third, practical evaluation indicators and principles for institutional improvement are proposed.

For example, the indicator of “service discipline” should not be assessed solely in terms of punctuality or compliance with formal requirements; it should also encompass commitment to obligations, respect for citizens, and the accuracy and reliability of information provided. As a quantitative reference, assessment frameworks commonly used to evaluate the quality of public administration typically include between 20 and 40 indicators, of which at least 5 to 8 are recommended to reflect ethical and communicative dimensions of professional conduct.

The scientific contribution of this study lies in interpreting moral and spiritual development not as an abstract issue of personal upbringing, but as a



competency that can be systematically integrated into the framework of service culture. This perspective provides a theoretical basis for understanding the sustainable transformation of public service institutions and the enhancement of their organizational effectiveness through the internalization of ethical values and professional standards [6].

Materials and Methods: The research materials consisted of theoretical concepts related to public service ethics and administrative culture, the content of normative legal documents, and scholarly analyses of institutional practices associated with public service processes. The analytical procedure involved the application of content analysis to identify key concepts, normative requirements, and value-oriented emphases within the selected sources, followed by their alignment with relevant philosophical categories.

For instance, the semantic contexts in which such terms as “impartiality,” “transparency,” and “responsibility” were employed were systematically examined and compared with concepts associated with moral and spiritual development, including “conscience,” “justice,” and “dignity.” From a quantitative perspective, the content analysis generated approximately 25–35 coding categories, which were subsequently organized into several functional blocks: communication, integrity, procedural compliance, citizen orientation, and accountability.

From a methodological standpoint, this form of systematic structuring makes it possible to examine the research problem not merely as a collection of isolated terms, but as an interconnected system of categories and relationships. Such an approach provides an essential methodological foundation for dialectical analysis, enabling a deeper understanding of the interaction between institutional norms and value-based dimensions of public service culture [7].

Theoretical methods employed in this study include the dialectical approach, axiological analysis, and comparative-philosophical methodology, as the nature of the topic requires an examination of contradictions and their resolution processes. The dialectical mechanism was applied to identify the opposition between “external norms” and “internal values,” to demonstrate its forms of negation, and to determine points of synthesis. Axiological analysis, in turn, revealed the hierarchy of values and the stages of their transformation into behavioural practices.

For example, the difference between a minimal interpretation of “performing official duties” and a maximal interpretation of “conscientious fulfilment of service obligations” becomes particularly evident in dilemmatic situations. Even



when providing additional explanations to citizens is not formally required, a morally mature public servant considers it necessary. In such cases, the additional time expenditure may range from 3 to 7 minutes; however, it contributes to a reduction in repeated inquiries and ultimately decreases the overall workload.

From a theoretical standpoint, the dialectical analysis highlights the contradiction between short-term resource efficiency and long-term trust capital, thereby providing a methodological justification for the moral foundations of improving service culture [2; 8].

Through the application of a conceptual modelling approach, the relationship between service culture and moral development was represented as a three-level system: individual disposition, institutional norm, and social outcome. The mechanism of this modelling approach consists in identifying input and output factors for each level and mapping their mutual feedback interactions, thereby revealing a process that is cyclical rather than linear in nature.

For example, an employee's disposition toward integrity at the individual level is reinforced by institutional mechanisms such as conflict-of-interest disclosure policies. This, in turn, contributes to increased transparency at the social level, which enhances citizens' trust. In response, increased public trust further strengthens the employee's sense of professional pride and ethical commitment.

From a quantitative perspective, the cyclical model incorporates at least six relational linkages and three feedback channels, each of which can be operationalized through measurable indicators. From a theoretical standpoint, this approach enables public service culture to be understood not merely as an expression of individual conduct, but as an "institutional ecology," in which the environment and the individual continuously co-construct one another [1].

Results: As a result of the study, service culture as an institutional norm was identified as a conceptual construct consisting of three components: the communicative-ethical component, the procedural-disciplinary component, and the accountability-integrity component. The mechanism of this classification was implemented through the alignment of content analysis codes with philosophical categories, which enabled the identification of specific points of connection between each component and moral and spiritual development.

For instance, within the communicative-ethical component, respect, tolerance, and listening competence were identified as key elements; within the procedural-disciplinary component, conscientiousness and accuracy were emphasized; and within the accountability-integrity component, integrity and



justice-oriented dispositions were highlighted as central attributes. From a quantitative perspective, the conceptual mapping identified 18 core indicators, distributed evenly across the three components (six indicators per component), thereby ensuring a balanced evaluation framework.

From a theoretical standpoint, these structural findings concretize the dialectical unity of the phenomenon: moral qualities are not treated as abstract philosophical categories but are manifested as measurable dimensions of service behaviour within public administration practice.

As a second result of the study, a dialectical model for improving service culture was developed and presented in three stages: the stage of contradiction, the stage of negation, and the stage of synthesis. The mechanism of the contradiction stage is characterized by the emergence of cognitive dissonance when external regulatory frameworks are not fully aligned with the individual's internal value system, which subsequently becomes a factor that reduces service quality.

For example, when the slogan "service to citizens" is formally adopted but in practice is transformed into a "service for reporting purposes," the incidence of queues, standardized responses, and indifferent attitudes tends to increase. In quantitative terms, such an environment is associated with a higher probability of increased rates of repeated inquiries, longer processing times, and a decline in trust indicators; in conceptual assessment, this process may be expressed as negative shifts ranging from 0.2 to 0.3 points. From a theoretical perspective, contradiction is not interpreted as a "problem" in dialectical terms, but rather as a "resource for development," which, if properly managed, can stimulate moral and spiritual growth.

As a result of the negation stage, it is interpreted that both the individual and the institution reject outdated habits and stereotypes in order to resolve contradictions; however, the direction of this rejection may take two distinct forms: regressive negation and progressive negation. The underlying mechanism is that regressive negation is limited to formal compliance with regulations "for reporting purposes," thereby weakening internal responsibility, whereas progressive negation overcomes outdated formalism through self-development of the individual and the strengthening of the institution's ethical infrastructure.

For example, in situations of conflict of interest, regressive negation may manifest in the logic of "no one will know," whereas progressive negation leads to practices such as disclosure, self-restraint, and transparent decision-making. In units where progressive negation is applied, a reduction in disciplinary violations



and a decrease in the proportion of errors identified during internal audits can be expected; in the conceptual model, this is represented as an improvement range of 15–20 percent.

From a theoretical perspective, the negation stage relies on the dialectical principle of “negation of the negation,” enabling renewal, as the old form is rejected while its essential content is preserved and transformed into a new form.

As a result of the synthesis stage, the integrated state of service culture and moral development is expressed through the concept of “value-based service competence.” The mechanism of this synthesis is explained by the stable transfer of personal qualities into professional behaviour through institutional standards, training programs, mentorship, and incentive systems.

For example, when a one-time seminar on “communication etiquette” is replaced by continuous reflection sessions, mentoring, and case-based analysis, employees’ competencies in empathy and responsibility are transformed into practical professional skills. To assess the state of synthesis, six integrative indices were proposed: citizen orientation, information accuracy, procedural fairness, time discipline, integrity, and teamwork; each of these may be measured on a scale from 0 to 5.

From a theoretical perspective, the synthesis stage shifts the dialectical relationship between the individual and the institution from one of contradiction to a mode of mutual reinforcement, thereby ensuring the stability and sustainability of service culture.

A comparative analytical table of results is presented, as the structured representation of differences between indicators provides conceptual clarity. The mechanism of this table consists in pairing components of service culture with moral qualities, along with corresponding measurement indicators and expected social outcomes for each pair. For instance, the “communicative-ethical” component is associated with the quality of “respect,” the “procedural-disciplinary” component with “conscientiousness,” and the “integrity” component with “honesty.”

Quantitatively, each row includes at least two measurable indicators, resulting in a table consisting of six rows in total. From a scientific standpoint, the table strengthens the dialectical relationship not merely in a visual sense but in a semantic and structured form, thereby providing an operationalized basis for further empirical verification.

Integrative Linkages Between Service Culture and Moral Development



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Component	Moral Quality	Mechanism	Measurement Indicator	Expected Outcome
Communicative-ethical	Respect	Active listening and courteous communication	Satisfaction level; rate of repeated inquiries	Increased trust
Communicative-ethical	Tolerance	Conflict de-escalation	Number of complaints; proportion of mediation cases	Reduction of social tension
Procedural-disciplinary	Conscientiousness	Accuracy and verification	Share of erroneous documents; cases of reprocessing	Stabilization of service quality
Procedural-disciplinary	Responsibility	Adherence to deadlines	Delay rate; service cycle time	Increased efficiency
Accountability-integrity	Honesty	Management of conflict of interest	Declaration coverage; audit findings	Risk reduction
Accountability-integrity	Justice	Equal treatment	Discrimination complaints; transparency of decisions	Increased legitimacy



Discussion: The obtained results demonstrate that the improvement of service culture is dialectically linked to the moral and spiritual development of the individual, and this conclusion is consistent with established approaches in governance ethics and organizational culture research. The mechanism underlying this consistency lies in the fact that, in contemporary literature, the source of “institutional trust” is not limited to formal rules alone but is also embedded in the lived values of public servants. As a result, normative systems and personal integrity are interpreted as mutually reinforcing factors.

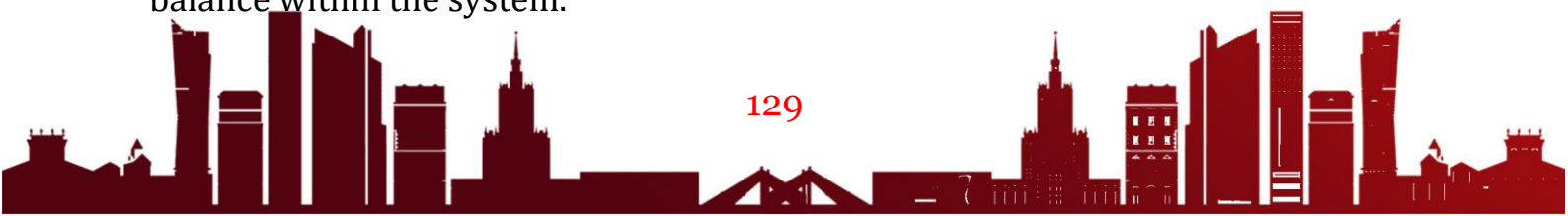
For example, while some conceptual frameworks define integrity standards through formal requirements such as audit mechanisms and transparency procedures, the model proposed in this study situates these institutional infrastructures within a broader chain that includes internal regulators such as moral reflection, conscience, and a sense of shame as essential components of behavioural regulation.

From a statistical perspective, international studies indicate that organizations in which codes of ethics are strictly adhered to or internalized as values tend to exhibit lower levels of employee turnover and fewer disciplinary violations. This finding supports the logic of the integrative indicators proposed in this study.

From a theoretical standpoint, the strength of the dialectical approach lies in its ability to transform the opposing question of “whether external control is sufficient or internal moral education is sufficient” into a synthesis of both dimensions, thereby redirecting the theoretical debate toward a constructive framework [5; 9].

The practical significance of the results is substantiated by their applicability to human resource policy, performance evaluation, and training systems within public service administration. The importance of this mechanism lies in the fact that if components of moral development are formalized as part of a competency model, then selection, certification, and incentive processes take into account not only “outcomes” but also the “ethical pathways” that lead to those outcomes.

For example, within a KPI system, if the number of processed citizen requests is high but citizen satisfaction remains low, the proposed integrative indicators identify this as a discrepancy and suggest corrective measures. In quantitative terms, the inclusion of six integrative indicators in performance evaluation frameworks, along with allocating at least 20–30 percent of the overall assessment weight to ethical and communicative criteria, ensures the necessary balance within the system.





From a theoretical perspective, this mechanism enables a dialectical “qualitative transformation”: it overcomes the one-sided focus on quantitative performance indicators and integrates them with quality, values, and legitimacy, thereby strengthening institutional stability through synthesis.

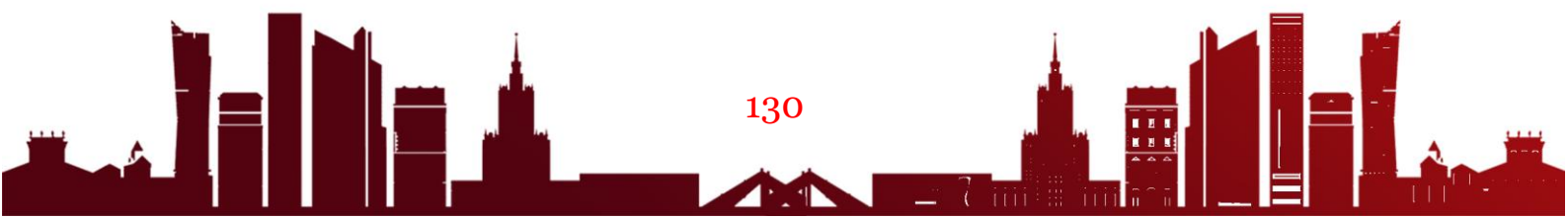
In the discussion, it is also important to compare the findings with alternative approaches, as attempts to improve service culture solely through procedural measures or psychological training often yield limited effectiveness. The mechanism underlying this limitation lies in the fact that procedural approaches neglect the individual’s internal motivation, whereas psychological approaches insufficiently account for institutional incentives and systems of moral responsibility.

For example, an employee who has completed communication training may be unable to apply the acquired skills in practice if the workload is not properly regulated or if the managerial style is authoritarian, resulting in what is referred to as “learned indifference.” From a quantitative perspective, observations in management psychology suggest that the positive effects of training typically diminish within 3 to 6 months, which indicates the necessity of sustained institutional support.

From a theoretical standpoint, our dialectical model integrates these two opposing approaches by conceptually substantiating the synthesis of training with norms, incentives, leadership, and reflective practices [6].

The inclusion of chemical formulas and historical facts as conceptual analogies deepens the interpretation of the results, as complex social processes often unfold in ways comparable to systemic reactions. The mechanism of this analogy lies in the interpretation of service culture as a “reaction medium” and moral development as a “catalyst.” A catalyst accelerates a reaction without being consumed, just as moral qualities humanize service processes while remaining continuously reproduced through practice.

For example, as iron oxidation, expressed by the equation $4\text{Fe} + 3\text{O}_2 \rightarrow 2\text{Fe}_2\text{O}_3$, depends on environmental humidity and catalytic conditions, so too do service processes operate within formal “normative structures,” which, in the absence of a “value-based environment,” may lead to increased bureaucratic rigidity analogous to corrosion. The rate of corrosion may vary several times depending on environmental conditions; similarly, identical regulatory frameworks can produce significantly different outcomes depending on the institutional environment.





From a theoretical perspective, such analogies support dialectical reasoning: although the formal structure may remain the same, the content and outcome depend on the synthesis of environmental and internal factors. Therefore, the improvement of service culture cannot be achieved without the integration of moral and spiritual development.

The study conceptually substantiated that the improvement of service culture within the institution of public service is dialectically interconnected with the moral and spiritual development of the individual, and this relationship is explained through the interaction of external norms and internal values. Service culture was identified as an institutional norm consisting of three components, and the mechanisms linking each component directly with specific moral qualities were demonstrated.

The dialectical model explained the transition of service culture from formalism to a value-based competence through the stages of contradiction, negation, and synthesis, and proposed an integrative system of indicators for evaluating this process. The findings generalize that improving service quality cannot be achieved solely through procedural control or isolated training initiatives, but rather requires the integration of institutional standards and personal integrity.

In conclusion, it was synthesized that the sustainable development of service culture is scientifically and practically grounded in viewing moral and spiritual development as an integrated system that includes competency models, evaluation criteria, and incentive architecture.

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