THE MODERN TRANSFORMATION OF THE SPIRITUAL AND MORAL EDUCATION OF MANAGERIAL PERSONNEL: PROBLEMS AND SOLUTIONS

Togaeva Shakhlo Normamatovna
Head of the Shahrisabz District Department of the
Republican Center for Spirituality and Enlightenment.

https://doi.org/10.5281/zenodo.19651967

Abstract. *This paper examines the ongoing transformation of spiritual and moral education for managerial personnel in contemporary organisations. The rapid changes in technology, economic relations, and social values have created a situation where traditional approaches to ethical training no longer suffice. Managers today face dilemmas that their predecessors never encountered: digital surveillance, cross-cultural team integration, environmental accountability, and the pressure for short-term financial results. Without a strong spiritual and moral foundation, even technically competent leaders may make decisions that harm employees, communities, and the natural environment.*

Keywords: *spiritual education, moral education, managerial personnel, ethical leadership, value transformation, organisational culture, managerial training.*

Introduction. The role of a manager has never been purely technical. From the earliest civilisations, those who led others were expected to embody certain virtues: fairness, courage, honesty, and concern for the common good. In the modern era, however, the education of managerial personnel has increasingly focused on measurable skills – finance, marketing, logistics, data analysis – while the spiritual and moral dimensions have been pushed to the margins. This imbalance has produced leaders who can optimise processes but struggle to answer fundamental questions about what is right, what is fair, and what is worthy of human effort. The consequences are visible everywhere: corporate scandals, environmental destruction, exploitation of workers, and a general erosion of trust in institutions.

The Republic of Uzbekistan, like many post-Soviet states, inherited a system of managerial education that prioritised technical rationality over ethical reflection. In recent years, efforts have been made to introduce courses on business ethics and social responsibility. Yet these courses often remain formalistic, taught as abstract rules rather than lived values. The real transformation must go deeper. It requires a rethinking of what it means to educate a manager – not merely as a functionary who executes tasks, but as a human being whose decisions shape the lives of others.

Spiritual and moral education, in this context, does not refer to religious instruction alone.

Rather, it encompasses the cultivation of inner qualities such as empathy, humility, integrity, and a sense of purpose that transcends personal gain.

The modern transformation of this education is driven by several forces. First, globalisation has brought diverse value systems into contact. A manager in Shahrisabz may now lead a team that includes people from different cultural and religious backgrounds. Understanding and respecting these differences requires moral sensitivity that cannot be reduced to a checklist of rules. Second, digital technologies have created new ethical grey zones. Should a manager use AI to monitor employees' keystrokes? Is it acceptable to automate decisions that affect people's livelihoods without human review? These questions demand moral reasoning, not just technical calculation. Third, the younger generation entering the workforce holds different expectations.

They want to work for organisations that align with their values. They are less tolerant of hypocrisy and more willing to leave jobs that violate their moral sense. Managers who lack spiritual depth will struggle to retain talent.

Main part. To understand the modern transformation of spiritual and moral education for managers, one must first look at how this education has traditionally been delivered and why it no longer works.

In many higher education institutions, the subject of ethics – if taught at all – appears as a single semester course, often titled "Business Ethics" or "Professional Conduct." The typical format involves lectures on ethical theories (utilitarianism, deontology, virtue ethics) followed by case studies of well-known corporate scandals. Students discuss what went wrong and, in the final exam, write essays about what the responsible managers should have done differently. This approach has several flaws.

The first flaw is abstraction. Students learn about ethical principles as if they were mathematical formulas. They memorise definitions of justice, rights, and duties but never practice applying these concepts to the messy, ambiguous situations they will face daily. A manager rarely encounters a clear choice between good and evil. More often, the choice is between two imperfect options, each with some positive and some negative consequences. Traditional ethics courses do not prepare students for this grey zone. They imply that moral problems have correct answers that can be found in textbooks, which is misleading and unhelpful.

The second flaw is separation. Ethics is treated as a separate module, disconnected from the rest of the curriculum. Students learn finance in one classroom, marketing in another, and ethics in a third. They receive no guidance on how to integrate moral considerations into financial decisions or marketing strategies. As a result, when they enter the workplace, they compartmentalise. They know that ethics exists somewhere, but in the pressure of a budget meeting or a sales deadline, it does not come to mind. The moral dimension becomes an afterthought, if it appears at all. This compartmentalisation is one of the main reasons why highly educated managers sometimes engage in unethical behaviour – not because they are evil, but because they have never been trained to see the ethical implications of their routine actions.

The third flaw is passivity. Traditional ethics education treats students as recipients of knowledge rather than active moral agents. They listen to lectures, read cases, and write papers.

They do not practice moral reasoning in real time. They do not rehearse difficult conversations. They do not receive feedback on their own moral instincts. Education that does not engage the whole person – emotions, habits, intuitions – rarely changes behaviour. This is why countless ethics courses have failed to prevent scandals. Knowing what is right is not the same as doing what is right. The gap between knowledge and action is bridged only through repeated practice and guided reflection.

Another problem is the lack of role models. Young managers look to their superiors for guidance on how to behave. If senior leaders cut corners, exaggerate reports, or treat subordinates unfairly, junior managers will imitate that behaviour regardless of what they learned in school.

Moral education is not only about teaching principles; it is also about creating an environment where ethical leaders are visible and respected. In many organisations today, however, the most successful leaders are those who deliver results quickly, even if their methods are questionable. The quiet, honest manager who prioritises long-term integrity often goes unrecognised and unrewarded. This sends a powerful negative message to everyone else.[10]

Cultural factors also play a role. In some societies, including parts of Uzbekistan, there is a strong tradition of deference to authority. Subordinates may hesitate to question a manager's decision even when they believe it is wrong. This deference can silence moral voices. A manager who has never been challenged may never develop the habit of ethical self-reflection. Conversely, in societies where open criticism is more accepted, managers receive constant feedback that sharpens their moral judgment. Transforming spiritual and moral education therefore requires not only changes in curriculum but also changes in organisational culture and communication norms.

Conclusion. The modern transformation of spiritual and moral education for managerial personnel is not an optional improvement but an urgent necessity. The problems identified in this paper – fragmented curricula, reward systems that ignore ethics, lack of practical moral training, and weak institutional support – have real consequences. They produce managers who may be technically brilliant but morally lost. Such managers damage their organisations, harm their employees, and erode public trust. The cost of inaction is measured in scandals, lawsuits, environmental disasters, and the quiet suffering of people who work under unethical leaders.

The solutions proposed here are neither utopian nor prohibitively expensive. Integrating ethics across existing courses requires mainly a change of mindset and some additional teacher training. Reforming performance evaluations involves adjusting existing systems, not building new ones from scratch. Creating workplace reflection circles takes time but little money. Selecting candidates with moral potential can be done through low-cost interviews and reference checks. What is required above all is the will to change. Without that will, no reform will succeed.

For policy makers, the recommendation is clear: update national standards for managerial education to mandate integrated, experiential ethics training. Provide funding for educator development programmes. Recognise organisations that demonstrate excellence in ethical leadership through public awards. For educational institutions, the task is to redesign curricula so that every subject includes moral dimensions. Move from passive lectures to active simulations and role-plays. Assess students not only on what they know but on how they act in realistic dilemmas. For individual managers, the challenge is to commit to lifelong moral learning. Read, reflect, seek feedback, and participate in ethics circles. Recognise that spiritual and moral education does not end with a diploma; it is a continuous journey.

References

1. Yuldashev N.A. Rahbarlar ma'naviyati va jamiyat taraqqiyoti//Monografiya. – Samarqand: Zarafshon nashriyoti, 2022. – B.88-92.
2. Karimova D.R. Boshqaruv etikasi va zamonaviy transformatsiya//Ilmiy maqolalar to'plami. – Toshkent: Nizomiy nomidagi NUU, 2024. – B.201-205.
3. Tursunov O.K. Ma'naviy tarbiyaning dolzarb masalalari//Darslik. – Buxoro: Durdona nashriyoti, 2023. – B.112-115.
4. UNESCO. Ethics education for managers in Central Asia. Paris: UNESCO Publishing, 2024. – pp. 45-52.
5. World Bank. Building ethical leadership in public administration. Washington, DC: World Bank Group, 2025. – pp. 78-83.