

Artículo de investigación

Formation of spiritual and moral foundations of management culture among educational managers

Formación de fundamentos espirituales y morales de la cultura de gestión entre los directivos educativos.

Formação de fundamentos espirituais e morais da cultura de gestão entre gestores educacionais

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Abstract

The paper deals with the spiritual and moral foundations of the formation of managerial culture among future leaders of educational institutions. Poor management is usually about lack of morality, self-discipline, inability to think critically, shortsightedness and narrow-mindedness; rejects from spirituality, from conscientious attitude to culture, to oneself, from the pursuit of self-improvement. In education, thinking is encouraged, suggesting one correct decision, all attention is focused on physical and intellectual development; spirituality and morality are ignored, while ethics, morality and culture of the individual are forgotten, which causes a further crisis of spirituality in society, the fall of morality. A framework was proposed that describes how the personal spiritual beliefs of a top level leader operate in strategic decision making like a schema to filter and frame information. This function was mediated by the leader's constructive development and meta-belief and moderated by the organizational context and leadership style. The study has been done by the questioner among 120 managers to evaluate their spiritual and moral foundations. In this regard, the appeal to traditional values and systems related to world religions has been determined. In this context, it is about the tools that are found in Buddhism as a system of ethical

Resumen

El documento trata sobre los fundamentos espirituales y morales de la formación de la cultura empresarial entre los futuros líderes de las instituciones educativas. La mala gestión suele ser la falta de moralidad, la autodisciplina, la incapacidad de pensar críticamente, la miopía y la estrechez mental; los rechazos de la espiritualidad, de la actitud concienzuda a la cultura, de uno mismo, de la búsqueda de la superación personal. En educación, se alienta el pensamiento, sugiriendo una decisión correcta, toda la atención se centra en el desarrollo físico e intelectual; La espiritualidad y la moral se ignoran, mientras que la ética, la moral y la cultura del individuo se olvidan, lo que provoca una nueva crisis de la espiritualidad en la sociedad, la caída de la moral. Se propuso un marco que describe cómo las creencias espirituales personales de un líder de nivel superior operan en la toma de decisiones estratégicas, como un esquema para filtrar y enmarcar información. Esta función fue mediada por el desarrollo constructivo y la meta-creencia del líder y moderada por el contexto organizativo y el estilo de liderazgo. El investigador ha realizado el estudio entre 120 gerentes para evaluar sus fundamentos espirituales y morales. En este sentido, se ha determinado el atractivo de los valores y

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values, about the possibilities of realizing spiritual efforts based on traditions and moral life standards. The formation of the spiritual and moral foundations of the management culture among future managers of the education system is realized in the process of purposeful training of habits and habits of spiritual and moral behavior. In the article, a secular approach to the formation of managerial culture among future leaders of educational institutions is based on the appeal to the spiritual and moral values of Buddhism. These values have a holistic character and are the parts of a system of ethical norms for education of a person, shaping the elite of "agents of change" aimed at designing a new quality in the spiritual and moral sphere.

Keywords: spirituality, morality, Buddhism, management culture, self-management, pedagogical management

sistemas tradicionales relacionados con las religiones del mundo. En este contexto, se trata de las herramientas que se encuentran en el budismo como un sistema de valores éticos, sobre las posibilidades de realizar esfuerzos espirituales basados en las tradiciones y los estándares de vida morales. La formación de los fundamentos espirituales y morales de la cultura de gestión entre los futuros gerentes del sistema educativo se realiza en el proceso de entrenamiento intencional de hábitos y hábitos de comportamiento espiritual y moral. En el artículo, un enfoque secular de la formación de la cultura empresarial entre los futuros líderes de las instituciones educativas se basa en el atractivo de los valores espirituales y morales del budismo. Estos valores tienen un carácter holístico y son las partes de un sistema de normas éticas para la educación de una persona, que conforman la élite de los "agentes de cambio" destinados a diseñar una nueva calidad en la esfera espiritual y moral.

Palabras clave: espiritualidad, moral, budismo, cultura de gestión, autogestión, gestión pedagógica.

Resumo

O artigo trata dos fundamentos espirituais e morais da formação da cultura gerencial entre os futuros líderes das instituições educacionais. A má administração é geralmente a falta de moralidade, autodisciplina, incapacidade de pensar criticamente, falta de visão e estreiteza mental; rejeita da espiritualidade, da atitude consciente para a cultura, para si mesmo, da busca do auto-aperfeiçoamento. Na educação, o pensamento é encorajado, sugerindo uma decisão correta, toda a atenção é focada no desenvolvimento físico e intelectual; a espiritualidade e a moralidade são ignoradas, enquanto a ética, a moralidade e a cultura do indivíduo são esquecidas, o que causa uma nova crise de espiritualidade na sociedade, a queda da moralidade. Foi proposto um quadro que descreve como as crenças espirituais pessoais de um líder de alto nível operam na tomada de decisões estratégicas, como um esquema para filtrar e enquadrar informações. Essa função foi mediada pelo desenvolvimento construtivo e meta-crença do líder e moderada pelo contexto organizacional e estilo de liderança. O estudo foi feito pelo questionador entre 120 gerentes para avaliar seus fundamentos espirituais e morais. A esse respeito, o apelo aos valores e sistemas tradicionais relacionados às religiões do mundo foi determinado. Neste contexto, trata-se das ferramentas que são encontradas no budismo como um sistema de valores éticos, sobre as possibilidades de realizar esforços espirituais baseados em tradições e padrões morais de vida. A formação dos fundamentos espirituais e morais da cultura de gestão entre os futuros gestores do sistema educacional é realizada no processo de formação intencional de hábitos e hábitos de comportamento espiritual e moral. No artigo, uma abordagem secular para a formação da cultura gerencial entre futuros líderes de instituições educacionais é baseada no apelo aos valores espirituais e morais do budismo. Esses valores têm um caráter holístico e são partes de um sistema de normas éticas para a educação de uma pessoa, moldando a elite de "agentes de mudança" destinados a projetar uma nova qualidade na esfera espiritual e moral.

Palavras-chave: espiritualidade, moralidade, budismo, cultura gerencial, autogestão, gestão pedagógica

Introduction

In modern conditions, the problem of training leaders who are able to join the world spiritual experience, management culture, the search for ways of development within the framework of a dialogue of cultures and tolerance, ready for changes of themselves, has grown more acute.

In the scholarly writings of (Jago, 2017); (Lapiņa et al. 2015); (Samuelsson & Lindblad, 2015); (Strese et al. 2016); (Thanomwan & Buncha, 2014) on the culture of management, it is noted that this concept is complex and multidimensional. In their works, (Lizina, 2006); (Pavlova, 2016); (Chugunova, 2016); (Chumak, 2017), consider management culture in relation to the subject of management and with personal characteristics, as the totality of the general culture that forms the attitude of the leader to the surrounding reality, to the consequences of managerial activity that require certain spiritual and moral qualities that allow carrying out managerial activities.

The researches of (Weber, 1990), (Maslow, 2003), (Parsons, 1993) are devoted to the integration of management and the intellectual capabilities of humans. The culture of management is represented as part of the professional culture and reflects the degree of mastering the cultural experience of humankind (Pavlova, 2016), which includes the ethics of business communication, research culture of leaders of educational institutions (Kuznetsova, 2015; Psychology and Pedagogy, 2015), actual methods, means of spiritual and moral education in the conditions of the global spiritual and economic crisis. We define the culture of management as a level of thinking, the quality of an individual's mind, providing solutions to emerging problems and tasks that require managerial influence based on the norms of morality, spirituality, and spiritual experience (Pankin, 2013).

"Spirituality" and "morality" are global categories of different orientations of the East, attracting the attention of modern managers. Modern development based on the Buddhist teachings can inspire a new, more spiritual and morally perfect life. Modern managers learn from Gautama Buddha to overcome oneself, to endure difficulties, to adhere to moral behavior, to be actualized by spiritual efforts, to respect

oneself (as a moral person who lives upon principles), constant spiritual self-improvement, and attentiveness to others, i.e. all that strengthens moral guidelines. Managers are attracted by the non-theicity of Buddhism, which absorbed compassion, kindness, tolerance and self-discipline, technological self-improvement of the available potential, the possibility of achieving a certain state of mind, its enrichment, in itself (Dalai Lama, 2016; Metcalf & Gallagher, 2012; Roach, 2005; Swaab, 2014).

The meaning of Shakyamuni's doctrine of morality, or mild asceticism, is expressed in the observance of moral purity: abstain from all evil, do good, restrain your thoughts. The purpose of the doctrine is the salvation of humankind through its moral improvement (Oldenburg, 2017). The Teaching of Buddha is of special value to all of us (Ekman, 2017), breaks the habitual notions of reality, opens up new horizons of cognition, peace and human nature, directly pointing to the true essence of the mind (Nidal, 2016), the essence of the formation of a culture of management, as management of oneself. Mismatch in all spheres of life can be explained by the inability to control oneself. The best way to lead is to control yourself first, overcome your weaknesses and prejudices, subdue your pride, the ability to set goals and develop detailed plans, own your anger, not consider yourself cleverer or stronger than all others (Weatherford, 2004).

"Distinctive features that stand out a truly great teacher: excellent knowledge, impeccable morality and kindness" (Dalai Lama, 2016). There are not so few intelligent people in the world. There are some of those who are wise. A person who has great influence over others has competence and character (morality, sincerity, hard work, responsibility, leadership). To treat Buddha as the most authoritative trainer of personal and professional growth, carefully study and test his Teaching in practice, leaving to oneself what is most important and effective, and use it at one's own discretion (Metcalf & Gallagher, 2012).

Buddhism has changed and streamlined the spiritual world of Steve Jobs. Japanese entrepreneurs included the Buddhist principles and meditative methods in their activities to develop a more humane and moral business

atmosphere. "A person should not waste powers endowed with nature, but live a full life in a normal, down-to-earth way, and in a moral sense"

.(Lesser,2010),(Metcalf&Gallagher,2012),(Roach,2005) managed to integrate the traditions of Buddhism with the realities of modern Western civilization.

To study the Buddha's path is to study oneself. The Buddhist teaching is that it invariably focuses on ourselves, on our own consciousness, which gives impetus to our feelings and actions. What your body does is not that important, but what more significant is what your mind is busy with (Metcalf&Gallagher,2012)Buddha lives in each of us, in the way of the mind of Buddha, or the nature of Buddha, the mind that sleeps in the depths of ourselves, awaiting its awakening, when we live outside the bounds of our limited personality, in complete unity with all that exists, freely move in an infinite flow of life, then we become a Buddha (not a Buddhist), we attain the highest state of moral purity, get rid of all negative thoughts (Dalai Lama,2013).

Spirituality is a fundamental quality that assumes the systemic integrity of human development, including fullness, activity, self-analysis of actions and experiences, and the desire for ideals, the scope of ideas, the achievement of goals based on good, love and sincerity, developing throughout one's life. This is the desire for inner perfection consisting in the prevalence of spiritual, moral and intellectual interests, the pursuit of certain higher goals of an individual and social development in accordance with the moral norms which allow us to live and operate with eternal values (Orthographic Dictionary,2004), the ability to carry out changes independently and responsibly, the ability to set a goal, to design actions, to think, is a property of the human brain (Schopenhauer,2011).

A spiritual person, above all, a person who lives in the world and historical life, is active in it, committed to the spirit of his or her people, attached to the values of the world and his or her traditional culture, which is a system of moral, genetically determined bases of ethics, norms of life. The more spiritual an individual is, the larger he or she is, the further his or her intentions from the needs of everyday life, the more generalized and "grandiose" he or she is. Buddhism builds ethics on the notion of karma ("action"), implying all deliberate actions performed with the help of body, speech and mind, entailing a potentially

endless stream of effects that are the basis for the cultivation of moral values, the principles of internal self-government, allowing us to develop those sides their nature, which contribute to our own good and the good of others (Dalai Lama,2016).

Spirituality is always moral, arises and exists in interpersonal communication, regulates human behavior in all spheres of life, the properly formed human need for another person realized through communication.

Morality, the highest moral values of the person are archetypal, for millennia they have been permeating relations between people, intertwining with the traditions of ethnoculture, religion, law, fixed in consciousness as a moral norm, personal characteristic, formed on the basis of morality, the set of duties, obligations and prohibitions that we voluntarily impose upon ourselves (Cont-Sponville,2012), are laid in the family and are realized in independent actions of the person. A person brought up spiritually and morally, consciously controls oneself, subordinates daily actions to the sublime goals, realizes "the moral beauty of life" (Tullius Cicero,2017), cultivates his or her best qualities (love, kindness, a manifestation of warm feelings), lives a spiritual life, carefully treats people around him or her, the surrounding world.

Buddhism suggests a gradual spiritual and moral self-improvement, in the process of implementing the triad: morality (righteous speech, behavior and lifestyle), meditation (righteous zeal, consciousness and self-deepening), wisdom (righteous attitudes and aspirations), do only what will be for the good you and others, watch your mind daily and hourly, restrain your mind. While leading a moral way of life, one can achieve a high level of concentration and wisdom (Too,2008). "Everything is manifested from the mind. The mind creates and the mind develops"),(Metcalf&Gallagher,2012)Our inner state, or state of mind related to our worldview and motivation is more important than money, property or status. "Mind" (consciousness) is the ability to react to the effects of the environment by conscious experiences. We should consciously nurture the positive qualities of our mind that affect our DNA. We are able to consciously train our own emotional instincts, to achieve qualitative changes in models of our behavior and emotional manifestations ("neuroplasticity"), literally changing the neural

structure of the brain, our spiritual essence, which is the product of the interaction of all the billions of nerve cells. If a human strives towards spirituality, a sense of peace and appeasement, then the corresponding anatomical changes will "fix" the results achieved. In Buddhism, there are two key qualities of the mind: respect for oneself (seeing in oneself a moral person living up to principles) and attentiveness to others (to take into account the opinions of others reasonably). All of these holds us back and strengthens our moral guidelines (Dalai Lama, 2016). The key to trust, love and kindness, which others show to us, is in ourselves. Unselfishness, caring for others is self-care and only meets not only our own interests, but is also inherent in the biological nature of humans. To live in accordance with moral norms means not only consciously making them part of one's worldview, but also to cultivate internal moral values in ourselves, to be guided daily by them, in any life situation, to correspond to them in every act, including the attitude towards oneself (Swaab, 2014).

The main thing is to work on our spiritual development, because there is really no limit to the development of our spiritual potential. For us, as for sentient and intelligent beings, it is very important to constantly check and examine ourselves, to see how we live each moment of our lives. A person can change himself or herself up inside (Dalai Lama, 2013). Buddha teaches that the greatest value that a person has to have is self-confidence, which is the greatest treasure a person can have. True self-confidence, as a rule, is supported by the knowledge of abilities.

Everyone needs to learn how to control one's mind, manage emotional states and make moral values an integral part of one's life. The education of the mind (meditation) is the desire to bring peace and clarity to one's mind, conscious work with it, in the process of which we accustom it to a certain subject or topic. In the theory of the transformation of the mind, there are comprehension, acquired as a result of hearing (or studying something); comprehension acquired as a result of meditation; and comprehension acquired as a result of personal experience during contemplative practice.

Materials and Methods

The purpose of this article is to offer a framework for understanding the influence

of a strategic leader's personal spiritual belief on strategic decision making. Before that framework can be constructed, however, we must first consider the issue of spiritual beliefs and schemas. A framework was proposed that describes how the personal spiritual beliefs of a top level leader operate in strategic decision making like a schema to filter and frame information. This function was mediated by the leader's constructive development and meta-belief and moderated by the organizational context and leadership style which is shown in figure 1 and 2.

The study has been done by the questioner among 120 managers to evaluate their spiritual and moral foundations. Trainees of refresher courses for education managers and their deputies have got involved in the work in different stages of the experiment. The subject matter of the courses was the following: "Culture of professional communications of education managers" (144 hours), "Deontology of professional activity of the head of comprehensive institution" (272 hours). Age practitioners enrolled on courses from 23 to 58 years. During our work we used the following methods of research:

- Empirical methods (observation, poll, interviewing, discussion, testing, method of expert judgement; method of self-rating; methods of expression estimation of course trainees' personal characteristics (R. Kettle's 16th factor personality questionnaire; questionnaire CPI); K. Thomas's methods; methods of person's orientation diagnostics in communication (B. Bass's "Orientated poll"); I. M. Yusupov's test on empathy expression; examination methods of education managers' motivation-value sphere (Rokitch's value orientations test);

- Mathematical methods for data handling (Spearman's rank coefficient of correlation, Pierson's correlation coefficient, Fisher's criterion, Student's T-criterion, Mann-Whitney's criterion, Willcoxon's criterion); as well as package of software application statistical programmes;

- Interpretational methods for comprehension of the findings of the long-term experiment (particularly a structural method, i.e. establishment of connection between

personality qualities, school head's character traits and level of his communicative deontological culture; data analysis (specifically review of probation journals of refresher course trainees which cite introspection of development stage of deontological communicative culture).

In addition to having a head of vocational education, his or her ability to self-improvement, self-education, to the constant development of a common culture, a culture of communication is of particular importance. In training managers of education, the emphasis is on the formation of competencies, on the development of management functions and procedures. The contradiction between the needs of modern educational organizations in competent, suggestive and charismatic leaders, motivated by developing management and effective practice of their preparation, remains unresolved.

The formation of a management culture is the most urgent problem of preparing a future leader, in the process of which the formation of his or her general culture, intellect, thinking, ability to interpersonal dialogue and

communication, value orientation to self-realization and self-development takes place.

In Kalmyk State University named after B. B. Gorodovikov, we have been implementing the formation of a management culture among undergraduates of Pedagogical Education major with minor in Pedagogical Management. F. Metcalf and BJ Gallagher advise to treat Buddha as the most authoritative trainer of personal and professional growth, whose guidance will be useful to everyone who meets 108 problems daily at work: the difficulties of time management, choice of goals, conflictology, a feeling of dissatisfaction, etc. To carefully study, test the Buddha's Teaching in practice, leaving to oneself what is most important, effective, and use it at one's own discretion),(Metcalf&Gallagher,2012). Based on the secular approach, we focus on the spiritual and moral foundations of Buddhism, on acquaintance with the system of improving the mind, management, first by ourselves, on the development of the reflective sphere among master's students who are likely to become future leaders of educational institutions.

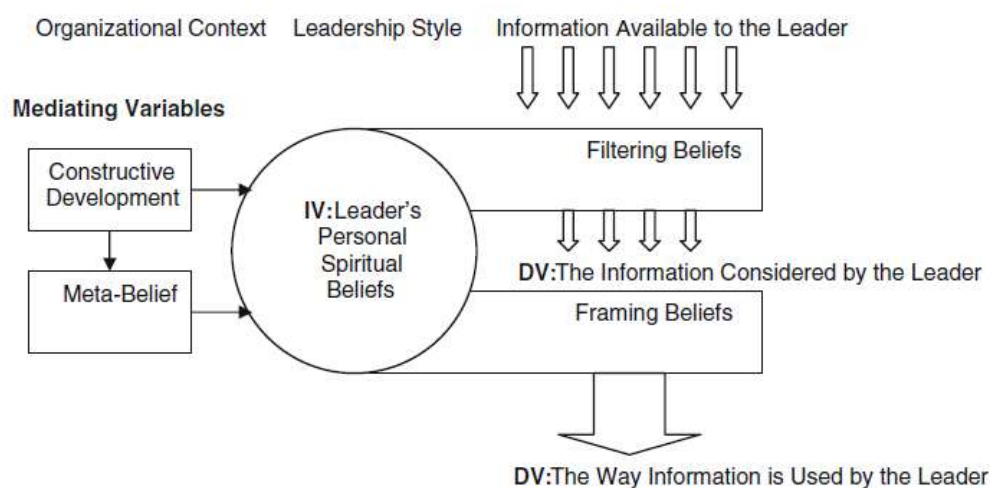


Fig. 1 The influence of a strategic leader's spiritual belief on decision making

Laying the foundations of management culture occurs in the process of mastering the academic course "Suggestive Management" which involves interaction in real time, the constant communication of a teacher with students, prompt response to their questions.

At the beginning of the course, a study is usually conducted, using questionnaires to determine the level of formation of the basics of management culture among students, by definition the image of a successful leader of an educational institution.

Diagnosis of formation is considered at different levels: motivational-value, which is interest in management activities and acceptance of the value of managerial knowledge; cognitive representing knowledge of the basics of management; communicative which implies the ability to dialogue; activity-practical is about participation in projects; reflexive-managerial is the ability to reflect and manage their development. These components are identified by us on the basis of studies of the problems of education and the formation of an individual

culture from the perspective of a competence approach (Human Psychology, 2013).

Diagnostic methods have been selected and developed which allow not only monitoring the results of training, but also are training and information materials (Pankin et al, 2017). According to the results of the survey of master's students of the major Pedagogical Education with minors in Chemical Education, Pedagogical Management and Technological Education, there is a discussion of the results necessary to organize live conversations, clash of opinions,

detailed concepts, and more consciously perceive many phenomena. The questions and answers of various questionnaires and tests, the collective discussion, is the beginning of the formation of the managerial culture of master's students, are aimed at revealing the degree of awareness of the knowledge, abilities and opportunities of them. Work with diagnostic material is one of the forms of interaction with master's students, which develops their reflective sphere and, as a consequence, the degree of awareness, the ability to be in dialogue with themselves.

Results

The analysis of the results of the questionnaire showed that master's students with minor in Chemical Education are more inclined to take the initiative in any endeavors. In comparison with others, they rarely apply theoretical knowledge in practice. As for the results of the questionnaire survey of students of Pedagogical Management minor, many noted that they have been following changes in legislation and international events that lead a more active way of life and are able to find a compromise in any unexpected situations. Many responded that they often try to apply self-development skills and develop communication skills. The answers of the students of Technological education minor were more diverse. They gave versatile answers to many questions. Analyzing the answers, we pay attention to the ability of master's students to adequately assess themselves, to reflect. It is important to clarify what they mean by self-development, communicative skills.

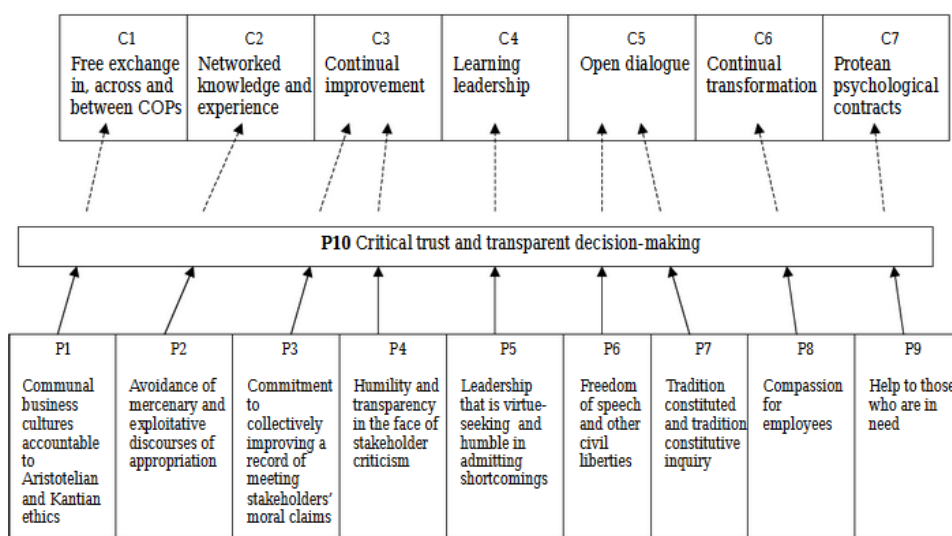


Figure 2: oral foundations and their connections with characteristics of learning organizations

We developed an adapted test based on the methodology of studying the value orientations of (Rokeach, 1973), based on the direct ranking of values and on the basis of the methodology of studying the ethno-cultural orientation of the value orientations of academicians (Volkov, 2006), taking into account the formation of the necessary qualities of the culture of the modern leader. The master's students are asked the

question "What value orientations do you think should be in the modern head of the educational institution?". The subjects are asked to rank cards with the name of the values marked "T" (terminal) or "I" (instrumental), which were offered in a general set in disorder ("T" first, then "I"). According to the results of the survey, 50% of the respondents in the "T" block firstly pointed out the priority of life's wisdom and interesting

work. 30% of respondents show health and cognition as the main value in order of priority, as an opportunity to expand their education. 20% of the subjects put first the materially provided life, and then they indicated an interesting work. In the "I" block, 55% of the subjects indicate honesty, responsibility and breadth of views. 25% point out tolerance, efficiency in business and upbringing. 20% note good breeding, self-control and a strong will in any endeavors.

The predominant focus of value orientations clearly records as a certain life position according to the criteria of the level of involvement, on the one hand, into the sphere of work, and on the other hand, the general culture of the leader. The analysis of the results of the research makes possible to assess the life ideals, the hierarchy of life goals, the values of the means or ideas about the norms of behavior that the master's students consider as a standard for the culture of the leader.

The received answers can be ranked and it is possible to present a picture of value orientations of students based on them. However, in our case this is not enough to judge the formation of their managerial culture. We are looking for opportunities to determine the level of awareness of future leaders and interest in self-development. "Post-diagnostic diagnostics" is of high importance: master's students analyze their own answers to questions and determine the degree of interest in the future activity (profession); own education; his life (interest in his or her life goals). In this regard, we can talk about meetings with students in the format of "round table", the reason for which is the discussion of questions and answers concerning the activities of the leader of the educational institution, which is a necessary part of the work on the formation of the foundations of management culture.

Discussion

We use the answers of master's students as the foundation for a dialogue about the management of an educational organization. Students in such dialogues come to the conclusion that the manager's abilities are connected with the choice in the process of managing the organization of the best options from the available alternatives, his or her personality is important in the overall development of the system he or she manages.

They learn to try on the personality characteristics of a manager.

Among the main parameters that we track during the supervision of master's students during all types of work with them: interest in classes, activity in discussion, manifestation of initiative, participation in social projects, speech culture and communication culture, personification and authorship of messages. As our experience shows, the number of students who began to show these qualities is significantly increased between the first and subsequent surveys, following the results of "Suggestive Management" course mastery, when the final diagnosis is carried out.

Developing skills and habits of spiritual and moral behavior requires the unity of the content of education, spiritual and moral education and exercise in activities, feelings, judgments, actions, akin to physical exercises. In the training of future leaders of educational institutions, attention is focused on the content of education, which allows, on the one hand, to study the diversity of external factors and managerial tasks, on the other, the entire multidimensionality of one's own subject reality and himself or herself as a carrier of a common, professional culture. The content of Suggestive management course is interdisciplinary in its nature: the integration of philosophy, management, cultural studies, sociology, psychology, management theory and Buddhism, allows the use of the latest achievements in various fields of knowledge.

The culture of management, communication is the "content core" of the education of future managers, the main development issues of which are managerial culture of the manager; communicative abilities and skills, establishing contacts; culture of communication; professional listening; technique of posing questions; business ethics; speech etiquette; development of skills, will and character; the theory of self-actualization; mental self-improvement; techniques of working on oneself. Others include: the main components of cognitive abilities (perception, memory, thinking); to know exactly your abilities and dignity; "we are our brain"; levels of consciousness; thought is a universal, highly organized form of energy; thinking; laws and prescriptions of suggestiveness; charisma; voice control; everything starts with breathing; suggestive and charismatic performance; influence through feelings.

In the process of implementing the content of education, a variety of activities of master's students is included, which help to get acquainted with the specificity and diversity of the notion of "management culture."

Who said that concentration of attention, work, study, neurofitness is not meditation? What makes us think that work and meditation are two different things? (Witten & Tulku, 1999). When the Buddha's mind animates everyday activities, the organization inevitably begins to awaken. By this, conscious, focused work, which begins to change the whole world, is meant. The workplace is not a zone free from moral values), (Metcalf & Gallagher, 2012). Deep emotional involvement in the meditation process activates the biochemical system of the brain, makes it resonate with sounds, stimulates the work of various centers of the brain (Dalai Lama, 2013).

A typical drawback of many leaders is the inability to clearly and correctly pronounce individual sounds of speech, sincerely express their thoughts and feelings. The future leader needs to find his or her own voice, learn to express himself or herself with own throat (center of will), a speech that is good when the heart and mind are in agreement with each other, and this only happens when we are sincere. The task of the manager is constant improvement of speech as the main tool of management activity.

The fourth noble truth in Buddhism is the inner, spiritual path, the truth about right view, right intention, right speech, right behavior, right lifestyle, right effort, right memory, right concentration (Dalai Lama, 2013).

Buddhist monks found that a healthy body vibrates with a certain frequency and invented a technique that affects the body according to the principle of internal acoustic resonance. Each sound has its own special meaning, its effect. Rhythmic alternation of sounds intensifies the action. The mantra *Oṃ maṇi padme hūṃ* is a shortened record of a complex meditative process, repetition allows you to achieve a harmonious state of the body, improves memory, develops speech and speaking skills, through proper breathing, is an excellent way to connect with inner energy and get in touch with his true voice. Work on the voice is learning, connection, harmony of mind, heart and soul,

revealing the hidden side of an individual and providing a suggestive influence on others successfully.

In the Buddhist schools, breathing exercises are obligatory; it is believed that without them there is neither spiritual nor physical purification and mastery, without a certain kind of sitting in the meditative state of mind and body, without accompanying various kinds of breathing techniques that harmonize the whole body.

Breathing is a mechanism that makes vibrating the vocal cords; it is a source of energy, connects the physical, mental, emotional and spiritual components, corrects the human energy field (aura), helps restore the energy potential of cells by the principle of energy resonance, stimulates the mental state and helps to organize the thinking process better, the highest product of the brain, associated with breathing, breathing rhythm. Thoughts spoken out loud or even to themselves have a beneficial effect, due to the phenomenon of inner speech, they can influence the synthesis of protein, the work of cells in general, DNA and RNA cells.

In the system of our studies, according to Suggestive Management course, breathing exercises are necessary, which unchain and strengthen the power of the voice, affect the character positively, the general state of health. By the end of classes, everyone finds their own tone, their own style, their individuality, and he or she unconsciously suggestively and charismatically influences others from the inside.

During final classes with master's students, we use various forms of their public appearances with serious preliminary meditative preparation and subsequent self-analysis. Giving the speech of future managers in the style of "McNamara speech" in front of the public, on the squares of the city (for instance, on the square of the Buddhist temple) became traditional. The effect is huge. In the process of meditative preparation (performing breathing exercises) and pronouncing "McNamara's speech" the ability to concentrate is improved; pronunciation and diction develops, and the force of suggestive influence increases.

Upon Suggestive Management course completion for master's students of Pedagogical Management minor with whom we work to

form the basis of the management culture, it is suggested to write a mini-essay on the topics "How do I see the image of a successful leader" and "How do I see myself as a manager in education." Many of the participants in the experiment indicated that a successful leader should be sociable and keep a distance with his or her employees, be kind and strict, take care not only about oneself, but also the team. In the overwhelming majority of works, the personal qualities of the manager are described in detail. It is emphasized that the main duty of a successful leader is to learn how to manage oneself, one's character, emotions, words and actions. The volume and nature of the texts that we analyzed allows us to conclude that master's students are likely to perceive themselves as future leaders of education consciously. In the texts there were fewer common phrases, stamped judgments, there are more examples from personal life. But the main indicator that the students show an upward trend in the field of mastering the basics of management culture. The increase in their academic performance, the number of those who show themselves on the activity-practical (leadership, participation in social projects) and the reflexive-management levels (the creation of a self-development program, volunteer activities) are also found out.

Conclusion

Formation of the basics of management culture among master's students as future leaders of educational institutions is seen as a complex and multifaceted process that includes work on the development of subjectivity and the reflexive sphere. Its effectiveness depends on the creation of an environment in which future managers have the opportunity to exercise their managerial skills, analyze themselves as subjects of management actions and participate in project cases. For this, it is necessary to realize a system of purposeful work on oneself; the conscious reflection of oneself, one's behavior, one's mind, on the basis of the Buddhist values; the development of ethics, skills and habits of moral behavior, moral consciousness; development of the emotional sphere in activities, feelings, judgments, and actions.

In connection with this, the importance of research that allows us to clarify the specifics of the formation of a management culture from the standpoint of the humanitarian and anthropological approach and interdisciplinary

knowledge that takes into account the multidimensionality of human reality.

Summary

Thus, the formation of the spiritual and moral foundations of the management culture among future managers of the education system is realized in the process of purposeful training of habits and habits of spiritual and moral behavior. It is also implemented in the formation of principles that constitute the essence of morality, requiring the unity of spiritual and moral education and exercise in their activities, feelings, judgments, actions, organization of classes with special exercises "on breathing", influence on the development of the emotional sphere, causing non-indifference and emotional responsiveness, pleasure from the growth of individual results, success; creation of conditions for manifestation and development of abilities, opportunities for independent realization of moral actions. In addition to these, realization of the secular approach to the formation of universal human values of Buddhism; attention to ethics, spirituality, morality, morality, culture of the individual; learning to think, control your mind; self-management and consideration of the interests of other people; the subordination of daily life to sublime goals; conscious reflection of oneself, one's mind; purposeful training of habits, moral principles in the process of enlightenment and exercises in activities, feelings, judgments, actions; the possibility of self-realization of moral actions, are also involved.

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