

HUMAN QUALITY DEVELOPMENT (HQD) MODELS: IMPLICATIONS FOR LEADERSHIP AND CORPORATE MANAGEMENT*

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Usage of the expression 'resource' in HRD has been a subject of introspection as well as questioning. 'Resource' has both a positive as well as a negative connotation. It is often said that the expression 'resource' tends to demean the human beings as they are put at par with the raw material and other inanimate resources. Resource also implies that human beings are merely a factor of production, the traditional view of the economists. This view needs a change, as human beings are co-creators of wealth rather than merely a 'factor of production'. The new view leads us to the idea of Human Quality Development (HQD) as a foundational premise to improve the work place environment and to improve the quality of product and services.¹ It may be indicated that, on the quality of human beings depends the quality of product and services, hence, the idea of HQD has relevance for the corporate organizations.² In addition, HQD is fundamental to leadership and development of leaders, because it has been realized that essence of leadership lies in providing a human touch to whatever task one performs.

This paper presents five conceptual models of HQD that are useful not only at the individual level but also for the social and organizational contexts. These models derive their roots from the Indian spiritual and intellectual heritage as well as from the conceptualization of the Indian experience of leadership and its holistic view. These models were developed by this author in his work related to 'Management in New Age' wherein this author has developed the metaphors of 'Western Windows Eastern Doors' and the 'Quantum Rope' in a bid to evolve new models of management for the 'new age' in management.³ The models are as follows:

1. OSHA Model for Behavioural Analysis
2. CINE Matrix for Self-Empowerment
3. Wisdom Matrix for Empowerment Action
4. Wisdom Equation: $W = R + I$
5. MS Model of Holistic Development

While detailed discussion on these models is available in the writings of this author, here we present the key aspects of these models in the context of leadership and organization building. While each model has a distinct focus, the underlying rhythm is one of holistic view of life, work and leadership.

OSHA Model:

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Towards the Farthest Reaches of Human Behaviour

While Maslow talked about the farther reaches of human behaviour, OSHA model explores the farthest reaches of human behaviour. The OSHA model identifies four levels of human qualities. These are given as below:

O	:	Oneness
S	:	Spiritual
H	:	Humanistic
A	:	"Animalistic"

The model has its intellectual roots in Indian psycho-philosophy, which identifies the three 'gunas' or qualities in human beings as sattava, rajas and tamas. Various dimensions of these gunas are well described in Indian scriptures including Gita. In OSHA model, Oneness implies oneness with self or oneness with nature. It can also be described as 'oceanic experience'. Symbolically O stands for circle - a circle of consciousness. As an individual's circle of consciousness expands, creativity shows its natural flow. In organizational context, oneness could imply oneness with vision and mission of the organization. The spiritual, humanistic and animalistic characteristics correspond to the sattava, rajas and tamas qualities of the guna theory.

Fig.1 presents the OSHA model as pyramid diagram.

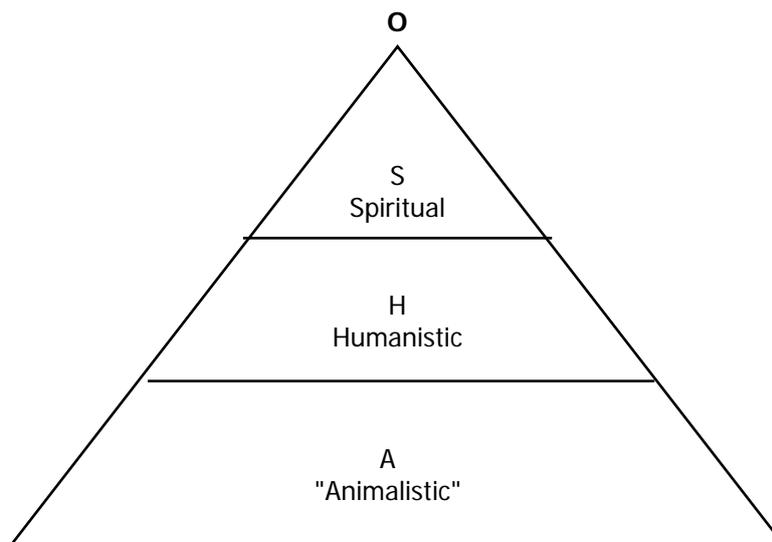


Fig.1: OSHA Model

OSHA model can be contrasted with Maslow's hierarchy of needs model. It can be observed that while Maslow model takes us to the farther reaches of human behaviour, the OSHA model goes beyond and takes us to the farthest reaches of human behaviour which have been variously described as sat-chit-ananda (existence-knowledge-bliss), nirvana or the moksha. Indeed the O level in OSHA model is also the level of 'charismatic creativity' because of 'cosmic connectivity' of the individual with everything in nature. Once an individual reaches this level, creativity flows with ease leading to a sense of wonderment in others. Poets, mystics and creative scientists tend to display the charismatic creativity through darshan or the direct perception of nature's reality.

When OSHA model is presented in the form of OSHA inter-personal interaction matrix, it becomes useful in not only explaining the behavioural processes but also in initiating change

processes in organizations. It also acts as a diagnostic tool for problem identification and solutions. Fig.2 presents the OSHA interaction matrix for inter-personal interactions.

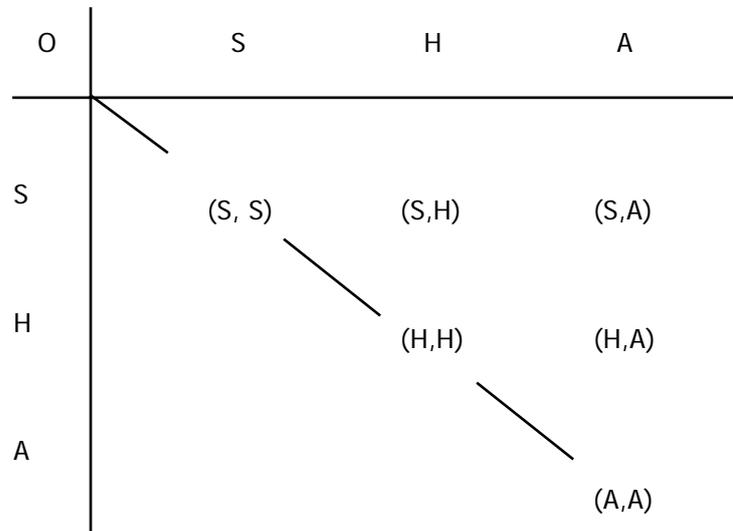


Fig.2: OSHA Inter-personal Interaction Matrix

OSHA interaction matrix is useful in making an analysis of the inter-personal conflicts. It also helps us in understanding the causes of high negative energy or nenergy in organizations. When (A, A) types of interactions dominate in an organization, there would be high neenergy. While occurrence of (A, A) types of inter-personal transactions may be an empirical reality, OSHA model helps in creating transformation from neenergy to synergy by consciously promoting (H, H) and (S, S) types of interactions in organizations. This model is also useful in dispute management between two individuals. Indeed OSHA model is a holistic and comprehensive model that is applicable in a better understanding of management concepts related to communication, motivation, leadership, empowerment and change. For all practical purposes it acts as a general theory of management as well as a diagnostic tool for resolving conflicts and improving communication within organizations with a view to achieve greater synergy.

The responses of managers to the OSHA model are indeed insightful. Many feel that existence of "A" (animalistic) factor is part of the day-to-day reality, but the leaders must transcend such interactions and cultivate the higher level qualities. Many realize the importance of S factor during crisis because it acts as a reservoir of psychological energy. In fact, this back-up source of energy provides a touch of healing during the crisis. Perhaps because of this reason, many managers feel therapeutic and healing impact of the OSHA model. Indeed, we can call OSHA model not only a behavioural model but also a leadership mantra as it suggests that leaders should transcend the "A" tendencies and create a work culture that promotes humanistic and spiritualistic tendencies to generate synergy in organizations. Thus, the model emphasizes a transformation from 'neenergy to synergy' in building organizations.

**CINE Matrix for Self-Empowerment:
Living in the Space between the Blackhole and the Nirvana Point**

CINE matrix is a conceptual framework for analysis of factors influencing a decision situation. Through classification of factors in the form of C-I-N-E factors, a better understanding of the situation emerges in the form of nature of actions required for self-empowerment. In CINE matrix, the letters C, I, N and E stand for the following:

C	:	Controllable
I	:	Internal
N	:	Non-controllable
E	:	External

When this information is presented in a matrix form, we get a better picture of the decision situation. Fig.3 presents the conceptual framework of the CINE matrix. In this figure, X axis represents the Internal-External dimension and Y axis represents the Controllable-Non-controllable dimension. Thus, we get the following four cells:

Cell I	:	Controllable-Internal ("CI")
Cell II	:	Controllable-External
Cell III	:	Non-controllable-Internal
Cell IV	:	Non-controllable-External ("NE")

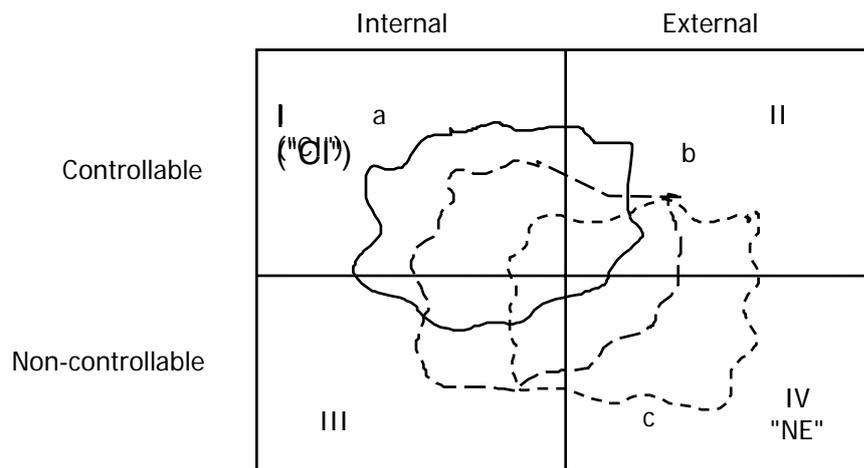


Fig.3: CINE Matrix

Three illustrative scenarios of CINE configurations are presented in fig.3. In situation 'a', an individual is operating mostly in the Controllable-Internal (CI) context. In situation 'b', person is operating in a situation influenced by all the four cells of the matrix and in situation 'c', person is largely operating in Non-controllable-External (NE) context. Person operating in situation 'c' needs to be empowered in such a way that she / he has a better control over the situation.

In applying CINE matrix to the decision situations, it is important to identify the unit of analysis. A unit of analysis could be a department, a division or the organization as a whole. When CINE matrix is used for situational analysis, the unit of analysis is the situation itself.

CINE matrix can also be applied to make an assessment of the degree of control one has in a specific context. If a person is operating near the extreme corner represented by the Non-controllable-External (NE) factor, such a situation could be referred to as 'black-hole'. If a person is at the other extreme of the matrix represented by the Controllable-Internal (CI), such a situation is the 'nirvana point' because everything is within the control of the individual. Most individuals would like to move away from the black hole to the nirvana point. However, in reality, individuals operate in configurations represented by a mix of all the four cells of the CINE matrix.

Once a CINE matrix is prepared, an action plan is drawn to identify ways for bringing NE factors within CI cell. Empowerment essentially implies conversion of NE factors into CI factors. This can be achieved through reflective action on the basis of the efforts to bring NE factors into CI fold. CINE matrix also helps in mind pooling when it is used as a group exercise with communities to evolve creative solutions to their local problems. It is also useful in initiating changes. Before initiating any changes, a CINE matrix of the factors influencing the current status can be prepared. An action plan can then be drawn up to bring a change from NE factors to CI factors.

More than 1000 managers representing grass root, corporate and policy levels have participated in more than fifty CINE matrix group exercises conducted by this author in various executive programmes and workshops. It is the experience of this author that the managers participating in CINE matrix exercise usually come out with interesting and creative solutions during discussions. In essence, the conceptual framework of CINE matrix helps the individuals and groups in preparing action plans for self-empowerment. It could be considered not only a tool for diagnostic analysis of a situation but also a framework for reflective action. It may be indicated that CINE matrix is essentially an experiential learning tool. Its impact on an individual can be felt more easily when the individual undertakes the CINE matrix exercise in a group. Indeed the group undertaking a CINE matrix exercise feels empowered at the end of the exercise because new and creative solutions emerge as a result of mind pooling.

While the idea of internal and external locus of control has been known as an empowerment concept, the concept of CINE matrix offers an analytical approach to identify the action plans for empowerment. Phrases such as internal and external factors in the context of risk management, SWOT analysis, change management and other managerial contexts are widely used. Further, the ideas of controllable and uncontrollable factors and the internal and external lines / focus of control are also used in management control systems literature. Even management theorists e.g. Lindsay and Petrick (1997) use similar approaches to classification of competing management theories.⁴ Further, many managers unconsciously tend to use the ideas / tools similar to CINE matrix in their day to day managerial decision making in varying managerial contexts such as risk management, strategic analysis and change management etc. CINE matrix by providing a proper matrix format to such ideas and integrating them together in terms of the locus and the focus turns out to be a useful analytical tool for managers to systematize the problem solving through mind pooling exercises.

Leaders are increasingly operating in situations characterized by Non-controllable External cell of the CINE matrix. Hence, it becomes necessary for them to evolve creative solutions to deal with near black-hole situations in organizations. For this CINE matrix is a useful tool not only for self empowerment of leaders but also for organization building because organizations are also increasingly operating in Non-controllable - External contexts and situations.

**Wisdom Matrix for Empowerment Action:
Sensitizing the Work Place**

HQD is incomplete without a proper understanding of the oppressor-oppressed dynamic in organizational and social contexts. Hence, there is a need for a framework for a proper understanding of this dynamic. In the framework presented below and referred to as Wisdom Window / Wisdom Matrix, the oppressor-oppressed dynamic is analyzed in terms of its gender aspect.⁵

An oppressor could be male or female, similarly the oppressed could be male or female. On the basis of this understanding we arrive at the following four situations of the oppressor-oppressed dynamic in organizational as well as social contexts:

- Situation I : Oppressor male, Oppressed male
- Situation II : Oppressor male, Oppressed female
- Situation III : Oppressor female, Oppressed male
- Situation IV : Oppressor female, Oppressed female

When this information is represented in a matrix or window form, we arrive at the Wisdom Window or Wisdom Matrix. This window is presented in fig.4.

		Oppressed	
		Male	Female
Oppressor	Male	(M, M) I	(M, F) II
	Female	(F, M) III	(F, F) IV

Fig.4: Wisdom Matrix

Illustrations falling in various cells of the wisdom matrix can be cited from social and organizational contexts from various societies. When this author conducted an exercise with groups of MBA students, the discussion generated a number of interesting metaphors linked with real life situations in Indian organizational and social contexts. These metaphors included real persons from history and contemporary contexts. Readers of the paper may draw their own metaphors from their real life experiences.

Wisdom matrix can be used in corporate contexts to design empowerment strategies. Once the gender context of the oppressor-oppressed dynamic is analyzed, it becomes easier to devise empowerment requirements. Wisdom matrix makes us aware of the observation that for achieving gender justice, an analysis of the oppressor-oppressed dynamic is essential. Persons who participated in this author's sessions on wisdom matrix, felt that this matrix sensitized them to a better understanding of gender issues in organization and social contexts. It may be mentioned that we have called this matrix as wisdom matrix because it evolved from this author's presentations and discussions at WISDOM (Women's Institute for Studies in Development Oriented Management), Banasthali, Rajasthan, India. It may be

indicated that Wisdom matrix also has implications for organizations building as it increases the sensitivity of leaders and managers towards the gender issues in organizations.

Wisdom Equation:

$$W = R + I$$

Wisdom as a combination of reason and intuition is represented by the equation $W = R + I$ wherein, W stands for Wisdom, R for Reason and I for Intuition. This equation is based on a holistic view of reality as captured by 'complementarity principle' of quantum-physics, Chinese yin-yang concept and Indian idea of Ardhanareshwar. As a framework and a model, this equation has interesting implications for corporate management. It recognizes the role of intuition as a complement to reason. The following interpretations of the wisdom equation provide us a basis for its practical usefulness in day-to-day decision making.

- Wisdom is a synthesis of reason and intuition. Reason and intuition are not in dialectical opposition but exhibit dialectical complementarity as indicated by the yin-yang synthesis and Ardhanareshwar concept.
- Wisdom equation indicates that decision making is a combination of the objective and subjective dimensions. Michael Talbot (1981) in his book, *Mysticism and New Physics* has coined the phrase 'Omnijjective' to refer to combination of objective and subjective.⁶
- Wisdom equation also reflects the holistic approach as captured by the combination of the left brain and right brain approaches to problem solving.
- Wisdom equation combines the 'Western windows' and 'Eastern doors' because metaphorically Western windows reflect the rational-analytic approach to decision making and problem solving and Eastern doors reflect the intuitive-holistic approach.

Wisdom equation is useful for HQD as it takes a holistic view of human personality and human qualities as captured by the yin and yang combination. It can not only be considered as a personality model but also a decision making and leadership model. This equation has implications for designing learning modules for self-development. The training and learning modules should be so designed as to develop an individual's intuitive decision making abilities along with the rational-analytic decision making capabilities. For development of leaders, it is important to develop their intuitive capabilities. The wisdom equation draws our attention to this dimension.

MS Model of Holistic Development

After the feminist movement, MS became an evocative expression. However, we are defining this expression as a model of holistic development, wherein MS stands for two complementary and supplementing aspects of human life viz. 'material' and 'spiritual'. The word 'spiritual' is no more an anathema to the hard core rationality oriented individuals. While different individuals may have different meanings for these two words, operational definition could also include the 'tangible' ("gross") and 'intangible' ("subtle") aspects of human life. Thus, the MS model like the yin-yang or Ardhanareshwar concepts represents a holistic view of life through a balance between the material and spiritual aspects of life and work. Ken Wilber (2000) in his recent book, *Integral Psychology: Consciousness, Spirit, Psychology, Therapy*, presents several integral models that explicitly recognize the importance of spiritual dimension emphasized both by the Eastern and Western spiritual masters.⁷ It may be indicated that our choice of the expression MS as a model of holistic development is deliberate and intentional to bring into focus the 'feminine' aspect of human life.

To understand the meaning of this model, this author has been conducting a group experiment with various groups of executives and MBA students. The experiment based on Indian meditation techniques, involves lighting a candle and looking at it for two to three minutes and then describing what each person saw in the candle. The data so generated is discussed in small groups and then presented to the entire group. In general, the discussion brings out two ways of describing the candle viz. the physical attributes or the 'material' aspects and the non-physical or the 'spiritual' aspects. Some look at the phenomenon in a typical positivistic manner while others take a phenomenological and 'spiritual' view. The discussion generates interesting and creative insights sometimes leading to a feeling of 'instant enlightenment' at least among a few participants.⁸ The experiment illustrates the MS model in a simple form, as participants are able to 'see' and feel the complementarity of the 'material' and the 'spiritual' aspects of life and work.

MS model suggests that leaders should take a holistic approach in building organizations. Organizations are not merely places of work, they are also places for 'spiritual companionship' as people spend considerable amount of their time either within the organizations or interacting with the organizations. In fact, MS model is also a motivational model, as it suggests that humans are motivated both by material and spiritual approach to life and work. Inspirational leaders like Gandhi, have demonstrated the efficacy of this approach in creating a non-violent revolution.

Concluding Comment: Enhancing the Corporate LCM

In the above discussion, we have presented five models of Human Quality Development (HQD), viz. OSHA Model, CINE Matrix, Wisdom Matrix, Wisdom Equation and the MS Model of Human Development. While the models suggested here are useful for self development, an important question arises; what are their implications for leadership and corporate management?

There is a common thread of holistic view of 'spiritual' aspect of human life interconnecting all these models. The beads of the thread include, inculcation of humanistic and spiritual qualities as suggested by OSHA model, emphasis on self empowerment as suggested by CINE Matrix, sensitivity to gender issues as suggested by Wisdom Matrix, development of intuition and creativity as suggested by Wisdom Equation and a holistic view of motivation as suggested by MS model. All these dimensions are inter-related and constitute a set for leadership qualities.

It may be indicated that, these models are holistic in nature and can be applied at individual, organizational and social levels with a view to create better synergy within organizations as well as in society. The preliminary testing of our models with corporate executives indicates that managers find these models useful in their day-to-day handling of problems of conflicts, dispute management, communication, motivation and empowerment.

In many organizations, there is a Vision - Action (V - A) gap. In fact, there are two types of leaders; leaders who are long on vision but short on action and leaders who are short on vision and long on action. We need a third type of leaders, viz. leaders who can reduce the vision - action gap. This is possible through enlightenment and demonstration of devotion to the cause. If the cause is organization building or institution building, devotion to the cause would help in reducing the vision - action gap. We have referred to this model as VEDA model of leadership, wherein the individual letters, V, E, D, A stand for Vision, Enlightenment, Devotion and Action.⁹ Enlightened leaders reduce the V - A gap by replacing the (-) by letters E (Enlightenment) and D (Devotion), thereby making V - A as VEDA model. The HQD models suggested here also point to the same through cultivation of human qualities.

Since the days of MBO (Management By Objectives) the idea of "Leadership By Objectives" has been around in one form or other. In corporate context, the objectives are influenced by presence of multiple stakeholders. Hence, the vision and mission of the organization should include the multiple objectives of various stakeholders. The Vision - Action gap indicates as to what extent the conflicting objectives have not been reconciled. In a way, the VEDA model discussed here, could be viewed a model of "Leadership By Objectives" because it not only draws our attention to the Vision - Action gap, but also suggests the need to fill the gap through Enlightenment and Devotion, i.e. being aware of the needs of different stakeholders and paying attention to the same.

The HQD models can also enhance the corporate LCM (Leadership, Communication, Motivation) which in turn helps in reducing the Vision - Action gap. By LCM we imply the multiplier effect of the factors of Leadership, Communication and Motivation. LCM also has a metaphorical meaning of multiplication of common factors, leading to a higher level, just like the LCM in mathematics wherein common factors are multiplied to arrive at a number that is higher than the individual members. Since better LCM leads to better performance, the HQD models suggested here could help corporates in improving their performance. This relationship can be expressed as follows:



i.e. HQD influences / improves LCM which in turn influences / improves Performance (P).

It may be noted that the idea of Total Quality People (TQP) in Self Development, HRD and TQM literature emphasizes Personal Quality. Many books provide "Personal Quality Checklists" as a guide to self-improvement. They broadly draw upon T^3 formula of leadership, wherein T^3 implies, Trust x Transparency x Teamwork. Gyllenpalm (1995) in his 'Organizational Cone' model of leadership and management also suggests integration of 'human quality' and 'technical quality' for delivering quality products and services.¹⁰ He states, "Management has to make sure that there are enough technical facilities, technical solutions, support systems and know-how to deliver technical quality. The human aspects - internal relations and team spirit, accessibility, attitudes, service-mindedness, behaviour and customer contact - require leadership and personal power" (p.557). It may be observed that in Gyllenpalm's framework 'human quality' is essentially 'human aspect' of management, while in our approach to HQD, the 'spiritual' aspect of self-development is inherent in the models of self-development and HQD.

Goleman (1996) suggested the concept of 'emotional quotient' and its critical importance for success.¹¹ The idea of 'spiritual quotient' has also been evolving. These quotients also indicate the emerging importance of 'human qualities' in work and life. Development of these quotients is considered critical for development of leaders. In fact, Personal Qualities Development (PQD) is as critical as Professional Qualities Development (PQD). Enlightened leaders combine the two PQDs. While in Professional Qualities Development, the focus is on development of technical skills, in Personal Qualities Development, focus is on self-development.

It may also be mentioned that recently, institutions inspired by Swami Vivekananda such as Vivekananda Nidhi, Kolkata have initiated programmes and projects for 'Human Quality Improvement' for an overall improvement in quality of life and quality of work life. In fact, the models presented in this paper could serve as 'working models' for facilitating implementation

of such programmes and projects. An experiment has also been initiated at Women's Institute for Studies in Development Oriented Management (WISDOM), Banasthali, where a course has been designed on HQD as part of MBA curriculum. It helps students in their development as holistic individuals and aims at preparing them to develop as future 'enlightened leaders'. Perhaps, this is the first systematic effort in the country to focus on development of 'women leaders', based on the holistic view of life rooted in 'inner qualities development'. In fact, vision of WISDOM is "to prepare women for enlightened leadership in all walks of life", through the Panchmukhi Vikas model, focusing on physical, intellectual, practical, aesthetics and moral dimensions of holistic development. WISDOM's HQD model is rooted in "scientific achievements of the West and spiritual values of the East".¹² On the pattern of WISDOM another new initiative in the form of Women's Institute for Managers and Entrepreneurs (WIMEN) at Bangalore, has recently been started to train 'women leaders' in the field of management and entrepreneurship.¹³ While experiments at WISDOM and WIMEN aim at management students who are future enlightened leaders, application of HQD models in corporate context in relation to existing work force is a much greater challenge. In fact, we can consider initiating 'Leadership Development Programmes' in corporate organizations, based on HQD models. For designing appropriate modules for working managers, innovative methodologies are required because it is difficult to 'teach' HQD in the traditional sense of teaching. Experiential approaches such as candle experiment can be extremely useful. In addition 'tales method' as suggested by Singh (1999) could also be used. In fact, more than the case or case study method, the tales method is more meaningful for leadership development through HQD.

To conclude, we may indicate that our approach to HQD incorporates the spiritual dimension of human nature, in its models. It suggests cultivation of human qualities leading to Human Qualities Development in every human being. The approach is also broadly rooted in Indian ethos which emphasize the importance of the 'spiritual self' as an integral part of being a human being. An initial testing of the HQD models presented in this paper indicates that these models have corporate usefulness. Further empirical work on application of these models could provide us an agenda for future research for translating HQD vision into reality and HQD ideas into action in social and organizational contexts.

Notes and References:

- 1 For an initial discussion on the concept of HQD, see

Sharma, Subhash (1996), "Beyond HRD: Towards Human Quality Development", in *Management in New Age: Western Windows Eastern Doors*, New Delhi: New Age International Publishers, pp.159-205.
- 2 Sharma, Subhash (2000), "Human Quality Development (HQD) for Corporate Management", in proceedings of the National Convention of Women Managers 'Managing in 2000... Changes, Challenges, Initiatives and Responses', organized by Professional Women's Wing of Bangalore Management Association & All India Management Association (AIMA), March 2-3, at Bangalore.
- 3 For discussion on OSHA model, CINE matrix and Wisdom equation, see the following:

Sharma, Subhash (1996), *Management in New Age: Western Windows Eastern Doors*, New Delhi: New Age International Publishers.

Sharma, Subhash (1999), *Quantum Rope: Science, Mysticism & Management*, New Delhi: New Age International Publishers.

⁴ Lindsay William M and Joseph A Petrick (1997), *Total Quality and Organization Development*, Kuala Lumpur: Synergy Book International.

⁵ Sharma, Subhash (2000), "Wisdom Matrix in Corporate Management: Generating the LIFO Response", *The Social Engineer*, Vol.9, No.1, January, pp.88-94.

⁶ Talbot, Michael (1981), *Mysticism and New Physics*, New York: Bantam Books.

⁷ Wilber, Ken (2000), *Integral Psychology: Consciousness, Spirit, Psychology, Therapy*, Boston & London: Shambhala.

⁸ These experiments have been documented by the author. Corporate executives tend to highlight the physical attributes, perhaps the demands of rationality at the work place make executives left brain oriented. For documentation of the responses of MBA students at WISDOM, see,

"Light of Wisdom: The Candle Experiment and Related Exercises - Compilations of the Experiential Data", Women's Institute for Studies in Development Oriented Management (WISDOM), Banasthali, July 1998.

⁹ This "VEDA" model of enlightened leadership was initially suggested by the author in 1995, see

Sharma, Subhash (1995), "Towards Enlightened Leadership: A Framework of Leadership & Management", in K.B.Akhilesh, Pritam Singh, L.Prasad, *Evolving Performing Organizations Through People: A Global Agenda*, Proceedings of the Asia Pacific Federation of Human Resource Management-95 Conference, New Delhi: *New Age International Publishers*, June, pp.209-214.

¹⁰ Gyllenpalm Bo (1995), "The Organizational Cone", in *Management of Organizational Behaviour*, Paul Hersey, Kenneth H Blanchard and Dewey E Johnson, New Delhi: Prentice-Hall of India, pp.542-558.

¹¹ Daniel Goleman (1996), *Emotional Intelligence: Why It Can Matter More Than IQ*, London: Bloomsbury Publishing Plc.

¹² See, Institutional Profile of Women's Institute for Studies in Development Oriented Management (WISDOM), Banasthali

¹³ See, Institutional Profile of Women's Institute for Managers and Entrepreneurs (WIMEN), Bangalore.

¹⁴ For discussion on 'tales method' of acquiring managerial wisdom, see Anup K Singh (1999), *Managerial Wisdom Through Tales*, New Delhi: Excel Books.