
**BREAKING SELF-MISCONCEPTION DRIVEN
EMOTIONAL LOOPS OF MBA STUDENTS TO HELP
THEM BECOME RESPONSIBLE LEADERS**

*ROMPIENDO LAS AUTOCONCEPCIONES ERRONEAS
IMPULSORES DE LOS CICLOS EMOCIONALES DE LOS
ESTUDIANTES DE MBA PARA AYUDARLES A
CONVERTIRSE EN LÍDERES RESPONSABLES*

Malavika Sundararajan*

<https://orcid.org/0000-0002-4003-9351> (ORCID iD)
Ramapo College of New Jersey, USA

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Binod Sundararajan

<https://orcid.org/0000-0002-4739-5842> (ORCID iD)
Dalhousie University, Canada

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ABSTRACT

Responsible leadership training requires development of individuals who are both knowledgeable and emotionally mature so that they can overcome personal biases to make honest and ethical decisions that have a positive social impact within and outside the organization. Current MBA class exercises use a few trait-based surveys and basic techniques to manage one's emotions along with leadership definitions that can be misinterpreted by students to be devoid of liable behaviors. Consequently, the problem of self-misconception persists with no change in students' reasoning about the core problem that is causing their emotionally charged decision. Hence, most students fail to sustain their emotional management processes. To address this need to recognize and correct one's self-misconceptions to uphold emotional maturity, our specific course of action is to address it holistically based on a preexisting Upanishadic model. The primary contribution of this paper is to bring to the forefront a practical, and useable model

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*Corresponding author: msundara@ramapo.edu

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that can provide clear steps to refine one's habitual orientations caused by self-misconceptions. We present the causal mechanism underlying the cognitive-emotional mechanisms wherein the core constructs are Knowing, Active and Inert qualities along six behavior influencing areas which elicit three distinct groups of emotions resulting in consequent decisions. Using a short case scenario-based exercise, we put forth steps students can take to develop responsible leadership qualities. Implications in the form of less stressful and happier workplaces are briefly discussed. A new definition of leadership is presented that helps one distinguish true leadership from notorious ones. The model and the accompanying steps help MBA students develop into fair, thoughtful, knowledgeable, compassionate, and truthful leaders, who work for the benefit of the entire society.

KEYWORDS

MBA students, leadership, exercises, three qualities model, cognitive shifts, thought displacement skills, leader self-regulation, self-knowledge, virtuous qualities, vicious qualities

RESUMEN

La capacitación en liderazgo responsable requiere el desarrollo de individuos que sean expertos y emocionalmente maduros para que puedan superar los sesgos personales y tomar decisiones honestas y éticas que tengan un impacto social positivo dentro y fuera de la organización. Los ejercicios de clase de MBA actuales utilizan algunas encuestas basadas en rasgos y técnicas básicas para controlar las emociones junto con definiciones de liderazgo que los estudiantes pueden malinterpretar como carentes de comportamientos responsables. En consecuencia, el problema del concepto erróneo de sí mismo persiste sin cambios en el razonamiento de los estudiantes sobre el problema central que está causando sus decisiones cargadas de emociones. De ahí que la mayoría de los estudiantes no logran sostener sus procesos de gestión emocional. Para abordar esta necesidad de reconocer y corregir los conceptos erróneos de uno mismo para mantener la madurez emocional, nuestro curso de acción específico es abordarlo de manera integral en función del modelo Upanishadic. La principal contribución de este trabajo es traer a la vanguardia un modelo práctico y utilizable que puede proporcionar pasos claros para refinar las orientaciones habituales causadas por conceptos erróneos de uno mismo. Presentamos el mecanismo causal que subyace a los mecanismos cognitivo-emocionales en los que los constructos centrales son cualidades Conocidas, Activas e Inertes a lo largo de seis áreas de influencia en el comportamiento que provocan tres grupos distintos de emociones que dan como resultado decisiones consecuentes. Usando un ejercicio breve basado en escenarios, presentamos los pasos que los estudiantes pueden tomar para desarrollar cualidades de liderazgo responsable. Las implicaciones en lugares de trabajo menos estresantes y más felices se discuten brevemente. Se presenta una nueva definición de liderazgo que ayuda a distinguir el verdadero liderazgo de los notorios. El modelo y los pasos que lo acompañan ayudan a los estudiantes de MBA a convertirse en líderes justos, reflexivos, conocedores, compasivos y veraces, que trabajan en beneficio de toda la sociedad.

PALABRAS CLAVE

estudiantes de mba, liderazgo, ejercicios, modelo de las tres cualidades, cambios cognitivos, habilidades de desplazamiento del pensamiento, autorregulación del líder, autoconocimiento, cualidades virtuosas, cualidades viciosas

INTRODUCTION

*An ode to all our teachers who have taught us this knowledge and generously shared it with
us to help us all lead happier lives!
To the extent I am satisfied with myself to that extent I am satisfied with the world~ S.
Viditatmananda*

Studies emphasize the need for today's leaders to lead at the edge of chaos and work publicly by extending their leadership to include the ending of violence in every facet of people's lives in the form of wars, poverty, racism, global warming, drugs, religious bigotry, and violence of any nature (Alfoqahaa & Jones, 2020). Thus, students who come to our MBA programs must be diligently trained to be self-aware and mature, else as they progress in their careers from mid-management to senior leadership positions their decisions will be plagued by shaky resolves. Current emotional intelligence class exercises use trait-based surveys followed by a series of articles on techniques to managing one's emotions, but the essential problem of self-ignorance persists with no change in their reasoning or understanding about their emotional experiences or what the core problem is. Hence, most students are unable to sustain their emotional management process. While not all MBA graduates will want to or become leaders, increasing their potential in courses that develop their leadership skills will enable them to invoke such skills even in managerial positions that require people management skills.

Three streams of literature have thus far informed the process of training leaders in becoming self-aware. A leader is often defined as one who, using their power, can influence people to do the work required to accomplish their goals (For example, Stogdill, 1950; Kouzes & Posner, 1995; Prentice, 2004). But this definition fails to consider historical evidence in business and politics wherein leaders have often driven their followers to do unimaginably harmful and destructive things ranging from war crimes to hostile takeovers due to their divisive and toxic rhetoric. In a world where leaders fan differences to segregate and conquer, very rarely do followers realize they are being used to accomplish the leader's selfish end rather than the greater good. To address this negative connotation in the definition of a leader, the first research stream guided by Bohm's statement about the core of leadership development, agrees that development of leaders begins with learning about oneself to be the unbroken seamless whole and understanding that the perception of separateness is merely a habit of thought (Chappell, Delbecq, & McCready, 2020). This habit of thought wherein one sees division seems to be the culprit in creating the chaos and uncertainties in life (Dayananda, 2011), which lead to ineffective and biased decisions. This is supported by evolving trait theorists who now see leadership

as a teachable ability and not just genetically endowed drives (Benmira & Agboola, 2021).

The second stream of research informs us about the underlying interaction of cognition and affect which lead to behaviors and decisions that are driven intrinsically by the individual's emotional reactions to events in their environment (Ashkanasy, Humphrey, & Huy, 2017; Izard, 2009; Williams, 2007; Ashkanasy & Daus, 2002; Goleman, et. al., 2001). Specifically, in the case of leaders, it is observed that the display of their emotions is a crucial signaling device that has a powerful effect on the quality of leader-member relationships. Both followers and leaders are influenced by affective events and each other's emotional expressions, which may fluctuate (Cropanzano, et. al., 2017). Thus, the third set of research studies state that the most productive leaders have a high degree of what has come to be known as emotional intelligence (Ovans, 2015). The emphasis on emotional intelligence is critical because emotions cloud one's judgment. Given leaders' central decision-making role in organizations, an unclouded and unbiased mind must always be available. In many instances, leaders themselves seem lost and misguided due to self-ignorance leading them to incorrectly identify with qualities or traits that are detrimental to themselves and others. This incorrect identification drives them to get caught in vicious and virtuous emotional loops that make them inconsistent and ineffective in the way they lead. Combining the three areas namely, of leader development, cognitive-affect mechanism of leader decisions and leader's emotional intelligence we summarize that leaders need to be self-aware and emotionally mature to make objective and unbiased decisions.

However, despite innumerable articles based on scientific and experiential evidence of the value of emotional intelligence (Madrid, Niven & Vasquez, 2019; Ashkanasy, Humphrey, & Huy, 2017; Ovans, 2015; Izard, 2009; Goleman, 2000, 1998), the ability to sustainably regulate one's emotions is found to be difficult for most thus becoming the legitimate reason for the proposal of this new model. This is because as Goleman (1998) explains, biological impulses drive our emotions, and it is hard to do away with them. Further, people still get many aspects wrong about what emotional intelligence (EI) entails. For instance, EI is seen as being just about self-awareness and that they may just have to control their emotions. Therefore, many individuals engage in incorrect methods of self-awareness and self-regulation which result in further frustrations due to failure to address the core problem. At its root cause, lies self-misconception which leads to the emotional upheavals that leaders experience, which is not clearly addressed by any of the leader development, decision processes, and emotional intelligence researchers. ***Self-misconception is the core problem that leaders must address to be emotionally mature.***

To address this need to course correct one's self-misconceptions before gaining emotional maturity we synthesize divergent ideas about leader development, cognitive-affective decision-making processes, and emotional intelligence from mainstream literature and the Upanishads. While Goleman (1998) spoke of the existence of biological drives yet chose not to explain them fully, to complete the picture, we bring forth a previously existing Upanishadic theory of human qualities that are the driving forces of how individuals perceive or misperceive ideas related to knowledge, mind, action, agency, resolve and happiness which elicit positive or negative emotions resulting in decisions that

could be beneficial or detrimental to the various stakeholders in one's environment.

Answering the call for a valid leader development causal model that incorporates relevant spiritual, cultural, follower, and organizational effectiveness variables (Fry et al., 2005), we propose the three qualities model, found in the Upanishads following the steps of theory building (Thatcher and Fisher, 2022; Lang and Pfarrer, 2017; Barney, 2018). We are applying the existent Upanishadic theory in an interesting way which clearly presents a step-by-step process of refining one's qualities to a point of highest self-awareness and self-regulation to ensure the establishment of self-knowledge. The research question we seek to address is, ***how can MBA students (and extending to other practitioners) be taught to break self-misconceptions and emotional loops to become responsible and ethical leaders.*** Our primary model of theorizing is the adoption of a preexisting extant model applicable to workers at all levels of management but applied here specifically to the case of leaders. We present the causal mechanism underlying the cognitive-emotional mechanisms wherein the core constructs are Knowing, Active and Inert qualities along six areas which elicit three distinct types of emotions resulting in subsequent decisions. Our primary reason for the adoption of this Upanishadic model is due to its incredible level of detail and the rigor with which it encompasses all aspects of the decision-making process under one paradigm with a clear pathway for individuals to rectify their behaviors.

We continue in the next section with a brief review of leadership development and then graduate to the cognitive-affective mechanism of the three qualities model that determines the activation of certain qualities over others. The purpose is to provide a clear method to help train MBA students to free themselves from habitual orientations and develop effective qualities which are beneficial to themselves and others in a healthy, balanced, and harmonious way, which they can use both in mid-managerial levels when engaged in leading the teams as well as when they get promoted to senior leadership positions.

LITERATURE REVIEW

*"Everyone thinks of changing the world, but no one thinks of changing himself."
— Leo Tolstoy*

Trait theories have evolved into being a teachable ability and behavior focusing on the actions of the leader as opposed to their personality traits (Benmira & Agboola, 2021). Among the various traits, *extraversion* is seen to increase employee task performance while *agreeableness* increases organizational citizenship behavior and satisfaction with leaders. Both indicate higher quality leader-member relations (Kahya, & Şahin, 2018). The question is, will leaders be able to sustain these results, and will these traits ensure ethical and profitable outcomes? While the trait theories and those that followed, including emotional intelligence models speak of an ideal set of traits and abilities, it remains unclear for many, exactly how one could develop them, especially due to the dynamic nature of current times which requires leaders to develop contextual awareness and sensitivity (Leavy, 2013).

When an individual takes on a leadership position, almost by default the leader begins to see themselves as separate from their employees. Thus begins an identity crisis that results in misperceptions about who one is and how one should act, leading to incorrect handling of one's own desires, others' needs, and the world. When leaders incorrectly manage their traits, dispositions, and qualities, it reinforces self-ignorance and self-misconceptions which result in intellectual inabilities and emotional immaturity. This in turn giving rise to inadequate understanding and undifferentiated alternatives that impact the effectiveness of the decision made by the leader creating a loop of vicious and virtuous behaviors and actions. For example, these dispositions include, among other things, long-held implicit and explicit biases on different facets of human behavior, realistic and imagined perceptions about oneself and others, real or perceived expectations of oneself and others, and the need to play the game as a prime motivating factor. Add to this the feeling that the leader needs to portray invincibility, shun failure, and display competence when they know they are mediocre at best. These manifest as externalities in how they demonstrate power and influence, selectivity in judgment, fuel their hubris, and thereby dismiss seemingly genuine alternative courses of action.

If self-ignorance is the root cause of misperceptions in individuals, then reasoning and introspection founded on accurate self-knowledge alone can remove ignorance (Kahneman & Tversky, 1982; Dayananda, 2011). When the leader's reasoning and reflection are accurate, they can make effective decisions; otherwise, they will be flawed. Hence, the first step is to remove the misperceptions caused by ignorance. Since there is no definitive objective way to measure the experience of emotion, verbal reports alone appear to capture the granularity of the feelings experienced by individuals (Barrett, 2006). Therefore, the only solution to ignorance is systematically and consistently acquiring the right knowledge through deliberate learning, clarification of doubts, contemplation, and practice, which individuals alone can carry out independently¹.

Given that most leader successes are after the fact, it is sensible to be wary of placing too much power, hopes, and dreams on a single individual when reading about leader success (Kippenberger, 1997). To support the established self-observation and self-regulation model, leaders are shown to most benefit from developing and applying a personal learning strategy as well as practicing their craft as they perform it (Allio, 2008). Thus, making it smarter for leaders to avoid the hyped theories and pseudo-scholarly research and take control of their own leadership journey through the continual practice of their craft to master it (Allio, 2019). To help leaders blaze their own paths by developing sustainable leadership qualities we provide a step-by-step process that they can undertake based on the foundational cognitive-affective mechanism of human reasoning. The proof of its validity would lie in leaders' self-observations. Next, we briefly describe the cognitive-affective underlying mechanism of human reasoning which the three qualities model is based on.

The Cognitive-Affective Mechanism of Human Reasoning

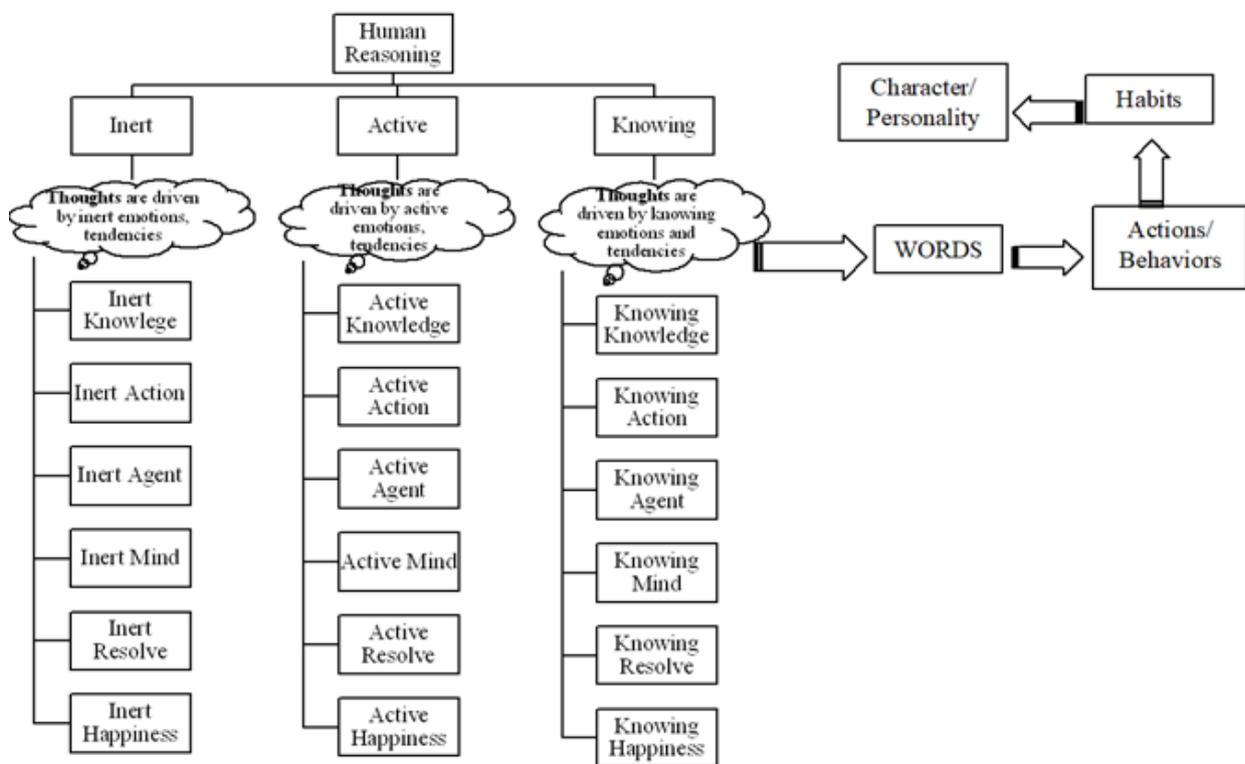
The cognitive-affective principles were first described in the Vedas and Upanishads and noted by Schopenhauer ((reprinted), 2017) who declared that the alpha and omega in the oldest book in the world, the sacred Vedas, has been

¹ Teachings of HHS Paramarthananda (1990-2022)

the inspiration for many scholars like Kant, Pythagoras, and several Platonians, who built the principles of ethics and morality based upon the concepts in the Upanishads. Following Schopenhauer’s directions after a detailed course in, and review of, the Upanishads, we were able to find the three qualities model that determines why some individuals make ethical and effective decisions while others are driven by selfish desires that eventually result in ineffective and often detrimental outcomes.

The model states that a human being’s thoughts about knowledge, agency, mind, action, resolve, and happiness are driven by three qualities and their corresponding emotions, tendencies, and behaviors. The three qualities are ***inert, active, and knowing*** in nature.

Figure 1. The three qualities model of human reasoning (the Upanishads)



Inert Qualities	Active Qualities	Knowing Qualities
Indifference (avoidance), angry, denies mistakes, slow, wild, and indistinctive behavior, is scared, cowardly, fearful, prefers sleeping to doing anything else, quarrelsome, always passionate, and angry, not accepting of anything new, skillful in self-protection, can and will cheat anyone, moves about aimlessly.	Always ready to fight, emote, active, achievers, ambitious, rude, doers, brave, and aggressive, angry and violent, instills fear in people, attached to people and things, an admirer of self, jealous of others, short-tempered, uncontrolled anger, impatient, puts in a lot of effort in all work, identifies others weak points and attacks them, greedy, can cheat anyone, is pitiless, selfish, but quick, sharp, unpredictable, depressed, fearful, aggressive, challenges others and is hurtful.	Enjoys learning, talks sensibly, not jealous of others, not extreme in behavior, never shows off, clean and honest, not materialistic, clear thinking, impartial, bold, tolerant, accepting, controlled behaviors, cool and calm, does not hate anyone, energetic, moderate, dispassionate, moral, decisive, talks pleasantly, feels righteous anger (timely emotional expressions), no misplaced sympathy, and is interested in the pursuit of truth

The quality-driven thoughts manifest as words that become the actions, which in turn become habits that later become the character or personality of the individual as they form the habit of thinking, speaking, and acting with emotions, tendencies, and behaviors of a predominant quality which determines the way they reason and make decisions. This is not dissimilar to the conception of human agency by Emirbayer & Mische (1998), wherein they define human agency as a “temporally embedded process of social engagement, informed by the past (in its “iterative” or habitual aspect), but also oriented toward the future (as a “projective” capacity to imagine alternative possibilities) and toward the present (as a “practical-evaluative” capacity to contextualize past habits and future projects within the contingencies of the moment)”. At its core, the three qualities model is dependent on the perception of happiness that is predominant in the individual’s mind. The type of thoughts that dominate one’s mind which are known as the habitual orientations in individuals that they fall prey to, repeatedly, even when the original cause is no longer existent, depends upon the intensity of reinforcements in one’s surroundings. Thus, if the root cause is addressed, which would be the quality-driven thoughts and how they are reinforced, we would be able to nip the unethical and negative outcomes in the bud before they manifest fully. This is the essence of the solution that the model offers individuals. i.e., developing thought displacement skills to free oneself from habitual orientations that are detrimental to the achievement of ethical and sustainable goals. However, this is easier said than done and we discuss ways in which the student can develop these skills.

As we proceed, we first present the application of the three qualities model to a leader’s situation. Using a sample scenario, we next describe how students can undertake certain steps to break the loop to overcome their identity crisis and develop qualities that will enable them to lead effectively.

Application of the Three Qualities (TQ) Model to Leadership

The Three Qualities (TQ) model states that all human behaviors fall under three groups, Knowing Qualities, Active Qualities, and Inert Qualities. As mentioned earlier, these three qualities permeate the individual’s knowledge, actions, agency, mind, resolve, and happiness. The individual’s effectiveness in different fields of work is based on how these qualities prevail in their minds and, therefore, how they manifest as actions and behaviors externally. The table (*refer to table 1*) presents the three qualities and the six areas that leaders can assess to understand the ranking and sequence of the three qualities.

Before assessing oneself, one must understand that all three qualities exist in everyone, but the degree of predominance varies. When assessing themselves, students will use the ipsative scale to indicate the extent they identify with each quality under each area. The model is not meant to judge and criticize others or criticize oneself but rather help one introspect about what is useful and what is not and develop the necessary qualities based on their needs. Whichever quality is the highest in an individual, the respective corresponding range of emotions, tendencies, and behaviors are experienced as shown in figure 1 (*refer figure 1*). Instructors can begin by using the below scale to have students assess their personal levels of the three qualities. This will help them become familiar with the three qualities before they apply it to case scenarios.

Guidelines to complete the self-assessment survey

There are six areas. For each area, divide the score from 1-100 for the three qualities to add up to 100. On a scale of 1-100, 1-indicates a very low presence of the quality, and 100 indicates a very high presence of the quality. Kindly note: The survey is only for self-assessment and contemplation to help you grow. It is not meant to put others down or feel superior or for self-deprecation.

Table 1. Three Qualities Model: Self-Assessment

Areas	Knowing Q (KQ)	Active Q (AQ)	Inert Q (InQ)
My knowledge is such that:	I view everyone as the same and see no differences. I am always tolerant and accepting of everyone and everything as I see oneness in all	I view everyone and everything in life as different based on their traits, attributes, behaviors, values and am tolerant of what I alone believe is acceptable.	I tend to be committed to one object or goal as though it is everything to me even if it turns out it is illogical, has no basis of truth, and is very limited
Enter Score from 1-100 (so that your KQ, AQ, and InQ for knowledge add up to 100)			
My actions are such that:	When I engage in any activity, I am always well-informed about it, and I do it without any attachments for credit or results; The action is done without being impelled by my likes and dislikes.	When I engage in an activity, it is because I have a pronounced desire for the result or a gain that I want. I have a lot of arrogance about the work I put in, and the activity is done with very high levels of exertion.	When I engage in an activity, I do not think about the consequences of loss, injury, or harm it may cause to others. I also do not worry about whether I am qualified and capable of completing the action. I am often deluded about my ability to complete the work.
Enter Score from 1-100 (so that your KQ, AQ, and InQ for actions add up to 100)			
As an agent (the one who is the active doer in every situation), I feel:	I am free from emotional attachments with people or objects. I do not feel egotistic. I am enthusiastic and determined in my resolve. I am neutral and undisturbed in my response to both success and failure.	I have a predominance of desires for the result of the work that I put in. I am greedy. I often hurt people. I am often unclear about everything, and I am subject to elation and depression.	I am disturbed, immature, irreverent, deceptive, cruel, lazy, and I am given to sadness and procrastination.
Enter Score from 1-100 (so that your KQ, AQ, and InQ for agent add up to 100)			
When it comes to what goes on in my mind , it is such that:	In my mind, I am clear and convinced about doing my duties without attachment for the results and recognition. I know what must be done and what should not be done. I know what must be feared and what should not be feared. I know what will bind me and what will give me the freedom to live a good and positive life.	In my mind, I often wrongly assume what is proper and what is improper and what is to be done and what is not to be done.	In my mind, I often feel clouded by unclear thinking, which leads me to consider what is improper to be proper and all things the reverse of what they are.
Enter Score from 1-100 (so that your KQ, AQ, and InQ for mind add up to 100)			
My resolve is such that:	I always have an unflinching resolve which I sustain by correctly practicing the activities of my mind and the flow of my energy. I utilize my physical and mental abilities positively and constructively.	I have a very determined resolve with a longing for the result as the occasion arises. I always sustain activities to get merit, pleasure, and security.	My resolve leads to thinking that is improper. I do not give up excess sleep, fear, sorrow, depression, and intoxication.
Enter Score from 1-100 (so that your KQ, AQ, and InQ for resolve add up to 100)			
The happiness I experience is such that:	Happiness that I experience is often a result of those activities which, in the beginning, seem	Happiness that I experience arises from the contact of my five senses of perception with external objects	Happiness that I experience is that which both in the beginning and end has often been self-deluding

	very challenging and tough, but when there is transformation, the results are extremely positive, constructive, and long-lasting.	and the desires born of them to obtain them. Thus, they often seem exciting at first, but once I obtain them, they are not long-lasting and can often be destructive or useless.	and has been born of sleep, laziness, and indifference to everything and everyone.
Enter Score from 1-100 (so that your KQ, AQ, and InQ for happiness add up to 100)			
Total Score in each area (add up under each quality)			

My total scores for each area are:

1. KQ:

2. AQ:

3. InQ:

While the combinations of the qualities could be grouped into six major triads, some of them as shown in the table (refer table 2) are not viable. Since we are particularly interested in training our students to be effective leaders, we focus on this area. According to the model, leaders have a high proportion of active qualities required to achieve goals. To be effective and sustainable leaders, they must have active qualities followed by knowing qualities with very low inert qualities.

Table 2. Summary of the leadership chordal triads of loops

Triad	Actions
Inert-Active-Knowing	This is the typical ascension path in the loop, where the Inert quality dominates, but when such progression towards the Knowing state is made, there is potential to leave the vicious loop and enter the virtuous loop.
Inert- Knowing - Active	With the largely negating emotions driving this triad, it can be near impossible for someone to jump to the Knowing state and enter the virtuous cycle, barring an unforeseen intervention or an epiphany.
Active-Inert-Knowing	As active achievers, they will be effective leaders. Still, being driven by inert qualities, they may be selfish and aggressive in their motive with very little to no concern for sustainability.
Active- Knowing -Inert	<i>This is the recommended triad for ethical, sustainable leaders who will be effective and beneficial for the organization, society, and themselves. It is the combination that all leaders must aim for.</i>
Knowing -Active-Inert	Leaders belonging to this category may be best suited for non-profits rather than for-profit businesses. Such leaders will be like teachers and philosophers who guide their teams rather than lead them. They will not be indifferent to their needs or the needs of others but will instead be dispassionate, equanimous, and hard-working with no worry about the results. Being supported by the need to achieve, this individual focuses on others, solely to do good work and better the existence of others. It is the most beneficial triad for all individuals to aim for at some point in their lives, as it will help them break free from loops easily.
Knowing -Inert-Active	This triad is not a viable option, as the intentions of the inert qualities will not let the individual be pure or choose to learn. Only active individuals can be motivated to focus on knowing and learning as their emotions will be appropriately exhausted through the activities.

How leaders get caught in vicious and virtuous loops

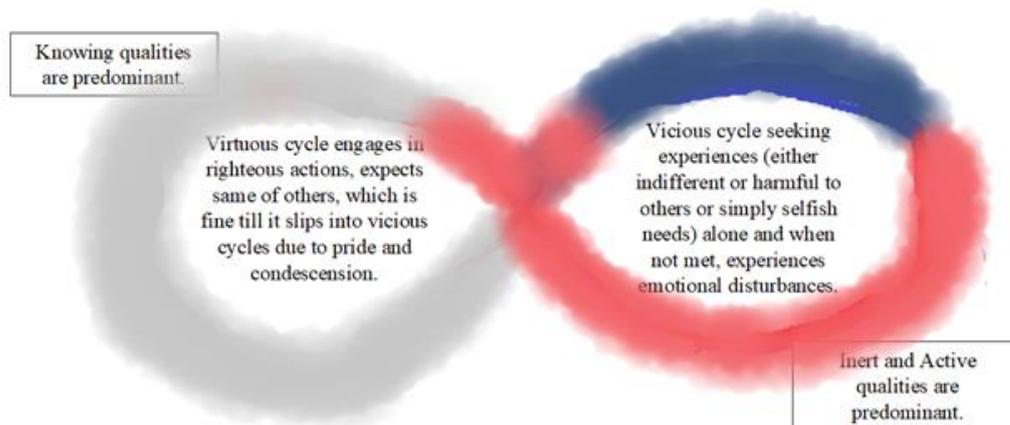
Leaders who have active qualities followed by high inert qualities will become successful but with no concern for others due to their harmful and selfish intentions, thus becoming more and more destructive with time (Dayananda, 2011). It is also very easy for leaders who are praised for their excellent work to

get addicted to the praise which can lead them to slip back into the vicious loop. If the emotions (anger) are righteous, it is alright and effective to get the work done, but it will fall into the vicious loop if accompanied by disdain. For a leader, however, having described these behaviors in the form of these three qualities, we lay them out as a leadership chordal triad of loops (*refer table 2*), with the individual leader weaving through each, and navigating the pitfalls of the vicious loop and surviving the heady highs of the virtuous loop, to become the kind of leader others are compelled to follow, for in doing so, the entire group, organization, community, or society, benefits.

The model explains how leaders or those training to be leaders can be vigilant. Loops always have triggers. For instance, if you stay in one place, even the leader with the knowing qualities will only identify with the experiential happiness offered by being friendly. When that is disrupted by an unruly, ignorant other, the leader can slip back into exhibiting active or inert qualities. The model provides two circles in the loop as shown in the figure below (*refer figure 2*).

In comparison, it is better to be action-oriented, but the vicious circle results in a vacillating mind which may not be available for objective decision-making. This loop is often seen in top organizations where the leader, consumed by hubris or even surrounded by sycophants resulting in groupthink, seems oblivious to personnel issues or gender issues, or union problems until employees have a public outburst. Leaders justify such questionable actions by using flawed reasoning when making seemingly informative statements. For instance, leaders may say, "this has been our organizational culture, "or" they (any dominant group) have brought in fame or fortune for the organizations, so we cannot get rid of them, hence, their actions (harassment, bullying behavior, taking credit for others' work, etc.) either never happened or we would rather you make it go away." Such an approach will endear said leaders to their in-group but distance them from the rest of the organization, leading to eventual collapse.

Figure 2. Vicious and virtuous loops experienced by leaders



Undoubtedly leaders and their employees should break the vicious circle and enter the virtuous circle founded on universally and organizationally accepted values. However, even values differ among individuals, cultures, and organizations, which may give rise to multiple mini-loops when knowing qualities are followed closely by action-based qualities. For instance, some employees

take time to generate ideas while others may be anxious to get things done immediately. Even if differences are resolved, as individuals in the virtuous circle operate unselfishly, they still need to overcome one final obstacle. The last obstacle in the virtuous cycle is the unwillingness to have the experienced peace and happiness obtained from a successful model, in which all are unselfish, and work well together, be taken away from them by changing things. For example, when knowing quality individuals encounter active and inert quality people, the former may begin to feel self-righteous. They can start forming exclusive groups or often impose their ethical and moral values on others, slipping back into the vicious loop. One, however, need not feel bad or embarrassed by such thoughts that may arise. They only need to know how to discern and displace the thoughts to form better habits, actions, and behaviors and realize that they are just thoughts. We always have the choice to not identify with the thought and just let it go. This is how the three qualities model differs from the existing models. It does not ask you to simply be aware of and manage your emotions but rather asks you to start training the mind to reason and understand what is going on and replace existing thoughts associated with one's own identity with accurate self-knowledge.

Process of Breaking the Loop

*Light a candle instead of cursing the darkness
(HHS. Paramarthananda, 2020)*

Notwithstanding the continuous pressure of judging eyes and comments from external entities, individuals keep getting entangled, and to detangle themselves, they need a way out each time. How does one break the loop? The TQ model, helps us address "the habitual errors" that individuals become accustomed to, that keep forcing them back into the loop. The model explains that unless the mind is appeased, it will not release one from the loop. The key is to develop a non-demanding mind. *The mind is a non-stop film that goes on playing. That is its nature.* It acquires information through its five sense organs from the world and creates a series of thought waves that keep playing. When individuals identify with any thought, they begin to believe the thought represents what they desire and need and start acting on that perception. Quietening the mind requires acceptance of one's situation developed through discrimination (Viditatmananda, 2014). Agitation or disturbance in the mind is created by resistance somewhere, some rejection, some complaint, or some blaming. Therefore, we must find out what the mind is resisting, what it is dissatisfied with, why it complains, and what it does not like, understand its desire, delusion, greed, and anger, what it is rejecting, and whom it is blaming (Vididatmananda, 2014).

Individuals are thus born with a particular combination of the three qualities. This quality decides the individual's natural inclinations, which determine the types of thoughts that surface in one's mind. Thoughts that are nourished become stronger and crystallize into words that turn into actions or behaviors. Every action or outburst is not a spontaneous one that surfaces suddenly. Instead, each action or emotional outburst, or behavior is a build-up of thoughts over a period. The more one dwells on the thoughts, the more likely they will surface as actions (Paramarthananda, 1990-2021).

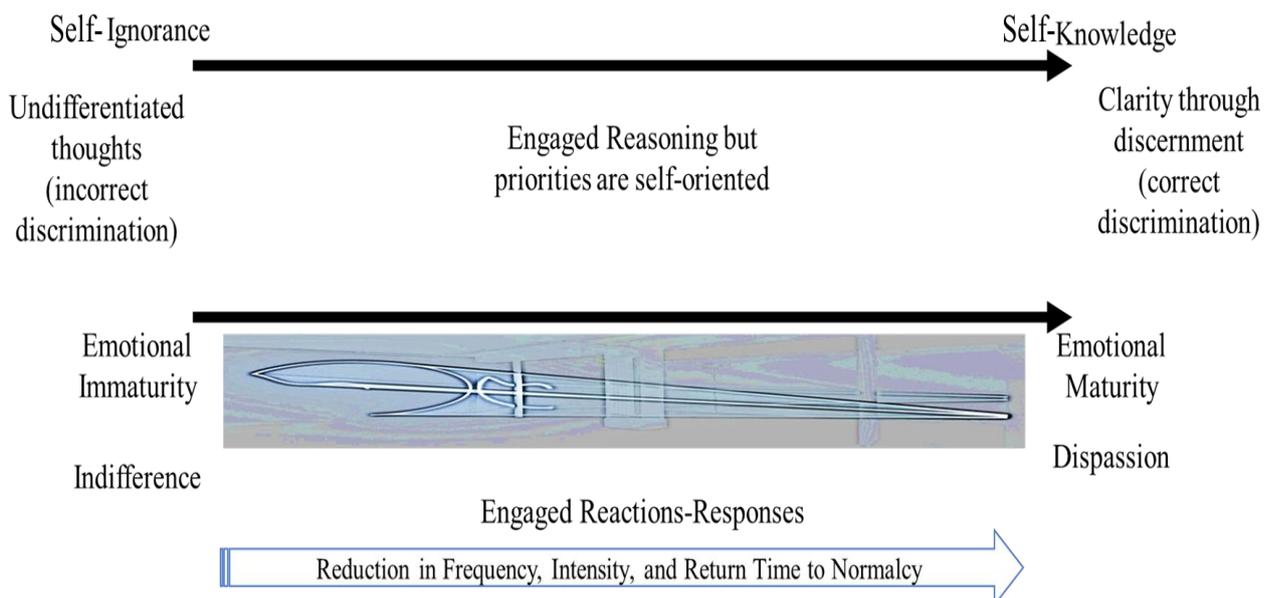
The thoughts that arise initially (the first ones that occur in one's mind) are not under the individual's control as the qualities elicit them. However, the

individual's freewill can kick in when deciding what they will do at that point. This juncture is where both reasoning and contemplation can help in removing any misperception about the correctness, ethicality, harm, or benefit of the thought. Individuals, if equipped with proper thought displacement skills, will be able to decide if they will perpetuate the thought or extinguish it before it continues to dominate their mind, their words, and therefore their actions and behaviors (Paramarthananda, 1990-2021).

To calm the mind, one must use discernment (Miller, 2020) and dispassion. Discernment or correct discrimination is what helps leaders clearly tell the difference between transient versus permanent objects, relationships, and situations and hence work towards the permanent without worrying about the impermanent. Dispassion, when arrived at through correct discrimination is natural and indicates the leaders' ability to know it is normal to have likes and dislikes but remain completely unbound by their personal likes and dislikes and only retain them as preferences (Paramarthananda, 1990-2021). Gaining more experience with correct discrimination increases the leaders' self-knowledge, while developing dispassion helps leaders become emotionally mature as shown in the figure below (refer figure 3).

Figure 3. Path to Self-Knowledge and Emotional Maturity

Inert Qualities	Active Qualities	Pure Qualities
Indifference (avoidance), anger, denies mistake, slow, wild, and instinctive behavior, scared, cowardly, fearful, prefers sleeping to doing anything else, quarrelsome, always passionate, and angry, not accepting of anything new, skillful in self-protection, can and will cheat anyone, moves about aimlessly	Always ready to fight, emotive, active, achievers, ambitious, rude, doers, brave and aggressive, angry, and violent, instills fear in people, attached to people and things, an admirer of self, jealous of others, short-tempered, uncontrolled anger, impatient, puts in a lot of effort in all work, identifies others weak points and attacks them, greedy, can cheat anyone, pitiless, selfish, quick, and sharp, unpredictable, depressed, fearful, short-tempered, aggressive, challenges, hurtful	Enjoys learning, talks sensibly, not jealous of others, not extreme in behavior, never shows off, clean and honest, not materialistic, clear thinking, impartial, bold, tolerant, accepting, controlled behaviors, relaxed and calm, does not hate anyone, energetic moderate, dispassionate, moral, decisive, talks pleasantly, feels righteous anger (timely emotions), no misplaced sympathy, and is interested in the pursuit of truth.



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CASE METHODOLOGY

Hence, the process of breaking the loops from inert to active, active to knowing and sustaining or completely breaking the loops takes place in three steps as shown in the table below (*refer table 3*). Step 1 is about self-assessment of one's three qualities and becoming aware of the associated emotions and behaviors that one exhibits. Step 2 addresses the process of expending, channeling, and managing by understanding the experienced emotions and behaviors. Step 3 provides the thought statements that one needs to familiarize oneself with and adopt to replace existing thoughts that arise in one's current loops, to help them move to the next cycle or to totally transcend the loop by overcoming their self-misconceptions formed because of mistaken identities. Depending upon the proportion of one's three qualities, individuals can refer to that section and accordingly follow the three steps to expend their emotions, understand their experiences and actions and replace their thoughts. Section 1: Inert to Active; Section 2: Active to Knowing and Section 3: Sustaining the knowing loop or completely breaking free of all loops.

Process of Breaking the Loop- Going from Inert to Active- to Knowing Qualities

Section 1: Inert to Active

Step 1: Self-observe and note down where you are in the loop and what associated emotions and behaviors you are experiencing.

Nature of the Personal Loop: Leaders caught in the Inert qualities part of the vicious loop will have the following reactions to situations and people.

Emotions and behaviors experienced:

Emotions: 1. The frequency and intensity of frustration, irritation, and anger, are incredibly high; 2. Intense and frequent sadness and depression; 3. Highly self-conscious.

Behaviors: Denies one's mistakes (refuses to accept one is wrong and consequently, lies, and blames the other person); Indifference (avoidance), slow, lazy - just does the bare minimum as a leader; Skillful in self-protection but can and will cheat or even harm anyone; Scared, cowardly, and fearful (of being exposed that one does not know anything). Quarrelsome, always passionate, and angry, not accepting of anything new.

Step 2: Address the Emotions and behaviors first as shown below and then review the cognitive explanation of why you are feeling those emotions.

Expend, channeling, and managing the emotions:

Channeling anger: First, you must express anger adequately, at a proper time, and express it in a place where no one is there. Use a punching bag, go for a walk/run, listen to good music, change the topic. Get away from the situation and do not respond immediately.

Channeling sadness/depression: Begin by taking a walk, listen to upbeat music, drink something healthy, have some water, appreciate what you have and let go of the desire to think you can only be happy if you get something or if you are someone, or if you achieve something.

Cognitively understanding the emotion:

Understanding Anger (rage): Once anger has arisen, it must destroy something, but the problem is if you express it, it will affect the victim of your offense. By expressing anger, you harm the other person. But if you swallow your anger, it becomes suppressed anger that is harmful to you. The verbal or physical punishment you hand out will often be way more than required since your ability to discern will not function when you are angry.

Understanding sadness/depression: Do not immediately blame yourself or others. Feel the emotion, understand it is okay to feel sad and that it is a natural emotion but tell yourself you, like everyone else, deserve to be good to yourself. Understand we all have good and bad days. We can rest sometimes; we can cry if necessary but ensure we also help ourselves by seeking assistance, allowing others to help us, and being nice to ourselves.

Understanding self-consciousness: Understand that no one is qualified to judge you because they also get their ideas from others. So, if you are happy with the way, you are, you no longer have to defend yourself or be conscious of what others will say. Allow people to form their opinions; you focus on your work and keep refining your skills.

Step 3: Study and reinforce the below thought statements, for the area you are in currently, every day for five minutes in the morning and contemplate on it when you find time. And the next time you encounter situations that trigger certain loop associated emotions, try to apply the reasoning in the thought statement and see if it fits. Develop faith only upon self-verification. Never force yourself to believe anything. Watch, observe, note down, replace thought, see impact, refine, revise, try another thought and proceed. The idea is, if you are convinced of the value of the thought, it will slowly become second nature. Practice and you will see the results.

Thoughts to displace existing perception and to make the cognitive shift:

1. Yes, I have desires, and it is natural to have desires, but to be successful in the long run, it is my abilities, knowledge and skills that have to be developed to the highest standard and hence to help myself progress I should focus on learning and succeeding and forget about everything and everyone else. (This thought is only if you move from inert to active qualities-but remember as a leader, you will naturally have a higher level of active qualities).

2. Emotions are a natural order of things. When you experience pain and try to get out of the loop too soon, it will only lead to frustration when you fall back into it. Understand the emotion that you are experiencing is part of the natural psychological order of the human mind. Just like the digestive system follows a physiological order, the mind follows a psychological order. What we attribute to objects or people results in the experience of the associated emotions. Surrender to the psychological order when it happens but do defend yourself from being harmed or harming others. By surrendering to the psychological order, you realize you do not have to dwell on having omitted to do something and therefore feel guilt or having committed something in the past, feel shame but still take the responsibility to accept the consequences of your actions and rectify as best as possible. First, accept if we have made mistakes then learn from it and move on.

3. Similarly, when others commit or omit something that you expected of them, you understand it is natural to feel hurt or sad, but that is all it is- an outcome. See it for what it is and let it go. Change your expectations and move on but expend the emotions first.

4. Delusion results in a strong identity with the position, title, role, body, mind, and senses. This delusion leads one to wrongly focus on all individual considerations alone, seeing them as more important than the needs of others and seeing others as being in a competitive relationship with themselves. Let your identity rest in the development of your intellect alone. Gradually let go of all other identities. Stop competing. Just develop yourself.

5. Mean minds discuss people. Average minds discuss events but not their morals. Great minds talk of ideas and ideals.

Note to Leaders in the inert vicious loop: When using for yourself- to go from inert to active qualities, you need a carrot to motivate yourself, so, identify what you really want in life and go after it (without harming self or others). When using for your teams to help them break the loop, incentivize the individual. Let them do it for themselves and use anything (within ethical limits) they want to get them to do the work (occasionally fear with overarching rules help bring behaviors in line, but they are only to be used as a last resort). This area is where the maximum number of motivation theories provide leaders with positive and negative reinforcements that lead to motivated employees. However, it is not always sustainable, and conflicts can still arise if employees slip back into counterproductive behaviors. It requires a lot of patience. Educate first, incentivize, warn of consequences and then without hatred or anger, implement consequences. For yourself- accept the consequences gracefully, learn from it and move forward.

Section 2: Active to Knowing

Step 1: Self-observe and note down where you are in the loop and what associated emotions and behaviors you are experiencing.

Nature of the Personal Loop: Leaders with predominant active qualities in the vicious loop will have the following reactions to situations and people.

Emotions and behaviors experienced:

Emotions: 1. The frequency and intensity of frustration, irritation, and anger, are above average to uncontrolled anger out of arrogance (hubris) rather than meanness. 2. Can get depressed, be fearful and hurtful when they get hurt (but will not be the first to hurt). 3. Experience high levels of Anxiety

Behaviors: They are always ready to fight and emote, but they are active achievers, ambitious, and doers. Very rude, brave but aggressive, and violent, instill fear in people. They are attached to people and things, are an admirer of themselves, jealous of others, short-tempered, impatient, put in a lot of effort in all work, identify others' weak points, and attack them. They are greedy, can cheat anyone (if necessary but not always), pitiless, selfish, quick, sharp, unpredictable, fearful, aggressive, and challenge others.

Step 2: Address the Emotions and behaviors first as shown below and then review the cognitive explanation of why you are feeling those emotions.

Expending, channeling, and managing the emotions:

Channeling anger: The first stage is to manage anger that has already arisen. In the second stage, try not to allow anger to arise. Express anger adequately, at a proper time, and express in a place where no one is there. Or find a safe and confidential group to vent. Create such safe spaces for yourself and others in the organization, allowing people to vent without fear of reprisals. But when you create such groups, be aware that it does not become a group that always bashes

and criticizes others. Do not let people fan and aggravate your anger at others. This will not expend the anger but will rather aggravate it. You only want to diminish and exhaust the intensity. Use a punching bag, go for a walk/run, listen to good music, change the topic, tell the person, sorry I am feeling a little angry now, but I do not want to hurt anyone, so please excuse me, and walk away, or write it out and tear it up. If you believe, pray, or express to a higher power, talk it out in a different (separate) place. Use judicious expressions of anger, which involves retaining the ability to discern correctly. Second -try to raise your ability to discern during that time and begin an appreciation of the other person's situation, and the pressure on the other person that may have led them to act this way. Then you develop sympathy for the other person. Look at their behavior from their background, so view it with empathy and compassion This is known as raising the level of thinking. This is the method of neutralization of anger through discernment. Third- is forgiveness- but remember you forgive the person because you understand the pressure the person is facing to act that way, but it is not an approval of their action. Dealing with action is different; dealing with a person is different. Accept and love and include the person, be their well-wisher, and slowly at a later point, speak about good ethical practices. It is good to forgive to release the burden of hating the other person. A wrong action does not justify hatred and humiliating someone to such an extent that they will lose their dignity and therefore self-esteem.

Channeling sadness/depression: Begin by taking a walk, listen to upbeat music, drink something healthy, have some water, appreciate what you have and let go of the desire to think you can only be happy if you get something or if you are someone, or if you achieve something.

Channeling anxiety: Learn breathing techniques. The mind is controlled by breathing, and breathing is controlled by the mind. When one is out of sync, work on the other to calm down.

Cognitively understanding the emotion:

Understanding anger and arrogance: Anger: When you are angry, you must learn to be patient and accommodating which is the most excellent armor of protection for you. You must thus understand that to be ethically angry; you must develop patience, then channel the anger so that it is expended fully, then spend time understanding and contemplating why you were angry and resolve that issue. Arrogance: You must destroy your arrogance and your superiority complex, but how? You must first understand that arrogance exists because of perceived intelligence, past successes, looks, or what material objects we possess. For instance, we may have a house, a job, achievements, a car, and similar possessions. First method- When there is arrogance, you must remember that whatever you possess is only temporary. You have been making use of it for some time. It does not define you. The second method - Whatever you own, there will always be people who have better things, qualities, achievements, and skills compared to you. Third- Neutralize your arrogance with humility- Do not talk about what you have, what you have done, or how great or intelligent or skillful you are all the time. Give that credit to the people who worked hard, to the people you learned from. With practice, it will become your inherent nature not to show off.

Understanding sadness/depression: Do not immediately blame yourself or others. Feel the emotion, understand it is okay to feel sad and that it is a natural

emotion but tell yourself you, like everyone else, deserve to be good to yourself. Understand we all have good and bad days, and we can rest sometimes; we can cry if necessary but ensure we also help ourselves by seeking assistance, allowing others to help us, and being nice to ourselves.

Understanding Anxiety: At this level, leaders would have acquired a lot of achievements, accolades, and recognition and therefore remain or become anxious at the potential loss of this sense of self and sense of identity. Understand that no one is qualified to judge you because they get their ideas from others. So, if you are happy with the way, you are, you do not have to defend yourself or be conscious of what others will say. Allow people to form their opinions; you focus on your work.

Step 3: Study and reinforce the below thought statements, for the area you are in currently, every day for five minutes in the morning and contemplate on it when you find time. And the next time you encounter situations that trigger certain loop associated emotions, try to apply the reasoning in the thought statement and see if it fits. Develop faith only upon self-verification. Never force yourself to believe anything. Watch, observe, note down, replace thought, see impact, refine, revise, try another thought and proceed. The idea is, if you are convinced of the value of the thought, it will slowly become second nature. Practice and you will see the results.

Thoughts to displace existing perception and to make the cognitive shift:

1. Yes, I have desires, and it is natural to have desires, but there are always kind and ethical ways to achieve every desire that I can choose in each situation which will not harm others.

2. Every human has three personalities: the experienter, doer, and knower. The experienter is akin to what animals have, resulting in experiential happiness or sadness based on one's perception. But being a doer and knower is what makes one a human being. So, focus on being really good at what you do and know. try to see if it can benefit as many people as possible, and delegate being the experienter in the workplace the least importance. This attitude will eventually lead to permanent joy from just doing the work itself, and you will no longer go out seeking separate experiential enjoyments. Your role as a human being is to simply love what you do, keep learning and implementing.

3. Gradually reduce any unethical actions in your life. Slowly with practice, the ethical actions will, to your surprise, become predominant and natural, and people will come to your rescue to help you sustain your ethical ways.

4. See if you can avoid harm with a little bit of sacrifice and ask yourself, "what is it that I can give up to appease my mind?"

5. Delusion results in a strong identity with the position, title, role, body, mind, and senses. This delusion leads one to wrongly focus on all individual considerations alone, seeing them as more important than the needs of others and seeing others as being in a competitive relationship with themselves.

6. Then, reflect that even if all the efforts have been yours, there have been others who have opened doors for you, lent a helping hand, supported an idea, waved a flag for you, and so, we are all receivers of second chances. Give that chance to others.

7. Mean minds discuss people. Average minds discuss events but not their morals. Great minds talk of ideas and ideals.

Note to Leaders in the active vicious loop: To move your employees and yourself from active to pure qualities, you need to instill and reinforce values. One can gradually learn the ethics of communicating correctly, conducting oneself as an employee, employer, leader, manager, and a team member and implementing these values at the workplace.

Section 3: Sustaining Pure Qualities or freeing oneself from loops

Step 1: Self-observe and note down where you are in the loop and what associated emotions and behaviors you are experiencing.

Nature of the Personal Loop: Leaders with predominant pure qualities in the virtuous loop will have the following responses to situations and people.

Emotions and behaviors experienced:

Emotions: Frequency and intensity of frustration, irritation, and anger are minimal to non-existent.

Behaviors: Enjoys learning, talks sensibly, not jealous of others, not extreme in behavior, never shows off, clean and honest, not materialistic, clear thinking, impartial, bold, tolerant, accepting, controlled behaviors, cool and calm, does not hate anyone, energetic moderate, dispassionate, moral, decisive, talk pleasantly, feel righteous anger (timely emotions), no misplaced sympathy, and are interested in the pursuit of truth. But if the leader is not alert- they can get frustrated by unethical people and may inadvertently start criticizing others. Can experience self-righteousness.

Step 2: Address the Emotions and behaviors first as shown below and then review the cognitive explanation of why you are feeling those emotions.

Expending, channeling, and managing the emotions:

Channeling mild anger: Do not suppress the anger. Once you realize you are feeling the anger, if you can talk to the person, simply state, sorry, I am feeling angry, but I will try to figure out what is going on and get back. If you cannot talk to the person, remove yourself from the situation, write your anger and reason for it on a piece of paper and crumple it and throw it or tear it up. Usually, mild anger can be managed, but it must never be suppressed. Else, it will start building up.

Cognitively understanding the emotion:

Understanding mild frustrations and self-righteousness: I will choose not to judge from a personal standpoint, for if I do, I only remain an experiencer and will not be able to fulfill my duties. To function as a doer alone, I need to set aside my personal desires, ambitions, and honor. They are really my personal things. As a member of this organization, I only need to help and ask what needs to be done. If they are wrong or unethical, I only need to try and educate them, else leave it be. If I become an experiencer alone, I will fail as a doer, but if I swallow the need to experience alone without grumbling or complaining, I can function better as a doer in the future.

Understanding the criticizing tendencies: The talking tongue is unique to humans. Talk and mind influence each other. So, by correcting one, the other can be corrected. While criticizing, you are unilaterally judging the other person. When you make a conclusion about the other person, you are not giving that person an opportunity to defend himself. If the mind is not refined, it will look for something to do, like laugh, imitate, or criticize, which is a sign of a yet to be refined person. You must understand that gossip and criticism are the worst actions and a symbol of shallow, inferior, and mean thinking.

Why must one not criticize? Direct criticism in front of the person is very common. Constant criticism will psychologically stunt a person. It is nothing but psychological poisoning of the psychology of the victim. It results in self-degradation and self-diffidence. It is slow poisoning. If it continues for a long time, the person loses all confidence, and whenever a high goal is presented, he will not take it up and says it is meant only for great people. Ask yourself, do you want to be a honeybee or a fly? That is, do you want to dwell on the goodness nectar of people like the honeybee or be like a fly dwelling on wounds and puss of people? When you communicate, ensure it is truthful but always pleasant, never harmful, and definitely beneficial for the other person, in this case your employees. Communicate to help the other person improve.

Step 3: Study and reinforce the below thought statements, for the area you are in currently, every day for five minutes in the morning and contemplate on it when you find time. And the next time you encounter situations that trigger certain loop associated emotions, try to apply the reasoning in the thought statement and see if it fits. Develop faith only upon self-verification. Never force yourself to believe anything. Watch, observe, note down, replace thought, see impact, refine, revise, try another thought and proceed. The idea is, if you are convinced of the value of the thought, it will slowly become second nature. Practice and you will see the results.

Thoughts to displace existing perception and to make the cognitive shift:

1. All that we feel are perceptions of how we believe others should be. The way we give ourselves the freedom to be, maybe, we can provide others with the same freedom to just be if it is not harmful to anyone.

2. I accept what is happening without complaint and grumbling as the other person would have acted differently if they could have. Like how I have not had emotional maturity in many situations, the same holds true for the other.

3. Slowly stop identifying with the role (of leader, boss, whatever position you have), look at it as a stage with you as an actor wearing a costume that requires specific actions, focus on the duties, complete it and remove the costume.

4. Mean minds discuss people. Average minds discuss events but not their morals. Great minds talk of ideas and ideals.

5. How to correct the trait of critiquing: Critiquing must be used only very sparingly but neutralized with appropriate kind and supportive words of praise. The first aim is a reduction in criticism. Especially for minor things, there is no need if it will not be repeated. If it is only a different way of doing things, then no need for criticism, 75 % of criticism is misplaced. 25 % will only be a minor mistake. So, only if it is a grave mistake, you need to reign in to control. However, even then, instead of saying the action is wrong, say what is right, glorify the good works and lightly mention if something could be done another way. Always use a positive approach. Criticism may rarely be required. For self-respect to develop, there must be an absence of an inferiority complex. Complementing will result in confidence and growth. Every single criticism must be preceded by and followed by two compliments.

6. Steady victory and success are assured where both Action and Ethics are present (Quote from the thousand names of the pure consciousness)

Note to Leaders in the pure, virtuous loop: Once we identify the triggers, we must address them if they are under our control, but the thought displacement

statements help remind the mind that it is all immaterial. The process allows the mind to understand that one only needs to let thoughts come and go, be it bright thoughts, active, or even delusional thoughts without judgment, issues, or blaming others, but accepting everything. Slowly with practice, the individual does not long for things or people to go away. Nor do they desire or chase after, or even reject anyone or any thought. The individual remains unshaken and undisturbed by thoughts by finally understanding that it is simply the three qualities playing out in their respective psychological orders in their own and everyone else's mind. Hence the final step in breaking the loop entails understanding that "mental pain is nothing but a particular form of thinking. We do not even need to drop the thinking; we just need to understand that this thinking is just thinking. Then you will find you have nothing to do with pain. Just let the thinking be, you need not bother about it." Practicing this thought will help one gradually be free from all loops because you understand the loops were only a notion, hence you were never bound. This thought results in serenity, calmness, cheerfulness, and confidence, not because one must be that way, but because it becomes one's very own nature, thus making the mind available to the intellect to carry out any work objectively and effectively.

Instructors can briefly review the above table with the students and summarize by reiterating the process as follows: The table is thus designed to first move from inert qualities to active qualities and breaking the vicious loop to go into the virtuous circle. Breaking the loop requires one to understand which part of the loop they are stuck in. Second option is to stay situated in the knowing virtuous circle or become completely free of the entire loop. The three steps include- 1) Diagnosing the natural order of one's three qualities and understanding the emotions, actions and behaviors they are experiencing; 2) Expend the emotions and cognitively understanding why these emotions are arising; 3) Displacing current thoughts with positive reaffirmations about the workings of the mind, the purpose of being a leader who understands that their agentic role is to fulfill the organizational needs, and the process of handling situations correctly.

Below is a short case scenario, wherein we can apply the above concepts to fully comprehend the workings of the model.

Background of the Scenario

Carl and Fiona had started their small AI (Artificial Intelligence) presentation software business two years ago. They were currently a company of 10 people. All ten were equally qualified and experienced. Carl had always been the calm and quite coder-leader while Fiona focused on exceptional quality assurance and running the day-to-day needs of the organization. Fiona was a very hands-on leader, with superior intelligence who was a proactive planner and doer. Carl often thought how lucky he was to have Fiona as a friend and co-founder. She had let him work on the coding and architecture part while she single-handedly managed everything else in the organization from human resources needs, marketing, and overseeing financial and operational needs with their accountants. However, Fiona did have a very directing tone and often got what she wanted. Till now that go getter attitude had worked in favor of the company, but Fiona was overworked. Carl and Fiona had not taken a break in two years, and it was time they did so before they burnt out. Carl decided to let Fiona take a month-long break first. Fiona was also very happy that their company had taken

off and was thinking she could finally take some time off to relax and rejuvenate. Delegating her work to Carl and four others in the company, Fiona asked them to copy her on all related issues so that she could stay updated and officially took leave.

Present Situation:

The four employees soon realized that Fiona interfered in all matters via email, and though she was not directly communicating with clients, she was always dictating to the four what needed to be said, done and how she wanted everything to be handled. The employees spoke to Carl about their issues regarding Fiona. Carl briefly hinted to Fiona that she may be micro-managing and by her response it appeared she would back off and let the employees handle it.

Yet, after a few days, although she was being nice about it, she was still telling the four employees that they were way in over their heads and that she would need to step in to help them each time. Further, she kept saying she had not fully updated them before leaving but was also not providing the information needed at that point. This confused the four employees, and the four lost all confidence to conduct anything on their own. Rather than completing their delegated work, they now turned to Carl for everything and stopped responding to Fiona. Carl in turn was overwhelmed with the work and consequently, they lost one of their top clients. When Fiona returned, she sensed cold vibes from the four employees, and instead of sorting it out, she thought they were ungrateful and unqualified employees who had dropped the ball and blamed them for not stepping up in a time of need. Instead of responding to Fiona, the four employees, for the first time looked directly at Fiona, and said, "this is unacceptable" and walked out of the conference room. When Fiona turned to Carl for support, she saw that he was shaking his head and was heading out the door after the four employees instead of reassuring her.

Fiona wondered what she had said or done that had resulted in everyone behaving this way!

Carl came back into the room and asked Fiona to extend her vacation, take a self-assessment and to work on her leadership skills before she returned.

At this juncture instructors can ask the students to walk in Fiona's shoes through the self-assessment, observation, and thought displacement process and see what they may find based on table 3 (*refer table 3*).

Teaching Notes and possible answers:

Step 1: The qualities and emotions that are predominant in Fiona and the part of the loop she is stuck in would be: Fiona has a predominance of active qualities followed by inert and then knowing.

Students can find the below points from table 3 and match them with Fiona's emotions, actions, and behaviors.

Emotions and behaviors exhibited by Fiona are above average in intensity and frequency. She is also denying her mistake and blaming others, showing a lot of inert qualities here. Her anger appears more out of arrogance than fear, but one could argue she may be afraid of losing control over what she has built as she is unwilling to let go. She is ready to fight and emote, but is an active achiever, is ambitious, and is a doer. Very rude, and brave, but aggressive and instilling fear in people. She is attached to her company, position, and work and appears to be short-tempered, and impatient, waiting to identify others' weak points, and attack

them, although she puts in a lot of effort in all work. She seems to always be passionate and angry, pitiless, selfish, quick, sharp, unpredictable, fearful, aggressive, and challenges others. She is exhibiting all the active quality behaviors followed by inert qualities with almost no knowing quality, **so she is in a vicious loop**. Hence, we will refer to the second section that requires one to move from active to knowing qualities in table 3.

Step 2: To expend her emotions, she must, (here a student can choose whatever works best for them) for instance, express anger adequately, at a proper time, and express in a place where no one is there. She should write down all that she is feeling and read it out to herself and then tear it up. Cry if she must or go for a long walk/run to calm herself. Next, she must try to raise her ability to discern during that time and begin an appreciation of the other person's situation, and the pressure on the other person that may have led them to act this way. Then gradually develop sympathy for the other person. She must look at their behavior from their background, so view it with empathy and compassion. This is known as raising the level of thinking. This is the method of neutralization of anger through discernment and that is what Fiona needs. Fiona must also understand that even if her employees made mistakes, she must be more forgiving, but remember that you forgive the person because you understand the pressure the person is facing to act that way, but it is not an approval of their action. Dealing with action is different; dealing with a person is different and she can then choose to deal with the action in the appropriate manner. She should also learn breathing techniques.

Fiona must also cognitively understand the following about her emotions: For anger: When you are angry, you must learn to be patient and accommodating which is the most excellent armor of protection for you. You must thus understand that to be ethically angry; you must develop patience, then channel the anger so that it is expended fully, then spend time understanding and contemplating why you were angry and resolve that issue. For Arrogance: You must destroy your arrogance and your superiority complex, but how? You must first understand that arrogance exists because of perceived intelligence, past successes, looks, or what material objects we possess. For instance, we may have a house, a job, achievements, a car, and similar possessions. First method- When there is arrogance, you must remember that whatever you possess is only temporary. You have been making use of it for some time. It does not define you. The second method - Whatever you own, there will always be people who have better things, qualities, achievements, and skills compared to you. Third method - Neutralize your arrogance with humility- Do not talk about what you have, what you have done, or how great or intelligent or skillful you are all the time. Give that credit to the people who worked hard, to the people you learned from. With practice, it will become your inherent nature not to show off.

Step 3: The key thought statements that will help Fiona break the vicious loop and reach the virtuous loop are as follows, taken from the thought statements related to active to knowing qualities:

1. Yes, I have desires, and it is natural to have desires, but there are always kind and ethical ways to achieve every desire that I can choose in each situation which will not harm others.

2. See if you can avoid harm with a little bit of sacrifice and ask yourself, "what is it that I can give up to appease my mind?"

3. Delusion results in a strong identity with the position, title, role, body, mind, and senses. This delusion leads one to wrongly focus on all individual considerations alone, seeing them as more important than the needs of others and seeing others as being in a competitive relationship with themselves.

4. Then, reflect that even if all the efforts have been yours, there have been others who have opened doors for you, lent a helping hand, supported an idea, waved a flag for you, and so, we are all receivers of second chances. Give that chance to others.

At this point, if one were in Fiona's shoes, there may be a little bit of clarity about how she was behaving but habitual orientations are hard to discontinue in a day. She would have to deliberately review these thought statements every day before going in to work and at the end of a workday contemplate on how she responded to work situations and to people in the office to review her emotions, actions, behaviors, and thoughts and chart a plan to further reduce the intensity and frequency the next day. She can do this without judging herself or others and with self-compassion continue to reinforce the new thoughts as and when possible. If she slips back into the loop, she accepts the consequences of her actions in the moment and repeats the deliberate thought displacement practice. If Fiona were to honestly assess herself on the ipsative three qualities scale, she could likely say, I am 60% Active, 30% Inert and 10% Knowing (here student leaders' percentages may vary and that is perfectly fine) indicating that inert qualities were influencing her leadership behaviors keeping her in a vicious loop that became detrimental to her employees which was creating a difficult work environment. But, through the deliberate practice of using thought displacement to achieve a cognitive shift, preceded by expending her emotions, she would be able to switch tracks and re-sequence her three qualities, wherein her actions would now be driven by knowing qualities. In this process, Fiona would realize, 1) She is not a bad person; 2) She does mean well for the organization and its employees; 3) Her fear of letting go possibly clouded her actions; and finally, 4) the thought displacement exercises helped declutter her thinking allowing her to be the leader her organization needed.

DISCUSSION

Recognizing the need for a practical model to help MBA students develop sustained emotional maturity, we synthesized existing leader development, decision making and emotional intelligence research and expanded the current theories by bringing in a preexisting, robust Upanishadic model of human qualities which determine emotions, decisions, and behaviors of individuals. Through the above scenario analysis, the three qualities model shows that the emotions you experience are relative based on the part of the loop you are in. Those with inert qualities tend to experience emotions more frequently, with greater intensity and take a longer time to return to normalcy and during the experience may hurt others or themselves. Those with active qualities will have emotional experiences that are moderate to high in terms of frequency, intensity, and return to normalcy. In contrast, the ones with knowing qualities will have sporadic to no emotional outbursts, which will not be intense, and their ability to return to normalcy will be quick.

The significant contribution of this model is in how it provides very clear steps that individuals can take to expend their emotions and refine their thinking to develop sustainable self-knowledge that will help them stay emotionally mature.

For every leader their aim will be to reduce the frequency and intensity of their emotions and increase the speed with which they return to normalcy to a state of equanimity. For those with knowing qualities, equanimity is their steady state. Leaders must remember that having knowing qualities does not imply suppressing emotions or putting on a happy face when one feels angry or sad. The feelings must be expended else, they will explode, and the loop will never be broken. The key is to dam the flow of emotions and channel it constructively for the organization's benefit (which will naturally benefit the individual as well). To do this, the three qualities model provides critical thought displacement statements that leaders can use every time they encounter emotionally challenging situations.

The TQ model (Adi Shankara, 1970) explains that individuals gradually attain emotional maturity using thought displacement skills in the following manner. When encountering intense emotions, it is best to immediately remove oneself from the situation and calm the self by expending the emotions constructively as shown in the table (*refer table 3*). Once the emotions are expended, or when the mind is a little less perturbed, one needs to displace the angry or sad thoughts by reading the ways to understand the experienced emotion and loop, and if memorized, recollecting the statements, else by reading through the positive thought statements the process helps displace the current negative thoughts and aids the mind in understanding what is happening and how one can resolve it. It would thus be best to have both constructive methods to help expend your emotions and thought displacement statements that will help you untangle and free yourself. Slowly with practice, the leaders will become less concerned about their likes and dislikes and focus on others' needs. They can next replace their desire-based actions with more benevolent actions like sharing credit, being inclusive of 'others' ideas, listening more and sharing information, encouraging participation, supporting efforts, engaging in more donations, ethical actions, and having conscious compassion for all. These behaviors will lead the leader to have a combination of qualities that result in an effective and ethical leader, i.e., Active-Knowing-Inert.

Benefits to Instructors & Practitioners

The model is accepting of most behaviors and understands the psychological order of how the human mind works. This constructive lens offers instructors an in-depth and detailed tool and technique to give student leaders the opportunity to course-correct through self-regulation in a less stressful and non-judgmental manner. The model promotes the development of finer thoughts, better behaviors, and happier workplaces due to the emotional maturity it instills in students. For policy makers and managers as well as instructors and individuals' self-development, the analysis and follow-up steps provide the blueprint to understand human reasoning, course correcting options for organizations and self-refinement opportunities for themselves.

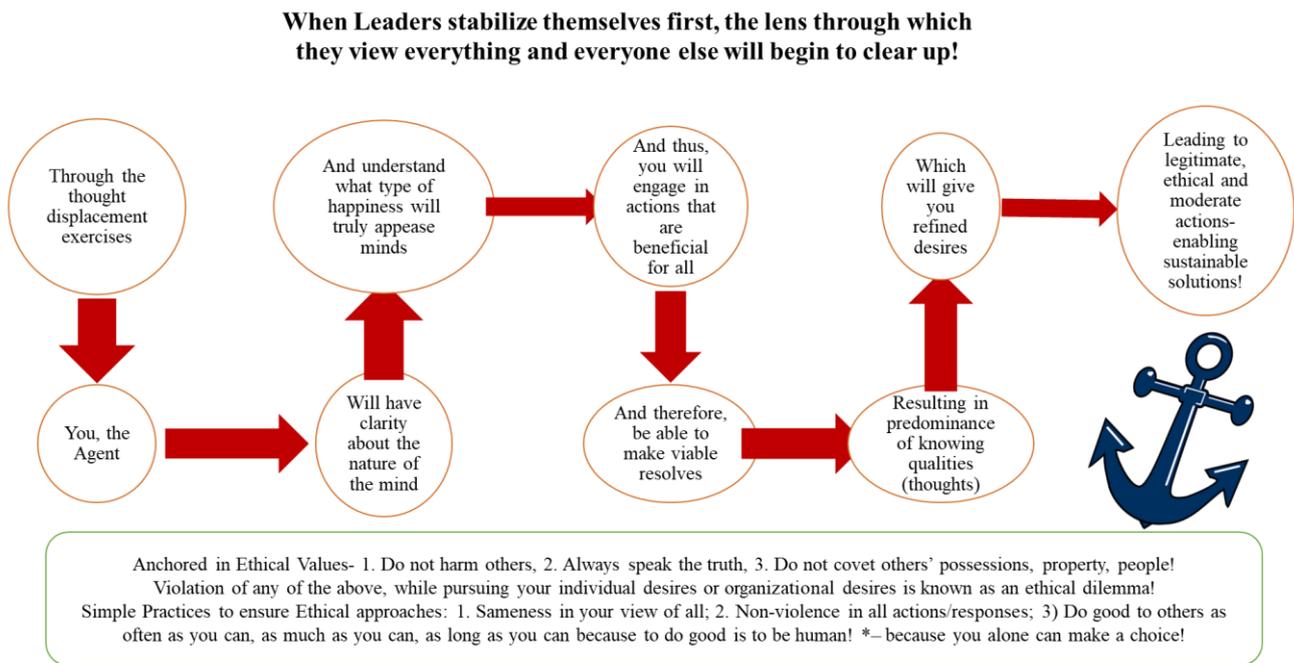
Future Research

The model itself is from a highly cited and authoritative source, as described by Schopenhauer, however, in the current contexts, reframing this model opens several opportunities for leadership and management researchers for future studies. The model can be compared with other trait scales and assessed for its reliability and validity. With increased understanding of the model, its impact on

critical organizational outcome variables like job performance, commitment and satisfaction can be studied. The Leader-Member Exchange theory's cognitive-emotional dynamics can also be assessed using this model. Most importantly, the model will help measure the potential for life-long success of MBA students in sustaining their emotional maturity and being responsible leaders. In an era of sustainability driven strategies, using the three qualities model to remove personal obstacles and proactively address leadership needs will also be a stream of research that will be valuable to assess and sustain positive social impact.

For every leader, it is a personal journey towards a stated or unstated destination, and when one reaches that point, it is for self-knowledge and action alone. However, if one begins to dwell on how great it is they have achieved this level of maturity and seek approval and praise for their calmness, cheerfulness, confidence, or good work, it becomes self-defeating. Consequently, one will slip back into the loop, rekindle the "I" and "mine" attitude, and see one as always in competition with others. Thus, when one reaches this point, one need not announce their maturity or mastery to the world. One continues to do the work and enjoys the process of being an effective leader. This way, while the loops may seem to exist externally, the loop no longer becomes an issue to worry about for the students and practitioners internally. Finally, when individuals stabilize themselves, the lens through which they view others will be clear, unbiased, compassionate, and accepting. With an intention to help the others grow as well as support one's own growth, ensuring sustainable development for the company becomes the focus and locus of the one's actions and behaviors. As shown in the two figures below (*refer to figures 4 and 5*) we summarize how the thoughts will flow along the six manifested areas for a student who is being trained to be a leader. Based on which, we adopt the Upanishadic definition of who a truly responsible leader is. Leadership would thus be defined as, ***"mastery over one's mind and those of others with the ability to shepherd and make one's mind and those of one's followers available when required to help accomplish commonly agreed-upon goals that result in sustained value, happiness, and benefit for the society, the employees, and oneself"***.

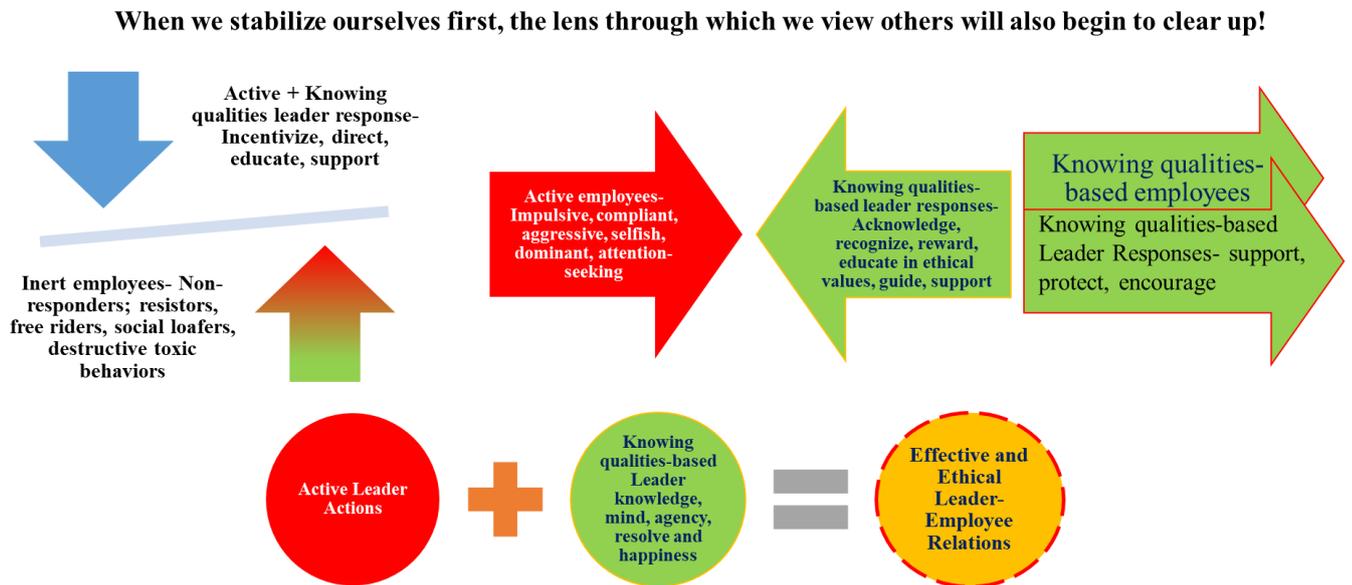
Figure 4. Flow Chart of how Leaders in the virtuous circle will make decisions.



* Sivananda quotes modified

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Figure 5. Active and Knowing Qualities Leaders' Responses to Followers with the three different qualities.



Leaders will be able to see that their encounters with followers are just combinations of the three qualities and depending upon what phase they encounter the other- the reactions will be based on that psychological order. That clarity will help leaders assimilate their responses to different team members thus having a calmer and composed response rather than an impulsive reaction. The consistency exhibited by leaders in their response, which is always anchored in ethical values and pleasant, even when firm, will not be misconstrued by followers because of how fair and transparent the response is. As a result, employees

begin trusting the leader and feel safe and secure in their presence resulting in happier workplaces.

CONCLUSION

The holistic approach of the three qualities model which accounts for all manifestations of one's cognition is aligned with the needs that must be considered by present and future leaders. A leader with integrity who cares about relationships with others is indeed a much sought-after quality by one's followers (Reave, 2005). The Upanishadic model's thought displacement process is in alignment with early researchers (Dent et al, 2005) in describing how these qualities can be developed to present a more comprehensive and integrated theory of leadership that acknowledges leaders as complex beings who mature and develop over time in relation to spiritual, emotional, cognitive, social, and physical domains. Redefining leadership as a mastery in shepherding minds, helps us clearly state that one who is not engaged in achieving goals for the benefit of all through collaboration, is not a sustainable leader but rather the very opposite of it as they are hiding behind their employees in a cowardly manner to bring harm to others and gain only for oneself. Selfish Leaders achieve their aims by misleading, misdirecting, misinforming, and deflecting, eventually leading to the detriment of themselves and their followers who are left disillusioned and abandoned. The proposed definition is well-aligned with earlier studies about leadership behavior, which describe its core to be oriented around how the leader's observation of the subtle changes in their surroundings, self-observation, and an aspiration to transcend the duality of self and the other accompanies a deep wish to serve others and decrease human pain (Kriger & Seng, 2005). With such a sustainable, compassionate and thought refining reasoning model, we show how students can break self-misconception driven emotional loops in the form of certain inert and active qualities to reach a state of knowing qualities to become knowledgeable, emotionally mature and responsible leaders.

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