

## Qualitative Continuum Theory of Leadership: Rediscovered in Sthanang Sutra

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**Abstract:** The paper explores some practical and applicable ideas of Jain leadership styles from ancient Jain literature. An analysis of qualitative continuums of two leadership styles – 1. Charismatic, 2. Transformational, in Jain scripture – Sthanang Sutra informs the world that we Indians were well aware of qualitative Continuum theories if not more, then at least 2500 years ago. Because these scriptures are collections of sermons of Lord Mahavira, whose time period is somewhere around 2500 years ago from today.

The author has tried to discover if there is any particular theory of leadership in Sthanang Sutra, which deals with leadership styles. Three types of leaders are discussed in this context: 'Acharyas' in Jain community are respected as religious leaders right from the beginning, who used to manage the code of conduct of four levels (even today the designation Acharya carries the same set of responsibilities in Jain community) – {Sadhu (Monks), Sadhvi (nuns), Shravaka (male house holders) and shravika (female house holders)} of the community and lead their 'sangha'. 'Rayas' (kings) and 'Purushjaya' (great men) were other political and social leaders of that era. Development of their leadership styles and their use in qualitative continuums mesmerizes the author and details are shared with readers for the benefit of modern leaders and managers. The Qualitative Continuum Theory has been presented in two modern progressive styles of leaderships. This is a self-sustaining theory in which a person is expected to pick the best course of behavior and traits to become a successful leader.

**Keywords:** Leadership, leadership style, Charisma, Charismatic leadership, transformational leadership, Sthanang Sutra, Jain literature, ancient Indian literature, Jain scriptures, Sthanang Sutra.

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### I. Research Questions

1. Does Sthanang Sutra deal with leadership styles of ancient Jain leaders?
2. Does Sthanang Sutra give us a systematic progressive theory of leadership continuums?
3. Is the Sthanang theory of leadership relevant in modern business needs of leadership?

### II. Methods and Materials

To conduct this research, English and Hindi translations of Sthanang Sutra by Shri Amar Muni and Acharya Abhayadev Suri are used for analysis. Modern leadership theories have been studied from modern management/leadership literature. A comparative study of modern leadership theories and ancient Continuum leadership theory has been done with the help of both types of study material.

### III. Contribution

According to Fred Luthans, "Unfortunately, they are still heavily depended upon, and leadership research has not surged ahead from this relatively auspicious beginning." But the author strongly believes that it is important to look at the theoretical development that had transpired in ancient Indian literature. This study contributes to draw our attention to a few sutras of Sthanang Sutra which are an evidence of theoretical development of leadership styles in the glorious past of our country. This may also attract modern scholars' attention towards this valuable ancient Indian treasure of management, which is stored in the form of Agamas with various sects of Jain community. The author has just picked a small particle from this treasure and qualitative continuum leadership theory has been rediscovered. Fortunately we have an ocean of this valued knowledge, which, if explored wisely, may solve most of managerial problems of modern businesses.

### IV. Sthananga Sutra: An Introduction

The great Jain scripture 'Sthananga' is divided in ten chapters, each chapter giving classifications of various subjects/objects as per the serial number of its chapter (sthan). Through these classifications of subjects and objects, we get a glimpse of high intellectual philosophy of the creator of this book. According to Pravartaka Amar muni – A renowned Jain saint, "With its unique numerical style of compilation, Shri Sthananga Sutra is an important compendium of knowledge and information. In erudite aphoristic style it envelopes a variety of subjects including metaphysics, philosophy, code of conduct, astrology, cosmology, mathematics, ethics, and vivid analogical presentation of human psyche. All these subjects are edifying as well

as useful in life.” The book explains its philosophy through a brief combination of words- called sutras. A brief look at the book of religious thoughts provides us with uncountable ideas of successful management. The author has analyzed a few sutras to discover continuum theory of leadership in ancient India.

**V. What is Continuum theory?**

Continuum has been defined in the following words, “Continuum is a continuous sequence in which adjacent elements are not perceptibly different from each other, but the extremes are quite distinct.” (Oxford Dictionary of English 2009).

“Continuum theories or models explain variation as involving gradual quantitative transitions without abrupt changes or discontinuities. In contrast categorical theories or models explain variation using qualitatively different status.”([https://en.m.wikipedia.org/wiki/continuum\\_\(theory\)](https://en.m.wikipedia.org/wiki/continuum_(theory))).

**VI. Continuum Theory of Leadership in Sthanang Sutra**

Sthanang Sutra reveals an ancient leadership style under which the mentor explains two extremes of an object to the learner with various (at times uncountable) levels of quality of a leader. Extremes of certain traits/qualities and behavior styles are explained to the learner. Then it is left to the learner’s discretion to decide, which level suits best to his profile and goal achievement. This system has been very popular in knowledge management of Jain system. Saints and nuns of Jain community used to lead and manage their own ‘singhada’ (a small group of saints and nuns) to make sure that they follow strict discipline of Jain code of conduct. In Sutra 539 from Sthanang Sutra, the term ‘raya’ (a king) is used, which means that this theory was not restricted to religious leadership styles only but was applicable to political leaders also. The theory is relevant for modern business leaders also in the 21<sup>st</sup> century, because now we have moved on to an era of business successes from the old era of victory in battles. A successful business leader is the ruler today.

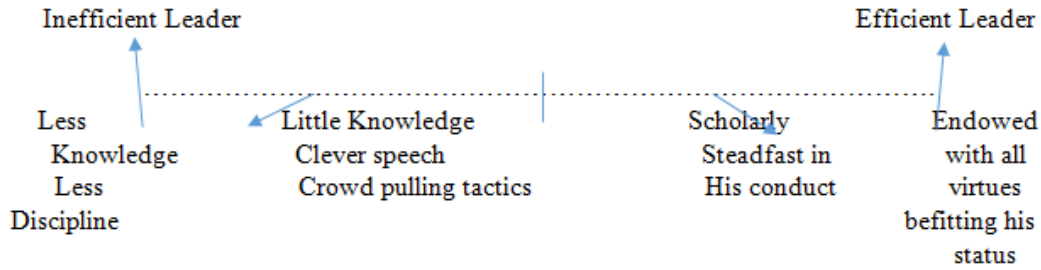
Continuums in Sthanang theory can be explained with the help of a straight line showing two extremes with various points on it denoting all the levels in between. Modern economists may use graphs and grids or 3D visualizations to explain this continuum theory to the learners.

Originally this continuum theory was developed for religious leaders, but is equally relevant for today’s leaders and managers also, so taking up this research. Though the theory is scattered everywhere in this great book but the sutras starting from 533 till the sutra 542, the qualitative continuum theory can be seen at its boom. In these sutras, the reader is familiarized with the various leadership styles and their extremes in terms of a failure or success as a leader in ancient Jain community. Extremes and middle levels of these traits or types of behavior are also explained, thus we see a well-developed qualitative continuum theory and the roots of trait theory of leadership/personal behavior theory of leadership and various leadership styles in this 2500 years old book. The study takes up continuums of two types of leadership styles –1.Charismatic,2.Transformational. This line of research provides a multi-dimensional set of insight on how to pick the best course of action in solving management leadership problems. Summary of the research work has been given below:

Leadership Style	Sutra no.	Trait/Transformational component
Charismatic Leadership	226	Simplicity and transparency in a leader
	535	Difference between acts and words of a leader
	541	Good and bad behavior of a leader
Transformational Leadership	536-537	Intellectual stimulation
	538	Intellectual stimulation and idealized influence
	540	Inspirational motivation
Blended Leadership	542	Charismatic motivation

**I. Charismatic leadership:** This leader is the person who can inspire people simply by his energy level. Such leader creates a sense of energy and excitement and tends to be highly motivating. S/he relies largely on his or her own abilities, rather than the abilities of team. According to Paul Birch, “Charisma is a fundamental characteristic of a successful leader.”

**Continuum of Charismatic Traits of a leader in Sthanang Sutra**



Source: Sthanang Sutra, Chapter 4, Sutra 524 and 541

All these social, moral and intellectual qualities define the charisma of a leader. The sutra 524 of Sthanang Sutra, Chapter 4 describes the types of personality tendencies associated with effective leadership. This is also called ‘Heroic’ or ‘Great Man’ theory by modern theorists of leadership. As these saints and narrators were great men only. Hence we see a duo of trait and continuum theory in this excerpt which leaves the author mesmerized, “How our ancestors developed these theories 2500 years from now. We also see a positive relationship between charisma and efficiency of a leader”

**Sutra 226: Continuum of simplicity and crookedness of a leader**

Two extremes of nature of a man are described in verse 226. It shows importance of transparent behavior of a leader:

“चत्वारिमहापण्णता, तंजहा — उज्जूणाममेगेउज्जू, उज्जूणाममेगेवंके, वंकेणाममेगेउज्जू, वंकेणाममेगेवंके] एवामेवचत्तारिपुरिसजाया पण्णता, तंजहा — उज्जूणाममेगेउज्जू, उज्जूणाममेगेवंके, वंकेणाममेगेउज्जू, वंकेणाममेगेवंके]

Paths are of four kinds: 1. some paths are simple and straight in appearance and actually as well 2. Straight in appearance but crooked actually 3. Crooked in appearance but straight actually 4. Crooked in appearance and crooked actually as well.

Same way men are of four kinds; 1. Simple in appearance and straight forward actually 2. Straight in appearance but crooked actually, 3. Crooked in appearance but straight forward actually. 4. Crooked in appearance and actually as well.”

Path here stands for the guidance provided by a leader by his own strict code of conduct or charismatic traits. The message of transparent code of conduct in Sthanang Sutra can be seen echoing in Michel William’s book ‘Leadership for Leaders’ when he writes, “Primarily this (transparent integrity) amounts to having clear values and principles about work and people – and sticking to them in day to day activity- especially when under pressure to deliver results. In current terminology, this includes, walking the talk’. What appears to reinforce and project integrity are high personal authenticity and strong awareness of self and others, which are consciously and consistently acted upon.” Michael quotes James Kouzes and Barry Posner who opine, “Leaders go first. They set an example and build commitment through simple, daily acts that create progress and momentum. Leaders model the way through personal example and dedicated execution.” This message was published in Michel William’s book in 2006 and same message has been preserved in our ancient treasure of knowledge of leadership. This clearly indicates that our ancient Continuum theory of leadership discovered in Sthanang Sutra is relevant in today’s managerial world also because modern scholars also think in the same line.

**Sutra 535: Continuum of tendency of doing what a leader says (difference in words and acts of a leader)**

“चत्तारिमहापण्णतातंजहावासित्ताणाममेगेणोविज्जुयाइत्ता. विज्जुयाइत्ताणाममेगेणोवासित्ता, एगेवासित्ताविज्जुयाइत्तावि, एगेणोवासित्ताणोविज्जुयाइत्ता एवामेवचत्तारिपुरसजायापण्णतातंजहावासित्ताणाममेगेणोवासित्ता. विज्जुयाइत्ताणाममेगेणोवासित्ता, एगेवासित्ताविज्जुयाइत्तावि, एगेणोवासित्ताणोविज्जुयाइत्ता”

“1. Some clouds rain but do not flash 2. Some clouds flash but do not rain 3. Some clouds rain as well as flash 4. Some clouds neither flash nor rain.

In the same way Purusha (men/Managers) are of four kinds – 1. Some men/managers rain but do not flash 2. Some men/managers flash but do not rain 3. Some men rain as well as flash 4. Some men/managers neither flash nor rain.”

**Sutra 541: Continuum of Good and Bad Qualities of a Leader (A virtuous leader)**

Amar Muni translates good and bad qualities of a leader as ‘Virtues and importance of preceptors’. In Sutra 541 it is said

“चत्तारिकरंडगपण्णता, तंजहा — सोवागकरंडए, वेसियाकरंडए, गाहावतिकरंडए, रायकरंडए] एवामेवचत्तारिआयरियापण्णता, तंजहा — सोवागकरंडगसमाणे, वेसियाकरंडगसमाणे, गाहावतिकरंडगसमाणे, रायकरंडगसमाणे]

Karandaka (Box) are of four types, 1. Shwapaak Karandaka (Shoemaker's box), 2. Veshya Karandaka (Prostitute's box) 3. Grihapati Karandaka (Householder's box) 4. Raj Karandaka (King's box) . In the same way Acharya (The preceptors) are of four kinds – 1. Like a shoemaker's box 2. Like a Prostitute's box 3. Like house holder's box 4. Like a king's box

According to elaborations given by Pravartaka Amar Muni,

1. Acharya like Shwapak Karandaka (A shoemaker's box) : An Acharya with ordinary knowledge who encourages lax conduct and indiscipline is said to be like the loose of a shoemaker
2. Like Veshya karandaka (Prostitute's box): An Acharya with little knowledge who attracts ordinary people with his clever speech and crowd pulling tactics is said to be like the box of a prostitute.
3. Like Grihapti krandaka (A house holder's box): A Scholarly Acharya steadfast in his ascetic conduct is said to be like a house holder's box.
4. Like Raj karandaka (A king's box): Acharya endowed with all virtues befitting his status is said to be like a king's box.

This sutra indicates at the two extremes of good and bad qualities (Virtues) of a leader with the help of contents of a box Thus we get a clear picture of qualities a manager may have. Pravartaka

## VII. Transformational leadership

“Transformational leaders believe strongly in their team, they are highly focused on ensuring that the team has what it needs to succeed. Thus ample support and individual attention comes from these leaders, and most team members will thrive. According to Bernard M. Bass transformational leadership has four main components – 1. Intellectual stimulation 2.individualized consideration, 3. Inspirational motivation, 4. Idealized influence. (Page 290 Cravebooks, Kindle). In my opinion, transformational leadership style is an advanced stage of relation oriented leadership style. Sthanang Sutra has expressed the transformational leadership style and its four components in the following verses:

### Sutra 537: Continuum of Intellectual stimulation and Idealized Influence

“चत्वारिमेहापण्णत्तातंजहा-खेतवासीणाममेगेणोअखेतवासी, अखेतवासीणाममेगेणोखेतवासी, एगेखेतवासीविअखेतवासीवि, एगेणोखेतवासीणोअखेतवासी]

एवामेवचत्वारिपुरिसजायापण्णत्ता, तंजहा – खेतवासीणाममेगेणोअखेतवासी, अखेतवासीणाममेगेणोखेतवासी, एगेखेतवासीविअखेतवासीवि, एगेणोखेतवासीणोअखेतवासी]

Clouds are of four types, 1.Some clouds rain on fertile land and not on unfertile land 2. Some clouds rain on infertile lad and not on fertile land, 3. Some clouds rain on fertile as well as infertile land.4. Some clouds rain neither on fertile nor on infertile area.

In the same way purusha (men/managers) are of four types, 1. Some rain in deserving area and not in unsuitable area 2. Some men rain in unsuitable area but does not rain in deserving area 3. Some men rain in deserving as well as unsuitable area 4. Some men neither rain on deserving area nor on unsuitable area.”

The verse gives an exact trio of requirements for goal achievement:

1. Fertility of land – quality of followers
2. Rain – Motivational efforts by leader
3. Productivity of land – Success of team in goal achievement

The sutra can be used by Modern theorists to develop exact scientific models for organizational goal achievement. Quality of followers plays an important role for leader, exactly as quality of the land plays for good crops in a year. Fertility here stands for learning capacity of the followers while rain means training/motivational efforts made by the leader to achieve goal. A positive relationship between effect of rain and fertility of land exists as we all know a fertile land is of no use if there is no rain, similarly efficient followers when combined with leader's training results in slow/fast/no goal achievement. Similarly Efficiency of followers (combined with motivational efforts) and success of leaders is in line.

### Sutra 540Continuum of Inspirational Motivation(Effectiveness of Counselling/Motivation by Leaders)

“चत्वारिमेहापण्णत्ता– पुक्खलसंवट्टए, पज्जुणे, जीमूते, जिम्हे]

पुक्खलसंवट्टएणंमहामेहेएगेणंवासेणंदसवाससहस्साइंभावेति]

पज्जुणेणंमहामेहेएगेणंवासेणंदसवाससयाइंभावेति] ,

जीमूतेणंमहामेहेएगेणंवासेणंदसवाससाइंभावेति], जिम्हेणंमहामेहेबहूहिंवासेहिंएणंवासंभावेतिवाणंभावेति]540

Clouds are said to be of four types: 1. this type of cloud makes the land fertile with just one rain for ten thousand years 2. With just one rain this cloud makes the land fertile for one thousand years. 3. With just one rain, it makes the land fertile for ten years 4. With numerous rains it may or may not make the land fertile.”

The commentator Pravartaka Amar Muni Jib informs that,like clouds the aforesaid quad should be applied to men. Hence, when we apply this continuum to modern managerial management, we observe that fertility is meant for productivity and rain is taken for communication of a leader with his followers. The sutra

explains two extremes of a manager/leader where his motivational traits increase the productivity of an employee. This continuum is in fact continuously shown in these sutras. In this sutra effect of training/teachings/scolding/counselling etc. which is given by a manager to an employee is studied. This is compared to a cloud and the effect of its rains.

It would be appropriate to quote Cravebook here, “You’ve probably seen a transformational leader at work at some point in your life. Perhaps best of their team and help their team to achieve that best. The difference between this and charismatic leadership is their focus on the team. The charismatic leader believes that he has the ability to achieve whatever the goal is, while the transformational leader believes that the team can do it.

### **Sutra 536 -537: Continuum of Intellectual Stimulation**

537: [चत्वारिमेहापण्णत्तातंजहा-कालवासीणाममेगेणोअकालवासी, अकालवासीणाममेगेणोअकालवासी, एगेणोअकालवासीविअकालवासीवि, एगेणोअकालवासीणोअकालवासी]

एवामेवचत्वारिपुरिसजायापण्णत्ता, तंजहा – कालवासीणाममेगेणोअकालवासी, अकालवासीणाममेगेणोअकालवासी, एगेणोअकालवासीविअकालवासीवि, एगेणोअकालवासीणोअकालवासी]

Clouds are of four types, “1. Some clouds rain timely and do not rain untimely at all 2. Some clouds rain untimely but do not rain timely 3. Some clouds rain timely as well as untimely 4. Some clouds neither rain timely nor untimely”

Rain is symbolizing speech or training and the above verse talks about efficiency of a leader in time management. Only those leaders who know what to speak where, at what time and how much, become successful. Hence time management skills of a leader are being discussed here. Modern scholars also opine that time specific problem solutions of the team is an essential part of transformational style of leadership.

### **Sutra 542: Combined Continuum of Charismatic and Transformational Leadership Styles**

Charismatic type of leader is inspiring for the team. “Charismatic leadership style works best when combined with others.....Adding some charisma to the leadership style can help get people moving and working toward a common vision. “According to Paul Birch, “Of course a charismatic person tends to be inspirational but this alone is not enough. What are the factors that cause others to be inspired by you? These are the qualities that would be worth a fortune if they were bottled.”The readers should note that Sthanang Sutra (Sutra 542) bottled up charismatic and transformational styles 2500 years ago:

[“चत्वारिरुक्खापण्णत्ता, तंजहा – सालेणाममेगेसालपरियाए, सालेणाममेगेएंडपरियाए, एंडेणाममेगेसालपरियाए, एंडेणाममेगेएंडपरियाए]

एवामेवचत्वारिआयरियापण्णत्ता, तंजहा - सालेणाममेगेसालपरियाए, सालेणाममेगेएंडपरियाए, एंडेणाममेगेसालपरियाए, एंडेणाममेगेएंडपरियाए]

Trees are said to be of four kinds: 1. a tree is of Shaal species and has qualities of a Shaal tree 2. A tree is of Shaal species but has qualities of an Eranda (Castor oil plant) tree 3. A tree is of Eranda species but has qualities of a Shaal tree 4. A tree is of Eranda species and has qualities of an Eranda tree. Same way Acharya are also said to be of four types: 1. An Acharya is of high class and good appearance like a Shaal tree and impressive as well due to excellent knowledge and conduct 2. An Acharya is of high class and a good appearance like a Shaal tree but unimpressive due to absence of knowledge and conduct. 3. An Acharya is of ordinary appearance but impressive due to excellent knowledge and conduct 4. An Acharya is of ordinary appearance and equally unimpressive due to absence of knowledge and conduct.”

Charisma, code of conduct, knowledge, appearance of Acharya, our religious leaders used to act as an inspiration for their disciples. The above sutras seem the ancient root of Charismatic and transformational theories of leadership. While the previous sutra explained moral, social and intellectual traits, this sutra emphasizes on personal consistency, discipline and integrity of leaders.

### **Relevance of Sthanang Continuum Theory in Modern Leadership Needs of Businesses**

Qualitative Continuum theory shows extreme levels of managerial excellence and managerial failures in a single line (parts of a sutra) only. This managerial excellence or failure decides finally whether the organization is going to achieve the goal or not. This theory has direct implications for what style the leader should use in goal achievement of a group.

According to John Adair, “United States began to look for better leadership from their chief executives. They needed someone with a sense of direction at the helm to guide them through the stormy waters of uncertainty.” Blend of Charismatic and transformational termed in continuum approach of leadership applies on solutions to every type of problem, a leader may encounter in his/her life.

John Adair analyzes modern leadership problems in the following words, “The early US researchers compared some of the lists of qualities – such as initiative, perseverance, courage- which emerged from empirical research on leadership in order to see which words appeared on all or most lists. They found little or no agreement. For example, one classic survey of 20 experimental studies revealed that only five percent of the leadership qualities examined were common to four or more studies. High intelligence came top; it appeared in 10 lists, followed by initiative which was mentioned in six of them. As there are some 17000 words in English

language relating to personality and character there seemed to be a plenty of choice and ample margin for error... These researchers were in fact victims of what philosophies have called the word concept philosophy. Two words such as perseverance and persistence – may be different but they belong to the same family or meaning the same concept. The researchers should have been fishing with wider meshed nets. For they should have been seeking clusters of meanings or concepts.”

The Sthanang Continuum Theory has provided the managers with such clusters of qualities of a leader more than two thousand years ago and it has the capacity to explain variations involving gradual qualitative transitions without abrupt changes or discontinuities unlike modern theories of continuum.

Judith E. Glaser, while explaining how twenty first century leaders can see the way to learn, writes, “Value teaching as much as doing, and learning as much as teaching.”

Subroto Baghchi in his address says “I can say with reasonable confidence that in the 21<sup>st</sup> century there will be greater demand for value articulation and value constancy. The greater the rate of change around us, the higher is the need of values because every change is potentially destructive....Peter Drucker once said that it is values that help us in times of great change.”

The most effective leaders will embrace the positives of a handful of leadership styles to guide and inspire their teams.” Sthanang Continuum theory discusses these values in great detail in the above sutras.

### **VIII. Conclusion**

The author has rediscovered qualitative continuum leadership theory in ancient Jain scripture - Sthanang Sutra. Two types of leadership styles are described in terms of two opposite extremes. Sthanang Continuum Theory provides a transparent background of the two leadership styles. According to Barry Turner, “There is nothing as practical as a theory that works.” Though since leadership is not an exact science, we experience overlapping of statements and continuity gap in the sutras. But we can conclude that Sthanang Theory of qualitative continuums of leadership has stood and will stand the test of time. Understanding personal leadership styles through qualitative continuum will help the leaders in leading their team in faster and efficient goal achievement.

### **IX. Limitation**

The book Sthanang Sutra is a management treasure and this paper is just an iota from the sea. More and more research work is required to develop modern models from ancient scientific theories. Further scope of the study is too vast. These sutras if interpreted in management language, can provide a strong basis to managerial behavior.

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