

Impact of Transformational Leadership and Karma-Yoga on Organizational Citizenship Behavior

B. Madhu and Venkat R. Krishnan

Abstract. This study looked at the effect of transformational leadership and leader's Karma-Yoga on Organizational Citizenship Behavior (OCB) of followers. Using the experimental design, transformational leadership and leader's Karma-Yoga were manipulated and OCB of followers was measured. The sample consisted of 86 managers of a large manufacturing organization and 28 fulltime MBA students with prior work experience in eastern India. Five dimensions of OCB—altruism, conscientiousness, sportsmanship, courtesy, and civic virtue—of participants were peer evaluated through a questionnaire. Results indicate that transformational leadership enhances altruism and conscientiousness and reduces civic virtue. Moderate support was found for negative impact on sportsmanship but no support was found for impact on courtesy. The combined effect of transformational leadership and Karma-Yoga on altruism, conscientiousness, and courtesy is positive, and on sportsmanship and civic virtue is negative.

Organizational Citizenship Behavior (OCB) is an enhancer of organizational performance (Podsakoff & MacKenzie 1994; Podsakoff, Ahearne, & MacKenzie, 1997; (Podsakoff, MacKenzie, Paine, & Bachrach, 2000). Aggregate citizenship behaviors would improve group performance because they help people work together. Employees who help each other would not have to go to supervisors for help, leaving the supervisors free to do things that are more important. OCB would also help coordinate activities among team members and across groups. A meta-analysis showed that citizenship behaviors correlated with job satisfaction, perceived fairness, organizational commitment, and leader supportiveness (Organ & Ryan, 1995). OCB can also contribute to customer satisfaction (Morrison, 1995). Given this emerging importance, it becomes imperative to study the predictors of OCB in an organization. Previous studies have also tried to examine the predictors of OCB (Bateman & Organ, 1983; Lambert, 2000; Smith, Organ, & Near, 1983).

This study examined the impact of leader's Karma-Yoga and transformational leadership behaviors on OCB of the follower. Transformational leadership as a predictor of OCB has been studied (MacKenzie, Podsakoff, & Rich, 2001; Podsakoff, MacKenzie, Moorman, & Fetter, 1990) but leader's Karma-Yoga (treating work as worship) has not yet been studied. There appears to be some relationship between Karma-Yoga and transformational leadership. Kanungo and Mendonca (1998) discussed moral duties that benefit social order at the cost of considerable personal sacrifice and talked about life as a

process of becoming non-egoistic and stable-minded for ethical leaders. The link between transformational leadership and morality was one of the basic premises of Burns (1978). He argued that transformational leaders are likely to be guided by near universal values like equality of human rights and respect for individual dignity. The combined effect of Karma-Yoga and transformational leadership on OCB of followers should therefore be worth studying.

Theory and Hypotheses

Organizational Citizenship Behavior (OCB)

In the organizational sciences, non-prescribed organizationally beneficial behavior and gestures are distinguished from organizational behaviors that can be enforced based on formal role obligations. Katz and Kahn (1966) have noted the many occasions in which organizational functioning depends on supra-role behavior that cannot be prescribed or required in advance for a given job. Bateman and Organ (1983) denoted these behaviors as Organizational Citizenship Behaviors (OCBs). OCBs are defined as spontaneous acts that go beyond prescribed job requirements (in-role behaviors), whereby the subordinate performs nonobligatory extra-role behaviors (Deluga, 1998). Initially, Smith et al. (1983) identified two OCB dimensions: altruism, representing those forms of OCB that provide help to a specific person; and generalized compliance, or conscientiousness which includes faithful adherence to rules about work procedures and conduct. Later three additional dimensions were introduced—courtesy, or gestures to help prevent problems of work associates; sportsmanship or willingness to forebear minor and temporary personal inconveniences and impositions without fuss, appeal, or protest; and civic virtue, or responsible and constructive involvement in the issues of governance of the organization (Podsakoff et al., 2000). Being punctual, helping others, making suggestions to improve things, not wasting time at work and so forth, are all examples of OCB (Schnake, 1991).

Predictors of OCB. Job satisfaction is a robust predictor of OCB. Even though much controversy exists regarding the satisfaction-performance linkage, Bateman and Organ (1983) have explained the link convincingly using the social exchange theory and findings of a series of social psychological experiments. Job satisfaction is also said to have a direct impact on altruistic behaviors (Smith et al., 1983). The social exchange theory is also used in indicating that work-life benefits are a reasonable predictor of OCB (Lambert, 2000). Perceived supervisor fairness has been identified as a fundamental condition facilitating OCB. Generalized compliance is directly influenced by leader supportiveness (Smith et al., 1983). Studies (Farh, Podsakoff, & Organ, 1990) indicate that measures of fairness predict OCB better than measures of job satisfaction. Cognitions about leader fairness would have strong effects on OCB and compliance (explained using equity theory and social exchange theory) and on satisfaction with supervisor (Farh et al., 1990). Moorman (1991) found that when perceptions of fairness were measured separately from job satisfaction, job satisfaction was not related to OCB. Prior research also suggests that there exists a correlation between subordinate-supervisor interpersonal trust and OCB. It was found that fairness is the supervisor trust-building behavior most closely associated with subordinate conscientiousness, sportsmanship, courtesy, and altruism (Deluga, 1994). Employees exhibited more OCBs when they felt that they participated in the decision-making process. They perceived participation in the decision-making process as supervisory support (VanYperen et al., 1999). Task characteristic is yet another predictor of OCB (Farh et al., 1990). This seems to suggest that the relationship between job satisfaction and OCB may be

better described as one reflecting a relationship between the above-mentioned predictors. These are strong indications that contextual work attitudes predict most forms of OCB. However, dispositional variables also account for a unique variance in at least three dimensions of OCB—conscientiousness, altruism, and civic virtue (Konovsky & Organ, 1996).

Consequences of OCB. Podsakoff et al. (1997) found that OCB predicted the quantity and quality of output although it tended to predict quantity better than quality. Helping behavior and sportsmanship were stated as the causes. Civic virtue was found to have no relationship with production quality and quantity. Podsakoff and MacKenzie (1994) found that civic virtue positively affected agency effectiveness. It was also found that selecting good citizens as service quality leaders added to the effectiveness of training programs (Hui, Lam, & Schaubroeck, 2001). George and Bettenhausen (1990) argued that extra-role performance enhances work group attractiveness and cohesiveness and subsequently decreases voluntary turnover.

Karma-Yoga

Karma-Yoga is a construct based on experimental learning and collective wisdom of many men and women of the world like Gandhi and so forth who have treated work as worship (Chatterjee, 1995). The concept finds its origin in the path of action, which according to Indian philosophy is one of the two ways of managing life, the other way being the path of renunciation. Work has to be performed with cleverness and as a science; by knowing how to work, one can obtain the greatest results. Kanungo and Mendonca (1998) while discussing about ethical leadership and leadership effectiveness explain how the non-western cultural norms and values explicitly focus on devotion to work. They state that the world's major religions may provide insights, which have a remarkable consensus on the norms of ethical behavior.

One who treats work as worship tends to follow certain ways of doing work, displays a system of beliefs, and behaves in certain ways. The characteristics of Karma-Yoga could be classified into the following five categories: ends-means reconciliation, belief in law of causality, being non-judgmental, self-abnegation, and calmness in work (Chakraborty, 1987).

1. Ends-means reconciliation. This is the most important feature of Karma-Yoga. Karma-Yoga does not concern about results or fruits. Once a decision has been taken, the individual focuses energies on execution. The result, if not favorable or according to expectations, will then not tend to make the individual feel completely beaten, and neither will its fulfillment puff him or her up with euphoria and pride (Chakraborty, 1987). Good and evil will both have their results. Good action will entail good effect; and bad action will entail bad effect. However, both good and bad are bondages of the soul (Vivekananda, 2000). One devoted to work realizes this and hence is not attached to the work he or she does. Attachment comes only when a return is expected. Those devoted to work do not expect any returns. Performance of action will then be perceived as its own reward. Work will be for the sake of work and not for the sake of rewards thereof. Those who work without any motive work best, and out of them will come the power that will transform the world (Vivekananda, 2000, p. 85).

2. Belief in the law of causality. Karma, or the law of causality, is the counterpart in the moral world of the physical law of uniformity. It is the law of conservation of moral energy (Radhakrishnan, 1999). If what a person is today is a result of past actions, it follows that whatever the person wishes to be in the future can be produced by his or her present actions. No one can get anything unless one earns it; this is an eternal law. Hence, it is

important to know how to work. This is done by becoming unattached to work. Those devoted to work believe in the law of causality and therefore strive to perform tasks in an unattached manner. Such individuals know that the future is an effect of the causes initiated in the present and the present is a consequence of actions of the past. This is where will, self-discipline, and ethical disposition of the Karma-Yogi come into play. These would continually pressure the individuals to act righteously and would deter them from doing wrong and make them more introspective (Chakraborty, 1987).

3. Non-judgmental. Everyone devoted to work takes up his or her own ideal and endeavors to accomplish it. It is not right that one should be judged by the standard of another. Such a course creates only an unnatural struggle that results in individuals hating themselves. The manner and the spirit in which they perform their duties must be the yardstick to judge individuals (Vivekananda, 2000). Hence, those devoted to work do not take up any doctrine whatever. Every moment of their lives becomes a realization attained through work, without the help of doctrine or theory. They believe not because some old manuscripts are produced, or because its a national belief, or because it is a childhood belief; but reason it out, and after they find that it will do good to one and all, believe it, and live up to it. This is the Karma-Yoga trait of being non-judgmental.

4. Self-abnegation. Karma-Yoga means working without thought of the result and also working towards superordinate goals rather than be confined only to narrow self-interest (Chakraborty, 1987). When a human being reaches the state of complete self-abnegation, Karma-Yoga reaches its maximum levels.

5. Calmness in work. True greatness of character of a human being is seen when he or she remains undisturbed irrespective of situations. One devoted to work goes about doing duties without taking notice of the sneers and the ridicule or the praises of the world. To maintain calmness of mind in the midst of turmoil and to intensely work in the midst of calmness is the ideal of Karma-Yoga. Those who are devoted to work strive toward this ideal and work calmly irrespective of how the surroundings might be or how the results might be (Vivekananda, 2000). Karma-Yoga is therefore a system of ethics and philosophy intended to attain freedom through unselfishness and unattached action.

The concepts of Karma-Yoga and transformational leadership share some common features. Shamir, House, and Arthur (1993) suggested that the charismatic leader changes the follower's perceptions of the nature of the work itself. In doing so, the leader de-emphasizes extrinsic rewards and focuses on the intrinsic rewards. Bass and Steidlmeier (1999) while discussing about the virtuous person as transformational clearly state that the inspiration for such individuals is simple: virtue is its own reward. Confucius and Socrates are examples of individuals memorable for their relentless questioning. Godshalk and Sosik (2000) in their study of mentors as transformational leaders suggest that to be viewed as an effective mentor (i.e., a source of wisdom and inspiration for the protégé), one may have to possess humility often associated with subrogation of self-interests for the good of others or collective interests. It would therefore be interesting to look at Karma-Yoga and transformational leadership together.

Transformational Leadership

Transformational leadership occurs when one or more persons engage with others in such a way that leaders and followers raise one another to high levels of motivation and morality (Burns, 1978). Bass (1985) while agreeing largely with Burns added that the transformational leader expanded the needs and wants of the follower. Bass built the model for transformational leadership around four behavioral components: charisma or idealized

influence, inspiration, intellectual stimulation, and individualized consideration. Charisma in a transformational leader relates the work and mission of the group to strongly held values, ideals, and aspirations shared in common by the organization's culture. Inspirational leader behaviors include action-orientation, confidence-building, inspiring belief in the cause which often leads followers to be committed, involved, loyal, and ready to exert extra effort. Intellectual stimulation arouses and enhances problem awareness and problem solving abilities in followers. Individualized consideration includes a development orientation, individualized orientation, and mentoring. Conger and Kanungo (1998) claimed that charismatic leadership, a term that has been used interchangeably with transformational leadership, is an attribution based on followers' perceptions of their leader's behavior (Conger, 1999).

Factors affecting transformational leadership. Sosik and Megerian (1999) found that purpose-in-life, self-efficacy, inter-personal control, and social self-confidence were significantly related to ratings of transformational leadership. Ross and Offermann (1997) found that higher levels of need for change, self-confidence, and dominance predicted transformational leadership. Further, higher levels of nurturance, pragmatism, and feminine attributes, and lower levels of criticalness and aggression were associated with transformational leadership. Shamir and Howell (1999) listed various contextual influences favoring emergence and effectiveness of charismatic leadership. Waldman, Ramirez, House, and Puranam (2001) found that CEO charismatic leadership was positively related to organizational performance when the environment was perceived to be uncertain and volatile.

Transformational leadership and performance. Studies have found a positive relationship between leader charisma and business unit performance (Howell & Avolio, 1993). Ross and Offermann (1997) found that transformational leadership had a significant correlation with subordinate satisfaction. Medley and Larochelle (1995) found that job satisfaction was positively related to transformational leadership. Kirkpatrick and Locke (1996) found that a high quality vision weakly affected performance but had a strong impact on attitudes.

According to Burns (1978), transformational leadership is "a process of morality to the degree that leaders engage with followers on the basis of shared motives and values and goals—on the basis that is, of the followers' true needs as well as those of leaders" (p. 36). Burns further said that such leadership acts as an inciting and triggering force in the conversion of conflicting demands, values, and goals into significant behavior. The fundamental process of transformational leadership is to make conscious what lies unconscious among followers. It operates at need and value levels higher than those of the potential follower. In its most effective form it appeals to the higher, more general and comprehensive values that express more fundamental and enduring needs of the follower.

Leaders who practice Karma-Yoga are likely to exhibit transformational behaviors for several reasons. House, Spangler, and Woycke (1991) used archival data on U.S. presidents to demonstrate that charisma was positively related to activity inhibition and negatively related to need for achievement. Krishnan (2001) found that transformational leaders valued collective welfare more than their personal welfare. In addition, transformational leaders allowed themselves to be guided by broader values like equality and change-oriented values like an exciting life. There was a preference given by transformational leaders to moral values over competence values. These characteristics of the leader suggest the leader's use of power to achieve institutional or social goals rather than personal goals. This coincides with the self-abnegation aspect of Karma-Yoga and is parallel to the effect of believing in the law

of causality. Such reasons make it worthwhile to explore Karma-Yoga as a set of behaviors that could combine with transformational leadership to affect outcomes like OCB.

Katz and Kahn (1966) suggested that transformational leadership should motivate followers to perform at a level “over and above mechanical compliance with the routine directives of the organization.” Bass (1985) argued that followers would exert extra effort inspired by the leader’s vision of a better state of affairs. Various studies have found that transformational leadership affects subordinates’ satisfaction and extra effort (Sosik, 1997; Yammarino & Bass, 1990). Podsakoff et al. (1990) found that the relationships between transformational leadership and OCBs were mediated by followers’ trust in their leaders. Transformational leadership influenced both employee trust and satisfaction. Trust influenced OCB but satisfaction did not. Individualized support and intellectual stimulation were the key determinants of both trust and satisfaction. Individualized consideration positively affected and intellectual stimulation negatively affected OCB. Rich (1999) found that transformational leaders, through individualized support enhanced optimism among followers. Optimistic employees were more likely to be productive and more likely to engage in sportsmanship, which is one aspect of OCB.

Hypothesis 1: Transformational leadership would enhance organizational citizenship behavior of the follower.

It is possible that Karma-Yoga will combine with the transformational capabilities of the leader and will lead to enhanced OCB of the follower. Studies suggest that self-sacrificial leadership will positively influence the followers’ perceptions about the leader and their attitudes toward the leader. Followers will respect and be proud of being associated with a self-sacrificial leader (charisma), accept the leader as their own (legitimacy), and intend to reciprocate and follow the example of the leader (reciprocity) (Choi & Mai-Dalton, 1999). Hence, a transformational leader practicing Karma-Yoga would inspire greater OCB in followers.

Hypothesis 2: Karma-Yoga and transformational leadership of the leader taken together would enhance OCB of the follower.

Methods

The subjects were 86 professionals from a manufacturing organization and 28 students doing their MBA program at a leading business school in eastern India. All the students had previous work experience. All participants were a part of a training program being conducted usually on leadership or group dynamics. Subjects were predominantly males (95%) and the rest females (5%). Ages ranged widely from 23 to 59 years. Participants varied between the age groups of 20-30 (35%), 30-40 (15%), 40-50 (25%) and 50-60(25%). All the employees above the 30-year age bracket had spent a decade or more at the present organization. Those below 30 had spent ranging from 1-5 years at the organization. The rank in the hierarchy ranged from officer or analyst to senior manager. Educational qualifications varied from diploma in engineering to masters in business administration.

An experimental design was adopted because it could reasonably simulate leadership situations and precisely manipulate the variables in the model. In addition, it gives an opportunity to enthruse the subjects to give relatively more reliable results. A 2 x 2 factorial design was used to manipulate transformational leadership (yes or no) and Karma-Yoga (yes or no) to produce four cells with different treatments. The dependent variable here was OCB. The subjects were randomly divided into four groups of roughly equal size, each group

experiencing one of the treatments. They were required to think of themselves as employees of the company while they read the scenarios. They then had to perform a task with a leader motivating or de-motivating them depending on the cell design. The participants responded to a questionnaire immediately after finishing the task. The participants in the cell were divided into 4-6 groups of 4-6 members each and each member of a group had to fill an OCB questionnaire for every other member of the group.

Manipulations. A fictitious character was created to represent the leader, about whom common background information was given across the four cells. Separate scenarios were constructed for transformational leadership and Karma-Yoga. These were statements about the leader's transformational and Karma-Yoga behaviors. These scenarios pertained to a situation facing a toy manufacturing company and a leadership episode about the project leader of a new toy design. The first two paragraphs provided general information about the company and the project of which the respondents were a part. The third paragraph described the team leader's qualifications and achievements. The first three paragraphs were the same for all of the four scenarios. The fourth and fifth paragraphs profiled the leader in terms of transformational leadership and Karma-Yoga respectively. This varied across the cells. The sixth paragraph gave the instructions to the respondents about the game. This paragraph was also common across all four cells. The manipulated scenarios are included in Appendix 1.

The actor facilitated the process, as the leader. He enacted the leader mentioned in the scenarios, and depicted the presence, absence or the opposite of the variable on display as the case may be. Through his behavior and feedback to the group, he reinforced the statements made about the leader behaviors in the handout given to the subjects.

Karma-Yoga was combined with transformational leadership (yes or no) to produce the four cells. Both transformational leadership and Karma-Yoga were present in Cell 1, and both were absent in Cell 4. However in the case of cells having one of the variables and not the other (Cells 2 and 3), the cell design was such that the variable not displayed in the cell was not a mere absence of the variable but the opposite of that variable. For instance, the cell designed to display transformational leadership and not display Karma-Yoga spoke about the transformational qualities of the leader and the qualities opposite of that of a Karma-Yogi. The reason for this was that it was found during a test run of the experiment that the subjects confused the two variables of transformational leadership and Karma-Yoga.

Procedure. The group of 30 in each cell was further divided into subgroups of 4-6 each in random order. Then they were introduced to a person, who was to act as the leader or facilitator for the group. The participants were given handouts for each scenario. The sections describing the leader behaviors were read out to the group to tell them what the leader was really like. The game design facilitated substantial interaction with the leader, as there was an inbuilt component of ambiguity requiring the leader to explain the objectives and way to go about doing things to the team members. At the end of the game, the participants answered a two-part questionnaire. The first part contained 18 items for manipulation checks for Karma-Yoga and transformational leadership. The manipulation check for transformational leadership was done using the 12-item Multi-factor Leadership Questionnaire Form 6S of Bass and Avolio (1992). The Cronbach alpha for the scale was 0.93. The manipulation check for Karma-Yoga was done using six items developed for this study. The items are included in Appendix 2. The Cronbach alpha for the scale was 0.87. Analyses of variance showed that the mean scores were significantly ($p < 0.001$) different across the cells as intended. The second part contained the OCB questionnaire of Podsakoff et al. (1990). A few questions were not used and some others were introduced to suit the experimental design. We finally had 20 items. Responses were measured along a 7-point Likert scale, ranging from strongly

disagree to strongly agree. The Cronbach alphas for the five factors of OCB were: altruism (4 items) 0.80, conscientiousness (5 items) 0.91, sportsmanship (5 items) 0.88, civic virtue (3 items) 0.81, courtesy (3 items) 0.67.

Results

Results of analyses of variance of OCB variables across Cell 1 (positive transformational and positive Karma-Yoga) and each of the other three cells taken one at a time are presented in Table 1. Table 1 first presents a comparison of Cell 1 (positive transformational and positive Karma-Yoga) and Cell 2 (positive transformational and negative Karma-Yoga)—the two cells having positive transformational leadership—to look at the effect of Karma-Yoga on the OCB variables. There was no significant difference in the means of any of the five OCB variables between the two cells. Karma-Yoga, therefore, did not affect OCB, so long as transformational leadership was present.

Table 1
Analysis of Variance of OCB Variables across Cell 1 and Each of the Other Three Cells

OCB Variable	Cell 1	Cell 2	F	Cell 3	F	Cell 4	F
	Positive	Positive		Negative		Zero	
	TL	TL		TL		TL	
	Positive	Negative		Positive		Zero	
	KY	KY	KY	KY			
Altruism	5.60	5.80	1.69	4.97	***20.34	4.36	***44.10
Conscientiousness	6.03	6.27	2.36	4.96	***38.80	4.60	***42.40
Sportsmanship	2.32	2.59	2.74	2.57	†2.94	3.55	***23.97
Courtesy	5.54	5.36	.97	5.44	.39	4.46	***26.56
Civic virtue	2.49	2.48	.00	3.50	***27.93	3.84	***23.92

† = $p < .10$. *** = $p < .001$.

TL = Transformational Leadership. KY = Karma-Yoga. The F-statistics are for comparing each cell with Cell 1.

Table 1 then compares Cell 1 (positive transformational and positive Karma-Yoga) and Cell 3 (negative transformational and positive Karma-Yoga)—the two cells having positive Karma-Yoga—to look at the effect of transformational leadership on the OCB variables given that the leader was a Karma-Yogi (Hypothesis 1). Transformational leadership significantly enhanced both altruism and conscientiousness. However, civic virtue was significantly lower when the leader displayed transformational behaviors. There was marginal support ($p < .10$) for sportsmanship being negatively affected by transformational leadership but no support was found in the case of courtesy. Hypothesis 1 was thus supported only in the case of altruism and conscientiousness.

Table 1 finally presents a comparison of Cell 1 (positive transformational and positive Karma-Yoga) and Cell 4 (zero transformational and zero Karma-Yoga) to test Hypothesis 2 regarding the combined effect of transformational leadership and Karma-Yoga on the OCB variables. The presence of both Karma-Yoga and transformational leadership when compared

to absence of both, significantly positively affected altruism, conscientiousness, and courtesy but significantly negatively affected sportsmanship and civic virtue.

Discussion

Results show that transformational leadership enhances the “core” OCB dimensions of altruism and conscientiousness, which were identified by Smith et al. in 1983 (the dimensions sportsmanship, courtesy, and civic virtue were later added as OCB in 1988). This is in line with previous research done on the subject (Podsakoff et al., 1990; MacKenzie et al., 2001). Transformational leaders motivate their followers to perform beyond expectations and significant increase in display of altruism and conscientiousness is in support of that effect.

However, transformational leadership was negatively related to sportsmanship and civic virtue. This could be because the game was a creative game that by itself encouraged intellectual stimulation, which was further augmented by the intellectual stimulation provided by the leader. Intellectual stimulation might be negatively related to OCB because the continual pressure to think of new and better ideas and ways of doing things is likely to cause followers to increase their focus on in-role aspects of their behavior at the expense of extra-role behavior. This has been supported by studies before (Podsakoff et al., 1990; MacKenzie et al., 2001). Intellectually stimulating behaviors often require displaying unconventional behavior that surprises other organizational members, yet is effective in achieving organizational goals (Conger & Kanungo, 1998). Managers who continually try to get their subordinates to identify better ways of doing their jobs tend to have subordinates who are less willing to help others, be good sports, and exhibit civic virtue.

The presence of both Karma-Yoga and transformational leadership has an enhanced effect on altruism, conscientiousness, and courtesy. Even though transformational leadership alone does not predict courtesy, the interplay between transformational leadership and Karma-Yoga predicts courtesy as well, possibly because the Karma-Yoga behavior of the leader includes courtesy towards others. It requires that one devoted to work should not judge people by his or her own standard but respect the other person’s opinion as well. This when combined with idealized influence of the leader would mean that the followers, considering their leader to be a role model, would want to emulate the leader’s behavior.

Managerial Implications

The concept of citizenship behavior is being extensively studied as a predictor of organizational effectiveness. This study explored the relationship between OCB of followers and transformational and Karma-Yoga behaviors of the leader so that practicing managers can be better equipped to enhance organizational citizenship behaviors amongst employees. The most important implication of the study is that transformational leadership of the manager will lead to higher display of OCB by employees if it is combined with Karma-Yoga. Moreover, it is more likely to predict only some and not all OCBs.

Based on the findings it is clear that managers should try to exhibit transformational and Karma-Yoga behaviors in order to increase altruism, conscientiousness, and courtesy amongst the employees. This means that they need to pay more attention to their transformational and Karma-Yoga behaviors in order to substantially improve amongst their subordinates, behaviors that encourage providing help to a specific person, undertaking

activities that reduce inconvenience caused to colleagues and faithfully adhering to rules about work procedures and conduct.

The implications in the case of jobs involving highly creative skills and constant questioning of status quo however are different. Transformational behaviors in such jobs would predict a decline in sportsmanship and civic virtue of the employees. This could be particularly relevant in today's environment of uncertainty where employees have to constantly question the way they do things in order to survive.

Hence, a manager needs to study the working conditions and then accordingly choose what behavior he or she should exhibit based on what OCB of the follower is more important in the given context. For example, in a team-based operation, sportsmanship might be more important than in an operation that requires the employee to work on his or her own. In such cases, the display of the studied leader behaviors might be detrimental to organizational effectiveness. Therefore, the manager must choose the more relevant OCB to the workplace and accordingly modify his or her own behavior as a leader in order to increase organizational effectiveness.

Based on the findings it can also be argued that transformational leadership is the only true predictor of OCB and not Karma-Yoga. This would imply that how a leader actually works is not as important as is the perceived transformational qualities of the leader. Shamir, Zakay, Breinin, and Popper (1998) found that leader displaying exemplary behavior was not related to subordinate attitudes such as self-efficacy, motivation, and willingness to sacrifice. Meindl (1990) claimed that it is possible that follower attribution processes that are unrelated to leader behavior produce charismatic effects. The leader should then be more concerned with means such as impression management in order to be perceived as more transformational and not emphasize so much about the work itself in order to elicit OCB of the followers.

Limitations and Suggestions for Future Research

The data for this study was collected partly from employees working in a manufacturing organization and partly from students of business administration. Even though all participants had work experience, their age profile, seniority, and number of years spent in the last organization varied widely. The interplay of Karma-Yoga and transformational leadership was also a limiting factor, as the concepts though conceptually different, were not perceived to be different if nothing is explicitly said about the other. This led to the need for cells displaying positive, negative, and zero behaviors.

It is one thing to say a manager should display certain behaviors but another to specify exactly how a manager might exhibit these behaviors. The transformational leadership and Karma-Yoga interplay will give useful insights about how to display such behaviors. Future researchers might want to further explore the effect of Karma-Yoga on OCB. Karma-Yoga as a concept could have implications other than just OCB and these should be considered as well in order to find out the true benefits of Karma-Yoga behavior in organizations, particularly in cultures that emphasize duties rather than merely individual rights.

Another area of suggested research could be the effect of transformational leadership and Karma-Yoga in times of perceived uncertainty on OCB. There is literature, which suggests that a leader is more transformational in times of high uncertainty but the effects of these transformational qualities need to be evaluated.

Conclusion

Most organizations today value employees who are conscientious, sporting, willing to work beyond office hours, helpful to their coworkers and who treat the organization's goals as their own. Transformational leadership can foster the emergence of such socially desirable behaviors in employees. Transformational leadership, when combined with Karma-Yoga might enhance these desirable behaviors further. However, the interplay between transformational leadership and Karma-Yoga needs further research.

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Appendix 1

Scenarios Used for the Experiment

The scenario was about a toy-manufacturing firm, launching a new product. The participants were team members working on this product with the actor playing the team leader. The following are the leader descriptions used for manipulating the variables.

Common Introduction (included in all four cells)

Your team leader is a man who has been in the business of game designing for the last 15 years. He graduated from the London School of Creativity. Subsequently, he obtained his masters in child psychology from the American Institute of Child Psychology. His career in Mercury Toys has seen him rise to the position of team leader in 10 years. He has been associated with various popular toy designs launched by the company in the past. He now leads you in the quest for outer space habitats.

Positive Transformational Leadership (included in Cell 1 and Cell 2)

Your leader is a man with a vision. He aspires to be the best and is confident he can achieve excellence. He also believes that his team (you) is capable of performing well. He strongly upholds the values, ideals, and aspirations of the organization. He treats each member of the team as an individual and not a component of a larger group. He provides valuable insights and participates in activities through suggestions. He formulates and communicates goals articulately. He acts as an agent of change and has high ethical standards. In his career, he has been a trendsetter, one who takes every one associated with him to new highs, giving their work a new meaning and challenging them to rethink their ideas. People yearn to be a member of his team, as they feel proud to be associated with him. He now leads you in the quest for outer space habitats.

Positive Karma-Yoga (included in Cell 1 and Cell 3)

He has complete belief in himself. He constantly focuses on knowledge gaining of the employees and the organization. He has a strong will and maintains calm in all situations. Even in times of financial constraints, he has stood by his resolve. He takes a stand on issues and stands by it irrespective of ridicule. He is the “cool cucumber” of the organization and maintains calm even in chaotic situations. He makes a judgment on people not by what they do but how they do it. He is fearless and condemns weakness. He is known for questioning senior officials in the organization when he feels that what is being done is not in the best interest of all in the organization. He loves work and is passionate about it to the extent of self-abnegation to work. He believes that work is the intrinsic motivator not its results. He believes in the power of the “word” and constantly motivates people. Realizes the potential of rituals and symbols and actively cultivates and promotes these.

Negative Transformational Leadership (included in Cell 3)

Even though he has a high level of work standards, he is not one of those who believe in pushing things upwards. He will do his job very well, but beyond that, he lacks a vision. Sometimes his resolve and strong will rub people the wrong way, even though what he says is accepted by all as unselfish. He is highly respected by all, but the respect is a grudging

respect. People accept that he is very good at what he does but not always do they like to be in his work team. His passion for work makes him indifferent to ridicule and praise but is sometimes seen as inflexibility. He now leads you in the quest for outer space habitats.

Negative Karma-Yoga (included in Cell 2)

However, he is motivated only when he knows that the rewards are worth the effort. He uses all his skills only when he knows that he will get due recognition and reward for his work. For instance, he refused to design games for handicapped children, as the organization that approached him could not pay him, neither was it a well-known social service agency that his “social work” would be recognized. For him only his personal interest is paramount. His work ethics even though high are founded in what is the popular perception of right or wrong irrespective of its intrinsic worth. His creativity flows only when he knows that it will be socially accepted irrespective of the good or bad the social perception might be. If others feel that what he is doing is wrong, he will abide by their feeling and not go ahead with what he feels is right. Ridicule and praise affect his work output. He now leads you in the quest for outer space habitats.

Appendix 2

Karma-Yoga Questionnaire Items

Works for the intrinsic pleasure of doing the work rather than concentrating on the fruits thereof

Goes about doing his duties irrespective of ridicule or praise.

Uses rituals and symbols to concretize philosophy.

Believes in the power of word and understands the relation between thought and word.

Self-abnegates personal interests for work.

Believes more in reasoning out things and living up to own standards rather than going by some doctrines and manuscripts.