TOWARDS UNDERSTANDING TRANSFORMATIONAL LEADERSHIP IN INDIA: A GROUNDED THEORY APPROACH

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An important factor that contributes to successful organizational transformation is leadership. Transformational leaders take strategic decisions and give shape to such changes, thereby ensuring that their organizations stay competitive. While the core of transformational leadership is universal, timeless and immanent, its behavioural manifestations, however, differ across cultures. This paper attempts to take a preliminary look at those behavioural manifestations of transformational leadership that are unique to Indian culture, most of which have been drawn from Singh and Bhandarker's (1988) model. After using the grounded theory method for data generation, 1617 response sets obtained from 250 working managers were content analyzed. Results show that the universal dimension of transformational leadership constitutes 44 per cent of the responses, while culture-specific dimensions constitute the rest. The 56 per cent Indian cultural dimensions have been operationalized through seven sub-dimensions, 'Nurturant' (20 per cent), 'Personal Touch' (13 per cent), 'Expertise' (7 per cent), 'Simple-Living-High-Thinking' (7 per cent), 'Loyalty' (4 per cent), 'Self-Sacrifice' (3 per cent), and 'Giving Model of Motivation' (2 per cent). The paper concludes by discussing the importance of recognizing culture-specific manifestations for leading change.

The setting of this paper is the high-trajectory Indian industry, which is witnessing an extraordinary rate of change. A quick look at the latest statistics from the Indian industry helps us understand this point better. Today, there is widespread recognition, both at home and abroad, that India is one of the fastest growing economies of the world (Lahiri, 2005). For the first time in history, India's economic prowess became an issue in the U.S. elections, and it continues to be a burning political issue with many countries abroad (NASSCOM, 2005). India's national association of software companies, NASSCOM, estimates that some $16.3 billion (Rs. 71,720 crore) worth of work (in the Information Technology (IT) and IT-enabled services space) will be offshored to India in 2005, and this number is going to be on an increase for quite some time to come. Reliance, Tata, Birla, Ranbaxy, Cipla, not to speak of Infosys and Wipro, have established Indian operations in foreign lands

(Business Today, 2005). During the last financial year, Indian companies spent around $1 billion (Rs. 4,400 crore) on overseas acquisitions, giving another clear indication that India has arrived on the global stage (Dobhal, 2005a).

Nokia and LG are setting up multi-hundred-million-dollar plants to assemble cell phones in this country. Foreign-owned multinational corporations have marked out their presence in India, to the extent that some of them have started exporting goods made in their India operations (Business Today, 2005). The Sensex hit its all-time high in December 2004 and the economy is expected to grow by more than 7 per cent in 2005-06 (Nathan, 2005). In the next 10 years, the government has planned infrastructure investments to the tune of Rs. 20,00,000 crore, which means huge business for the core sector industries (Dobhal, 2005b). Divestments in the public sector heavyweights as well as the nationalized banks are also on the cards (Gupta,

2005). A number of nationalized banks have already announced that they are looking for mergers with their various subsidiaries, e.g. State Bank of India and its seven Associate Banks to increase their market reach and volumes. In 2004, India Inc. was involved in $7.5 billion (Rs. 33,000 crore) worth of mergers and acquisitions. Industry watchers predict that this process of shuffling and agglomeration will gain momentum (Jayakar, 2005), making strategic and structural changes a vital aspect of organizational life in India.

Even investment agencies such as the International Monetary Fund (IMF) and DSP Merrill Lynch have given a thumbs-up for investment opportunities in India. Foreign direct investment (FDI) which touched $13.2 billion (Rs. 58,080 crore) in 2004, is expected to go even higher as India is now a well-recognized safe haven for investments. In the FDI Confidence Survey 2004, A.T. Kearney rated India as the third most attractive investment destination (behind China and the U.S.). It also ranked India as the best business process outsourcing (BPO) destination. Similar ratings have been given by the United Nations Conference on Trade and Development (UNCTAD) and Corporate Location, wherein they have rated India as one of the top three investment ''hot spots'' for the next four years (Kundu, 2005). The above facts highlight that the Indian market is currently in a state of high activity and needs to further gear itself up to meet the challenging times ahead. Companies need to invest in leadership development, as it is an important aspect that could catalyse business growth in these turbulent times.

Coping with this turbulence is the key to competitive success. What is also becoming apparent is that the mechanism for coping with this rapid and continuous change is often determined by the agility of management response. The underlying logic of the research presented here is that, since leaders are at the helm of affairs in organizations, only they can successfully pilot organizations and teams by manoeuvering adroitly through the shoals of change (Brown & Eisenhardt, 1997). The leader must work at getting large numbers of people in the organization involved in the transformation process, failing which any attempts at transformation are likely to be greeted with cynicism and strong resistance from key constituents, which is bound to frustrate all attempts at change (Kanungo and Misra, 2004).

While change management depends on the enacted leadership, there has been little integration of the literature pertaining to these two vital elements (Eisenbach, Watson, and Pillai, 1999). Drawing from the works of Sinha (2000; 2004) and Singh and Bhandarkar (1988), we integrate the literature on the necessity for transformational leadership—rooted in the Indian culture—to bring about meaningful and efficient change. The main emphasis lies in finding out those leader behaviours that make the team members follow and accept the change advocated by the leader. We have used the grounded theory approach not merely because we were interested in looking at a rarely explored phenomenon for which empirical evidence was practically non-existent, but also because this methodology is most suitable for generating novel and accurate insights (Parry, 1998).

The main objective of this study was to fill a gap in literature that existed with respect to lack of empirical studies relating to the kind of leadership required to drive change in organizations in India. The best means to fulfill this objective was using grounded theory method and content analyzing the responses from industry professionals who had already worked with transformational leaders. The other objective was to identify themes that managers could use as guidelines in future when they face challenging situations that require them to lead change. These themes and guidelines, especially with respect to the Indian scenario, were woefully absent.

LITERATURE REVIEW

One of the most comprehensive leadership theories of organizational transformation is the theory of transformational and transactional leadership (Eisenbach, *et al.,* 1999). Burns (1978) held that leadership could be broadly classified into two forms, *transactional* and *transformational leadership*. *Transactional leadership* occurs when one person takes the initiative in making contact with others for the exchange of valued things. The relationship does not go beyond this exchange of expected goods. Most of the earlier theories of leadership fall under transactional leadership because "they seem too narrow and simplistic to explain leaders in change agent roles" (Conger, 1999: 147). Transformational leadership, on the other hand, focuses only on leading change.

Transformational Leadership

The *transformational leader* "engages with others in such a way that the leaders and followers raise one

another to higher levels of motivation and morality" (Burns, 1978: 20). In transformational leadership, it is important that the leader should address the true needs of the followers, and lead followers towards fulfillment of those needs. Transformational leadership consists of four components: charisma or idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration (Bass, 1985).

The effectiveness of transformational leadership in organizations has been demonstrated in a number of studies. Meta-analyses have shown that it is significantly related to important effectiveness dimensions, e.g., higher performance ratings, enhanced innovativeness, etc. DeGroot, Kiker, & Cross (2000); Dumdum, Lowe, & Avolio (2002) and Conger, Kanungo, and Menon (2000) found strong support for their hypothesis that transformational leadership leads to a sense of collective identity, results in enhanced sense of reverence, and develops trust and satisfaction with the leader. Studies have also shown that transformational leaders significantly energized followers and enhanced their motivation, morality, and empowerment (Dvir, Eden, Avolio, & Shamir, 2002).

Transformational Leadership in the Context of Change

Ford and Ford (1994) held that leaders create change by providing a vision that is attractive to followers. Transformational leaders create followers by framing a vision for the future that appears to be reachable, attractive, and engaging. A transformational leader would be successful in getting a change plan implemented by intellectually stimulating the followers (Bass, 1985), motivating them to rethink old ways of doing business. This idea—that the transformational leader creates a culture that embraces change is— consistent with the extant change literature (Brown & Eisenhardt, 1997). Literature on both change and transformational leadership suggests that it is critical that the leader should be a change champion who can assemble and motivate a group with enough power to lead the change effort (Kotter, 1995). The change literature also suggests that leaders' effective use of inducements and interventions that get people to change, works only if this change takes into consideration the underlying needs and values of followers (Brown & Eisenhardt, 1997; Eisenbach et al., 1999). These underlying needs and values can be addressed by understanding the follower's cultural background. Kanungo and Jaeger (1990) said that the

term 'culture' means a system of shared meaning where members of the same culture have a common way of viewing events and objects, and therefore are likely to interpret and evaluate situations and management practices in a consistent fashion. Some studies have shown that dimensions of transformational leadership transcend cultures and some other studies have shown culture to have profound effects on transformational leadership. The two opposing stands have been discussed next in this paper, from an Indian angle.

Universal Attributes of Transformational Leadership

Since the leadership phenomenon by itself is universal, it gives us enough ground to claim the universality argument in favor of transformational leadership (Bass, 1997). The Den Hartog *et al.* (1999) study demonstrated that some traits of leaders are generalizable across cultures and suggests that many transformational leadership attributes are universally endorsable. Bass and Steidlmeier (1999) contended that some central core attributes of transformational leadership are common to all cultures. A content analysis of biographies of charismatic leaders in developing countries done by Woycke (1990) has revealed that the characteristics displayed by them are in line with the broad four dimensions of transformational leadership as given by Bass (1985: 26-27). Conger, Kanungo, and associates (1988: 105) quoted a study where it was found that transformational leader behaviour, followers' performance, and satisfaction were significantly correlated. The study was corroborated both in India and in USA. There is substantial evidence to show that in every country, leader prototypes have transformational characteristics (Bass, 1985: 154; House & Aditya, 1997; Lord and Emrich, 2001).

Similarly, studies on leadership with Indian samples have found that successful leaders in India possessed the qualities of transformational leaders (Dayal, 1999: 43-70). Researches on transformational leadership in India using the Multifactor Leadership Questionnaire (MLQ) have shown reasonable reliability (Banerji and Krishnan, 2000; Pillai, Scandura and Williams, 1999). On the other hand, data also indicates that within the broad framework, subtle differences in its operationalization exist across cultures (Bass, 1997; Den Hartog, *et al.*, 1999). These studies show that societal culture has ramifications on organizational group processes like leadership. The

main purpose of this study was to find the extent to which culture affects transformational leadership.

Influence of Culture on Transformational Leadership

Culture becomes important in leadership effectiveness because leadership is essentially a process of socialization . The influence of the leader will depend on the extent to which the leader is able to understand the true needs of the follower. Leadership theories are arraigned on grounds of being full of assumptions which are valid only for the West, such as being individualistic rather than collectivistic; hedonistic rather than altruistic; emphasizing rights rather than duties; rationality rather than asceticism, religion, traditions, etc. (House and Aditya, 1997). Cross-cultural studies have shown that these assumptions are not shared by all the cultures of the world (Hofstede, 2001; Smith and Peterson, 2002). Though a particular leadership style has been seen to be highly effective in USA, whenever it has been imported in full to other countries, it was found that it did not deliver its potential and in fact, sometimes proved to be counterproductive (Pillai *et al.,* 1999; Smith and Peterson, 2002). Uncritical transfer of management theories and techniques based on Western ideologies and value system has contributed in many ways to organizational inefficiencies and ineffectiveness in cultures such as India (Kanungo and Jaeger, 1990; Singh & Bhandarkar, 1988).

Bass (1997) accepted that though the formulation of transformational leadership is in a relatively universal manner, a leader might need to act in different ways within differing cultural contexts, in order to be transformational. This is so because there are cultural differences in how the four components of transformational leadership are manifested in behaviour. An example of this is shown by the study conducted by Ardichvili and Gasparishvili (2001), which found that though transformational leadership was the most prevalent style of leadership in four former USSR countries under study, individualized consideration and charisma were reported to be least effective in increasing followers' performance. Another characteristic—the means of communicating a vision (which is one of the basic factors of transformational leadership)—was shown to be culturally contingent, ranging from use of exceptional public oratory skills in USA to quietly demonstrating exemplary personal service by people like Mother Teresa in India (Smith and Peterson, 2002). Bass and Steidlmeier (1999) contended that for transformational leadership to be authentic, it must incorporate a central core of moral values whose ordering and relative importance are culturally relative. Some authors have argued that developing countries such as India are most conducive for the emergence of transformational leadership (Kanungo and Misra, 2004; Khandwalla, 1990). They felt that only a transformational leader can address the apparently contradicting needs of ushering change, while addressing the unique cultural requirements. Singh and Bhandarker (1990: 344) found that the success of change strategy of transformational leaders depended upon leaders' sensitivity to culture-specific complexities and nuances operating within their organizations.

Thus, we see that even though the general definition of transformational leadership is applicable globally, its effective operationalization is culturally contingent. As a result, there is a growing awareness of the need for a better understanding of leadership theories specific to the culture and environment. The next section discusses Indian culture and its effect on the execution of transformational leader behaviours.

Indian Culture

India has a unique mix of both western and traditional culture in its society as well as in its organizational setting. In India, the first major influence on organizational design came from UK because of the colonial legacy (Gupta, 1991). Singh and Bhandarkar (1988) went to the extent of accusing Indians of "importing" the latest in management systems and styles. They observed that the key to the success of Japan and Korea lay in their ability to evolve an indigenous management process and that India would not progress in the business sector unless she evolved theories that arise from her cultural roots.

The operative social values in India could be broadly classified into (a) preference for hierarchy; (b) embeddedness; (c) personalized rather than contractual relationship; (d) harmony rather than confrontation; and (e) duty and obligation rather than hedonism (Sinha, 2000: 27). Krishnan (2001) argued that Indian culture is conducive to emergence of transformational leaders, as the fundamental beliefs that are unique to the Indian worldview—concept of Maya, preference for action, potential divinity, and goal of freedom—facilitate the emergence of transformational leadership. Kejriwal

and Krishnan (2004) found that *Sattva Guna* (awareness) and Vedic worldview separately enhance transformational leadership whereas *Tamas Guna* (inertness) reduces it. The purpose of the present research is to extend our understanding of change heralding leadership in India. The results of this study will help us map a behavioural profile of transformational leaders in the Indian context. More pertinent to the present study, is the grounded theory method chosen for investigation. It incorporates the suggestions put forth by Parry (1998) and has the potential to yield pragmatic and actionable insights.

METHOD

In addition to the call put forth by Parry (1998), the decision to conduct a purely qualitative study was motivated by several factors. We have used this method to obtain the intricate details about the inspiring kinds of behaviours displayed by leaders. Such rich details are difficult to extract or learn through quantitative research methods that are more conventional. According to Conger (1998), when one attempts to capture specific behaviours displayed by the leader, that go to the extent of touching the underlying deep emotions, feelings, and thought processes of the followers, we should rely on qualitative research methods. Specifically, in this paper, we have used the grounded theory method (Egan, 2002) to explore the followers' perspective of what constitutes transformational leadership behaviours of managers in Indian organizations. We took the followers' perspective because, otherwise, there are strong chances of socially desirable response creeping into the data, which would have happened if we had taken self-described behaviours of leaders.

Sample

We contacted executives who were working in India, had at least one year of experience, and had worked under their current superior for at least six months. The usable sample size consisted of 250 working executives from all over the country and various industries, some of whom were working executives who were also part of an online managerial program conducted by an academic institution. Sample statistics are reported in Table 1. One thousand six hundred and seventeen (1617) response sets were generated from the open-ended questionnaires, which were later content analyzed to generate the themes.

Table 1. Respondents' Demographic Profile

Categories	Subcategories	Data
Average age of respondent		30.8 years
Average years of work experience of respondent		8.7 years
Average years of work experience with leader		3.5 years
Gender of respondent	Male	86 per cent
	Female	14 per cent
Managerial level of respondent in organization	Junior	23.6 per cent
	Middle	60 per cent
	Senior	14.4 per cent
Educational qualification of respondent	Below graduation	2 per cent
	Graduation	65 per cent
	Post graduation	29 per cent
	Above post graduation	4 per cent
Functional area of respondent	Marketing and sales	34 per cent
	Human resources	1 per cent
	Research and development	2 per cent
	Systems	41 per cent
	Finance	6 per cent
	Engineering	11 per cent
	Others	5 per cent
Industry	Manufacturing	24 per cent
	Banking & financial services	7 per cent
	IT & ITES	43 per cent
	Services	16 per cent
	Process industry	4 per cent
	Others	6 per cent

Bass (1985) was the first person to develop a measure of transformational leadership—the Multifactor Leadership Questionnaire (MLQ), and a recent meta-analysis showed that it has been the most widely used scale for studying transformational leadership (Dumdum *et al.,* 2002). Without getting into the debate on how transformational leadership is different in India, we decided to use the effects of transformational leaders to see how it is enacted in Indian organizations. We gave the respondents a brief description of only the effects that

transformational leaders have on their followers. These effects were taken from the model given by Bass. The effects were: (a) raised the awareness of followers about issues of consequence, (b) shifted them to higher-level needs, (c) influenced them to transcend their self-interests for the good of the group or organization, and (d) influenced them to work harder than they originally had thought they could. We explicitly asked respondents to think if they had ever met such a leader while working. Only three of the respondents reported that they had never come across such a leader, and we have not included them in our analysis. When the respondents answered that they had met such a leader, we asked them to list some of the most frequently displayed behaviours (which caused the effects described) of this leader. Throughout the data collection, we tried to extract only those behaviours that were explicitly enacted by the leader, and had resulted in transforming the follower. The use of this method ensured that findings were reported by people who had experienced this phenomenon, and that it would not be contaminated with our preconception of the phenomenon.

Coding Procedure

Major areas of importance, reflected in the expression of observed behaviours recurring in respondents' responses, were distilled through an iterative, inferential process during data analysis. The complete set of responses was read individually by two experts who were familiar with the leadership literature. These judges classified the responses into just two groups, "Universal," and "Unique Indian" dimensions. Those behavioural indicators that were classified into "Universal" dimensions represented themes that have already been captured through the universal studies, especially the MLQ (Bass, 1985). These have been discussed earlier in the paper. This has been graphically represented in Chart 1. "Universal" dimension was deliberately classified as a separate dimension to satisfy the specific purpose of this paper, which was to cull out those dimensions that are unique to Indian culture.

During the next phase of analysis, themes for sub-categories on "Unique Indian dimensions" were derived based on the extant literature. These categories were taken from the conceptual paper written by Singh and Bhandarkar (1988), and one dimension was taken from Chakraborty (1987: 146-169). The works by Sinha (2000, 2004) were used for further validation. This operation yielded seven sub-categories in the "Unique Indian" dimensions. At this stage, another


Chart 1: Contributions of Universal *v.s.* Unique Indian Dimensions.

expert in the area of leadership was contacted for validation and confirmation of results. Thus, the responses were categorized into one of the eight (one "Universal" and seven "Unique Indian") subcategories. The findings that were obtained from the study are discussed below.

RESULTS

Seven predominant themes emerged from the data, and these were triangulated with the extant literature on Indian culture. The seven themes have been graphically represented in Chart 2. These seven themes may not necessarily be fully compartmentalized, but we took them as mutually exclusive when categorizing the response, and these themes most accurately reflect the overall tenor of the data. Table 2 displays the "percentage of responses" to specify the relative weight of each category. Overall, the "Unique Indian" dimensions covered 56 per cent of the responses and the "Universal" dimensions only 44 per cent. This paper empirically validates many of the dimensions proposed by Singh and Bhandarkar (1988). Their conceptual framework still appears to be valid, even after more than a decade and a half. Their, as well as Sinha's (1995) conceptualization of a "*Karta*" like figure, has been taken as an overarching construct, which has been expressed through the seven themes mentioned below. The behavioural indicators for each of the seven themes are mentioned in Table 2. We begin with the dimension that comprises the maximum proportion of the responses.

Transformational Leadership in India
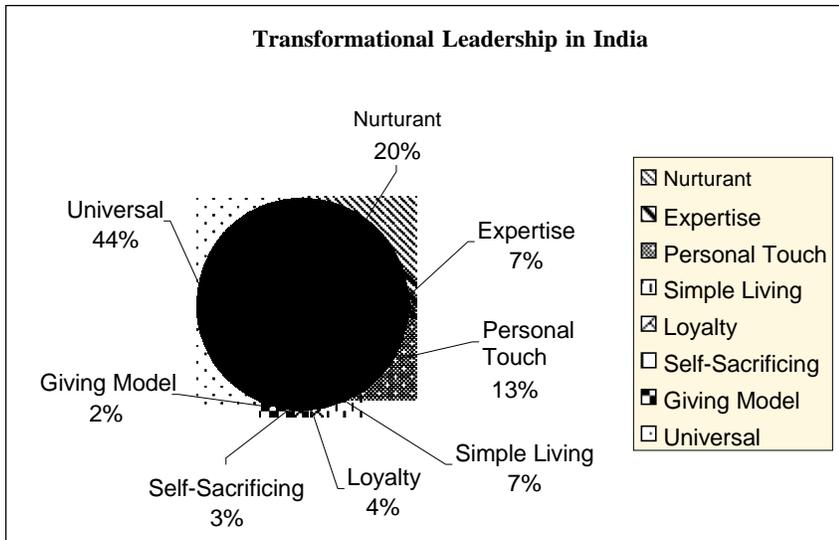
Chart 2. Contributions of Sub-themes within Unique Indian Dimensions

Nurturant

'Nurturant' leaders are those who are caring, dependable, sacrificing, and yet demanding, authoritative, and strict father-like figures (Singh and Bhandarkar, 1988). They groom, guide, and protect followers who in turn reciprocate by following the vision propagated by them. The nurturant leader empowers the follower to be capable of working alone, but retains the mantle of the quintessential a mentor. According to Bass (1985: 158), parent-child relations are mirrored in leader-follower relations. As such, followers seek to validate the image that they have internalised of the guardian or parents, through the leader. The nurturant-task (NT) model given by Sinha (1995: 102-128) is based on nearly the same arguments. According to Sinha, a NT leader is one who has warmth, affection, care, and concern for the growth of followers. Childhood socialization of most Indians happens in a manner such that, the *Karta* (father-figure) is one of the earliest and strongest influences on the mind of an Indian. The Indian child sees this figure provide for his security and other needs, even at the cost of some personal benefits. Coming from this environment, the person receives a jolt after seeing the job environment as it has developed on the lines of "imported or westernized" styles, and is highly competitive, aggressive, and individualistic in nature. If the workplace provides a leader who fits the nurturant profile (that the new-recruit has all-along experienced), he or she will accept the workplace in a better manner. The organization is likely to be viewed as an extended family because paternalism provides in-group harmony

(Bass, 1997). Subordinates relate to such leaders as they would to a head of the family (Dayal, 1999).

Personal Touch

Indians have personalized rather than contractual relationships at the workplace (Sinha, 2000). Indians interject the group's attitudes as their own, and are so conscious of the in-group needs, norms, and expectations that they hardly have any concern for individual privacy. They visit an in-group member at any time and place, expect to be entertained, and expect this informality from every member of the in-group. The top manager has an open door policy and is available at all times to any employee who might want to bypass all authority and appeal for some grievance redressal or mercy. The leader establishes a personal relationship with the follower and this relation extends outside the work environment. For instance, the leader takes time off in order to meet social obligations (Sinha, 2004).

Bass (1985) posits that individualized consideration in a collectivistic culture is more important and relevant to the extent that it is often taken for granted. He notes that in a highly collectivistic culture, Japan in particular, exchanges of affection, status, and services are more common. A five-nation study that was conducted by Pillai et al. (1999) suggested that unlike other nations, transformational leaders in India give more preference to societal rather than economic values. This shows that rather than going for rules and regulations, Indian leaders prefer to give importance to relationships and needs of specific followers. Kakar, Kakar, Kets De Vries, and Vrignaud (2001) argued that Indians have a high preference for personalized mode when it comes to relating to task and functions. Personal touch however does not imply favoritism as was shown in a study done by Banerji and Krishnan (2000). Individualized consideration is close in meaning to personal touch except that personal touch is more intimate and encompasses relationships outside the workplace as well.

Expertise

The respondents described a transformational leader as the possessor of great knowledge in many fields. Broad

Table 2. Unique Indian dimensions, their percentage contributions, and behavioural indicators of transformational leadership, as expressed by followers.

General Themes	Per cent	Behavioural Indicators
Nurturant	21 per cent	Gives authority and autonomy but keeps a constant tab.
		All the time supports me and gives me time to correct myself and learn.
		Displays unanimous justice irrespective of rank and file.
		Makes one slog, but at the same time is there to help, and not leave us at work and go home.
		Gives space to work independently and hand-holds when necessary.
		Identifies the strengths of the subordinate, stresses them frequently, and helps the subordinate use the strengths.
Personal Touch	13 per cent	Thorough understanding of each team member's character and potential.
		Is there by my side when I need his help.
		Recognizes the fact that different people need to be treated differently.
		During his conversations, he always focused on the other person—learning about - and understanding - him or her.
		Willing to sit with concerned person to understand the problem he or she is facing in the execution of the job.
Expertise	7 per cent	Thorough knowledge of the job and has an eye for—and patience to go into- depth and read between the lines.
		Deep knowledge of the subject, especially of the practical implications for the department.
		Can talk on any subject without problem and has advice for everyone.
		Finds solution to any kind of problem.
		Knowledge of the subject and a well read person on various subjects.
Simple Living High Thinking	7 per cent	His simplicity is exemplary.
		Here was this gentleman, who right from the first day made us feel comfortable, which was surprising, considering the fact he was an AVP.
		Consistency in ones' dealing with others and consistency in ones' living the core values.
		Was able to convince his juniors that hard work alone is the main instrument for growth in future. Salary and designations are by products of hard work.
		Maintains his self-balance and control; was calm in all situations.
Loyalty	4 per cent	Gives total loyalty and assumes he has yours.
		Has a lot of trust in team members.
		Does not indulge in intra-organizational politics & discourages when others do the same.
		Does not expose team members, or make scapegoats out of them for non-performance.
		Inculcates a sense of belonging / loyalty to the organization.
Self-Sacrifice	3 per cent	He never tried to take credit for anything; rather, he shunned that.
		At difficult times, he led the team from the front by personally putting more efforts than the team.
		Puts the team's interest ahead of personal interest.
		His own interests came last for him.
		Takes the blame, whenever the team fails.
Giving Model of Motivation	2 per cent	Encourages the team to concentrate on organizational goal, and not on short-term individual performance targets.
		His placing the organization goal ahead of other goals made me to look to him for solution.
		It was always "we" for us and never "I" when it came to do anything in the office. This eventually led us to believe that we can contribute more towards the organization as a team.
		He gives a holistic picture of the job instead of giving a fixed set of responsibilities.
		He would always say, "discharging one's duty to the relevant others is more important than doing what one feels like doing."

descriptors such as highly intelligent, knowledgeable, creditable, and smart recurred repeatedly. What prompted us to put this dimension as a "Unique Indian" dimension was the emphasis put by the followers on the leaders' knowledge in all functional as well as technical areas. Expertise was seen to be a combination of knowledge, experience, and intelligence in cross-functional domains. A couple of studies that have looked into the personality of the transformational leaders, have said that intelligence is a significant predictor of transformational leadership (Judge and Bono, 2000; DeGroot *et al.*, 2000). However, the conceptualization in this theme is different here, as the followers specifically expressed the leader behaviour more in terms of "master of all trades," and not just being high on general intelligence which is the emphasis in Western studies. This characteristic of transformational leaders as seen in the eyes of the followers might be a case of attribution, as described by Lord and Emrich (2001). This sounds especially plausible because the behaviours described were of high standards, and the leaders were expected to come up with solutions for all problems, having the key to any customer complaint, etc. In addition, the fol-lowers expressed that the leaders used their knowledge and expertise constantly to help others find solutions.

Simple Living, High Thinking

Operant social values in India show that living for personal pleasure is not valued in Indian culture. Singh and Bhandarkar (1988) include simple living as one of the seven components identified as work values for India. This value is exemplified by the fact that Indians have more reverence for saints and 'naked fakirs' than for kings and emperors. A study by Dayal (1999) showed that followers identified leaders as effective if the leaders exemplified this principle in their day-to-day lives. If the vision and personal standards set by the leader are based on a set of values and beliefs shared by the society, and when there is a strong culture of widely shared values, transformational leadership proves to be particularly attractive (Strange and Mumford, 1999). Simple living is a value that serves as a personal standard and is highly appreciated in the Indian culture. The most dramatic illustration in recent times is that of Gandhi. Therefore, the emergence of transformational leadership is enhanced if leaders follow a life style marked by simple living.

Encouraging and Accepting Loyalty from Followers

The Indian socialization influence is such that it fosters an organizational ethic of personalized relationships and idealized family-centred work ethics (Kanungo and Jaeger, 1990). The work relationships of Indians are personalized rather than contractual (Sinha, 2000). Personal loyalty takes preference over organizational efficiency. Many influences such as authoritarian practices within the family, educational system, society's hierarchical structure, and religious institutions act together to create a strong sense of dependence (Dayal, 1999: 101-105). Unconditional obedience by surrendering to authority is considered a virtue (Sinha, 2000: 26-40.). Because of low masculinity and high power distance (Hofstede, 2001) prevalent in the Indian society, the worker is made to believe that expressions of affection and personal loyalty to the superior are important and expected (Sinha, 2000: 31-34). The manager, who is like the father figure of the joint family system, similarly demands and expects unquestioning obedience and loyalty from the workers. Sinha said that a *sneh-shradha* (affection-deference) relationship exists between the leader and follower. He suggested that ideally a leader in the Indian setting should ensure that the follower sincerely does the task given, and then the leader could show *sneh* towards him. The follower reciprocates by offering *shradha* to the leader. Followers in collectivistic societies such as India feel a moral obligation to reciprocate towards the leaders with unquestioning loyalty and obedience. A kind of family feeling is developed between the group of followers and the leader. Literature shows that this kind of feeling is one of the essential outcomes of transformational leadership (Bass, 1985: 153-168). Thus, accepting unquestioning loyalty would enhance transformational leadership.

Self-Sacrificing Behaviour

Gupta (1991) said that a strange thing about India is that here power is maintained through renunciation, giving away, self-sacrifice, and self-denial. Self-sacrificial behaviour becomes one of the tools for developing feelings of collectivism, which is one of the essential behavioural outcomes of a transformational leader. One of the most glaring examples of this phenomenon is Gandhi. In India where admiration and respect for a simple lifestyle, duty rather than rights, and mutuality of obligations (Singh and Bhandarkar, 1988) are deeply

ingrained in the norms of society, leaders would be more transformational if they display self-sacrificing behaviour. Kanungo (2001) concluded that followers get attracted to a transformational leader because the leader provides an opportunity to fulfil the higher order needs. In India, this higher order need is operationalized when each and every individual takes the interests of the others seriously and is forgetful of self, which leads to each facilitating a common good for all that is worth sacrificing for. Thus, in collectivistic societies such as India, where the norms and values of self-sacrifice are held in such high esteem, leaders will be more transformational if they display more of self-sacrificial behaviour.

'Giving' Model of Motivation

Shamir (1991) reviewed the work motivation theories developed in the western countries and questioned the basic assumptions underlying those theories. He argued that those theories have bias towards individualistic values and "strong situations." In addition, those theories had a limited concept of intrinsic motivation and excluded values and moral obligation. He proposed a self-concept based model of motivation, which says that some individuals—especially those belonging to collectivistic societies are motivated by values and group identities. Kanungo (2001) argued that transformational leadership is grounded in social obligations, and such leaders consider serving as their moral duty, which they do because they subserve the higher purpose of benefiting relevant others (giving away), without any calculation of personal gain in return. The concept of '*daan*' (gift), which so pervades Indian value systems, also gets fulfilled through this dimension (Kanungo and Mishra, 2004: 310).

Research has shown that workers in India have a social achievement motivation (McClelland, 1975: 123-168). They show a desire for collective success, a desire for raising overall social prosperity, a better life for everyone, and higher standard of living—achievement of a kind of super-ordinate goals. Discharging one's duty to the relevant others (duty-orientation) is considered more important than doing what one feels like doing (Sinha, 1995). The orientation for giving up is so well imbibed in the Indian psyche, that the needs model of motivation will fail to motivate them (Chakraborty, 1987). Chakraborty (1987: 158-169) provided evidence to show that indeed for Indians, motivation has its roots in giving rather than in the need-based theories of the West. Chakraborty said that

for Indians, the motivation comes from the need to fulfil one's duty towards society and not to fulfil one's individual desires. For India, where the social values and identities, duties, and in-group feelings are so strongly ingrained in the individual's self-concept, the 'giving' model of motivation should work really well.

DISCUSSION

As argued in this paper, there are many unique features of a culture, which do not allow a dynamic social process such as leadership to be captured by just one universal description of how a transformational leader behaves. This paper bridges the gap between the conceptual arguments and empirical findings, by showing that though there is a component of universality in the Indian environment, yet more than half of the behaviours of transformational leaders are attuned with "Unique Indian" dimensions. Thus, we can say that though there is a core part of transformational leadership that transcends culture, there are attributes which are not universal. Whatever be the organizational culture, the pervasive national culture or societal culture and milieu cannot be bypassed or ignored. This holds true especially for transformational leaders, of whom it is expected that they should be able to understand the contextual variables, as only then will they be able to address the true needs of their followers. It is only after a leader gets to thoroughly formulise himself with the culture of the society that he can truly get insights into the underlying drives, motives, and values of the individuals.

Managerial Implications

The findings of this paper can serve as a guideline for managers for understanding the higher order values a transformational leader can appeal to, for uplifting followers towards their goals. The paper identifies leadership behaviours of a transformational leader in the Indian context. From the change management perspective, this paper provides meaningful insights into how managers can behave, in order to inspire their employees to accept and become champions of change.

The theme on the 'nurturant' aspect of the manager shows that if the workplace provides a nurturant figure, and thus links expectations of the subordinate and the organizational reality, it is more likely that a meaningful relationship, intercepted with trust and acceptance of the superiors' managerial actions, policies and procedures would be established (Singh

and Bhandarker, 1988). The 'personal touch' aspect of the leader shows that managers should pay more emphasis on maintaining relationship-orientedness (with less emphasis on contractual agreements) with the subordinates, should discuss their personal life, and should be ready to help when the subordinate faces family crises. Rather than emphasizing rules and regulations, managers should give importance to relationships and needs of specific followers. Merely being good at one's own job would not be sufficient for becoming a transformational leader. It should be put to such use that the group or the subordinate benefits from the leader's intelligence. If the manager follows a minimalistic lifestyle, subordinates are more likely to attribute transformational qualities to him or her. This is not to suggest that a Gandhian style of living should be adopted by the managers, but managers could benefit from keeping in mind that flaunting of opulence is not as highly regarded as a simplistic lifestyle is.

Since relationships are highly valued by Indians, development of a loyal group of subordinates, wherein both the manager as well as the subordinate are loyal towards each other, would help enhance transformational abilities of the manager. By giving up and sacrificing some self-benefits for the sake of the subordinate or the group, managers can increase their influencing abilities, as the subordinates are more likely to attribute transformational abilities to them. Communication of higher order values and becoming role models will enhance the self-efficacy beliefs of the followers towards the leaders. This leads to an increase in a leader's transformational abilities.

Directions for Future Research

As a caveat, one should keep in mind that however informative the follower perspective on effective leadership might be, we need to be circumspect before adopting it toto. A couple of limitations in the paper need a mention here. The first one is that the findings are based on an open-ended data collection. Triangulation from further empirical studies needs to be done, before we conclusively accept the seven "Unique Indian" dimensions. Secondly, the data analysis could have been done in a more rigorous fashion, by involving a scrutiny of the responses by a larger pool of experts. However, research that better informs managers of what followers expect from them, is a valuable guideline, and has the potential to improve the overall leadership situation in India.

CONCLUSION

This paper builds a case for studying the influence of national culture in organizations and shows how it influences the functioning of a transformational leader. Kanungo (2001) proposed that transformational leadership is more likely to emerge and be effective when the primary tasks are consistent with dominant social values and offer both leader and followers an opportunity for moral involvement. It follows from this that if a manager follows socially appreciable image (simple living) and encourages behaviours that are socially valued (selfless behaviour, loyalty, culture of giving and personal touch), then the manager is more likely to emerge as a transformational leader.

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