



Effect of Transformational Leadership and Leader's Power on Follower's Duty-Orientation and Spirituality

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Abstract. *The relationships between leader's power, transformational leadership, and followers' duty-orientation (Karma-Yoga) and spirituality (oneness with all beings) were studied using a sample of 471 managers from two manufacturing organizations in western India. It was hypothesized that leader's power enhances transformational leadership, and transformational leadership enhances followers' duty-orientation and spirituality. A 30-item scale developed for measuring the five factors of transformational leadership—idealized influence attributed (charisma or heroism), idealized influence behavioral (ideology), inspirational motivation, intellectual stimulation, and individualized consideration—in the Indian context was used in this study. Results of structural equation modeling show that leader's power enhances transformational leadership, transformational leadership enhances followers' duty-orientation and spirituality, and duty-orientation enhances spirituality. The importance of being seen as influential in the daily activities in organizations, for developing change agents, is discussed.*

We instinctively adore those who feel their oneness with all other beings and such people are considered higher in the ladder of human evolution. The Upanishads, which comprise the foundations of Indian culture, are emphatic in claiming that spirituality or oneness with others is the ultimate goal of all beings. “To live in perfect goodness is to realize one's life in all. This ideal for which the moral nature of man cries can be attained only if the finite self transcends its narrow individuality and identifies itself with the whole” (Radhakrishnan, 1929: 209). Organizations could facilitate its members in achieving this goal. There is an increasing recognition of the importance of spirituality in the workplace. Enhancing duty-orientation among employees is also a common objective in many organizations today. Both spirituality and duty-orientation could help enhance organizational performance.

In this age of rapid change, leadership is more important than ever. The increasing focus on revitalizing and transforming organizations to meet competitive challenges ahead has been accompanied by increasing interest among researchers in studying transformational leadership. Such leadership is necessary for quickly identifying new market opportunities and for developing appropriate competencies within organizations. Over the last three decades, considerable literature has accumulated on transformational leadership. There exists a relationship between transformational leadership behaviors and various outcomes measured at the individual and organizational level. Transformational leadership has been shown to have a positive effect on commitment and collective identity. This paper reports a study on analyzing how leader's power enhances transformational leadership, and how transformational leadership enhances follower's duty-orientation and spirituality.

Theory and Hypotheses


Spirituality results in connectedness among beings and has the potential to transform the workplace into something remarkable. In fact, it could be the ultimate competitive advantage. Spirituality implies morality, contributing to the formation of a moral framework and informing ethical deliberation for leaders (Harter, 2004).

Spirituality

Spirituality comes from the Latin word spiritus meaning 'breath of life.' It is seeing oneself as spirit rather than as mere matter. It can be defined as the valuing of the non-material aspects of life, and intimations of an enduring reality or the spirit (Harter, 2004). It is a way of being and experiencing that comes through the awareness of a transcendental dimension.

Spirituality refers to the direct feeling level experience of the ground of being, or of the process or flow of the universe. It refers to an experience in which one feels at one with creation, deeply meaningful, and in pervasive union with all things. The first trait of this unitive experience or spirituality involves the quality of oneness. We participate in oneness or unity to the extent that self-defining activities cease. In other words, it is not the addition of a unitive feeling but the subtraction of self-definition that characterizes true spirituality (Russell, 1992). Spirit is actually not a thing at all; rather, it is relationship and a process of





integration. Spirit connects individuals together, sewing or knitting them, as it were, into a larger fabric of community. Indeed, the essence of spirituality is a sense of unity or the oneness of everything. It is through this sense of oneness that people experience meaning in their work (Harter, 2004).

Spirituality is perceived in the way people seek, find, create, use, and expand personal meaning in the context of the entire universe. Spirituality involves integration of three dimensions—knowledge base and belief systems; interior life and inner self; and exterior life and institutional activity. These three domains overlap and interact with each other. They form the individuals' own life experiences and influence the world at large. Extending this concept of personal meaning to the workplace, spirituality is being part of a larger community, having work that has meaning and is purposeful as well as consistent with the spirit, and being able to work in an integrated fashion. Spirituality is the experience of connection to something that transcends our ordinary material lives (Harter, 2004).

In this paper, spirituality has been operationalized in the context of the Indian culture. The most prominent feature of spirituality in Indian culture is the ideal of oneness of all beings in the universe (Radhakrishnan, 1929). Hence, in this study, I operationalized spirituality as oneness with all other beings.

According to the Upanishads, which comprise the foundations of Indian culture, the ultimate reality in this world is the universal spirit, which lies deep within us. Often it remains so deep within us that we are unaware of its existence. Hence, we falsely imagine that we are individuals composed only of body, senses, and mind. We imagine further that this individual being has a separate and independent existence, whereas in fact, it is only an appearance—a light upon a screen, the source of which is the spirit that we do not see (Prabhavananda, 1960: 51). An example from one of the Upanishads explains this concept well: a potter takes a mass of clay and shapes it into a variety of objects of different sizes and shapes. The original mass of clay was a unity and homogeneity, while the differentiated objects or pots are secondary derivatives. The latter alone is not the truth. In like manner, when individuals are seen as different from each other, it is only a secondary fact of existence; the primary, original fact is that of unity, of the oneness of all existence (Chakraborty, 1995: 24-25).

The process of realizing the spirit for what it is (the reality) and our individual being for what it is (a mere appearance), is the process of spiritual

growth (Prabhavananda, 1960). When a person is aware of this reality, he or she begins to understand that harming another person is actually harming oneself. Cheating, lying, or concealing for selfish gain at someone else's expense is really harm done to oneself (Chakraborty, 1995: 25).


Those who are high on spirituality or those who perceive their oneness with others could be characterized by certain qualities. Spirituality or oneness makes individuals friendly, compassionate, and love all living beings. When people see no difference between themselves and others, they cannot be prejudiced or biased with respect to one particular person and will thus be fair to all. Oneness involves sympathy, empathy, and identification not only with the feelings of others but also with their goals and objectives. Spirituality is characterized by sensitivity, such that the person can identify with the feelings, needs, demands, and aspirations of people around.

Karma-Yoga

A simple means of achieving the goal of spirituality or oneness with others is discharging one's duties with devotion (Karma-Yoga). In fact, duty-orientation or Karma-Yoga is the suggested means for active people, like, for example, managers of business organizations. It involves discharging our normal duties and roles by being totally dedicated to work without bothering about what we gain from our effort. The culture of India, wherein this study was conducted, fundamentally differs from many other cultures in one essential aspect related to work. The people who are socialized in this culture consider themselves to be born with duties rather than with rights. 'It is through work that we are brought into relation with the rest of the world... The finite centres should look upon themselves as members of an organism and work for the sake of the whole' (Radhakrishnan, 1929: 566-567).

According to the Indian worldview, no one remains even for a moment without doing work. All are made to work under compulsion by their very nature. If a person withdraws physically from work, succumbs to inertness, and sits mentally recollecting various actions, he or she is of deluded mind and is a hypocrite. One has a duty to perform one's prescribed activities since performing actions is better than renouncing actions; by ceasing activity even bodily maintenance will not be possible. The objective of human existence is to transcend nature and realize oneness with others and this is best done by doing one's duty in a dedicated manner. Therefore, prescribed actions or duties should





be performed without attachment to the personal gains of work, without interruption, and with complete dedication. It is only by performing one's duties that a person attains the highest satisfaction. Steadfastness in duties is required without thought of the fruit (Chakraborty, 1995; Radhakrishnan, 1929). Karma-Yoga is an indirect though simple path for achieving the goal of oneness.

Hypothesis 1. Duty-orientation (Karma-Yoga) is positively related to spirituality or oneness with all beings.

Supervisor's leadership style is one of the most significant factors that affect the attitudes and beliefs of subordinates. Leadership could be broadly classified into two categories based on the nature of leader-follower interactions. The first one is transactional leadership and the second is transforming or transformational leadership (Bass, 1985; Burns, 1978). Transactional leadership involves an exchange of valued things, and it is based on current values and motivations of both leaders and followers. Transformational leadership on the other hand, does not take the current values and motivations to be fixed, but rather seeks to change them.


Transformational Leadership

According to Burns (1978: 20), transformational leadership “occurs when one or more persons engage with others in such a way that leaders and followers raise one another to higher levels of motivation and morality,” and results in a transforming effect on both leaders and followers. Bass (1985) built on this and described transformational leadership in terms of the impact that it has on followers; followers feel trust, admiration, and loyalty towards the leader. Transformational leaders motivate followers to do more than the latter originally expected to do. Transformational leadership consists of four factors—charisma, inspirational motivation, intellectual stimulation, and individualized consideration. Charisma could be further divided into two factors—idealized influence attributed and idealized influence behavior (Bass, 1998). Behling and McFillen (1996) identified six attributes of transformational leadership: Displaying empathy, dramatizing the mission, projecting self-assurance, enhancing the leader's image, assuring followers of their competency, providing followers with opportunities to experience success. Transformational leaders serve as an independent force in changing the makeup of followers' motive base through gratifying their motives. Transformational leadership is based on leaders' shifting the values, beliefs, and needs of their followers. It is known to result in superior performance in organizations facing renewal and change.

According to Burns (1978: 4), “the result of transforming leadership is a relationship of mutual stimulation and elevation that converts followers into leaders and may convert leaders into moral agents.” Transformational leaders throw themselves into a dynamic relationship with followers who will feel elevated by it and become more active themselves, thereby creating new cadres of leaders. Transformational leadership alters and elevates the motives, values, and goals of followers through the vital teaching role of leadership, enabling leaders and followers to be united in the pursuit of higher goals. Transformational leaders raise their followers up through levels of morality. The issue of moral leadership concerned Burns (1978) the most. He considered moral leadership as emerging from, and always returning to, the fundamental wants, needs, aspirations, and values of the followers. Satisfaction of followers' authentic needs is the primary objective of moral leadership. Burns held that transformational leadership “ultimately becomes moral in that it raises the level of human conduct and ethical aspiration of both leader and led, and thus it has a transforming effect on both” (page 20).

Studies have found significant and positive relationships between transformational leadership and the amount of effort followers are willing to exert, satisfaction with the leader, ratings of job performance, and perceived effectiveness (Bass, 1998). Howell and Frost (1989) showed that individuals working under a charismatic leader had higher task performance (in terms of the number of courses of action suggested and quality of performance), higher task satisfaction and lower role conflict and ambiguity in comparison to individuals working under considerate leaders or under structuring leaders. Leader's vision and vision implementation through task cues affects performance and many attitudes of subordinates (Kirkpatrick & Locke, 1996). Baum, Locke, and Kirkpatrick (1998) found additional support for this in their study. They concluded that vision and vision communication have positive effects upon organizational level performances. Stewart (2006) did a meta-analysis of 93 studies and found that transformational leadership exhibited a consistently positive relationship with collective performance. Zhu, Chew, and Spangler (2005) found that human-capital-enhancing human resource management fully mediated the relationship between CEO transformational leadership and subjective assessment of organizational outcomes. Keller (2006) studied transformational leadership, initiating structure, and selected substitutes for leadership as longitudinal predictors of performance. As hypothesized, transformational leadership predicted 1-year-later technical quality, schedule performance, and cost performance and 5-year-later profitability and speed to market.





Although transformational leadership is applicable to most organizational situations, the emergence and effectiveness of such leadership may be facilitated by some contexts and inhibited by others (Garg & Krishnan, 2003; Shamir & Howell, 1999).

Several studies have obtained support for a positive relationship between transformational leadership and psychological empowerment, comprising the four dimensions of meaningfulness of work, self-efficacy, self-determination, and impact (Ozaralli, 2003). Jung and Sosik (2002) found that transformational leadership was positively related to empowerment, group cohesiveness, and group effectiveness. Jung, Chow, and Wu (2003) showed that transformational leadership had significant and positive relationships with both empowerment and an innovation-supporting organizational climate. Kark, Shamir, and Chen (2003) found that transformational leadership was positively related to both followers' dependence and their empowerment and that personal identification mediated the relationship between transformational leadership and followers' dependence on the leader, whereas social identification mediated the relationship between transformational leadership and followers' empowerment.

Rafferty and Griffin (2006) drew a theoretical and empirical distinction between developmental leadership and supportive leadership, which are currently encompassed in a single sub-dimension of transformational leadership, namely individualized consideration. They found that developmental leadership displayed significantly stronger relationships with job satisfaction, career certainty, affective commitment to the organization, and role breadth self-efficacy than did supportive leadership. McCann, Langford, and Rawlings (2006) tested the mediating role of follower beliefs (awe, inspiration, and empowerment) in the relationship between charismatic/transformational leadership behaviors and organizational commitment as hypothesized by Behling and McFillen (1996). They found that the follower beliefs of awe and inspiration, but not empowerment, mediated the effect of leader behaviors on affective commitment. Pillai and Williams (2004) found that transformational leaders built committed and high performing work groups by enhancing employee self-efficacy and cohesiveness.


Piccolo and Colquitt (2006) found that transformational leadership was significantly positively related to perceived levels of the five core job characteristics (variety, identity, significance, autonomy, and feedback), which were related to intrinsic motivation and goal commitment. Intrinsic motivation was related to both task performance and organizational citizenship behavior (OCB). De Hoogh et al. (2005) found that perceived charismatic leadership was positively related to subordinates' positive work attitude.

Conger, Kanungo, and Menon (2000) found that followers' sense of collective identity and perceived group task performance mediated the relationship between charismatic leadership and followers' feelings of empowerment. Nandal and Krishnan (2000) found that three of the five factors of charismatic leadership were positively related to lack of role ambiguity, which in turn was positively related to self-efficacy. Hepworth and Towler (2004) found that psychological empowerment partially mediated the relationship between charismatic leadership and workplace aggression. Avolio, Zhu, Koh, and Bhatia (2004) showed that psychological empowerment mediated the relationship between transformational leadership and followers' organizational commitment. Martin and Bush (2006) demonstrated that transformational leadership, empowerment, and specific components of the psychological climate are important predictors of customer-oriented selling.

Leadership depends on group members sharing a consensual social identity and leaders can play a fundamental part in constructing this shared identity (Collinson, 2006). Epitropaki and Martin (2005) found significant positive effect of transformational leadership perceptions on organizational identification. Den Hartog, De Hoogh, and Keegan (2007) demonstrated that employees showed more helping when they had a stronger sense of belongingness at work and more helping as well as compliance when they perceived their leader to be more charismatic. In addition, belongingness partially mediated the relationship between perceived charismatic leadership and helping. They also showed that the positive relationship of transformational leadership and organizational identification was stronger for individuals of low positive affectivity or of high negative affectivity. Shamir, Zakay, Breinin and Popper (1998) found that a leader's emphasis on collective identity was related to subordinate's level of identification with the leader. Shamir, Zakay, Brainin, and Popper (2000) found that staff members' (inner circle's) identification with the unit fully mediated the relationship between the leader's emphasis on collective identity and soldiers' (outer circle's) identification with the unit.

Transformational leadership occurs when the transformational leaders' end values like those of integrity, honor, and justice are adopted by followers thereby producing changes in their attitudes, beliefs, and goals that transforms them. Transformational leaders hold a sense of moral obligation to the organization as an end value, which in turn is also adopted by followers (Kuhnert & Lewis, 1987). Menon and Krishnan (2004) found that transformational leadership was positively related to follower's Karma-Yoga in the case of male followers. Mehra and Krishnan (2005) developed a scale to measure Svadharma-orientation (following one's own Dharma or duty) and found a





positive relationship between Svadharma-orientation and transformational leadership. Therefore, I hypothesized:

Hypothesis 2. Transformational leadership is positively related to follower's Karma-Yoga and oneness.

Power

Pfeffer (1992: 30) described power as the “ability to influence behavior, to change the course of events, to overcome resistance, and to get people to do things that they would not otherwise do.” Power is the capacity to influence others. Many definitions of power involve the ability of one actor to overcome the resistance in achieving a desired result, or, simply, the ability to affect the outcomes or get things done. Power is an important variable since one needs power to get things done in an organization. Power as a dependent variable is worth studying for its own sake. Having more power means having more resources under one's control, and one having more resources will generally be more successful than one having less resources. Power has been shown to affect various outcomes in an organization. For example, Welbourne and Trevor (2000) studied the role of power in job evaluation outcomes in a university setting. They found that position power of resource recipients enhanced the main effects of departmental power on new positions and position upgrades. Power in organizations is a fluid social construction that is perceptual in nature and that is subject to multiple interpretations (Fiol, O'Connor, & Aguinis, 2001).

Sources of power could be grouped into two broad categories—structural and behavioral. Structural sources of power reflect the properties of a social system rather than the particular attributes or behaviors of any particular individual or interaction. Personal attributes and strategies constitute the behavioral sources of power (Brass & Burkhardt, 1993). An overall conception of power would capture the extent to which someone is influential in the daily activities of the organization and in getting things done.

Leadership is a subset of power; power plus concern for others' goals is leadership. The primary difference between power and leadership is that power-holders treat other human beings as things or inanimate objects and use them to achieve their own goals, while leaders treat followers as human beings and aim at achieving followers' goals besides achieving their own goals. Human beings are not pawns in the game of corporate chess, but they are beings whose dignity is to be respected. Using other human beings to achieve one's own goals, in any manner whatsoever, is Machiavellian and is the exact opposite of authentic


leadership. Leadership over human beings is exercised when persons with certain motives and purposes mobilize resources to arouse, engage, and satisfy the motives of followers. This is done in order to realize goals mutually held by both leaders and followers. Leadership is inducing followers to act for certain goals that represent the values, wants, needs, aspirations, and expectations of both leaders and followers. Moreover, the genius of leadership lies in the manner in which leaders see and act on their own and their followers' values and motivations. To control things is an act of power, not leadership, for things have no motives. Power wielders may treat people as things. Leaders may not (Burns, 1978: 18-19). Superior leadership requires addressing followers' personal goals as well as leader's own goals or organizational goals, both as equally important ends in themselves.

O'Toole (1996: 37) wrote: "Contrary to received wisdom, when leaders fail to bring about change, the fault seldom lies in a mistaken choice of how-to manuals. Our review of the Rushmorean approach to leadership prepares us for a different conclusion: leaders fail when they have an inappropriate attitude and philosophy about the relationship between themselves and their followers. Those who do not respect and trust their followers cannot lead them. Conversely, those who succeed at bringing about effective and moral change believe in and act on the inherent dignity of those they lead—in particular, in their natural, human capacity to reason."

Burns claimed that moral leadership emerges from, and always returns to, the fundamental wants and needs, aspirations and values, of the followers. It is a kind of leadership that can produce social change that will satisfy followers' authentic needs. Such leadership is not to be confused with the too common practice of pandering to the base wishes of the lowest common denominator—promising whatever the masses think they want, even if that might be inherently evil. Instead, leaders must discern followers' true interests from their stated desires and learn to address the underlying needs that followers are unable to articulate. An effective leader must refine the followers' views in a way that transcends the surface noise of pettiness and contradiction. All values-based leaders illuminate their followers' better sides, thereby revealing what is good in them. In the end, the leader's vision becomes their vision because it is built on the foundation of their needs and aspirations. Leaders appeal to the minds and hearts of their followers and the leadership goal is to change the beliefs and behavior of the followers to make them better human beings.

Leading change does not depend on circumstances, but rather it depends on the attitudes and values of the leaders. In complex settings, effective





leadership will entail the dimensions of vision, trust, listening, authenticity, integrity, hope, and especially, addressing the true needs of followers. Without these factors, the likelihood of overcoming the ever-present resistance to change is minimal. If this is correct, what is required to guide effective change is not contingency theory but, rather, a new philosophy of leadership that is always and at all times focused on enlisting the hearts and minds of followers through inclusion and participation. Such a philosophy must be rooted in the most fundamental of moral principles—respect for people. In this realm of morality, there are no contingencies. Values-based leadership, by definition, cannot be situational or contingent (O'Toole, 1996).

Evidence indicates that leaders who understand why change is resisted and are willing to make personal investment required to overcome that resistance are likely to achieve the goals they seek. Leaders overcome the chronic and inevitable pattern of resistance in only one-way—by building an alternative system of belief and allowing others to adopt it as their own. That is the essence of values-based leadership. Values-based leadership is an attitude about people, philosophy, and process. The sine qua non of values-based leadership is respect for people. Effective leadership of change usually begins with commitment by leaders to the moral principle of respect for followers. In bringing about change, these leaders include the people affected in the change process. All human beings have certain inalienable rights; particularly all are entitled to be treated with respect and as ends and not means (O'Toole, 1996).

Leaders bring about change by pursuing moral ends that their followers would ultimately adopt as their own, ends that are derived from the real needs of followers. The standard of excellence for a leader is to lead change both morally and effectively. Values-based leadership is founded on an inviolable moral principle—that followers are human beings who are not to be used as means, but whose dignity is to be respected. Hence, transformational leadership, and not power, will be the immediate antecedent of follower's duty-orientation and spirituality. Leaders who are influential in the daily activities of the organization will be able to change the structural and environmental factors and make them more favorable so that they can transform more followers. Pillai, Schriesheim, and Williams (1999) found that leaders foster organizational commitment through the fairness of procedures they employ. De Cremer (2006) showed that procedural justice and transformational leadership interacted to influence followers' self-esteem and emotions, such that the positive relationships between procedural justice and the affective measures were more pronounced when the leadership style was high in transformational behavior.

Krishnan (2003) found that the positive relationship between moral leadership and power was moderated by the extent of agreement between leader's self-rating and follower's rating of leader's transformational leadership.

Hypothesis 3. Transformational leadership mediates the relationship between leader's power and followers' Karma-Yoga and oneness.

Method

Data were collected from 471 managers (435 males & 34 females; referred to as followers) of two large manufacturing organizations in western India. Responding followers were not asked to give any form of identification other than identifying their leader. All follower responses were thus anonymous, and this was made clear to every responding follower. The median age of the followers was 43 years and the median organizational tenure was 13 years. They responded to questions about their leader's transformational leadership and power and their own Karma-Yoga (duty-orientation) and oneness (spirituality). Most of the followers who responded had been working with the leader they rated for at least three years.

I used a modified version of the Transformational Leadership Questionnaire (TLQ) of Singh and Krishnan (2007) to measure transformational leadership. The scale has 30 items, with six items for each of the five factors—dealized influence attributed (heroism), idealized influence behavior (ideology), inspirational motivation, intellectual stimulation, and individualized consideration. The items are included in the appendix. The respondents were asked to answer the TLQ by judging how frequently their leader displayed the behaviors described in the questionnaire, using a five-point scale (0=Not at all; 1=Once in a while; 2=Sometimes; 3=Fairly often; 4=Frequently, if not always). The standardized Cronbach coefficient alphas for the five factors were 0.88, 0.86, 0.88, 0.78, and 0.87 respectively. The correlations between the five factors varied from 0.69 to 0.85 ($p < 0.001$ for all correlations). The mean of the five factors was taken as the score for transformational leadership.

Power, Karma-Yoga, and oneness. Power was measured using a single item that asked how much influence the leader had in the everyday activities of the organization (Brass & Burkhardt, 1993). Karma-Yoga and oneness were measured using six items each. The items are included in the appendix. The respondents were asked to read the statements about themselves and judge the extent to which they agreed with each statement. All responses were recorded



using a five-point scale (0=Not at all; 1=Very little; 2=Somewhat; 3=Much; 4=Very much).

Results

The means, standard deviations, and correlations between all variables are given in Table 1. Transformational leadership and leader's power were significantly positively related to follower's Karma-Yoga and spirituality, and

Table 1
Means, Standard Deviations, and Correlations between all Variables

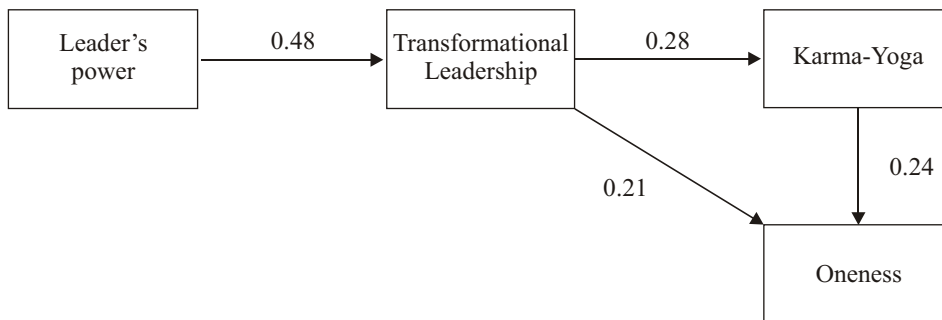
	M	SD	1	2	3	4
1. Leader's power	2.97	0.93				
2. Transformational leadership	2.97	0.65	***.48			
3. Karma-Yoga	3.09	0.51	**.13	***.28	(0.62)	
4. Spirituality	3.30	0.55	***.16	***.27	***.30	(0.76)

N = 471. ** = $p < 0.01$. *** = $p < 0.001$. Standardized Cronbach coefficient Alphas are in parentheses along the diagonal.

I did a series of regression analyses to test for the mediating role of transformational leadership in the relationship between leader's power and follower's Karma-Yoga and spirituality. The effect of leader's power on follower's Karma-Yoga and spirituality ceased to be significant once transformational leadership entered the regression model. This showed full mediation and supported Hypothesis 3.

I used structural equations modeling to test the goodness of fit of the following model: leader's power affects transformational leadership, transformational leadership affects Karma-Yoga; and transformational leadership and Karma-Yoga affect spirituality. Covariance structure analysis using maximum likelihood estimation yielded Goodness of Fit Index (GFI) of 0.99, GFI Adjusted for Degrees of Freedom (AGFI) of 0.99, and Root Mean Square Residual (RMR) of 0.01 (Chi-Square = 0.73; Chi-Square DF = 2; $Pr > Chi-Square = 0.69$). The model is given in Figure 1. The numbers mentioned in the figure are standardized estimates in the manifest variable equations.

Figure 1. Structural Equations Model




Discussion

The results of this study reveal that transformational leadership enhances followers' duty-orientation (Karma-Yoga) and spirituality (oneness with others). More importantly, transformational leadership mediates the relationship between leader's power and follower's Karma-Yoga and spirituality.

The link between transformational leadership and follower's willingness to put in extra effort was one of the basic premises of Bass (1985). Burns (1978) considered transformational leadership to be focused mainly on development of followers and lifting them to a higher state of moral development. The results of this study shed some light on the process through which leaders with greater influence in organization's activities enhance duty-orientation and spirituality in followers. The influence of the leader will first enhance transformational leadership, which will in turn affect follower's duty-orientation and oneness with others. More research is needed to further document this claim, and highlight the importance of leader's influence in the daily activities of the organization. Being seen as charismatic, inspiring, intellectually stimulating, and individually considerate may be more frequently happening if the leader has high influence over the daily functioning of the organization.

The most effective leaders are perhaps those who are never complacent about their transformational capabilities, but rather seek to continuously enhance the extent to which they are transformational. Making themselves more influential in the daily activities of the organization will be a good first step in this regard.



The most significant finding of this study is perhaps that transformational leadership mediates the effect of leader's power on follower's duty-orientation and spirituality. Leaders who are powerful are more likely to exhibit transformational leadership behaviors and thereby make their followers more duty-oriented and see their oneness with others. Merely being powerful does not by itself directly enhance duty-orientation and spirituality in followers; the process goes through followers first seeing their leader as more charismatic, inspiring, intellectually stimulating, and individually considerate.

A transformational leader goes beyond the transactional needs and responds to the moral development of the follower and as such appeals to and also effectively influences the more general values of the follower. Impersonal channels of communication may not facilitate such influencing since there is not much depth of interaction between the leader and the follower through such channels. Communication channels such as emails may not help a leader much in highlighting the importance of some values or in emphasizing spirituality. On the other hand, they could hinder the identification, trust building, and other processes involved in charismatic leadership.

Kirkpatrick and Locke (1996) conducted experiments that showed that a leader's vision was most strongly related to attitudes and these attitudes played an important role, inducing outcomes such as organizational commitment. One can possibly increase effectiveness of transformational leadership by increasing leader-follower interaction. This may be done by means of mentorship programs. Gatherings of project teams with their leaders could also be organized, which the leaders can use to generate enthusiasm and involvement with the organization or the project teams' cause. In addition, study circles can be arranged. These study circles can be forums used by leaders to encourage employees to challenge old assumptions and drive them to learn more and hence intellectually stimulate them.

It is possible that transformational leaders would be able to change the cognitive framework including value systems and spirituality of only those followers who have been working with the leader for a significant duration. Perhaps, some critical initiatives undertaken by the leader during the initial period and witnessed personally and directly by the followers are necessary for this change. This suggests that it might be a good idea to identify the crucial

followers and take steps to ensure that they continue to work with the leader. This has implications for organizations where a transformation is planned and a leader is recruited for that purpose.

Limitations and Suggestions for Future Research

A study that includes different sectors like services and technology could help generalize the findings beyond the manufacturing sector wherein this study was conducted. In addition, transformational leadership that can be observed at a given point in time should set in motion effects for some time in the future. In this case, however, being a cross-sectional study, transformational leadership and the other variables were measured at the same time. A longitudinal study wherein the outcome variables are measured subsequent to measuring transformational leadership could throw more light. Future research could also study the effect of specific organizational variables such as structure, environmental characteristics of a particular industry, etc., and quantify how much variance in the effects of transformational leadership is caused by each of these organizational variables. In addition, measuring power by using measures that are more objective could help avoid same-source bias and could provide multiple sources of capturing the complex construct of power.

Conclusion

The importance of spirituality or oneness, which is the final goal of all existence according to the Upanishads, is being increasingly realized by organizations. The complex environments that business organizations face today and the rapid change that has become a part of life for many organizations highlight the importance of transformational leadership for effective management of organizations. This study addresses the relationship between transformational leadership and followers' spirituality, both directly and indirectly through Karma-Yoga. In addition to addressing the real needs of followers in terms of enhancing their oneness, transformational leadership also addresses the goals of organizations by enhancing followers' duty-orientation. Thus, transformational leadership effectively blends the goals of both followers and organizations. This study also provides initial support for the role of leader's power in enhancing transformational leadership. As further research provides greater support, our understanding of the lasting effects of transformational leadership would be enhanced. The process of enhancing transformational leadership could focus on first making leaders more influential in the daily functioning of the organization.




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Appendix

Transformational Leadership Items.

Idealized Influence Attributed (Heroism)

1. Makes others feel that they are important members of his/her group.
2. Is the epitome of confidence, whatever the situation.
3. Leads from the front.
4. Shows tremendous amount of faith in others' ability.
5. Has the courage to take bold decisions and stick to them.
6. Works for the group's common goal, even at the cost of foregoing personal benefits.

Idealized Influence Behavior (Ideology)

1. Exhibits consistency in behavior when it comes to his/her set of core values.
2. Coordinates well between multiple factions or subgroups.
3. Leads by example, by practising what he/she preaches.
4. Is clear in his/her thoughts and actions.
5. Lives up to his/her commitments, no matter what.
6. Influences each person not to be selfish, but to think about the comfort of others.

Inspirational Motivation

1. Involves each member of his/her group in striving toward the group's common goal.
2. Is hardworking and enthusiastic about assignments.
3. Is charged with energy to do more.
4. Does not miss any opportunity to talk about the vision of the group or organization.
5. Is persistent in achieving the targets.
6. Has a fantastic sense of visualization of future outcomes.

Intellectual Stimulation

1. Encourages others to solve problems independently.
2. Listens to others with patience.
3. Makes others question the assumptions they make, for even the simplest of things.
4. Promotes free and radical thinking.
5. Asks others to think in non-technical ways to arrive at solutions.
6. Nurtures creativity by not imposing too many processes.





Individualized Consideration

1. Recognizes the fact that different people need to be treated differently.
2. Recognizes competence in others and encourages them to build on the same.
3. Not only develops others, but brings the best out of them in pressure situations.
4. Is sensitive to others' personal needs.
5. Encourages others to discuss professional as well as personal issues with him/her.
6. Ensures that others get all possible support so that they can pursue other interests of life.

Karma-Yoga (Duty-Orientation)

1. I work for the intrinsic pleasure of doing work rather than for the fruits thereof.
2. I go about doing my duties irrespective of ridicule or praise.
3. I treat my work as worship and do it as sincerely as possible.
4. The sense of duty toward others is the driving force behind most of the work I do.
5. I simply do whatever is expected of the role in which I am placed, without bothering about the consequences.
6. Whenever duty toward others conflicts with my personal pleasure, I give greater importance to duty.

Spirituality (Oneness with All Beings)

1. An attitude of sameness toward all people is a noble thing to have.
2. Even though people are apparently different, there is some underlying unity across all people.
3. Living in selfish isolation from others is to be avoided.
4. All beings in this world are fundamentally connected to each other.
5. The various beings in this world are like the leaves and branches of one tree.
6. When we hurt others, we are really hurting ourselves.