

IMPACT OF GENDER-ROLES ON TRANSFORMATIONAL LEADERSHIP

This study investigated the impact of gender-role differences, as opposed to just sex differences, on transformational leadership, using a sample of 80 pairs of managers (52 men and 28 women) and subordinates from a large steel company in eastern India. A new culture-specific scale was developed to measure gender-roles based on the Indian conceptions of the ideal man and the ideal woman. Managers answered the Bem's Sex-Role Inventory (BSRI) and the Indian scale, while their subordinates rated them on transformational leadership. The BSRI and the Indian scale items were factor analyzed separately for femininity and masculinity. Results show that regardless of sex, managers who are high on the BSRI femininity factor of nurturing and the Indian femininity factor of chaste are perceived by subordinates to be more transformational.



ow we define ourselves and how we behave is determined largely by the gender-roles each one of us is expected to fulfill. These in turn are shaped by the cultural norms prevailing in the society. Previous research has identified the gender-roles of masculinity and androgyny as being related to traditional leadership styles. Increasingly though, women are seen to be more transformational. This paper studies transformational leadership as a function of gender differences as opposed to just sex differences. It also seeks to understand the special implications of having a worldview, which determined by the Indian culture and history, is influenced by philosophy handed down through the ages. It attempts to explore the roles expected of the two sexes as per the concept of the ideal man and the ideal woman in the context of India.

Both men and women managers are studied by having them answer self-perception gender-role questionnaires while their subordinates rate them on the MLQ. Further, the BSRI Sex-Role Inventory is explored through factor analysis in order to yield more specific and meaningful gender variables. The results of this gender research have special significance for Indian managers, both men and women, as it gives a guide to those aspects of gender-roles, which positively encourage transformational leadership.

Theory and Hypotheses

There has been extensive research linking gender-roles and the traditional styles of leadership. Such studies in the area of transformational leadership have mainly investigated sex differences. A broader look at the characteristics of transformational

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leaders and a study of Indian gender-roles will help in understanding how leaders are shaped in the Indian context.

Gender-Roles and Leadership

Gender-roles may be looked upon as a set of norms prescribing the behaviors and activities of each sex. They are the norms that enable women and men to conduct themselves in a particular way and to play particular roles in the family and society. Gender stereotypes may be seen as shared sets of beliefs about the psychological traits of the different sexes.

The social-role theory proposes that, as a general tendency, people are expected to engage in activities that are consistent with their culturally defined gender-roles (Eagly, Karau, and Makhijani, 1995). These gender-roles spillover into the work place and become incorporated into the work-roles (Gutek and Cohen, 1987). Gender-roles affect gender identity and as a consequence of these differing social identities, women and men have somewhat different expectations about their own behavior in organizational settings (Ely, 1995).

Masculinity and femininity, or one's gender identity, refers to the degree to which people see themselves as masculine or feminine, given what it means to be a man or woman in the society (Stets and Burke, 2000). Masculinity and femininity need not be viewed as opposite ends of the same continuum. Bem's (1974) theory of androgyny stipulates that individuals can be both masculine and feminine.


The process of socialization. The process of socialization, and specially gender socialization, has to be understood in order to

see how gender-roles are shaped differently in varied settings. Gender socialization is a process through which people learn gender-roles and gender stereotypes. Martin and Ruble (1997: 46) specified that "socializing agents encourage and model desired behaviors, with the ultimate aim that these values become internalized and serve as a guide to behaviors without the need for continuing external constraints." This socialization is culturally determined, making gender a social construct. Gender indicates psychological, social and cultural difference (Claes, 1999).

Gender and leader emergence. Research has shown the existence of gender differences in the emergence of a leader. Goktepe and Schneir (1989) collected data on 122 subjects. Regardless of sex, group members with masculine gender characteristics emerged as leaders. A field study by Fagenson (1990) produced similar results. Subjects in this study who were high in the organizational hierarchy were significantly higher on measures of masculinity than were lower-level workers. Kent and Moss (1994) also showed that androgynous and masculine subjects were the most likely to emerge as leaders. Kolb's (1999) study also favored masculine and androgynous individuals.

As androgyny and masculinity are so closely linked with leader emergence, it follows that different leadership styles would require the expression of varied gender-roles. Further, it is important to study leadership style as a function of gender-roles rather than of biological sex, as these cannot be equated.

Gender-roles and leadership style. Gender-role stereotypes are linked to behavioral theories of leadership. Task oriented behaviors are associated with the masculine type and people oriented behavior



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with the feminine stereotype. Feather (1984) showed that masculinity and femininity were significantly correlated with the relative importance assigned to values. These values were classified as agentic or instrumental and communal or expressive. They dictate behavior as they carry with them evaluative and prescriptive connotations. The person-centered theory (Morrison and Von Glinow, 1990) proposed that female personality traits and behavior patterns may make females less suited for leadership roles, particularly those involving dominance and assertiveness. Eagly and Johnson's (1990) synthesis of studies showed that female leaders adopted a more democratic and participative style, consistent with the gender stereotypic expectations.

Traditionally, leadership and managerial roles were aligned with typically male qualities or with the masculine or task-oriented stereotype (Powell and Butterfield, 1979; Schein, 1975). This view might have been moderated among women (Schein and Mueller, 1992), but Baril, Elbert, Maher-Potter, and Reavy (1989) showed that successful female supervisors were the ones high on masculinity. Requiring women to conform to the masculine ideal puts them in a double bind. "By fulfilling people's expectations concerning leaders or managers, women may violate conventions concerning appropriate female behavior" (Eagly et al., 1995: 126). Androgyny was proposed as a solution to this dilemma (Korabik, 1990). Sargent (1983) called for androgynous management that blends the masculine and feminine styles of instrumental and expressive behavior. Donnell and Hall (1980) carried out a study of 2000 managers and found that high managerial achievers integrated their concerns for task and people. Further, "in today's business environment, both masculine and feminine characteristics are necessary for excellence" (Korabik and Ayman, 1989: 23).

To shed further light on leadership excellence, gender differences in leadership effectiveness need to be investigated.

Research has covered both sex differences and gender-role differences.

Gender differences and leadership effectiveness. In their meta-analysis, Eagly, Makhijani, and Klonsky (1992) showed that female leaders were devaluated relative to their male counterparts when leadership was carried out in stereotypical masculine style, particularly when this style was autocratic or directive. In their synthesis of research on the relative effectiveness of men and women managers and leaders, Eagly et al. (1995) found that congruence of leadership roles with leader's sex enhanced effectiveness.

Research on androgyny has led to contradictory results. Powell and Butterfield (1979) through their study of 574 undergraduate students found that the 'good manager' was described on the BSRI as more masculine than androgynous. Baril et al. (1989) measured the sex-role orientation of 65 first line supervisors. Those who were androgynous were rated as least effective by superiors. Powell and Butterfield (1989) replicated their earlier study using a revised BSRI. This too showed that the managerial identity remained as masculine as ever.

In support of androgyny, Motowild (1982) found that androgynous managers were rated by their supervisors as being more likely to display acceptance of non-traditional job change and active listening. Korabik and Ayman (1989) in their study of 30 women showed that supervisors rated the androgynous women higher on overall effectiveness. Korabik (1990) offered an explanation to the varied findings in this area. She proposed that they used various measures of sex-role orientation, examined different dependent variables, and drew their subjects from different populations. "While these studies do not offer unequivocal support for an androgynous management style, neither do they demonstrate that a task oriented style is invariably preferable" (Korabik, 1990: 288).

Changing ideas on the importance of femininity. Amongst this debate about

androgyny, the very concept of femininity has been emerging to gain importance. Fondas (1997) showed the increasing representation of managerial work in terms of qualities defined as feminine in contemporary writings. Grant (1988) showed that qualities typically associated with women were critical in helping to stop the progression of alienation, apathy, cynicism, and low morale in organizations. Lipman-Blumen (1996) said that the contributory style of leadership is very effective in the interdependent context.

A thorough review of gender research throws up arguments about the very definitions and importance of masculinity and femininity. Considering the fact that gender is a social construct that is determined by cultural variables, we need to see the special implications of being a man or a woman in the Indian society.

The Ideal Man and the Ideal Woman

A child growing up in India is exposed to various role models, some which are very deeply embedded in the social and cultural matrix. This study looks at two such role models; two mythological figures that, in their own way, are considered examples of perfection, the couple of Rama and Sita. These two remote figures have been powerful enough to embody the ideal man and the ideal woman.

Swami Vivekananda exhorted that "the women of India must grow and develop in the footprints of Sita, and that is the only way" (Vivekananda, 1972: 256). She is the true Indian woman, for all the Indian ideals of a perfected woman have grown out of her life. Kakar (1988) called her the 'traditional ideal of womanhood', which still governs the inner imagery of individual men and women in both the traditional and modern sectors of the Indian community. In a study carried out by Pratap in 1960 in a North Indian province, 500 boys and 360 girls were asked to select the ideal woman from a list of 24 names of gods, goddesses, and heroes and heroines of history (Kakar, 1988). Sita was seen as the ideal woman, regardless of sex and age differences. She continues to command similar reverence even today, even among modern educated people in India (Kishwar, 1997). This ideal woman lays down a path for Indian women to follow in their quest for perfection. She is held up as an example down the centuries to the present day (Thomas, 1964). The standards she sets remain relevant with most women trying to live up to them to the best of their ability (Kishwar, 1997).

To be a good wife is to be a good woman. Women can attain heaven through serving their husbands. This devotion should also be extended to his family members. The ideal feminine identity is a model of chastity and uncomplaining self-sacrifice. This purity, gentle tenderness and singular faithfulness remains undisturbed and indestructible (Kakar, 1988).

The woman must remain cheerful amidst sufferings and troubles, even when sorely tested, while retaining her virtues. Her chastity

is the mighty power that helps her bear all her sufferings. Following the ideal and pure makes her life sublime and happy (Sivananda, 1996). Similarly, Vivekananda (1972) praised her purity, patience, and endurance.

For Thomas (1964), the paragon of feminine perfection shows true greatness by annihilating her individuality. This absolute self-surrender is the general ideal of perfection. She would sacrifice all and undergo severe hardships if it meant fulfilling her duty (Nihshreyasananda, 1993). This refusal to forsake her dharma or duty is seen as emotional strength. She can be defiant in the face of aspersions, ever retaining her dignity (Kishwar, 1997). This very strong woman is a symbol of empowerment and Indian autonomy (Murphy and Sippy, 2000). Gandhi dismissed the fact that the wife was a slave to the husband. He praised the ideal woman as one who is morally strong, and not one who is passive or timid (Prabhu and Rao, 2001).

Coming next to Rama, Gandhi died with the name of Rama, the ideal man, on his lips. Vivekananda (1972: 255) upheld Rama as the "embodiment of truth, of morality, the ideal son, the ideal husband and above all, the ideal king." He is the ideal of uncompromising goodness and combines idealistic perfections in all walks of life. Lutt (1995) stated that the virtues and values Rama stands for makes him the most appropriate god for modern India. These values are pragmatism, activism, discipline, and chastity.

The ideal king is one who is accepted by all in his kingdom. Even one dissenting voice calls for great sacrifices (Parthasarthy, 1983). He should be just and righteous, courageous and kind. His subjects will love him completely, with not a single man being unhappy during his reign. He is gentle and the protector of people, always addressing the people with gentle words, looking after the welfare of his people (Sivananda, 1996). He shall follow the dharma or duty of the king, which is above all else, sacrificing even his own personal happiness (Kishwar, 1997).

The ideal man does not lie in the face of even extreme danger, but is brave, candid, and honest. The source of all good, he should be hard working with perfect control over his anger. Kind and affectionate, he should be generous and considerate of feelings of all around him. Adversities, miseries or dangers should not affect him adversely (Sivananda, 1996). He should be prepared to maintain peace both within and without. He should face such challenges head-on. "He is the ideal of aggressive goodness as opposed to weak and passive goodness" (Parthasarthy, 1983: 115). He should fight against all that is contrary to morality and righteousness.

Comparing across these two descriptions, we see similarities as well as differences. Both involve self-sacrifice for the common good and sticking to the straight and narrow path of the good and pure. Both advocate being assertive to fulfill one's dharma.

Women described themselves in ways that characterize transformational leadership—convincing subordinates to transform their own self-interest into the interest of the group, encouraging participation, and sharing power and information



One should show kindness and consideration to all, relatives and followers alike. Emotional and moral strength is needed to navigate the various pitfalls of life. All that is good has to be actively defended, while exercising full control and discipline. However, the woman's roles of mother and wife define her more in terms of the ideal woman. For a man his role as a leader may assume predominance, but this does not free him of his responsibilities of a family man.

Sethi and Allen (1988) did a cross-cultural study in India partially replicating Bem's item selection study. They found that it was more desirable for Indian males to have traits such as adventurous, hard working, authoritarian, and powerful. The Indian male is aggressive, acts like a leader, is ambitious, competitive, dominant, and forceful, is independent, and willing to take risks. On the other hand, it is more desirable for women to be docile, domestic, generous, innocent, polite, religious, and submissive. It appears equally desirable for men and women to have traits associated with assertiveness (assertive, defends own beliefs, individualistic, willing to take a stand, etc.). This recognizes the subtle strength of Indian women. It also appears that Indian males and females are equally family-oriented.

These findings about gender-roles in India raise questions about cultural differences. Though the traits of femininity and masculinity are essentially the same across cultures, it could be argued that the constructs can be extended to cover previously unexplored dimensions. These culture-specific variables cannot be ignored while studying leadership. This study, therefore, attempts to explore the relationship between transformational leadership and gender, incorporating the Indian dimension of the ideal man and woman. If our gender-roles affect our identity and our behavior, it follows that these roles when taken in the specific traditional context influence us even more strongly. Being a transformational leader in the Indian society would require adequate expression of the different gender-roles.

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." According to Bass (1985), there are four dimensions of transformational leadership—charismatic leadership, inspirational leadership or motivation, intellectual stimulation, and individualized consideration. Charismatic leadership can be further subdivided into attributed charisma and idealized influence behavior.

Characteristics of transformational leaders. Research has shown that certain characteristics distinguish transformational leaders. Kuhnert and Lewis (1987) proposed a constructive/developmental theory to explain that critical personality differences lead to transformational leadership. House, Spangler, and Woycke (1991) in a study of U.S. presidents showed that presidential behavioral charisma was positively related to need for power and activity inhibition and negatively related to need for achievement. Atwater and Yammarino (1993) showed that personal attributes accounted for a significant portion of variance in subordinates' ratings of transformational leadership. The traits and coping styles that predicted superiority as compared to subordinate ratings of leadership differed. Howell and Avolio (1993) demonstrated that individualized consideration, intellectual stimulation, and charisma were positively related to a higher internal locus of control. Similarly, Sosik and Megerian (1999) showed that transformational leaders who were self-aware possessed high levels of self-confidence and self-efficacy, and provided orientation for followers. Judge and Bono (2000) linked traits from the Big 5 to transformational leadership behavior and showed that extraversion and agreeableness positively predicted transformational leadership while openness to experience was positively correlated with transformational leadership.

Kuhnert and Lewis (1987) said that transformational leaders act according to end values like integrity, self-respect, and equality, which they integrate into the work group. Howell and Avolio (1992) studied 150 managers to show that ethical and charismatic leaders exercised power in socially constructive ways, their visions were responsive to the interests of others and that they converted their followers into leaders. Banerji and Krishnan (2000) found that inspirational leadership was negatively related to leader's preference for bribery and favoritism, and intellectual stimulation was negatively related to preference for bribery. Krishnan (2001a) showed that transformational leaders had identifiable patterns in their value systems and that they gave relatively high priority to 'a world at peace' and 'responsible,' and relatively low priority to 'a world of beauty,' 'national security,' 'intellectual,' and 'cheerful.'

Moreover, Krishnan (2001b) proposed that the four basic components of the Indian worldview—an understanding of the real nature of this world, preference for action over inaction, perceiving the potentially divine nature of oneself and others, and visualizing freedom as the supreme goal of human existence—facilitated the emergence of transformational leadership.

Sex and gender differences among transformational leaders. Studies comparing men and women on transformational leadership have shown mixed results. Bass and Avolio (1994) found that women managers were rated as having more idealized influence, being more inspirational and individually considerate than men. They were also rated higher on intellectual stimulation but the difference was not significant. Yammarino, Dubinsky, Comer, and Jolson (1997) established that female leaders formed unique relationships with each of their subordinates. This implies that women engage in a style of leadership in which subordinates and leaders exert mutual control and influence over one another and are mutually dependent. Carless (1998) examined one hundred and twenty women and one hundred and eighty four men and obtained ratings from both superiors and subordinates. Findings showed that at the global level of analysis, superiors and managers rated female managers as more transformational than male managers. Self-ratings at a more specific level of analysis showed significant differences in interpersonally oriented behavior like participatory decision making, caring for individual needs, etc. Subordinates evaluated their female and male leaders equally. Eagly and Johannesen-Schmidt (2001) studied a large sample of managers and meta-analyzed forty seven studies. Their results showed that women exceeded men on three transformational scales namely the attributes version of idealized influence, inspirational motivation, and individualized consideration. The largest of these differences was on the individualized consideration scale, which has the most communal content of these subscales.

Maher (1997) showed that there was no difference in the way subordinates evaluated their actual male and female managers. However, female subjects associated transformational leadership behaviors more with women, than with men, suggesting that stereotypes play a role.

Researchers have offered explanations to account for these differences. Bass and Avolio (1994) suggested that women tend to be more nurturing, interested in others and socially sensitive. Rosener (1990) showed that women described themselves in ways that characterize transformational leadership—convincing subordinates to transform their own self-interest into the interest of the group, encouraging participation, and sharing power and information. Eagly and Johannesen-Schmidt (2001) suggested that women adopt the female gender-role. Individualized consideration may involve being attentive, considerate, and nurturing to one's subordinates. Being encouraging and supportive may foster showing optimism and excitement about the future, the tendencies assessed by the inspirational motivation subscale. Ross and Offermann (1997) obtained 4,200 subordinate ratings for 40 leaders (35 men, 5 women) and found that that transformational leadership was positively related to levels of pragmatism, nurturance, and feminine attributes, and negatively related to criticalness and aggression.

Hypothesis 1. Individuals who perceive themselves as feminine would be rated higher on the transformational leadership factors.

Hypothesis 2. Individuals who perceive themselves as masculine would be rated lower on the transformational leadership factors.

Methods

We collected data from a large, manufacturing organization. The company is the single largest, integrated steel works in the private sector, with a market share of about thirteen per cent, located mainly in eastern India. The cross-functional sample comprised eighty unique manager-subordinate pairs from two different cities. Each leader in this pair was requested to answer the Bem's Sex-Role Inventory (BSRI) and the questionnaire developed to investigate sex-roles in the Indian context. The subordinate rated his or leader on the transformational leadership scale.

The sample of managers belonged to the first three levels of hierarchy. Their subordinates' level extended to the remaining two levels. The twenty eight women managers surveyed, had an age range of twenty six to fifty years, with a median of thirty three years. The subordinate sample for the women managers consisted of eight women and twenty men, ages ranging from twenty three to fifty five years, with a median of 33.5 years. The number of years spent working under the respective managers, for this sample, had a median of 1.5 years. The fifty two male managers surveyed, had an age range twenty six to fifty years with a median of 40.5 years. The subordinate sample, in this case, consisted of five women and forty seven men, age ranging from twenty four to fifty six years, with a median of 35.5 years. The number of years spent working under the respective managers, for this sample, had a median of 2 years.

Measures

Transformational leadership. To measure transformational

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leadership, the most popular instrument, the Multifactor Leadership Questionnaire (MLQ) (Bass & Avolio, 1991), was used. This scale gives scores on attributed charisma, idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration. It consists of forty seven items, which require the subordinate to rate the leader on a scale of 0 to four where 0 means 'not at all' and four means 'frequently, if not always.'

Sex-roles. The BSRI (Bem, 1974), the most widely used instrument for this purpose, was used. This helps us classify individuals as feminine, masculine, androgynous, or undifferentiated. It has three scales comprising femininity, masculinity, and neutral items. Each scale has twenty items, yielding sixty items, in total. The respondents are required to indicate on a seven-point scale how well each personality characteristic applies to them. 1, on this scale, denotes 'never, or almost never' while seven denotes 'always, or almost always true.'

A questionnaire was developed to measure sex-roles in the Indian setting. Based on the literature, attributes and behavior of 'the ideal man' and the 'ideal woman' in the Indian context were identified. A pilot study was conducted with the initial list, which consisted of eighteen items for men and eighteen items for women, in order to obtain feedback on how people perceived these roles in the Indian culture. The sample consisted of seventeen women who were schoolteachers, and nineteen men working at a training center. Based on the findings, two items were deleted, one item was added, two items were combined into one, and some marginal changes were made in a few other items. The scale had thirty two items finally. Managers indicated on a seven-point scale how well the statements described them (one=strongly disagree & seven=strongly agree).

Results

We did a principal component analysis with varimax rotation for each of the four sets of items—BSRI masculinity, BSRI femininity, Indian masculinity, and Indian femininity.

Two BSRI masculinity factors (leader-like and autonomous), one BSRI femininity factor (nurturing), two Indian masculinity factors (sincere and principled), and three Indian femininity factors (familial, dutiful and chaste) were retained.

The four-field analysis was then done. Individuals were assigned into gender-role categories based on the BSRI scores. Individual masculine and feminine scores were compared to the medians for the entire group. The BSRI masculinity median was 5.3 while the BSRI femininity median was 5.0. People, who scored higher than the median on both the dimensions, were classified as androgynous (N=25). Similarly, people having only a high masculine score or only a high feminine score were classified as masculine (N=16) and feminine (N=15) respectively. Individuals scoring lesser than the median on both dimensions were designated undifferentiated (N=23). After the categorization, analyses of variance of the two BSRI masculine factors (leader-like and autonomous) and the one BSRI feminine factor (nurturing) across the four-field categories were conducted. It was found that the managers in the masculine category scored significantly ($p<.001$) higher on leader-like than the ones in the feminine and undifferentiated categories, and significantly ($p<.05$) higher than the ones in the androgynous category. Similarly, the managers in the feminine category scored significantly ($p<.05$) higher on nurturing than the ones in the masculine and undifferentiated categories. This provided support for the reliability of the factor structure.

An independent sample t-test (two-tailed) was then done to see if there were any differences in any of the variables studied, across male and female managers. The results showed that the males were significantly ($p<.05$) higher than the females on the leader-like factor. There were no significant differences in any of the other variables.

Table 1 provides the means, standard deviations, Cronbach alphas, and

Table 1

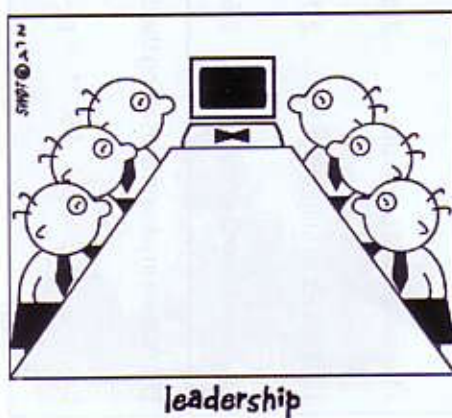
Means, Standard Deviations, Cronbach Alphas, and Correlations between Variables ^a

(N ranges from 79 to 80)	M	S.D.	1	2	3	4	5	6	7	8	9	10	11	12	13
1. Leader Like	5.28	0.73	(.72)												
2. Autonomous	5.80	0.67	*.24	(.72)											
3. Nurturing	5.65	0.78	** .31	*.24	(.82)										
4. Sincere	6.20	0.61	*.28	***.39	*.25	(.73)									
5. Principled	5.92	0.68	** .33	***.43	** .32	***.54	(.75)								
6. Familial	5.87	0.68	.15	.04	*.23	** .34	.15	(.81)							
7. Dutiful	5.80	0.69	*.25	***.50	*.28	***.47	***.51	*.26	(.75)						
8. Chaste	5.71	1.14	.09	†.19	.02	***.70	*.26	*.26	*.23	(.88)					
9. Attributed Charisma	2.74	0.83	.11	.08	*.27	.18	.10	.11	.11	** .30	(.89)				
10. Idealized Influence	2.76	0.70	.18	.08	** .34	.26	.13	.10	.13	** .35	***.82	(.88)			
11. Inspirational Leadership	2.82	0.68	.16	.08	*.27	†.20	.11	.04	.10	*.26	***.81	***.89	(.87)		
12. Intellectual Stimulation	2.74	0.73	.09	.07	** .31	.19	-.02	.09	.05	** .32	***.81	***.86	***.83	(.88)	
13. Individualized Consideration	2.63	0.90	.06	.07	*.28	.13	.07	.07	.12	*.24	***.88	***.83	***.80	***.83	(.91)

^a Alphas are in parentheses along the diagonal.

† = $p < .10$, * = $p < .05$, ** = $p < .01$, *** = $p < .001$.

Individualized consideration requires the leader to show behavior like treating followers as unique individuals, listening attentively to their concerns, and giving personal attention to members who seem neglected.



correlations between all variables studied. The BSRI femininity factor of nurturing and the Indian femininity factor of chaste were significantly correlated with all the five transformational leadership variables. Hypothesis 1 was thus supported for only two of the four femininity variables. As none of the masculinity factors was correlated with any of the transformational leadership variables, Hypothesis 2 was not supported. Within the sex-role variables, leader-like, autonomous, nurturing, sincere, principled, and dutiful were correlated with each other. The variables of familial and chaste were correlated to a few of the other sex-role variables. The transformational leadership variables of idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration, were correlated with each other.

We then did regression analyses using the forward method to see which of the eight gender-role factors best predicted each of the five transformational leadership variables. The Indian femininity factor of chaste was the best predictor of attributed charisma, idealized influence, inspirational motivation, and intellectual stimulation, and therefore entered the models in step one. The BSRI femininity factor of nurturing explaining significant additional variance in attributed charisma, idealized influence, inspirational motivation, and intellectual stimulation, and entered the models in step two. The BSRI femininity factor of nurturing was the best predictor of individualized consideration, and therefore entered the model in step one. The Indian femininity factor of chaste explaining significant additional variance in individualized consideration, and entered the model in step two. None of the remaining six gender-role factors predicted any of the five transformational leadership variables.

Discussion

The results indicate that in the Indian setting, men and women managers alike, are rated as more transformational if they are eager to soothe hurt feelings,

compassionate, sensitive to the needs of others, and affectionate. It is also important that they define themselves as being chaste and virtuous in keeping with the importance attached to these values.

There has been extensive research and debate on gender-roles and leadership. Sex differences among transformational leaders have been widely investigated. This study explores the special relationship between gender differences and transformational leadership, building on Ross and Offermann's (1997) prior research. By breaking the BSRI femininity and masculinity down into further factors, it demonstrates that perhaps for reliable leadership research, femininity and masculinity, as defined by the BSRI, cannot be viewed as homogenous variables. Certain factors within these are more important, perhaps because the behavior attached to them have more significance for leadership.

We see that gender-roles are socially and culturally determined. The BSRI can be thought as being reliable and presenting a fair picture of gender-roles across various cultures, but there might be certain other crucial factors within cultures that go uninvestigated. By redefining the gender-roles as per the traditional norms and cultural expectations in the Indian society, we sought to look at how Indians see what it essentially means to be masculine or feminine. Further, how these factors relate to transformational leadership has special implications for Indian men and women managers.

It appears that regardless of sex, being eager to soothe hurt feelings, compassionate, sensitive to the needs of others, and affectionate enhances all transformational leadership attributions. This finding supports Eagly and Johannesen-Schmidt's (2001) suggestion that individualized consideration may involve being attentive, considerate, and nurturing to one's subordinates, which are the tendencies that are consistent with the female gender-role. Individualized consideration requires the leader to show

behavior like treating followers as unique individuals, listening attentively to their concerns, and giving personal attention to members who seem neglected. It follows that such feminine attributes should be encouraged as subordinates would positively respond to them. As explained by Eagly and Johannesen-Schmidt (2001), being encouraging and supportive of subordinates may foster showing optimism and excitement about the future, which are part of inspirational leadership. We also found that both intellectual stimulation and attributed charisma are predicted by the Indian femininity factor of nurturing. This indicates that being sensitive to other's needs and being affectionate, etc. is seen as a positive, charismatic attribute. Such a nurturing attitude also allows people to express their ideas freely and question the status quo, which enhance intellectual stimulation.

It should be kept in mind, while interpreting the above, that sex differences do not play a role here. Both the sexes rate themselves similarly on the factor of nurturing, indicating that men do readily define themselves in terms of attributes that are considered typically feminine. Regardless of sex, men and women when seen as nurturing are then rated as more transformational. When we look at the only difference across sexes in the gender-role factors, the BSRI masculine factor of leader-like stands out. It seems that males are more willing to describe themselves as having leadership qualities, being assertive, making decisions easily, etc. Despite this finding, being leader-like is not seen as being more transformational. The traditional definitions of leadership are changing with the advent of transformational leadership, and being nurturing is now more important than being a leader in the typical sense.

Turning now to the findings as per the Indian factors, we see that the femininity factor of chaste enhances transformational leadership. This has interesting implications in the Indian context. It seems that in India, if managers, regardless of their sex, define themselves as being more virtuous and chaste, they are perceived as transformational. The norms of the society that are embodied in the mythological figures have bearing, even today. People, who have internalized the norms of virtuosity and chastity, are accepted by the society, and such acceptance is vital for a leader. An Indian manager might do better as a leader if the subordinates view him or her as chaste. Transformational leaders by their very actions command respect and obedience from their followers, inspiring them towards higher goals while making them feel an integral part of the team. In order to be successful transformational leaders, it is important that the Indian managers define themselves as chaste and virtuous. This finding holds true across the sexes, applying to both men and women managers.

Suggestions for Future Research

The findings on chastity and virtuosity need to be explored in detail and verified. The roots of such perceptions, the changes

accompanying increasing westernization, and future implications should be taken up. Along with self-perceptions of leaders, how the followers perceive the leaders on the gender attributes should also be investigated. More studies need to be done in organizational settings in order to establish that these findings can be generalized. A larger sample size with more women should also be included. Different parts of India might have subcultures and this should be explored in detail. When the gender-role variables are better understood, the implications for transformational leadership will be clearer. Research also needs to be carried out in other cultures in order to identify gender-specific attributes, which shaped by history and philosophy, give birth to special societal norms. Ignoring such variables would mean not giving the cultural contexts their special due.

Conclusion

There have been intense debates about the sex and gender differences in leadership research. This study, by exclusively focusing on gender as a social construct, further narrows the gender variables to identify those attributes that are significantly related to transformational leadership. It provides support for the argument that in order to be transformational, both men and women managers should encourage the expression of the feminine attribute of being nurturing. Further, in the Indian society, managers may make better leaders if they defined themselves as virtuous and chaste. Such context-specific attributes need to be investigated further not only in India but also in other cultures.

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