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Effective Managerial Leadership Styles in Indian Context: Consultative  
Style As one of the Viable Alternatives  
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### **Effective Managerial Leadership Styles in Indian Context: Consultative Style As one of the Viable Alternatives**

India is emerging as a global market and particularly in post liberalization era many international players have entered the Indian market either as a joint venture with some Indian company or independently. In the field of Information Technology (IT) India has emerged as a major force in the world. Given this kind of development, management researchers in the recent past have also started showing interest in Indian business environment and also in finding out the effective ways of doing business in India, managing people in their Indian operations etc. They have realised that many of the management practices and managerial styles as applied in the west can not be transplanted exactly in the same manner in the Indian context. Some of the recent researches are a pointer in this direction. For instance, Aycan et.al. (2000), have tried to study the impact of culture on Human Resource Management practices in ten cultures, including India. Similarly Allison and Hayes (2000) have tried to study the cross- national differences in the cognitive style and its implications for management.

In the light of this from quite sometime now, the corporates and researchers are trying to search a managerial leadership style, which could be effective in the Indian context. Initially

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Indian corporates started applying many of the western ways of managing business and managing people in business organisations. Later based on some empirical data, some researchers started questioning this. For instance, Sinha (1974) and Kalra (1975) questioned the relevance of the participative management style in the Indian Context. Kalra in this regard observed:-

*Culture plays a very important role in management development. Basically management development is manager's development and any manager is first an individual belonging to a particular culture and then a manager. When he comes as a manager, he already has certain set of attitudes, values, norms, expectations etc. All these to a great extent are products of the society or culture to which he belongs. But unfortunately most of us in India are so much obsessed by western - **particularly American** - concepts and ideas of management development that we overlook this important factor and then we wonder why our management development programmes do not yield expected results. (Kalra, 1975 p12)*

In his study Sinha (1974) observed that in Indian setting the participative management was successful till the change element was heading the organisation. After the departure of the change element there was a reversal and one of the possible reasons for the same could be the surrounding culture which is basically authoritarian.

The biggest impetus to the importance and relevance of cultural diversity in management was provided by the massive authentic work of Hofstede (1980). Based on his research he reacted to "the presumed universality of management theory by raising the question of whether American theories apply abroad." (Hofstede and Peterson 2000). Besides the above observations, in Indian context, some of the cross-cultural studies also supported this. For instance, a study done by Cascio (1974) on managers drawn from seven cultures showed that 75% of the Indian managers were most satisfied in such decision making sessions where the subordinates were uninvolved and passive. On the other hand such Anglo American managers were only 29.8%, Northern Europeans 28.0%, Latin 28.2%, Dutch Flemish 21.4% and Japanese only 18.1%. Similarly, the study also showed that only 29.4% of the Indian subordinates preferred participative meetings with their superiors, whereas 64% of Dutch Flemish 56.4% of Northern Europeans, 53.1% Anglo American, 52.6% of Latin and 50% Japanese subordinates preferred participative meetings with their superiors. Similarly, studies by Ganguli (1964), Meade (1967), Bass (1967) and Thiagrajan and Deep (1970) also show that in Indian context the authoritarian leaders were preferred. A study by Mishra (1980) also showed that the majority of executives reported themselves to be authoritarian. A survey by Tayab (1988) lends further support to these findings. The survey showed that 'obedience to the superiors' and 'Respect for Powerful People' came out to be two top most cultural characteristics of Indians. On the other hand some studies showed the preference for democratic styles of leadership (Kakar 1971 and 1974, Gupta 1985). A study by Kumar and Singh (1976) indicated that in Indian context "authoritarian leadership is no less preferred than the participative styles" A study by Kalra (1988), using projective methodology showed that 73.3% of the respondents "tend to be obedient to their bosses or tend to be submissive to their authoritarian bosses". This included 34.4% of such respondents who accepted an authoritarian boss without questioning, whereas there were 38.9% such respondents who showed qualifying tentative acceptance, that is where the subordinates would first like to clarify certain things before accepting him. This in a way indicated that though respondents tended to accept an authoritarian boss, but at the same time they wanted to be heard or they wanted that they should also be consulted. The above findings are not surprising in the context of Indian culture, which is hierarchically structured. Therefore before going further in trying to understand the leadership and followership dynamics in Indian context, it may be worthwhile to understand the Indian joint family structure, which provides the base for the

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above kind of socio-psychological development of individuals, before they enter the outer world as managers and subordinates. The next section is an attempt in this direction.

### **The Indian Joint Family:**

The typical Indian joint family system is characterised by hierarchical structure, where oldest male member of the family is head of the family and he is referred to as the 'Karta' of the family. 'Karta' commands respect by virtue of his age, seniority and experience. Generally every body in the family respects him, takes his advice and all-important decisions of the family like buying of property, deciding about the career and marriage of the younger member of the family etc., are taken by him. He is loved as well as feared. According to Sinha (1995) "The 'Karta' is a father figure who is nurturant, caring, dependable, sacrificing and yet demanding, authoritative and strict disciplinarian. He evokes feelings of security, trust and dependability in creating a familial culture. He empowers, grooms, guides and protects." He also mediates if there are any family disputes and generally his decisions are accepted and respected. Studies indicate that some 'Kartas' involve the family members by consulting them, but generally large number of 'Kartas' take unilateral decisions (Gore,1969 and Kalra,1974). Overall there is ambivalence towards 'Karta'. He is perceived differently by different individuals as per their experience and perception of the 'Karta'. In general a 'Karta' is likely to be perceived as 'Shardha Vardhak' (Respectful) or 'Bhaye Vardhak' (Fearful). Some could be in between these two. In the case of 'Shardha Vardhak' 'Karta' juniors do things to get his acceptance and admiration. They don't want him to be let down. On the other hand 'Bhaye Vardhak' is obeyed out of fear. He gets things done by arousing fear. Therefore generally, it has been observed that there are three kinds of 'Kartas' in the Indian families, - Benevolent, Benevolent Authoritative/Authoritarian and the Autocratic/ Authoritative kind. Depending on belief system some families have 'Benevolent Karta' and some have 'Autocratic/Authoritative 'Karta' There could be some families where 'Karta' could be a mixture of both, i.e. a Benevolent-Authoritative/Authoritarian 'Karta'. Given this the psychic development of individuals in the Indian context is characterised by the respective 'Karta' psyche of these three different kinds of 'Kartas'. The characteristic features of these three kinds of 'Kartas' could be as given below:

**Table 1: Showing the Characteristics of the Three Kinds of Indian Kartas**

<b>BENEVOLENT CONSULTATIVE</b>	<b>BENEVOLENT AUTHORITATIVE/ AUTHORITARIAN</b>	<b>AUTHORITATIVE/ AUTHORITARIAN</b>
Caring & Loving	Conditional caring	Autocratic
Commands Respect	Expects Respect	Demands Respect
Involves, Consults	Expects Obedience	Orders/Directs
Awe-inspiring, encouraging	Fear Inspiring	Fear Inspiring & Terrorising
Maintains moderate distance but friendly	Maintains Distance	Keeps Distance
Patronising/Paternalistic & Supportive	Conditional Patronizing	Feudalistic
Normative &/or moderately Prescriptive	Prescriptive, Task oriented	Highly Prescriptive, Task Oriented & Aggressive

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As evident from the above discussion, the 'Karta' concept is culture specific and is very relevant in the Indian context as it influences the psyche of Indian managers/leaders through the process of 'Kartaisation'.

**Kartaisation Process and its Impact on Managerial Behaviour :**

*'Kartaisation' as a process is characterised by the internalisation and transference of many of the ritualistic and symbolic behaviours and associated beliefs, values and attitudes of the 'Karta' of the Indian joint family to the various organisational and non organisational roles outside the family, such as managers, colleagues, subordinates, etc.*

Based on his study of 75 high and 75 low achievers Kalra (1974 and 1981) observed the influence of this kind of socialisation/'Kartaisation' process on the attitude and behaviour of high and low achievers. Commenting on 'Karta' concept, Sinha (1995) observed that "... the leader has to be like the family head. There is no demarcation between home and work domains and between work relations and 'personalised' relations with the subordinates." Virmani and Guptan (1991) also observed the 'Karta' role of top leaders in their study. Commenting on this they report " ... that although the leader does try to lay down certain 'professional norms and procedures' in the organisation, he does finally return to the expected forms of paternalism and 'personal' style of functioning."

Singh and Bhandarkar (1990) in their study of Transformational Leadership provide number of illustrations of Benevolent kind of 'Karta' like top managers who were able to achieve corporate success for their respective organisations. They treated their organisations like 'Kutumba' (a big family). One of the top manager in their study said that "I have been the 'Karta'. Any one can approach me and I am available to them for information, guidance and problem solving. ...It is a big 'Kutumba'. I consider myself as the guardian of the... 'Kutumba'. We all belong to one 'Kutumb'."(Singh and Bhandarkar p 120). Commenting on the successful top managers they report, " In our cases, the leaders exhibited a remarkable grasp of the culture specific psycho-social demands like 'Karta-orientation, relationship and survival. They made the requisite efforts to link up appropriately the modes of transformation with these cultural imperatives." (Singh and Bhandarkar, 1990 p 344).

The development of 'Karta' psyche in Indian managers takes place through this process of 'Kartaisation' and it strongly influences their managerial behaviour. Though, as indicated earlier, large number of studies on Indian managers seem to suggest the acceptance of authoritarian leadership in Indian context, and thus indicating that in majority of the cases, Indian family system could be reinforcing the development of Authoritative or Authoritarian 'karta' psyche. However, there have also been few studies like Sinha's study on NTL style (1980), which have indicated some kind of transition from truly authoritative style to nurturant directive style, which could be stemming from a combination of Benevolent 'Karta' psyche and Authoritative 'Karta' psyche. In this sense it is closer to Benevolent Authoritative style.

In some cases predominantly Benevolent 'Karta' psyche could also be developed, as some studies have also shown the effectiveness of the consultative style, which seem to stem from this kind of 'Karta' psyche. For example a study by Kalra (1974 and 1981) showed that high achievers during their adolescence were more often consulted by their parents with regard to important family decisions like buying of family property, deciding about their own and their younger brothers'/sisters' marriage, career etc. Similarly Gore (1969) also found that though 56% of his respondents felt that elders without consulting the boy or girl should arrange marriages, but 42% of the respondents felt that marriages must be arranged by parents after

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consulting the boy or girl. Gore observed that high education and urban residence of the respondents was directly related to their attitudes with regard to the freedom of choice. Perhaps these kinds of consultations help individuals develop independent thinking and related consultative skills. It is perhaps due to this kind of early training that high achievers of Kalra's study (1974) developed these kinds of skills and as a result of this they were also consulted by their bosses even when they were occupying lower clerical/supervisory positions. They were also given responsible assignments. Perhaps it was so, because their bosses felt that they had the skills to give constructive suggestions and handle responsible assignments. In the case of low achievers, in majority of cases, their parents never consulted them and at later stage their bosses also did not involve them, perhaps because they found them lacking in these skills (Kalra, 1974 and 1981). Similarly, a study by Kalra and Gupta (1995 and 1999) indicated that managers who were high on supportive, patronising/paternalistic and normative dimensions with moderate prescription and low task obsession were seen to be more effective by their subordinates. Here it may be worthwhile to mention that Indians and individuals in many eastern societies are high on familial self (Roland, 1988). In familial societies people like to be patronised by their elders and superiors. In view of the strong joint family orientation, where 'Karta' also takes care and protects, patronising is associated with being taken care of and it gives a feeling of security to the individuals. Therefore patronising boss with low task obsession and low to moderate prescription is likely to be perceived as effective. ( See Appendix for the description of some of these dimensions as per Pareek 's [1988] framework.)

Generally managers who are low on task obsession are also likely to be low on task orientation. This does not mean that they will not be interested in getting the task accomplished, but with their other functional behaviours, subordinates would feel motivated to accomplish the work and would not like to let down their bosses. For instance, such managers with their supportive, normative and consultative approach would be able to generate other options/ways of getting the work accomplished. Some of the following descriptions given for effective managers provide some insight in this respect.(Kalra and Gupta 1995).

\* "He was mixing with his staff members freely and regularly; was knowing their personal problems and trying to solve them, impressed the staff members and was able to extract more official work through these qualities:"

\*"He was hard working and had meetings with his managers at regular intervals...He was good at counseling, took decisions after consulting his subordinates, was affectionate and helpful".

\*"He was one who on a regular basis met his officers, discussed the business plans with them and invited their suggestions for achieving the targets of Regional Office". A careful look at these descriptions indicates that managers with benevolent consultative managerial style are seen/perceived as effective managers in the Indian context. The managers who do not possess these qualities are perceived as ineffective as can be observed from some of the descriptions of ineffective/less effective managers. Some of these were:--

\*"He 'did not have any knowledge of local problems, but still due to his high headedness was taking decisions by himself without consulting and considering the problems of his subordinates.... He never had any consideration for subordinates suggestions..."

\*"He was highly authoritarian (Dictator), did not treat people with respect. Created lot of confusion in the office did not trust people.... Delayed decisions on important matters. Morale of the Regional office was the lowest during his tenure".

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\* "He lacked appreciation of the work of each department...never interacted with all the officers had hand picked a few, had poor time management and priorities were always wrong".

Analysis of these responses indicate that ineffective or less effective bosses were those who were authoritarian, had favorites, lacked humane approach, did not involve subordinates by taking their suggestions etc. Overall the analysis in this section also suggests that effective managers' behaviour seemed to be stemming from 'Benevolent 'Karta' psyche'. They were perceived to be caring and encouraging. They commanded respect and they consulted & involved their subordinates on organisational issues. Overall their style of functioning appeared to be a consultative style of management. On the other hand the ineffective managers' behaviour seemed to be stemming from Authoritative/Authoritarian(1) 'Karta' psyche.

The above studies indicate that in Indian context managers style of functioning is greatly influenced by the 'Karta' psyche through the transference of father-son relationship to the boss-subordinate relationship in the job situation. Given this kind of situation, Indian managers' 'Karta' psyche could be influenced by any one of the earlier discussed. Three kinds of 'Karta' psyche, depending on his/her early 'Kartisation'.

As indicated above, in the Indian context there could also be some Benevolent-Authoritative 'Kartas' and as pointed out earlier, Sinha's (1980) Nurturant Task Leadership (NTL) style could be stemming from this kind of 'Karta' psyche. In view of this style also having its' roots in Indian culture, it may be first worthwhile to examine it in a little more detail before any further discussion on consultative style of management.

### **Nurturant-Task Leadership Style**

One of the earlier attempts to search for an appropriate effective style of leadership in the Indian context was made by Sinha (1980). Based on his extensive research he found that in Indian context the Nurturant Task Leadership Style (NTL) was found to be most effective. The style is characterised by leaders concern for task and nurturing orientation. According to Sinha (1980):-

*"The NTL Style is flexible and is therefore transitional in the sense that it gradually leads to fuller participation of his subordinates. Its emphasis on task orientation grows out of the leader's conviction that no meaningful interpersonal relationship on job can devolve unless it evelops out of the effective handling of the task system. The task system provides the focus for superior-subordinate relationship while the socio-cultural system provides the appropriate ways of handling the relationship..."*

He further says: "In this sense, Nurturant-Task leadership is fore-runner to the participative style of leadership which stands for full participation of subordinates, group decision making and the role of a leader as 'one of us".

According to Sinha D. (1999) "The NTL model has been found to be more congruent with Indian cultural values and behaviour dispositions. It has been found more effective in work organisations. The style is essentially paternalistic, drawing heavily on the patterns of interaction typifying family dynamics in India" In this respect a study done by Kalra and Gupta (1995 and 1999) supported the nurturance aspect and showed that effective managers were rated high on nurturing dimensions. However, the study showed that effective managers were rated low on task obsession and they were seen as moderately prescriptive. Therefore in this

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sense they were nurturing and moderately prescriptive but not task oriented as explained earlier in this paper.

The possible reason for this difference could be, that most of the executives in Sinha's sample were promotees (Sinha 1980, p 95), whereas the most of the executives in Kalra and Gupta's study (1999) were professionals and had started their careers as executives. In fact earlier quoted study by Kalra (1988) also showed that respondents with higher/professional education showed a lesser preference for directive/authoritarian style. Earlier quoted study of Gore(1969) also indicated that high education leads to positive attitude towards consultation. This in a way does indicate that people with higher/professional education are less likely to see a directive style as effective, even if it is coated with nurturance.

These conflicting findings once again raise number of questions. Is NTL style the only effective style in the Indian context? Is NTL the only manifestation of Indian paternalistic style or are there some other ways also in which paternalism gets reflected without being directive? Could there also be another effective style in the Indian context, which could be in between directive NTL style and participative style? In fact Sinha does not see any middle ground between directive NTL and Participative style and sees NTL as a fore-runner to the participative style (Sinha,1980). Based on the above discussion in the next section an attempt has been made to answer some of these questions by further examining the consultative style in the Indian context and differentiating the same from participative and NTL style.

#### **CONSULTATIVE STYLE OF MANAGERIAL LEADERSHIP (CSML):**

Though in terms of some characteristics, the Indian managers' consultative style may be similar to the consultative style of Likert (1961), but it is different in terms of its spirit. At the same time, in terms of employee satisfaction it seems to provide the same degree of satisfaction to the subordinates as provided by the participative style in the western context. This is quite evident from the descriptions of the effective managers in Kalra and Gupta's study (1995). In the Indian and Eastern contexts juniors/subordinates feel good even if they are just heard by their superiors. In this regard observations by Pasa (2001) in the context of Turkish culture are quite similar. She observes " ... for collectivist individuals, the underlying purpose of an 'involving and consulting' behavior is one of securing the involvement of others and making people feel part of the group so that they do not feel left out. For individualistic individuals, however, the behavior of 'involving and consulting' is likely to include asking the opinion of the group members and creating a consensus among members on the issues."( p 29). It is evident from this that given the high power distance and hierarchical structure in the eastern cultures, even an audience by the superiors can make subordinates feel good. Therefore consultative style in eastern context is likely to have a different flavour. In the Indian context consultative style could also be seen at the grass root level in the form of the village 'Panchayat'. 'Panchayat' is a body of five wise men of the village. It is hierarchically structured with 'Sarpanch' as its head. 'Panchayat' members take decisions about various village matters in consultation with each other. Here also 'Sarpanch's opinion does carry more weight in decision making. Therefore these kind of consultative approaches, which are different from western consultative approaches, seem to be very much a part of the many eastern societies. In view of this in the present section an attempt has been made to define the **Consultative style of Managerial Leadership (CSML)** in the Indian/eastern context and also to differentiate it from the **Participative style of Managerial Leadership (PSML)**.

*Consultative style of managerial leadership is characterised by the managers ability to make decisions by involving the subordinates in getting their suggestion/ideas with or without any*

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*discussion on them and with the manager having the sole discretion of either accepting or rejecting any idea with or without giving any reason or logic thereof and thus making the final decision by himself and by giving the subordinates a feeling of being heard.*

As per this definition, CSML fits in with the average Indian's psyche, which is dependency prone, feels comfortable in hierarchical structures, looks for support/approval from superiors and even being heard by the boss gives him a feeling of acceptance. CSML is able to take care of his all these needs. However the flavour of CSML may differ depending on the maturity level of the workforce.

On the other hand in contrast to CSML, the **Participative Style of Managerial Leadership (PSML)** is characterised by the managers ability to involve the subordinates in decision making process as equals and getting their suggestions/ideas/views and then arriving at a joint decision based on discussions, whereby the subordinates feel equally responsible for the decision as well as they getting the feeling of being involved.

As per this definition in PSML, both the manager and the subordinate have a proactive role in making a decision. PSML is generally successful in societies, which are not hierarchical, have low Power distance and are egalitarian. In dependency prone, high power distance hierarchical societies like India, a manager with this kind of a style may be seen as a weak manager. In fact supporting this, Sinha (1995) reports that in hierarchical society like India, "the participative leaders were liked in some cases, but in most other cases they were perceived to be weak. They were accused of failing to direct their subordinates making decisions and taking responsibility for the consequences. In some cases, they were perceived as being manipulative." He even reports a case where such a style even created confusion, anxiety and tension in the minds of the team members (Sinha 1995, page 97). Therefore to a great extent PSML may still not be the most effective style in the Indian context.

#### **CONCLUSION:**

The above analysis clearly indicates that in a high power distance, hierarchical and dependency prone culture PSML in its pure form is less likely to be effective and successful. Hierarchical orientation is so deep in the Indian psyche that experience with Indian managerial groups in management development programmes and even with young Post Graduate management Students has shown, that while doing an exercise on Heresy and Blanchard's ( 1978 ) Situational leadership model, the participants can not imagine or think of a situation where Low Task Low Relationship (LTLR) delegating kind of managerial leadership style can be applicable. In fact many of them wonder that in the absence of any control, what is the role of a manager. They feel, if in some way they are not influencing or controlling the subordinates or the situation, they are not performing their role as a manager. It is generally observed that normally the responses in this exercise are in High Task Low Relationship (HTLR) Telling or authoritarian style category and in High Task High Relationship (HTHR) selling style category. (This to some extent is closer to NTL style). There are few responses in Participative Low Task High Relationship (LTHR) category. As the exercise does not have any consultative style dimensions, therefore one can not say, what could have been the situation in this respect, but given the present data and analysis, there is a high probability that there could have been good number of responses in this category also.

Given this, though undoubtedly, Sinha's (1980) NTL style has been found to be effective in Indian context, but in the changing Indian environment its scope seems to be limited. The above discussion indicates that in changed circumstances CSML could be a better and more

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effective alternative particularly in the situations, where the group has a higher maturity level in terms of their being highly/professionally educated.

Besides this, one of the major difference in NTL style and CSML is in terms of managerial belief system, which in turn could be influenced by the kind of 'Karta psyche' of the respective manager. In NTL the belief is that to start with, subordinates need to be initiated, guided and directed to work hard and maintain high level of productivity, both in terms of quantity and quality (Sinha, 1980). In this sense he has to gradually graduate from directive to participative. First he has to prove he has the potential,. And once he does that, the reward follows in terms of greater autonomy and participation. "Subordinates who meet his expectations are reinforced by nurturance" (Sinha, D.1999). In this sense nurturance is conditional and it follows the principal of operant conditioning, where reward is conditional to desired performance/behaviour. Therefore in this respect, NTL style is closer to Benevolent-Authoritative style.

On the other hand in CSML the underlying belief is that individual has the potential to think, give useful ideas/suggestions and he only has to be motivated and encouraged doing so. The descriptions of effective managers in Kalra and Gupta's study (1995) and performance of high achievers in Kalra's study (1974 and 1981); lend support to this. Singh and Bhandarkar (1990) also give consultation as one of the factors responsible for the success of the top managers of their study. They put it as one of the contributory 'Karta' orientation factors. In terms of attitudes Gore's study (1969) also supports this. Therefore, in conclusion it can be said that in Indian context NTL and CSML both seem to be effective managerial styles. Both seem to be having their roots in the Indian culture, with CSML pitched at the workforce which is of higher maturity level and do not feel comfortable with any directive style even if it is applied with nurturance. With the changing profile of workforce and increase in the knowledge driven organisations, CSML is likely to be more acceptable to Indian employees in comparison to other styles. Besides taking care of their need to be cared and nurtured, CSML also takes care of their ego needs by involving them in the various managerial processes, which unfortunately is not taken care of by NTL style by virtue of its being a directive style. The present analysis is only an indicator of CSML being a more effective style in the changing Indian and perhaps eastern context, but it needs to be further researched extensively before saying any thing conclusively about it.

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## Appendix

### Descriptions of functional and dysfunctional influencing styles based on Pareek's classification (Pareek, 1988).

Out of the twelve styles(2) the description of only those styles is being given which are referred to in this paper.

i) **Supportive** (functional style): In this style support is provided when needed. Managers with this style are supportive coaches. They encourage their subordinates, cheer them up and provide the necessary conditions for their continuous improvement. They help them to help themselves.

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ii) **Patronising** (dysfunctional style): In this style support is provided by almost imposing oneself on others. Belief is that subordinate is not capable of taking care of himself. This style inculcates dependency proneness.

iii) **Normative** (functional style): Managers with this style are interested in developing proper norms of behaviour of their subordinates and helping them to understand how some norms are more important than others. The manager is concerned with setting appropriate norms by involving his subordinates in evolving these norms and also in deciding how such norms will be followed.

iv) **Prescriptive** (dysfunctional style): Managers with this style are critical of others behaviour. They are imposing and want others to do/agree what they think is right or wrong. Managers with this style prescribe solutions rather than helping their subordinates to work out alternative solutions for the problems.

v) **Task obsessive** (dysfunctional style): The manager in this style is primarily concerned with tasks and is so obsessed with the work to be done that he overlooks various other things. They are not concerned with the feelings and in fact fail to recognise them, since they see them not related to the task, overlooking the fact that task is to be performed by people who have also feelings. They function like computers.

#### **Footnotes:**

1) An Authoritative Manager is 'Task' centered, whereas Authoritarian Manager is self-centered. Though psychoanalytically, the roots of both could be traced in Authoritative 'Karta' psyche, but which one of the two behaviours an individual will acquire, will depend on his perception of the 'Karta' during his 'Kartisation' process. A manager could be authoritarian because unconsciously, depending on his perception of the 'Karta', Authoritative 'Karta' psyche could also lead to revengeful attitude. An individual may not be able to express this in the family setting, but later in life it may surface or get manifested in organisational settings as self-centered revengeful authoritarian behaviour. [\[return to text\]](#)

2) In the referred study of Kalra and Gupta (1995 & 1999) the effective managers were perceived high on all the six functional styles and one dysfunctional style (Patronising). On the dysfunctional styles, besides being perceived as moderate on prescription, they were perceived low on the remaining four. Less effective managers were perceived low on all the functional dimensions and high on dysfunctional dimensions, as can be noticed from the descriptions of these managers. (Kalra & Gupta, 1995). [\[return to text\]](#)

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