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University Women Leadership and Institutional Performance–Team Effectiveness: The Moderating Effect of Authenticity in Leadership

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Abstract: This article aims to explore the lived experiences of six women leaders and their leadership practices for improving institutional performance at the university level. The article explains how authenticity in leadership attributes influences team effectiveness and institutional performance. The qualitative approach was adopted for this article. The population of the article was all university women leaders of Khyber Pakhtunkhwa. The Sample was chosen from HoDs at the University of Swat. Data were collected from 06 university women leaders through in-depth interviews. A purposive sampling technique was adopted to approach the participants. Obtained results prove that university women leaders significantly improve institutional performance through their authentic leadership practices. Moreover, findings suggest that authenticity plays an imperative role in the improvement of team effectiveness.

Introduction

Authenticity is a construct that has been explored for years in various subjects with improved robustness in the early 21st century, with more than a few publishing materials that heads are true, reliable, and trustworthy; and have truthfulness and veracity (Northouse, 2014).

Authenticity is an aptitude to shape sustainable organizations and raise the spirits of the leaders to transform cohorts (Liu et al., 2015). Authenticity is a fundamental value for women leaders to reach organizations to the supreme heights (Oc et al., 2020). Authenticity stresses women leaders for displaying enactment in congruence with their deep-down principles, morals, and emotive condition, and relational candidness emphasizes them to perform their

roles just with the setting of what women leaders are inherently (Hopkins & O'Neil, 2015). Lee (2020) contends that genuine truthfulness is developed with the amalgamation of intra and inter-genuineness animatedly. Women leaders need to transform their followers and prepare them for ever-increasing contextual and organizational changes of the time, as authenticity in actions is the beauty of leadership (Sidani & Rowe, 2018).

Based on Walumbwa, Avolio, Gardner, Wernsing, and Peterson's (2008) AL theory, Hsieh and Wang (2015) posit self-awareness, transparent relationship with others, processing of balanced information, and moral standpoint are the constructs of authenticity in leadership.

Transformative leadership provides the base for AL (Shields, 2016).

According to Saeed and Ali (2019), AL theory comprises self-justice and social justice as prime constructs along with four components presented by Walumbwa et al. (2008) and positive psychological capital (PPC), posited by Rego et al. (2013). AL has a noteworthy average relationship with work engagement and team effectiveness (Saeed & Ali, 2018). There is a significant correlation between authenticity in leadership found with classroom management (Saeed & Ali, 2019). The average correlation was found between authenticity in leadership with job satisfaction at a higher level (Saeed & Ali, 2018).

Self-awareness, transparent relationships, moral values, psychological capital, justice, authentic actions, ethical behavior, aims, and stratagems are constituents of authenticity in management, so discovering female university HODs augment the understanding foundation of authenticity in leadership. This article pursues to link the constructs of authenticity in leadership and university female management collected and discovered how they display in the framework of the university background.

As far as the parameters to be set for exploring authenticity in leadership through the lived experiences of women leaders leading with authenticity for institutional performance, the specified debate in the introduction further exposed that authenticity is the aptitude to shape sustainable organizations and raise the spirits of the leaders to transform cohorts (Trilling, 2009). It is a fundamental value for women leaders to reach organizations to the supreme heights (George, 2010). Authenticity in management is self-knowing, trusted connections, a stable dispensation of information and moral viewpoint (Walumbwa et al., 2008), positive psychological capital (Rego et al., 2013), self-justice and social justice (Saeed & Ali, 2019) and authenticity -self-determination; unbiased processing; ethical behavior; awareness of self & others; and

relational orientation (Gardner, Cogliser, Davis, & Dickens, 2011).

Objective

The objective of the article was

- To explore the lived experiences of women leaders' authenticity in leadership, their leadership practices, and team effectiveness of followers for institutional performance.

Research Questions

The scholar, in retort to the above research topic and objective, has selected to adopt a qualitative approach of investigation to address the subsequent questions:

1. How do women leaders look organized enactment by their own practices and authenticity?
2. How do university women leaders practice their leadership proficiency to ensure institutional performance?
3. What challenges/hurdles do University women leaders face during practices for institutional performance?
4. What are the factors which transform women leaders into authentic leaders?

Delimitation

The study was delimited to the social sciences departments of the University of Swat due to a qualitative approach, time constraints, and financial glitches for investigating the topic under the study of six (06) university women leaders through lived experiences as they were leading the departments with authenticity, especially how their beliefs, principles, vision, and mission exhibit in their headship.

Significance

This research initiative will make a significant contribution to the development of the literature on quality in women's leadership and development. The article will be important in examining the legitimacy and development of the

group of women leaders, especially its impact on the organization at the highest level. It will be of great benefit to counselors, curriculum planners, teachers, administrators, parents, and students. The article will also be useful for future college leaders, academic planners, unit writers, and future research scholars to help move forward.

Literature Review

Leadership is the capability of a leader to focus on the development of followers for the betterment of institutional performance. Women see leadership as facilitating. Females in the form of educational leaders concentrate on instructional leadership during managerial practices linked with learners' individual differences, content knowledge, and pedagogical skills. Women leaders in education are, consequently, more likely to flourish in manipulating instructors to practice more appropriate instructional approaches (Eagly & Carli, 2018).

The idea of authenticity is not a novel conception. It is multi-dimensional. It knows oneself. It is based on moral principles. It is genuineness. It is just what you are. It is self-realization. Authenticity has the power of a catalyst that sharpens other values of the leaders to grant backing and assistance to their followers. It is the mirror of veracity (Albers & Bergers, 2013).

Authenticity in leadership is the crying need of educational institutes in order to inculcate this attribute in the subordinate workforce as well as in students who are the future makers of the nation. This will create a positive and hopeful attitude in future leaders and improve their decision-making capability of them. Authenticity means to remain true to oneself. It is very necessary for the career development of all leading personalities: 'You have to give so much of your own person and the role you are supposed to play a vital to remain true to yourself' (Abfalter, 2013). Authenticity in leadership is a hygienic factor, but a dearth of

authenticity may result in an abrupt undesirable reaction. Leaders with authenticity emphasize the significance of authenticity, idea, and proficiency when leading inspired professionals. Proficient supporters' inspiration is best activated by their pursuit of victory. Authenticity in leadership can make a vital transformation in organizations by assisting individuals search gist and association at work through better self-awareness; by renovating and constructing hopefulness, self-assurance, and courage; by encouraging crystal clear contacts and judgment making that constructs conviction and assurance among cohorts; and by nurturing inclusive arrangements and progressive moral atmosphere (Avolio & Gardner, 2005, p. 331). Leaders and cohorts link authenticity with optimistic leader attributes- genuineness, uprightness, and truthfulness (Goffee & Jones, 2005).

Institutional performance is the survival of the organization. It makes stronger the understanding, expertise, and attitude of the cohorts. It comes with co-workers on the subject of institutional performance, enhances assurance for the accomplishment of institutional objectives, and improves individual behaviors, capabilities, and learning for institutional progress (Brown & Harvey, 2011). Institutional performance is achieved through institutional efficiency, that is, happiness, desires accomplishment, and encouraging emotive satisfaction (Hong, 2011). A moderate correlation was found between leaders' authenticity and institutional performance (Bryant & Wolfram Cox, 2014).

The progress of educational organizations is meant to uphold the continued existence of organizations, build up the cognitive, skilled, and attitudinal aptitude of cohorts and make stronger their organizational conduct for the achievement of efficiency (Jung, 2011), handling conflict situations, proper communication in clusters and refining specific practices, aptitudes, and schooling for the development of educational institutes (Eum, 2011).

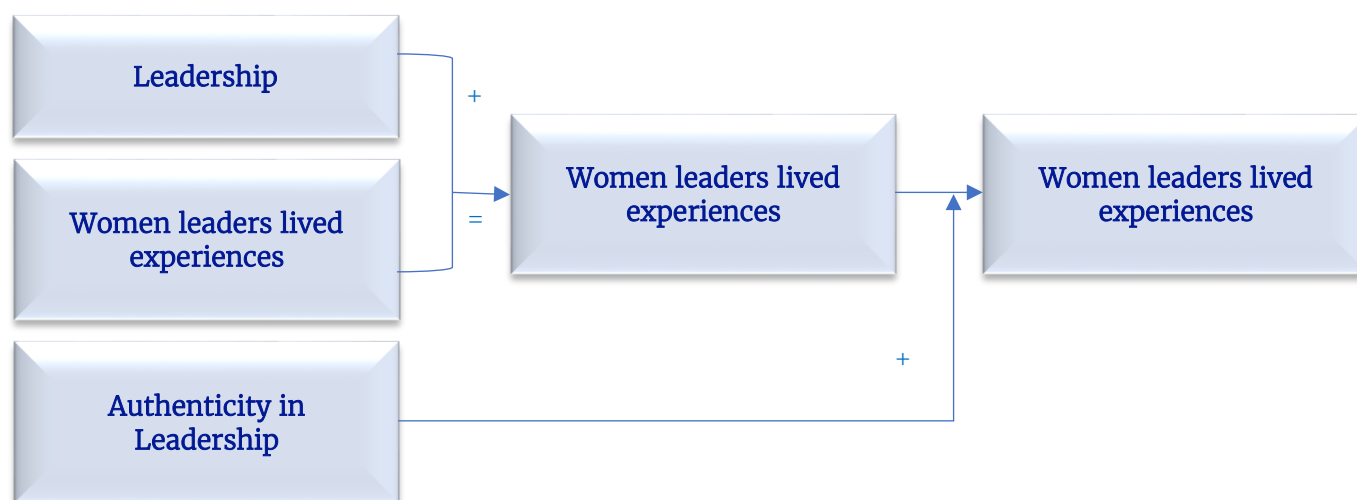
Moderating Role of Authenticity

Authenticity is originality, practicality, and veracity. It means being true to oneself (Liu, Cutcher, & Grant, 2015). It is the appropriate unification of the own performance founded on tenets, canons, moralities, conscience, models, doctrines, judgments, points of view, attitudes, feelings, cravings, sentimentalities, enthusiasms, and philosophies of life in the light of his/her authentic approach which is further reflected by his/her actions (Luthans, Luthans, & Luthans, 2004). Bosch and Taris (2014) describe authenticity as the negation of bias and reflection of decent acts. Authenticity shows devotion on the part of leaders to attain organizational goals (May, Hodges, Chan, & Avolio, 2003; Gardiner, 2013).

Authentic activities produce team effectiveness for followers in their work (Jensen & Luthans, 2006). Authenticity is self-examination (Gardner, Cogliser, Davis, & Dickens, 2011). Interpersonal authenticity builds strong and unquestioning collaborations with cohorts that boost agreeable attitudes for the achievement of organizational goals (Ilies, Morgeson & Nahrgang, 2005). Alinezhad, Abbasian, and Behrangi (2015) posit authenticity is a consciousness of weaknesses, strengths, enthusiasms, and ethical ideals; recognition of self attributes with composure; congruence of actions with reality; and employment of decency and candor in near interactions.

Figure 1

Proposed Research Model



Leadership Styles and Institutional Performance of Team Effectiveness

Methodology

Sample and Procedure

All 17 women leaders were contacted through emails and phones in the different departments of the University of Swat, Khyber Pakhtunkhwa, Pakistan. Six (06) female leaders granted approval for participation [interviewed] in their

departments consecutively for eight weeks. All interviews were recorded through mobile. Each contributor had at first probed to communicate the experiences of her management.

All women leaders, Heads of departments (HoDs) of Swat University - Khyber Pakhtunkhwa constituted the population of the study.

Figure 2

Source (faculty member) Population of the article

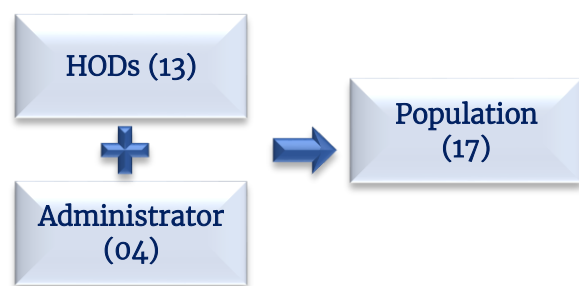
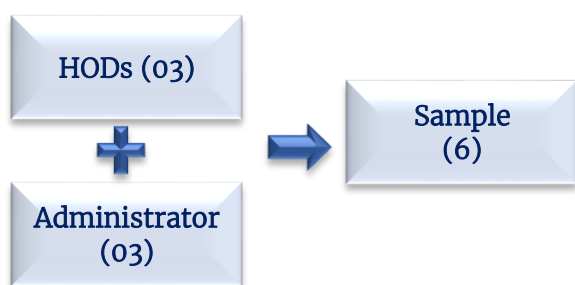


Figure 3

Sample (unit of analysis) of the study



The research tool was employed to gather information during a face-to-face session of women leaders' leading with authenticity for institutional performance to get a deep understanding of the phenomena.

Procedures

Each female leader was questioned for 50 to 70 minutes and sometimes increased to 100 minutes as the participant described the story of her presidency in detail. Recommendations for a further agreement were established through the use of innovative measures to achieve replies that would refer to their management practices and way of life. Follow-up queries were frequently recycled during the interviews to clear up declarations and to make sure the researcher comprehended the anticipated connotation.

Results and Discussion

While I questioned the women leaders to describe the experience of their management completely, the replies showed extreme variance among the participants. Some leaders conferred their proficient and specialized profession pathways, some discoursed a more lifetime sequential

The sample of the study was carefully chosen from women leaders of the University of Swat-Khyber Pakhtunkhwa. To select the female respondents for the study, a convenient sampling procedure was implemented to achieve data through face-to-face interaction. The sample included three HoDs and three administrators as women leaders. The total sample of the study was six (06) from the University of Swat-Khyber Pakhtunkhwa.

method [date-wise], and others argued their leadership way of life under the philosophical umbrella [quoting poetical verses of the poets]. Fizza and Fozia clarified deliberately did not look for leadership chances but invigorated others to organize and perform so. Fizza narrated her story of headship first as *"shorn of actually taking some premeditated intentions about, Oh, I wish to be a leading light, or I wish to desire to headship kind places."*

Fizza said

"The story of my leadership has started from the very beginning of my life at the school and college level. When I performed my different leadership roles at different levels, I was bright to be in leadership seats, either officially or unofficially. I've been actually pleased by having the chance to do that, that other people have observed my look after definite tasks. I sense to a certain degree chastened by that occasion, and sense like I wish to certainly bring a change, whatsoever it comes about to be."

Fozia elucidated

"Thus, I have a strong background in leading since my studentship. I would always be busy like a bee in my leadership activities for the welfare of others. If something required to be completed, I could recognize what was required to be completed. I was leading groups of students, and I was performing all types of activities in student unions. I was placed in chairs of leadership even though I on no occasion sensed as I was a leader".

Fareeha started

"It certainly doesn't even express a partial story about whether or not an individual is a

robust and resilient leader or a skilled leader or situational leader. If you attempt to unnaturally discuss leadership, just about my academic medals, acknowledgments, specialized official recognition, and proficient practice, you're misplacing something...It's actually plentiful about the total personality".

Farhana described

"I attended a training workshop intended to provide assistance to females for becoming administrators cum HoDs at University. It was during this training workshop that I was capable of being engaged in numerous facets of the university and made frequent influences, some of which I still have. The diverse posts that I detained initially in my profession facilitated me far ahead as I have operated the expertise grown back then during the course of my profession".

Leadership Practices

Farzana said.

"My leadership elegance is an acceptance that it is imperative to be observable, it is vital to interconnect with individuals and to raise the value of individuals, it's exceptionally teamwork and collaboration, and it's not teamwork for I don't sense that I have the understanding or know-how to make judgments, but it's the conviction that as you involve individuals and you grow individuals absorbed, they sense extra a part of a group. My work is not to perform all the tasks; my duty is to engross individuals to sense a good impression about the task. My work is to be a leader with good spirits. It's to be far-sighted, it's to be trustworthy and reliable, it's to arrange for the fervor of the task that we're undertaking. It's to pay attention and proper heed to the individuals that aren't discoursing and to be a spokesman for them. So my role is to clasp individuals answerable to shield the communal group. I perceive that that style is mine, is to be the observer and the custodian of this dominant cluster of individuals and to safeguard the trustworthiness of the cluster, for the reason that no one other can act that".

Fizza debated her leadership panache in relation to her leadership attitude, values, seeing, way of life, and beliefs.

"To myself, a belief of mine is actually further about striving to say to the people, ok, let's explain the matter. Let's describe the problem. Let's delineate what we're struggling to get done. Let's fix the boundaries. Now let's collaborate and toil collectively. What do you ponder? What's your viewpoint? 'Thus, it certainly is justly more of a ...striving to be a guide, an organizer, architect, implementer, helper, expediter, originator, initiator ...To be an authentic leader, you have to identify what the teething troubles you're struggling to resolve to be present".

One facet of her leadership grace that Fozia designated as important is concentrating on the individuals.

"How do you influence transformation? How do you develop individuals to organize what requires to be organized? How do you develop organizations to progress? And thus, for myself, too, the central key part, no matter what, to my management expertise... grace is followers. You have to concentrate on the individuals. When I've caught in hot water, I've not completed a bit fine it is for this reason that I've become too full of activity with the paraphernalia and unsuccessful in contemplating the influence and the individuals that are being stuck and having to organize the transformation. And I reflect that it's truly tough, for it's stress-free, to tell here is what desires to be accomplished and just strive to achieve there too rapidly. Consequently that to myself, the balanced key is how you transform followers".

Team Effectiveness

Fareeda deliberated it in terms of her management style

"I have to work on how to build good relationships with all my directors who see that I care about them, care about them. That I want to keep them, even in years like this, when we were three years, there was no increase in salary. To do everything I can to keep them, I give them the

support they need, and I expect them to do the same to the people who report to them. That's how you keep the best people, and I strive to have the best people in the right meeting".

Farzana explained that she was trying to hire people who would balance her strength.

"You have to lead with your own personality... focusing on optimism, focusing on your strengths, and then surrounding people around you in areas where you are not so strong. And I have the wisdom to comfortably employ stronger people in areas where you don't. This is difficult to do. I see you have to leave the ego on the table in leadership".

Farhana discussed

"And all I have to do is work with people to be kind of wide-ranging, ok, what are we hoping to accomplish, and then I just let them go. Because I don't see everything you need to see about these different things, I just hire very good people and then do the overall plans together. And I don't have to hold weekly meetings, and I try to keep everyone on task because they only see where we're going here. They visit if they need something. They see what they are doing. Very good. I hire very good people, and I just let them go".

Followers' development

Farhana reported on a leader she was trying to imitate.

"I watched her behave during those years - she never raised her voice, but she was still a very strong leader, but I never had to threaten people in any way ... and that's how I like to [lead] ... if I ever ticked out, I look back to what she was like as a leader, and I say, "Don't do this now."

Fareeha explained

"The opportunity to pay attention to it and see its proven success during that period really helped me gain insight that someone's only abilities and strengths and personality are different from mine, that it really adds value... they have different strengths, a different personality, a different set of experiences. What

works for her would not work for me. So much more observation and reflection and then applying it to who I am and what I need to do".

Fizza told

"But I've learned from bad bosses that... morale can be horrible if we have a negative boss or someone who is gossiping or doesn't hide things, who can't be trusted, who isn't supportive, or who is very independent - they focus on themselves, and I learned a lot from them, from those people and I never want to fall into those categories".

Hurdles in Leadership

Fareeha said that family barriers, gender discrimination, and a culture dominated by men, in my opinion, are the biggest obstacles. She said:

"I believe that discrimination, whether based on gender, ethnicity, minority, education, or experience, has serious lasting concerns for the career development of females like me. I see in Pakistan, women are discriminated against in the workplace, including in terms of salaries, benefits, promotions, and gender bias in high-level organizations. I think that men are preferred over females in administration. I have seen an increase in females' involvement in the workforce over the last twenty years, but only in middle management positions. Such obstacles in the progressive career of women are due to their gender rather than their qualifications. Even if the quantity of female professors in higher education has improved compared to the past, their participation in decision-making committees is still low. Despite the low number of men, more administrative posts have been obtained by men in educational institutions for the head of a department, the director, the principal, and the vice-chancellor, indicating that women are underpaid."

Fozia said that

"I see that family barriers also form obstacles to women's ability to work. I think family barriers hinder the development of women's careers. It is revealed that due to some family disputes,

women are unable to play their role effectively in a versatile profession.”

Fareeda told that

“I see that this situation is further exacerbated when culture and society also support male domination. I see the cause of the gender imbalance in the top positions of organizations is the dominance of men. I see that women get unequal opportunities to promote from the gender perspective of CEOs... I see that it is understood by stereotypes about women men become more productive, powerful, modern, more logical, and more intelligent to serve in higher positions than women. These barriers limit the participation of women in the growth and development of institutional performance. I see that in stereotypes, women are portrayed as sensitive, calm and gentle, submissive and less daring, and are therefore only good for easy tasks, compared to men who are more difficult and riskier.”

Institutional Performance

Fozia expressed her view as follows;

“I see that leaders play a constructive role in the development of co-workers because they take the path of optimism instead of despair. The standard of good conduct gives leaders the upper hand. This is the philosophy of the leaders, and they focus only on the right things in the organization. I believe that enhancing the internal management system, improving the organization's capacity, and focusing on the professional development of the workforce are important parameters of organizational development. Everyone is independent and wants to feel valued, valued, and valued. I encourage others and want others to encourage me. I want respect, dignity, and consent. Real leaders allow co-workers to show the confidence and competence they see in their personalities. Permission strengthens an individual's hopes and expectations and is critical to organization, efficiency, and usefulness. I always try to be inspiring, emphasizing the best of all followers, looking to highlight their abilities and strengths,

and at the same time committing to promoting these competitions and realizing their maximum potential”.

Fareeda revealed;

“I see leadership ideologies assume fruitful dialogue that produces constructive impressions that illuminate progressive achievements, standards, strengths, and needs within the organization. The authenticity of the leadership does not allow the beam to be dealt with. Instead, the beam is concentrated. This kind of diversity in the investigation is a model step. It's a style that encourages co-workers' attitudes. It is a value-based approach that focuses on constructive ideas and optimistic attitudes about people and work. They are called the best method and can be rewarded. The constructive facts of this group must be confirmed. Confidence in the workforce can be strengthened, and the most encouraging attitudes can be committed by leaders. The creativity of the followers can be expressed. Followers' suggestions and opinions, and voices must be heard and valued. Opportunities for growth and development must be provided. It is a human need to value one's work and to consider it important, significant, special, and valuable. I strive as a leader to find suitable sources to meet the needs of the time, and I think this is a positive rather than a negative attitude. When leaders communicate well with a particular etiquette related to the success of an organization, they identify the behaviors – especially the ones they praise – purely. If the probability increases, these behaviors will reappear and recur. Through authenticity, the values of optimistic implementation and constant increase are formed. I believe that women leaders are a mirror of humility, enthusiasm, passion, and legislation. They are inspiring and uplifting, emphasizing the best of all followers, seeking to shine their abilities and strong points, with concentration at the same time to enhance their abilities and realize their maximum potential. They seek to exercise the authority of all followers in the organization”.

Authenticity in Leadership

Fozia expressed her views in these words;

“I see that authentic leadership and authenticity, in the very past, have been discovered in the Apollo Temple of Delphi with the inscription 'Know Yourself,' which contains the spirit of authentic leadership in itself. The Greek word for "authentic" is authentic and refers to a self-aware chieftain of the tribe. Greek philosophers emphasized the value of self-examination, which is true. Both theories relate only to authentic leadership in the current sense, presented through a form of leadership practice that promotes self-awareness, an internally ethical approach, a balanced process of information, and relative transparency. Therefore, both positive psychological capital and positive moral climate improve and develop leaders who will work with co-workers to grow themselves. Authentic leadership was revisited and found to have four components: authenticity, intent, sanctity, and deep sense. Candidacy, positivity, and creativity are considered other aspects of authentic leadership. I see five components – enthusiasm, practicality, courage, stability in relationships, and self-imposed leadership. Later, the scholars unanimously agreed to remove the previous ambiguity and presented this definition – as a model of the behavior of AL leaders that promotes positive psychological abilities and a positive moral environment so as to promote self-awareness, an internal ethical approach, balanced information processing, and relevant transparency by leaders working with followers thus promoting positive self-development”.

Farhana expressed her views as follows;

“I think authenticity is the ability to build a sustainable organization and to motivate and encourage the growth of followers. It is understood that, as an important criterion for leadership, it should be achieved through excellent heights of self-awareness and self-discipline. It calls on the front runners to perform

in harmony with their inner values and emotional states, although mutual authenticity urges the crop creams to perform in the way in which they are present and true authenticity is achieved through integration.

Self and authenticity are related in a dynamic process. I see that the self is 'self-made' and the social self is 'I.' The social self ("I") is a set of interactions between the self and the environment. Therefore, it is said that 'I' is the voice of society within the individual in shaping every action. Responding to the attitudes of others, the 'I' is always present and, therefore, ready again and again, unconventional, compassionate, and fast. Authenticity can then be seen as established in the constant flow of action and integrated into a changing context. Consistency is learned and improved by working with others, achieving individuality and relevant transparency in a consistent and orderly manner. The self is placed in the context of symbolic associations and is a reflection of social relations, communication, relationships, actions, and attitudes. Self-awareness, self-discipline, and self-cultivation are prerequisites for personal entry into society because individuals are trained to work in the light of context”.

Farzana stated,

“I don't think the theory of authenticity is a modern thing. It already exists and consists of various aspects. I see that the real self, inner moral values, transparency, honesty, and self-awareness are the attributes of authentic leaders. I think the inner values for endorsing the views of leaders and maintaining such an image are catalysts”.

Fizza described it in this way;

“Let me tell you – the real truth lies in philosophy and psychology. Truthfulness and sincerity are synonymous words, but there are minor modifications to sincerity; 1. It is a resemblance between affirmation and real feelings, whereas truthfulness is the degree to which a woman is true to herself. Sincerity means when a person is honest and fair with others, but truthfulness

means when a person is honest, fair, and sincere to herself. I am of the opinion that truthfulness is based on values, standards, ethics, and ideas. The proper combination of personal behavior is the principles, thoughts, opinions, emotions, feelings, enthusiasm, ideas, beliefs, and the process of acting according to them. A woman's authentic leader is true to herself, and really her actions are a true reflection of her feelings and true thoughts. In her day-to-day work, she expresses an individual's independent status and awareness of self-truth, free prejudice processing, and the authenticity of good action and mutual action. Authenticity means a commitment to one's goals and objectives. Some authentic leaders are a gift from God, while some are acquired leaders. Achieved authentic leaders are the most committed people to their goals”.

Leadership

Farhana remarked

“Ethically, the terms "leader" and "leadership" are derived from the old English word "Lathan" which means "to go." The word "lead" comes from the Anglo-Saxon word meaning a path, a course, knowledge of the next steps, thus, leadership means taking a clear path and a particular path of action. It's hard to define the concept. It's a "people-centered skill that is essential in every situation where two or more people intend to provide a particular job." It is a long process of influencing people to lead. As described, leadership is considered a communication process through which the goals of the organization can be achieved. In this context, the success of a leader is the success of the organization, and this success is dependent on the work of the entire team”.

Fizza commented

“Leadership has the ability to inspire, motivate, and enable followers to participate in achieving goals and do something for the well-being of workers. The organization has the potential to inspire, motivate, and empower the workforce for the development of societies. Leadership is essential to achieving goals within

the organization. It is understood as an attribute, behavior, or influence and is the skill of shaping the balanced and holistic development of co-workers. It is the ability to persuade others to the right path and to show the truth”.

Empowering Others

These women understand the importance of counselors in their lives and stand up for others. These women are trying to be the best they can and encouraging others to do the same. Farzana described that directors expect to encourage the professional development of their employees as well.

“Leaders need to prepare their staff for the next position; they must give people the opportunity to develop and grow. And I see that as a leader, we need to work successfully.

It's important to me to make it easier for them to succeed no matter what they try to accomplish. My leadership role is to help them determine, to removing barriers, and supporting accountability”.

Farhana also strives to help others succeed and end up in different positions.

“That's why to make their way. And to see if people go for it, it's our job to do well and move on along with our staff. So, I love being successful.

I like to be around the activity, resources, and energy found in higher education. Training opportunities for ourselves and our staff are often found in our own garden, and this is often neglected, and we need to see that we need to look for the abundance of resources”.

Discussion

As discussed in the literature, credibility in leadership, peer-reviewed research by female university leaders, their leadership roles, challenges, ideas for change, organizational impact, self-determination, implementation of will self, moral character, professional

development, personal development, positive thinking and creating a working environment have discoursed in this empirical study.

Authentic leadership involves improved engagement with followers and striving for appropriate goals with respect to developers. The women who participated in this article may have had the habit of following the principles of authentic leadership, depending upon the answers to the questions asked in this article. The next section details how the themes from this article helped explain the phenomenon of authentic leadership. Each component was reviewed for different reliability using appropriate themes.

All the themes that come out of this article increase self-awareness. From the beginning of the interview, the women leaders showed self-awareness as they described the history of their leadership. These leadership stories helped to raise awareness. Either they gave a developmental history of how judgments and events took them to their current state; or shared thoughts about their upbringing and lack of “feeling like a leader,” these women were more aware of themselves: their values, their priorities, and their strategies.

Leadership strategies reflect their self-awareness and the care they continue to provide to ensure their understanding of who they are, what they stand for, and the boundaries with which they operate. These women are linked to relationships; they respect people and implementation, with consequences. They seek to create a positive work environment, believing that if people are happy with their work, they will be better prepared to achieve their goals.

The way they implement strategic plans is a direct result of their enlightenment and understanding of their great values. They understand that involving people in the decision-making process and involving their employees in accordance with their human values and

implementation is essential for team effectiveness and goal achievement.

Improving and maintaining communication is crucial for effective teamwork in an organization. These women leaders understand this fact better. That’s why they are able to develop relationships in terms of trust, honesty, and integrity. They also used these relationships to reflect on the leadership successes and failures they faced.

Because they have a good relationship, people (even their subordinates) feel comfortable being honest with them and even criticizing their decisions. These women are determined to set expectations that they want to be open, honest, and positive.

Many of the leaders are responsible for large divisions that carry a lot of weight. These women have a good understanding of the extent of their knowledge within their divisions. Therefore, they sought to ensure that good people were in the right places, which is one of the least important leadership strategies. These female HoDs acknowledged the leaders who contributed to their progress as leaders. They perceived them, watched their practices, and benefited from their experiences, how they employed their leadership tactics, and by what means they handled their subordinates and undertook their duties. They assimilated the principles and values of other leaders with their own leadership styles. Many of the leaders commented that they relied on the experience of those they worked with and often cared for because it was not true for them to know anything about each side between their divisions. However, they struggled to find at least a foothold in the issue so that they could communicate effectively with those they worked with.

Many of the leaders highlighted the importance of transformation and empowerment in educational institutions. Leaders need to provide professional development opportunities for teachers’ development. Leadership

transforms teaching and learning and connects educational institutions with communities by changing the spirit of teachers; empowering them and involving them in a truly democratic form; playing as role models and mentors for others; transferring knowledge, skills, and commitment to developing a strong moral environment in which outstanding transparency, faith, trust, faith, dedication, honesty, integrity, dignity, truth, and extraordinary morality prevail.

These women leaders also pointed out some barriers that they face while performing their duties as leaders, such as the imbalance between personal and professional life; gender discrimination; cultural restraints; family concerns; and a glass ceiling.

The majority of the qualities of leaders characterized by this research work provide support to previous empirical studies around women's leadership. Women leaders have been perceived as more actual, unreserved, social, supportive, transformational, and strong enough to face any challenge with as much courage as men. Furthermore, this study provides backing to the idea that women leaders believe in sharing facts and figures; impartial judgments, empowering cohorts; and sustaining clear contacts for the betterment of the institute and the realization of institutional goals. These findings of the study showed harmony with authenticity in leadership described in the literature and provided additional judgments in practicing authenticity in leadership. These leaders displayed potential – leadership based on principles, rising strong contacts, self-justice, social justice, and transformation. Thus the lady leaders in this study proved to be authentic women leaders.

Conclusion

Evidence from this article supports current research on authentic leadership and women's leadership. In addition, there are similarities

between women's leadership and authentic leadership.

The findings of this article are related to a number of related factors of women's leadership. Women leaders seem to have a full understanding of themselves in terms of their values and priorities. They showed that they continue to be involved in leadership development and self-study. They were socially cohesive and stated that they were trying to allow others to move forward, and hopefully, they could face major challenges and burdens. They seek to be communicative, collaborative, and genuinely concerned about the staff, students, and center they work for.

In addition, these women leaders believe that in HEIs, balanced processing of communication, a conducive environment, and transparent and clear relationships with subordinates is essential for the progress of co-workers.

Additionally, it is concluded from the themes of the study that authenticity plays a major role in the transformation and empowerment of cohorts to become future leaders and that professional development training has the utmost importance in the grooming of co-workers.

It is clinched that team building is the attribute of an authentic leader. Therefore team cooperation brings effectiveness to both workers and the institute.

The themes that emerged from this article contribute to the new understanding of leadership authenticity, and the results reported themselves correspond to what is currently known about the concept of leadership authenticity. Improved skills in leadership, self-awareness; prognosis; standard operation; excellent work; and a clear relationship have existed for all of these leaders for some time. And all these are essential for team effectiveness and for the better performance of an organization.

The findings in this article show significant similarities between authentic leadership and women's leadership. Both types of leadership are

mentioned in the literature as relevant to today's leadership challenges. They both have nice features that can benefit fans and organizations. Continuing to explore these connections will be a valuable asset. It is concluded from the findings of the study that leaders need authenticity in their practices as fair dealings bear good fruits. The practices become noble actions due to the authentic attitude on the part of leaders.

New Theme Emerged

From the questions of all participants, along with other topics, politeness has become a new feature of good leadership. During the discussion, it was understood that each of them was a symbol of flatness.

Four suggestions for further research emerge from this article. The first is to design and produce a story that, in addition to interviewing female leaders, will include discussions with the people working with the story. The second recommendation is to describe the nature of the university environment to determine what applies to the university that attracted these women to work there. This article focuses on women leaders only; in addition, articles on authentic leadership of men will go a long way in explaining what constitutes leadership quality.

The final advice is to conduct similar research in different regions to address the values and impacts associated with different areas. Institutions may be different, and the context of leadership can affect these different areas. Conducting such a research article in different regions may lead to different results. This will enhance the knowledge base for authenticity in leadership

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