

**CAPITAL UNIVERSITY OF SCIENCE AND  
TECHNOLOGY, ISLAMABAD**



**Impact of Authentic Leadership on Authentic  
Followership: Mediating Role of Mindfulness  
and Moderating Role of Positive Psychological  
Capital:  
A Study on Higher Educational Sector in  
Pakistan**

by

**Iram Rehman**

A thesis submitted in partial fulfillment for the  
degree of Master of Science

in the

**Faculty of Management & Social Sciences  
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*This thesis is dedicated to especially my spiritual and great mentor Dr. S. M. M. Raza Naqvi my beloved father & mother, my younger brother, adorable sisters, teachers and all those friends who have supported me since the beginning of this thesis.*



## CERTIFICATE OF APPROVAL

**Impact of Authentic Leadership on Authentic Followership: Mediating Role of Mindfulness and Moderating Role of Positive Psychological Capital: A Study on Higher Educational Sector in Pakistan**

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## *Abstract*

This study was primarily conducted to understand the impact of authentic leadership on authentic followership with mediating role of mindfulness and moderating role of psychological capital. The model of the present study proposes that authentic leadership leads positively to authentic followership and by keeping their mindfulness. The other purpose of the study seeks to identify whether psychological capital moderate the relationship between authentic leadership and mindfulness. Data was collected from 252 personnel through convenience sampling technique, using adopted questionnaires consisting of measuring each variable on five and six point likert scales. For data analysis statistical tools such as reliability, correlation and Regression were used. Results indicate authentic leadership has positive and significant relationship with authentic followership. The mediating role of mindfulness between authentic leadership and authentic followership was supported by results. According to results moderating role of psychological capital, between authentic leadership and mindfulness does not fully support. Therefore leaders should use more strategies as an important buffer to increase the positive effect of Psychological Capital to be mindful in present moment for leaders and as well as for followers.

**Keywords:** Authentic leadership, Authentic followership, Mindfulness, Psychological capital.



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# Chapter 1

## Introduction

In this chapter we'll explain the relationship of authentic leadership and authentic followership with the help of mindfulness which is taking as a mediator and the psychological capital play a moderating role supports in Pakistani context. This chapter elaborates the research questions, problem statement, Back ground of the study, objectives of the study, significance of the study and underpinning theory.

### 1.1 Background of the Study

In previous literature (Avolio, and Gardner, 2005) it has been stated that authentic leaders are those type leaders who encourage their followers to increase their outcome that are consistent in the present dynamic environment as well as in sustainable working environment. In previous literature the value and the strength of authentic leadership have been defined, as that these are those leaders who act by acting honestly to their own self. Authentic leadership can be developed in an organizational environment when leaders act according to their own true self and their thinking is revealed or expressed in their actions and behavior as being honest, as they also have the stamina to accept their mistakes and these leaders have also courage to tell to others what they feel without any fear and their actions shows their personal values regarding to theirs as well as to other self (Walumbwa, Avolio, Gardner, Wernsing, & Peterson, 2008).

Authentic leadership is to know oneself by the injections of having experience of one own life or personality through knowing one owns emotions, thoughts, needs, beliefs, and by the process which is captured by oneself (Harter, 2002). Authentic leadership can be gained or experienced by two ways, once by getting one's personal experience through judging values, observing thoughts, emotions, analyzing beliefs and by behaving according to one's true self-experience as what someone is thinking or which sort of beliefs one is having and how one is behaving according to it (Harter, 2002). Authentic leadership is now considered a new approach of leadership because of dynamic in ethical and performance challenges which are inherited or due to turbulent work experience are being faced in current organizational scenarios (Avolio & Gardner, 2005).

Academic related persons as well as practitioners persons both defines the authentic leaders as these are those leaders, who have grasp awareness about their thinking, and these persons act according to their thinking and they have also keen knowledge about the perceptions of others that what others think about them (George, Sims, McLean, & Mayer, 2007). The construct which have been defined by Luthans and Avolio about authentic leadership in the organizational context states that authentic leader is developed when one has self-awareness and positive self-regulation in terms of their own attitudes and behaviors in leaders. Authentic leaders have the ambitions to be positive in development plans, which are obtained by the contribution of both as from the high developed organizational context and positive emotional capacities of leaders (Walumbwa, Luthans, & May, 2004).

It has been revealed in previous research that the practical implication of authentic leaders is associated by the output and performance of the followers at the working place and by the methodology that how the leaders or the supervisors identify the followers and their empowerment in the organization and it has been also analyzed by the psychology correlations of leaders and followers relation (Walumbwa, Avolio, Gardner, Wernsing, & Peterson, 2008). Authentic leaders know deeply about themselves as well as others self, and have also have keen command about the context in which they both work and have deep idea about knowledge, power,

perceptions of their and other selves, and on the basis of them they make opinion or decision about personalities that who amongst their followers are hopeful, resilience, optimistic, confident and have high moral or ethical values and character (Gardner, Walumbwa, Luthans, & May, 2004).

When a person behaves or acts according to one's values and beliefs then the state of eudemonic is being happened (Seligman, 2002). Eudemonic events and operations are involved in the process of authentic leadership not only for the leaders but also for their followership; Aristotle had started the application of eudemonic activities when one is true to its own feelings (Morgeson, & Nahrgang, 2005). As per modern or present stream of thoughts when leaders act according to its tenants, ideology, and faith (Ryan, & Deci, 2000) and their actions show the relevance or concordance to their faith, and they act or perform in accordance with their statements and beliefs, so they depict the quality of being authentic. Their motive is not to please or to get favor or to get flattering from the people, followers or from surroundings, they have not hidden wish to become well known or prominent. They have not intrinsic greed to gain any reward, to be important or renowned amongst the first-class or brilliant state of minds, because they have a high level inner righteousness (Gardner, Avolio, Luthans, May, & Walumbwa, 2005). Authentic leaders have crystalline personality due to that they have their own philosophical ideology and perform their activities in accordance with their ideology. Authentic leadership originates when authentic functioning are being exercised, by keeping the aim to grow and evolve the development of followers, most prominently they promote the authentic followership (Avolio, & Gardner, 2005).

Output analysis in the form of authentic followership is very important to understand that how the authentic leaders are going to motivate autonomous work capacity of the followers to become authentic followers (Walumbwa, Avolio, Gardner, Wernsing, & Peterson, 2008). If followers act according to their own self trueness or act according to their beliefs and values, then they feel themselves as self-endorsed in the working environment (Walumbwa, Wang, Wang, Schaubroeck, & Avolio, 2010). Motivation plays a vital role specially in today's dynamic and

unstable organizational environment and also essential as to be remain oneself true to themselves as well as for the improvement in their performance of the followers (Leroy, Palanski, & Simons, 2012). Authentic leaders mostly do not perform the activities as per other categories of leadership; they keep their dignity, values, honor, and other personal procurement or success but live in a specific persuasion to influence their followers. Then for their own congenial, innate expeditions or objectives, they want to escort, their leadership to stimulate their purpose and mission with the cooperation true self of their followers.

Authentic followership is that type of working environment of the followers in which they perform in accordance with the self-governed and self-supporting motivation (Kahn, 1990). If in a working environment followers get a self-determined or independent motivation, then they developed a lot of self-dependent work related activities to depict progressive outcomes. The authentic self-determination sense is more motivated, grown or revealed when followers have the patronage of authentic leaders, followers autonomous abilities are expressed in the shadow of authentic leaders. Authentic followers perform their working activities or existing role demands in the map of their self-concept boundaries. Authentic follower are considered as a growth oriented individuals (Hinojosa, McCauley, Seng, & Gardner, 2014), they also have open mind and being justificative towards the requirement of the working role, and face its challenges according to their proficiencies, congruencies and beliefs (Dirks, & Ferrin, 2002).

Authentic followers do not try to protect (Ryan, & Deci, 2000) the fragile ego in case of any mistake, and due to authentic leadership they also less likely effective by the frustrated environment (Harter, Schmidt, & Keyes, 2003). Authentic followership is an intrinsic constituent, outcome and a mirror of the practical developmental processing behavior of authentic leaders in working place and authentic followership is figured with the help of authentic leaders, by the formation of high level of self –awareness and self-determination, self-regulation, which drives the affirmative follower’s progression, feedback and consequences in working environment (Hinojosa, McCauley, Seng, & Gardner, 2014). The longing outcome are shown or observed in leaders and followers when there are trustworthy feeling,



remained present between individuals and their leaders. Both relations would be stronger if there would be trust and according to it there would be participation, contentment and passion of work by keeping true to themselves to their beliefs and values (Kahneman, Diener, & Schwarz, 1999).

Mindfulness means the awareness of existing moment which is developed by the practice of meditation by keeping attention in the internal and external experiences, happened in the present moment (Mikulas, 2011). Mindful persons are those persons, who completely know about the present situation and moment to moment happening of the surrounding. The state of mindfulness comprises the consciousness about current internal and external motivators such as occurrences and challenges relating to external activities and to face them. Mindful persons also have grasp over the process and states about the activities, relating to internal activities like thoughts, feelings, notions, perceptions, impressions and realizations (Weick & Putnam, 2006). The mind relating annotations and evaluations is lessened by keeping meditation in surrounding and by perceiving the realities by observation about the happening in surroundings, which is the root stance of mindfulness (Brown, Ryan, & Creswell, 2007).

A mindful person is who celebrates the present moment according to its requirement, one who accepts the present moment reality, open heartedly, and focused on it to face it, and lives the present moment without any query or repent of past and without worrying about the planning of the future (Ellen Langer, 1989). The important element of mindfulness is to develop attention, relating to internal and external experiences relating to present moment (Hülshager, Lang, Depenbrock, Fehrmann, Zijlstra, & Alberts, 2014). One of the initiator of this construct states that mindful persons are those who are psychologically healthy persons and prosperous, as a mindful, whereas in comparison those, who caught themselves in the spirals of past and future doubts remain downward in the journey of known as mindless persons. The current clinical research has also explored the psychological advantages and gains of being mindful, especially about the positivity and benefits of one's good sense of to be well-being with the assistance of concentrations and manifestations of meditation. Although the mindfulness has vital importance in

clinical research but in current era mindfulness has achieved and acknowledged its way in the fields of management and organizational behaviors (Weinstein, Brown, & Ryan, 2009). If authentic leaders perform the regular mindfulness practices, it enhances their capabilities of being true and it leads to improve their task performance which enhances authentic relationship between the leaders and followers (Brendel & Bennett, 2016), decreased emotional exhaustion and increased job satisfaction (Hülshager, Alberts, Feinholdt, & Lang, 2013). For the progress and the development, in the performance level of both employers as well as for employees, one's state of being mindful has been observed as an essential element (Glomb, Duffy, Bono, & Yang, 2011). But still practically there is shortcoming in organizational environment relating to its practical implication especially amongst leaders' wellbeing (Grossman, Niemann, Schmidt, & Walach, 2004). They mostly remain trapped in past and future causes about any happening or in case of any event, although being mindful gives imperious or judgmental insight (Weinstein & Ryan, 2011). Even though it has been proved in previous research that being a mindful leader as well as a follower, reduces the significant stress, which leads the leaders to be more develop, conclusively the output level is increased, in case of follower's mindfulness (Chiesa & Serretti, 2009).

Due to the vital importance of mindfulness in human interests in the working environment, organizational scholars has started to explore and to analyses mindfulness effects. In this exploration, the scholars has accepted and proposed, that being mindful during working hours means that both leaders and the followers are showing, more better and authentic performance (Weick & Sutcliffe, 2006), and as well as, have more better will power to deal in the uncertain situations (Dane, 2011). It has been also observed that mindful persons are more self-regulating persons in terms of making social relationship, to increase positive sense to deal with complications, as well as to achieve high task achievements (Glomb, Duffy, Bono, & Yang, 2011). As instance it has been found by those employees who have mindful attributes, that they are optimistic about the positive task performance (Shao & Skarlicki, 2009) and their relations in social affairs are little bit effected due to the emotional exhaustion due to their open mind, which leads them to be

focused, at the realities of the present moment. In the present research, it has been analyzed the gap of mindfulness by empirically examining, relationship of authentic functioning between leaders and the followers by keeping the state of mindfulness (Narayanan, (Chaturvedi, Reb, and Srinivas, 2011).

Positive psychological capital illustrates that positive states of mind which is necessary and essential for the development of authentic leadership, in an organizational environment (Luthans, Youssef, & Avolio, 2007), which importance has been approved and observed in the recent studies. Theoretically, Positive Psychological Capital or simply psy Cap has been well defined and acknowledged that, it (Luthans, 2002; Luthans & Youssef, 2004; Luthans, Youssef, & Avolio, 2007) is comprised by four mental's optimistic states which are hope, resilience, optimism and self-efficacy (Avey, & Norman, 2007 ; Plessis, 2014). The complete and through definition of the psy Cap states that it is development of positive psychological state of mind which is specialized and specified by having self-efficacy or confidence to take initiatives, and to do efforts or to face challenges to gain success, to get positive attachment or to be optimistic to get success in the dynamic present era and in futures challenging environment by keeping a keen sight in past deficiencies (Plessis, 2014). Psy Cap assembles courage to move forth, towards goals in the shadow of calamities and to enhance the skill to redirect the path to achieve the final goals or to keep hope in uncertain environment. It helps individuals to be sustainable in adversity and to be bounce back to attain success or be resilience or to recover quickly from toughness and hardship to come back to present situations (Luthans, Youssef, & Avolio, 2007).

Previous research has identified and acknowledged the relationship between psy cap and leadership and its impact on followership (Joo, Lim, & Kim, 2016), as it has been (Jensen & Luthans, 2006) analyzed that the relationship between the psy cap of leaders and one's authentic leadership (Avey, Avolio, & Luthans, 2011) declared that the Psy Cap of leaders has positive effects on the psy cap of the followers (Norman, Avolio, & Luthans, 2010). Each aspects of the psy cap has been discussed and defined for overall psy cap analysis in previous literature. Hope is defined as optimistic inspiration state that is based on any intrinsic actions to get

the sense of success in all circumstance, it shows or throw the light in darkness, boosts encouragement to get energy to achieve goals, and shows the pathway to follow to reach, to the goals (Snyder, Irving, & Anderson, 1991). Optimism reveals positive psychology in term of both for getting positive future aspiration and to keep longing of development and to overcome on negative happenings as in internal environment as well as in external surroundings (Carver, & Scheier, 2002), in short time and to remain positive in specific negative situations (Seligman, 1998). Efficacy means (Bandura, 1997), one's own belief and confidence about one's abilities to activate and organize the self-motivation, intellectual resources and to perform those courses of actions with self-confidence, which are essential to execute a specific task with- in a given or specified context (Stajkovic, & Luthans, 1998). Resilience is the capacity which gives stamina and the courage to come to the situation or to remain in scene after facing opposition, adversity, difficulties, failures and conflicts. It gives positivity to move forward and to achieve success, in other sense it's a positive intrinsic will power to boost the courage (Luthans, 2002). The presence of fall four positive attributes of the psy cap will be study on to the application of authentic leadership to boost up their mindfulness which will lead to create authentic followership or enhance the motivation of followers to be authentic in all organizational aspects.

## 1.2 Gap Analysis

Mindfulness is a state of mind which helps an individual to be more conscious and aware about one's feelings, thoughts and it is a psychological process through which one's attention about the internal and external experiences (Brown, & Ryan, 2003), in the present moment is being formed. It also makes it possible for the mindful persons, to activate their self-awareness and self-regulation, in present moments and help to form their opinion and express their practical exposure. In accordance with it, SDT has defended that, the state of being mindful serve as foundation in the processing of authentic leadership (Kernis, & Goldman, 2006). So mindful leaders can be non-defensive because they have the capabilities to live

in present moment by keeping awareness and by maintaining a receptive attention (Kernis, & Goldman, 2006; Lakey et al., 2008). Hence the utility of mindfulness as a tool can be used for enhancing the skills and attributes of the authentic leaders and through the authentic processing of authentic leaders authentic followership can be developed (Leroy, Anseel, Gardner & Sels 2012), so the mediating effect of mindfulness has been found as gap, in previous literature to analyze the authentic relationship effect between leaders and as well on their followers.

### 1.3 Problem Statement

The analysis and evaluation of present study is to show the impact of authentic leadership on the authentic followership with mediating role of mindfulness and moderating role of psy cap, is the intention of this research. Authentic leaders try to remain true to one's true self, as to be honest to them as well as, keep courage to remain honest to their followers in their processing through their self-awareness and self-acceptance in their actions and in keeping relationship to followers. But it cannot be possible just through the application of authentic leadership, so authentic leadership also encompasses and comprehends that their self-encouragement will enhance the self-realization of authentic followership or by keeping authentic relations with their followers so, in previous research less attention on the spiral effect of authentic leaders on their followers has been addressed. Moreover the mindfulness as mediator has been used by assuming this that it can enhance the positive psychological skills and attributes of authentic leaders and as a results will show its effects on the psychology of their followers, so mindfulness as mediator on both leaders and their followers has not been directly addressed, which should be more addressed. Beside this Psy ap has not analyzed as moderator in previous literature to show its positive effect on the mindfulness of the authentic leadership, which has been addressed in this present study, the purpose is to show that psy cap can support to authentic leaders to increase their mindfulness, by developing their hope, optimism, resilience and self-efficacy or enhancing positive cognition of authentic leaders. Current study is focusing on the presence of mindfulness and

psy cap as the helper's attributes or motivators to enhance and polish, on the more stable and genuine application of authentic leadership's qualities and resultantly authentic followership would be developed.

## 1.4 Research Questions

On the basis of the above description, problems statement of the present study has been analyzed to find the answer of above statements. The brief summary of these questions has been described as follows.

**Question 1:** What is the relationship between authentic leadership and authentic followership?

**Question 2:** Does the mindfulness mediate the relation between authentic leadership and authentic followership?

**Question3:** How does the psychological capital moderate the relationship between authentic leadership and mindfulness?

## 1.5 Research Objectives

The objective of this study is to develop and to test the proposed model to explore the relationship between authentic leadership, mindfulness and authentic followership of the employees. In addition of these psychological capital has been added as a moderator to find the relationship between authentic leadership and mindfulness.

The specific objectives of the study are stated below;

1. To explore the relationship between authentic leadership and authentic followership.
2. To explore the relationship between authentic leadership and mindfulness.
3. To find the effects of mindfulness on the working of authentic followership.

4. To create a positive impact on the authentic functioning of the authentic leadership and on to the authentic followership.
5. To find out the relationship of psychological capital on the authentic functioning of the authentic leaders.
6. To examine the moderating effect of psychological capital in the authentic functioning of the authentic leaders in case when leaders are also mindful.

## 1.6 Significance of the Study

This study would be helpful as the authentic leadership will create authentic followership by creating a deep sense self-awareness among the followers relating to high moral values and by the expression of these high level values in the form of honesty and integrity in their daily matters in the context of organization, which will enhance the productivity as well positive attitudes of the employees. On the other hand the organization in a dynamic challenging environment would be more developed and progressive if their leaders as well as their followers has the freedom to perform in according to their true self, by this way reality would be accepted more clearly in terms of followers and leaders capabilities, which at the present moment can be more realistic and in future can be more progressive.

This research will also analyzed the importance of being conscious about the present moment in the Pakistani context rather than to live in the past happening or to into be stressful environment about the future uncertain happening (Kernis, & Goldman, 2006). It would be analyzed in this present study that either development of mindfulness among the employees as well as in the followers and will cooperate them to reduce their stressful and negative emotional feelings of the leaders, which will show spillover effects on the psychological aspects of the followers in the stressful or challenging environment to remain sticky to one's values.

So by analyzing the practical effect of being mindful, with the help of psy cap, which is an important variable of this study. It will be analyzed that how positive

intrinsic motivational feelings of Psy cap will pave the ways in positive direction for the authentic leaders to act upon according to one's own believes and will increase the practical implication of the authentic leadership. It will elaborate and foster the congruence between internal talents, thoughts and beliefs of the authentic leadership with the actions which are oriented externally. Which also lead to create a safe environment for the followers to recognize their knowledge, confidence and abilities and provide them secure relationship in the supervision of authentic leadership to act upon according to their abilities and feel more empowered internally And this situation will help to enhance followers mental state of being mindful, especially in the Pakistani organizational context, or in the suppress, orthodox and frustrated environment (Laakey et al., 2008).

## **1.7 Supporting Theory**

Several theoretical perspective have been presented by different researchers which are used worldwide to underpin the studies of authentic leadership like Great Man Theory, Trait Theory, Behavioral Theories, Contingency Theories, Transactional Theories and Transformational Theories. But Self-determination theory can cover all the variables of the present study.

### **1.7.1 Self-determination Theory**

Self-determination theory is an ordinary and well known or familiar theory regarding human motivations and it has been effectively employed to anticipate human attitudes in terms of different domains of life as family, sports, education, and health and work (Vansteenkiste, Niemec, & Soenens, 2010). SDT theory is a macro theory which basic topic is human motivation and their personality related concerns, these are inherent personality traits in peoples which depicts their inclination regarding growth and their intrinsic psychological requirements. The main concern of this theory is that motivation which is based on the people's choices without being effected by the outsiders' pressures and interferences. SDT reveals



the level of that motivation which an individual requires in his behavior to be self-motivated and self-determined. The key study which became the base of SDT theory includes the research on intrinsic motivation. Intrinsic motivation is that type of motivation which is originated in a person for the welfare of his own self, that is why it becomes more interesting for persons and satisfies one's intrinsic psychological needs, its objectives are opposite than to that activity which are comprised on external goals or on extrinsic motivation.

The main belief of SDT theory shows that human nature has consistent optimistic attributes which can be seen in their repetitive struggles, and in their commitments about their life matters and all has been named in this theory in these words "inherent growth tendencies". For the interaction of self-motivation and personality it has been observed in this theory that the people have some basics natural or internal psychological needs. Three fundamental internal or natural needs have been identified by the SDT theory, in case of their satisfaction in leaders or employees optimum processing would be done in an organization which becomes the base for the attainment of sustainable growth; they are competence, relatedness and autonomy. It has been stated by Deci and Ryan that competence, relatedness and autonomy are the vital elements of the SDT theory; normally humans are more active about the use of their potential and like to use this by using their internal motivational forces. It has been analyzed that one, who have inclinations to get growth and to be developed in the environment of the authentic functioning. In has been naturally inherited in the human, the wish to get optimal development in the shadow of authentic functioning but this all does not happened automatically, it need or require supervision or training.

In the present model SDT theory has been used as an underpinning theory as authentic leaders which is IV of this model are considered those optimistic people who remain true to their self to their self-concepts, their competency create openness and honesty and authenticity in functioning not only for the leaders but as well as for followers, authentic leader are self-actualize persons who are well aware by their strength, their limitations and their emotions. The wish to get optimal development and actions to attain success and this skills are naturally inherited

them, these people act according to their true selves, which shows individuals are connected to their beliefs and values, without being affected by surroundings. Mindfulness which is mediator is also works to enhance intrinsic skill that one should live the present moment, which also connects the one's true self quality with this attribute that one should be true to that specific present time, rather than to be relating about the past or future time. Psy Cap which is moderator in this study is also going to support the relatedness concept of the theory, as all four components of the Psy cap are also going to create a sense of support to leaders, as a shield to face the present dynamic scenario, by keeping, attachment to, be true or to be realistic to one's values and beliefs.

# Chapter 2

## Literature Review

Literature review is not only provided us guidance for the whole research but acts as a stepping stone to build arguments for our hypothesis and to develop theoretical framework. In this chapter we will explain the topic in depth and give a critical review of the previous research conducted in the area.

### 2.1 Authentic Leadership and Authentic Followership

Authentic leadership can be defined clearly, that when someone remains, true, genuine and real in one's feelings, emotions and thinking while doing one's daily life operations (Kernis, 2003). It has been more clearly suggested by the previous research that four remarkable features as awareness, behavior, unbiased processing and relational orientation are the main integrated elements of the authentic leadership (Kernis, & Goldman, 2006). Awareness reveals that how much an individual has the knowledge about self-concerning matters and issues and have the trust in it while dealing to do their self-relevant matters, which also takes care or assist their wants, like, dislike and individual's standards. Unbiased process defines that intrinsic quality in which at a great extent one's takes true picture of relevant happening by keeping both internal and external self-relevant ground

realities and those individuals who has high level of un biasedness in their operations or in their processing they do not refuse, misrepresent and ignore any information which comprises or put light on their strength and weaknesses (Deci, & Ryan, 2000; Sheldon, Ryan, Rawsthorne, & Ilardi, 1997). Behavior implies the situation in which an individual act according to its core values, self-respect and beliefs freely and openly without taking pressures of his or her surroundings (Goldman, and Kernis, 2004). Fourthly relational orientation means that if one remains close as much as with one's surrounding people, then will be more able to know about himself or others, rather to be distorted or to keep limited version by living in limited access of a group. Authentic inventory has been developed to analyze the integrated components of the authentic leadership. This measure or inventory has received a remarkable supports relating to this attribute that authentic leadership also means that one has healthier psychological condition in the processing and functioning of any objectives which carries the interpersonal skills of these individuals (Kernis, & Goldman, 2006).

Authentic followership is a vital fundamental element and practical conclusive essence which shows the development level in authentic leadership (Hinojosa, McCauley, Seng, & Gardner, 2014). Authentic followership is happened when an organizations has authentic leadership in its processing or in its functioning. Authenticity in followers or in the employees are going to happened when the followers see and observed authentic leaders as their role model in the working environment, then it heightened the level of attributes relating to self-awareness as well as self-regulation among the working force of the organization (Dirks, & Ferrin, 2002; Jones, & George, 1998), which leads to the development of the organization. In the regulation of the authentic leadership the desirable development outcomes are expressed in the form of trust level, which is increased both in employees and in leaders, due to it engagement is happened in the challenging atmosphere, (Harter, Schmidt, & Keyes, 2003) and satisfaction is achieved as by both, leaders and employees and both would not be frustrated in the situation of frustration and calamities. Both can face challenges in a positive direction for developed goals and being attached all this, their personal life would be improved (Kahneman et

al., 1999 ; Ryan & Deci, 2000).

Authentic leaders also have highly developed sense for the well-being of others as well as, they also focused that how they can become a good leaders both morally and ethically, or become a mirror to follow (May et al., 2003), and how best they can protect the interest of their followers, by keeping their own true self. It is also analyzed that leaders make the identities for their followers, followers can be thoughtfully identified by the characteristics of the leaders (Day, 2000; Lord & Brown, 2001; Lord, Brown, & Freiberg, 1999; Lord & Emrich, 2000; Gardner & Avolio1998), which also effect or bring changes in their self-regulation. An important core challenge of the authentic leaders is to find out the core strength and the intentional skill of the followers, and according to the requirement of the organization, leader can redirect these skills and polish them to develop the outcome of the organization as well as for the wellbeing of the followers and link them with the common purpose or mission of the organization (Luthans, & Avolio, 2003). Although it has been proved that authentic leaders usually have the capabilities to directly influence the behavior of the followers and their attitudes, they can more successfully, powerfully and motivationally affect the attitudes and behaviors of their followers if they know the core values of the people whom they are going to lead. The effect of the authentic leaders is indirectly observed by the self-identities of the followers and by their working ways in the form by affecting their self-concepts (Lord, & Brown, 2004). Authenticity has a persistent effects that how one is going to live or dealing life according to be honest to his values furthermore, authenticity on the side of the leaders; influence the leader's well-being, which leads to improve the well-being of their followers as an output of their well-being and self-control.

Directness, commitment and openness are the main attributes which are exemplified by the authentic leadership for the success of the followers, side by side a willingness has been imputed or evolved in the employees to accept their flaws, limitation, demerits, deficiencies, open heartedly to move forward to find transparency relating to all issues on the basis of true self and emphasizes on the

self-commitment is inhaled in their activities, regarding distributing rewards honestly and in integrity (Ryan, & Deci, 2001). Authentic leadership focuses on two main approaches one, how the human can be happy by their wellbeing and how it gives worth to the human life by accepting their true self or promoting it in positive directions (Avolio, & Gardner, 2005; Gardner, Avolio, Luthans, May, & Walumbwa, 2005). Authentic leaders are very well aware about their personalities, they know their personalities on the behalf of belief, values, self-confidence, how to be genuine, reliable and in the ground of trust, and they try to transfer all these positive thinking, qualities and enlarge their strength, powers, and thinking. But with all these they keep focused on the organizational context that it should be remained engaged and optimistic with the essentials of the authenticity. Authentic leadership is the name of a process, in which positive leadership qualities are flourished in the highly developed organizational background (Goldman, & Kernis, 2002).

This authentic process influences positively the sense of self-awareness and self-regulation on the part of leaders and follower (Goldman, & Kernis, 2002) and it galvanizes the optimistic self-personal growth and self-evolvement and growth. The components of the authentic leaders as “awareness” refers to the one’s knowledge about one’s own core values as well as the values of the others, second “trust” in one’s own passion, beliefs, objectives, perceptions, personal righteousness and sentimental intelligence, third “self-awareness” means the knowledge of knowing one’s own inherited self-aspects relating to thinking, realizations, activities and in terms of social behavior and how these inherited aptitude are going to contradict with the organizational context, and one’s is going by creating their owns situation to manage that situation and it can be better done in the authentic environment. Self-awareness is an important component and it is importantly and significantly correlated with the self-esteem and it is expressed as one or individuals give self-evaluation of one’s self or the focal person individually evaluates himself, so by subconsciously individuals get knowledge about themselves and about other selves in the dynamic environment of the world. More properly leaders’ self-awareness encourages the positive thinking amongst the employees. These positive emotion

as joy and interest are linked to each other to increase the motivation to experience challenges flow positively (Csikszentmihalyi, 2003).

So besides all other benefits of the self-awareness because of intense positive emotions, self-awareness provides the opportunities to one self to express one's personal feeling and to be open about one's own personal skills while dealing to their leaders or to be true about oneself, that will lead to the person to accept those challenges on which one's has strong belief in own self, as one's own abilities are going to match with the organizational requirement as well and one would be able to achieve skill, which is necessary to experience challenge's successfully (Csikszentmihalyi, 2003). "Unbiased processing" which is fourth major components of the authentic leadership is the process by which a leader gets self-relevant information about any aspects of the followers, it is not based on any biasedness in terms of realities. Leaders accept all facts and figures without denying or creating exaggeration, and by ignoring the externally based evaluation information, private source of evaluation matters and internal sources of the organization. Authentic leaders remain unbiased in all matters and face the realities as according to their beliefs (Kernis, 2003). The leaders who express, unbiased processing to get any self-relating information, more appropriately interpret the feedback and are more better to analyses their skill and the skills of other, which is an important quality to face the flow of challenges. The "behavioral" components refers that whether the individuals are going to act as according to their own real values, preferences, and beliefs or as on this contrast that is just to please others, and to get prize or rewards or to avoid punishment so they are showing a fake face of behavior, which is totally opposite to the authenticity. These authentic leadership components are vital to build personal characteristics and also to build a bridge between leaders and the followers' well-being in the present theoretical models in has been analyzed in terms of perceptual intelligence, self-concepts and in personal integrity (Csikszentmihalyi, 2003).

In authentic leadership, leaders faces more positive outcomes due to self-esteem and relationship orientation than the inauthentic leaders (Kernis, 2003), with the help of emotional contagion, in response of this their followers also faces positive

environment in which their positive states of mind developed, as compared to those followers who are surviving under the supervision of the unauthentic leaders. As being authentic in leadership is different as to be being charismatic in leadership (Avolio & Gardner, 2005; May et al., 2003). But it has been analyzed in previous research that charisma will enhance emotional contagion mechanism in leader and followers' relationship. When the followers face the positive emotion in their working environment then it will provide them momentary as well as global sense of satisfaction, their sense of realization is improved in practical fields and the stamina to positively face the challenges will be flourished in the challenging environment (Ilies, & Judge, 2002) and will have the better health condition than those, who are facing negative emotion in their working environment (Fredrickson, 2003). This is also assessed that authentic leaders has to be sensitive when their true self is different than the environment but they can cope to them with followers skills because they have the competence to judge the potentials of their own behaviors to utilize the followers skills (Kernis, 2003).

During self-monitoring individual differences in different situation are being faced by the individuals and the self-monitoring quality leads them to cope according to present happening or the situation relating to their behavior (Ilies, & Judge, 2002) and these individual have more command about their behavior, and they can actively monitor the surrounding situation can regulate their behavior according to perceive expectation of their social environment (Fredrickson's, 2003). In contrast of this individual who have low self-monitoring, their behavior are not being controlled by themselves, and these individuals cannot act according to situational facts or requirement, so their expresses behavior reflects their own attitudes, perception, thinking and inclinations (Salovey, Rothman, Detweiler, & Steward, 2000). To examine the authenticity of the self-monitoring behavior of the authentic leadership has the potential to address and to handle the controversy and the confusion in the followers. Because authentic leaders implies that one is living to its true self , and follows that authentic behavior of leaders which leads them to the eudemonic well-being on the part of leaders (Kernis, 2003). It has been researched, that the leaders who acts or behaves according to their values and



beliefs are more likely to face challenges at work in dynamic environment but they are more motivated intrinsically personally and become more expressive on the behalf of followers well-being when they cooperate with leaders, self-monitoring leads to increase, authentic behavior of the leaders, which leads to increase true self-esteem in leaders and as well as in their followers.

Contingent self-esteem is different from the true self esteem, individuals who have more contingent self-esteem they match their excellence standards with external environment evaluation, do not pay much attention on the realities of their inner surrounding as an individual qualities but as well as pay attention that what an organization have for them. Authentic leaders have true self esteem, in this supervisions the followers feels more secure, well anchored by the leaders (Ryan, & Deci, 2001) and more positive feelings of their self-worth expresses, which do not require any external validation in evaluations, because authentic leaders have their own personal self-evaluation experiences (Gangestad, & Snyder, 2000) which satisfies more, to the employees. Because authentic leader's talks and actions are persistent to each other's and consistent with their values and beliefs, so their self-evaluation is more and highly transparent (Goldman, & Kernis, 2002).

In addition authentic leaders are also more contented, diligent and satisfied followers because their goals and objectives are based on their beliefs, values and they focuses on the well-being of themselves as well as for the followers, by living and taking care of the organizations performances and its context. So when their followers see and observed the positive environment and high satisfaction level at the work place, as resultantly it also effects their followers emotions through emotional contagion thus the positive emotional atmosphere which is being created by authentic leaders remain in circle as an effective reciprocal exchange, which as a resultantly increase both leaders and followers well- being. Authentic leaders become a mirror for the followers to analyses themselves (Walumbwa, & leagues, 2010). They have a positive effect to influence the followers' performance. The mechanism to give empowerment to the followers and to their internal insight identification creates the authentic environment that for the operational process of the authentic leadership also reflects the similarity as in the transformational

leadership (Kark, Shamir, & Chen, 2003). But professionally it is different as in transformational leadership, followers are transformed in the leaders in transformational leadership and in authentic leadership followers are encouraged to be true to themselves, so by authentic leaders a unique authentic processing is being provided in which the followers studies and know their intentional insights, which revealed in their positive outcomes.

Behaviors of the authentic leaders enable their followers to remain connected with their leaders and with all identified values, beliefs, and activities which have been pointed by their leaders (Shamir et al., 1993). Although research suggested that the leaders who remain more true to their values are more successful, in scant empirical research it has been analyzed that authenticity in organization environment is an important organization's performance indicator and in initial empirical. It has been assessed that authentic leaders play a positive, developmental effect on followers, through their commitment with their goals, followers become more productive through their satisfaction with the leaders behaviors and developmental aspect in their performance are being observed (Walumbwa et al., 2008). Based on the above literature and abstraction the first hypothesis is stated below:

**H<sub>1</sub>: There is a positive relationship between authentic leadership and authentic followership.**

## 2.2 Mindfulness

Mindfulness means is that situation in which one person becomes attentive and more aware about what is going to happened in the present moment. Langer (1986) mentions that mindfulness is against the mindlessness where mindfulness indicates the highly developed emotional and cognition thinking about the situation, one remains attached about what is happened (Brown & Ryan, 2003), and accept the present moment realities, so they are more current time, authentic persons in terms of being focused in present moment, and mindlessness means not facing the present moment realities and are being indulged in past issues or in future relating calamities and doubts, mean have not courage to face present moment

realities (Brown, Ryan, & Creswell, 2007). In the previous research, it has been seen that there are different positive outcomes. If one's (Langer, 1989) develops the sense of mindfulness, as for example, stress reduction perception is an important mindfulness's outcome or a more controlled sub consciousness perspective, stated by the Langer, which automatically effects emotional behavior of the individuals and as a result they become able to face challenges which showed their flourishing humans' performances effects (Kabat-Zinn, 1982).

There are numerous authentic studies in previous literature about the advantages of mindfulness both in clinical and other fields, it has been proofed that mindful people have low level of emotional disturbance (Brown, & Ryan, 2003; Carlson & Brown, 2005), they soon come out from previous crises situations, these sort of individuals are objective focused , they are more enthusiastic about high level personal well-being, and the organizational well-being (Baer, Smith & Allen, 2004; Brown, & Ryan, 2003), these individuals are very well known about what is happening in their surroundings, and also have strong stamina to accept the emotions of others in the present moment by being as optimistic reality (Baer, Smith & Allen, 2004; Brown & Ryan, 2003). Mindful persons shows a regularity in their behavior, as in crises and in success they keep focus on present scenarios, and take decisions on the basis of present requirement, by these attributes the received maximum well-being and development, mindful people have more harmony relating to surrounding people and remain less defensive and reactive in challenging, crises and emergencies situations (Brown & Ryan, 2003, 2004; Deci & Ryan, 1980; Ryan, 2005). There are also studies which tells that mindful people can increase their relationship well in their working environment and as well as in their social network, as they do not remain caught in previous deficiencies (Brown, Ryan & Creswell, 2007).

In clinical research previous research has proved that mindfulness can be gained through training, it has been described in an event based approach, in which authentic validated training ways are being applied by the coaches, beyond coaching, practically it is presented by the coaches, to enhance or to indulge in the individuals so that a person can be mindful by applying it. Mindfulness positively assist

the authentic leadership that they can more truly act according to their beliefs and values, in a various ways by improving leaders and employee relationship, and creating sense of tenderness, more significantly can be enhanced by increasing their self-awareness about the present happening and by the self-regulation in the present scenario (Brown, & Ryan, 2003; Carlson & Brown, 2005). Mindfulness effect the self-awareness of the individuals, and give opportunity and space to one's to analyze or witness thoughts, perceptions, body sensations through getting experience of personal feelings, by keeping openness and with showing personal, or internal biased behavior. Mindfulness gives opportunity to authentic leaders to more keenly observe true feelings by keeping attention in the present moments. As much as repetition in these considerations, emotions and sensations are happened, so the authentic leaders gain more practice to be mindful about all matters and it improve in depth insight in them that how they actually observe, behave and experience realities of working life (Shapiro et al., 2006). Mindfulness provides an opportunity to the individuals to experience oneself, either in dynamic and non-static environment, to make new observations and pave the way to observe one's imaginary health and by this one can compare their owns sensation, understand the requirement of beliefs, and by being open mind, they do not be rigid by one's own belief, so leaders can get better practical approach according to present scenario.

Mindfulness plays a role of window which doors are opened in the room of one's self, it provides opportunity to be embellished and enrich the self-awareness (Shapiro et al., 2006). Mindfulness flourishes and breeds the ability of a person that one should not think about present time, and realizes needs of present time, it can be possible when a person will be more responsive to that information which is not necessary and have much not presently focused, practical approach, but mindfulness encourages one's to focus on empirical stances and to be more realistic, about the current happenings (Brown et al., 2007). It means that mindfulness arouses the need to get the unbiased information, also focus on those processes which also enhances, an important key quality of the authentic leaders, that to be unbiased in authentic

processing. Mindfulness also creates openness for one self to accept the both negative and positive information about their selves, which leads the authentic leaders to be more realistic about genuinely of their selves. Mindfulness provides in depth knowledge to individuals about the self-regulation, it also increases the sense of that, in which one should be more flexible while making response relating to any situations, a mindful person is less autonomous, because past situations are not in one's mind, only one's focus in the present moment (Bishop et al., 2004; Ryan, & Deci, 2004). In an automated or controlled processing, mindlessness works more, which creates frustration in the environment and leads them to go beyond from the needs and from basic values of oneself or environment. In a mindfulness induction study, it has been experienced that those participants who have mindful behavior they showed less automated responses while performing tasks than those who are mindless (Ryan, Kuhl & Deci, 1997). It has been proved in this study that atomized response sense can be decreased by practice to understand the present moment requirement (Wenk-sormaz, 2005) because before any reaction or any response an individual has the time or opportunity to choose the way of response. This moment give an opportunity to a person that to consciously one can regulate and align the situational behavior with the present situations according to internal belief and perceptions (Brown, & Ryan, 2004).

State to be in mindful, provides an individual a window of opportunity to choose the way of response, and the direction which leads to the ways of other positive approaches to behave in a certain way to achieve the right output through the answer (Ryan, & Brown, 2003). It enhances a sense of bareness in individual and individual should be less autonomous. Mindfulness provides the way to select the right choice in a current situation, by which an individual can attain better satisfaction, relating the matters to fulfill their needs and desires while living in the certain boundaries and limited resources (Kernis & Goldman, 2006; Niemiec, Ryan & Brown, 2006). Mindfulness encourages one to focus on the need and requirements of the present moment, so these individuals remains more objective. It has been analyzed in previous research that a person who is more mindful in his aptitude they do not just try to find out ways to get personal self-esteem, by using

all wrong or right ways, they act according to what is considered right in values in the beliefs. So being a mindful the opportunity to be more dynamic, productive, more honest towards one's values and to do objective actions are increased which cooperates one to be self- authentic (Ryan, & Brown, 2003). Mindfulness nurtures and provides opportunity to the leader, that they become able to nourish themselves, to be more self-determined motivated , and resultantly would be more authentic while creating relationships (Gardner et al., 2004), performing social skills and in personal output (Yammarino et al., 2008). In a study it has been examined that authentic leaders also positively influence their followers through their own positive actions, they create a sense of hope, optimistic emotions, confidence and calmness spontaneously this will increase follower's well-being.

In a multi-level of authentic leadership it has been analyzed that due to the attributes of the authentic leadership, organizational behavior of followers are also improved, which leads to improve the individuals, groups, and the whole organizational performance. As high level of self-satisfaction, high passion to fulfill commitment, loyalty regarding values protections is achieved and on other hand, low level performances which can be seemed as high potential for individual performance if decreased as, absenteeism level is decreased, staff turnover level is reduced, due to authentically implication of authentic leadership and when leaders also be less autonomous and remain more mindful in their behaviors (Yammarino et al., 2008) has been observed. In a study of a five separate samples of individuals to test the impact of authentic leadership in organizational context from China, Kenya and from US has been taken and it has been proved that authentic leadership remained a positive significant predictor to in organizational commitment and satisfaction in the supervision of authentic leaders (Walumbwa et al., 2008).

Previous research has shown that authentic leadership can lead to integrate the fruition of the leaders and the followers; on other hand it encourages the interpersonal organizational functioning (Kernis, & Goldman, 2006). It has depicted in previous research by authentic functioning the individual who possess consistent and refined integration about self-knowledge and self-related matters are proved as highly authentic and less autonomous in their behaviors, they show less ego

involved outcome (Goldman, and Kernis, 2002; Kernis, 2003; Kernis and Goldman, 2006) which leads them to be more authentic to their values and true to themselves (Hodgins, & Knee, 2002) . This research depicts that authenticity is increased by true implication of the mindfulness, which is all the time, an active experiential process to implement real values, which helps to keep focus on to the present moment realities (Kabat-Zinn, 2003). And both leaders as well as followers are well aware by the instant internal and external happening without being a judgmental or biased (Brown & Ryan, 2003).

It has depicted that mindfulness possess the ability to notice all happenings due to this one can remain to be attentive to take immediate actions and in response of that action, one's overt actions, without being responsive in egoist sense are decreased, these individuals do not try to hypothesis matters, and do not caught in unwanted or not desired thoughts, keeps away their personal emotional reactions in their words, these people have more controlled on their emotions. In short it has been seen that mindful people have high sense of awareness about the happening, and about present moment requirement as well as keepings one's leaders or the followers authenticity in their functioning (Brown & Ryan, 2003), so they have not have high degree emotional involvements while focusing in the present moment. It has been demonstrated in recent empirical work that mindfulness's outcome act as the host quality amongst the all positive psychological outcomes and the individuals who are mindful they have high sense to adapt regular changes as a challenge, and these sort of persons have more attentive attributes about the present moment requirement so due to that they develop their proactive responsive sense than according to the situational demands (Brown & Ryan, 2003; Brown et al., in press).

As based on the above literature it can suggested that the person that are more authentic but also are mindful persons, they have less sense of being averting at the time when they get any information against their terms, values and beliefs, or with negative self-relevant information. Specially more authentic with mindfulness these people would be more realists in terms of their words and actions, so being aware they would have more authentic self-threatening experience of past

and these individuals are more capable to accept the sudden coming or change events and have positive emotional spirits to face and handle them, because these individuals are less emotionally reactive and follow their norms, and be more real to themselves.

Despite this the construct of both authenticity and mindfulness have the same definitional terminology as awareness and un biasedness, but the implication of the terminology is different, but both cope with each other to strengthen their practicality. As in mindfulness awareness means to be aware to one's immediate experience. Whereas in authenticity construct awareness means to be aware ones own self matters, perceptions, objectives want and desires in general. On the other side the un biasedness in mindfulness reveals to get the each moment experience, as it is which is in reality, the present moment should not be judged or filtered by one's personal perceptual apparatus, on other hand in authentic leadership, the un biasedness processing means that one should remain biased while making the evaluation on the bases of the existed information, individuals do not try to make it exaggerated as well as do not try to minimize real evaluation results. So mindfulness pertains the one's immediate or present moment experience relating to present happenings on the other side both in authenticity and mindfulness refers the aspects of knowing one self, and how to implement this knowing to deal with the followers in evaluation, in behavioral approaches, and in the creation of close trustful relationship in the organizational environment.

More importantly mindful person remain alert, open and responsive about the present moment, remains conscious and attentive about their surroundings, which is observed practically in ongoing incident, events, happenings, through their responses, more than mindless persons, in a regular or in persistent way (Deikman, 1982; Martin, 1997). On the other hand in mindlessness, individuals are going to act compulsively and automatically, in a certain situation, with taking care or without being aware of one's behavior. The mindfulness process enhances the flexibility regarding responsive aptitude about the certain event as the broadness or receptiveness, to be resilience and positive in all conditions (Deci, & Ryan, 1980). In other words it can be said that due to mindfulness ill being in leaders



and automatically in their followers is reduced, it enhances the positive reflective choices in their behaviors, as well as in the organization processing functions, as they keep attach to values and beliefs, in which mindfulness give more strength to be focus in the present moment, to remain more attach to their values without that one can be become autonomously responsive (Hülshager et al., 2013).

Authentic individuals are well known about their true self-beliefs in the context of the organization's values and know organizational surrounding happening in terms of emotions, behaviors, needs and thoughts (Avolio, & Gardner, 2005). It is predicted in literature that mindfulness is also relates to the authentic functioning of the authentic leaders who show their reciprocal effects on the authentic functioning of the followers, because it gives insight to the individuals and quality to be receptive about the internal awareness of perceptions, thoughts, emotions and in their respective behaviors, which leads ones to be being more aware about to their "true" self (Brown, & Ryan, 2003). It has been manifested in research that mindfulness helps the individuals to pull their intrinsic awareness and integrate them with their outer awareness, in other words it can be said it promotes the congruence between implicit and explicit awareness which measures the present moment requirement and nurture the authentic functioning of the leaders and improve the authenticity of the followers, and consequently their self-esteem is developed, (Koole, Govorun, Cheng, & Galluci 2009).

Mindfulness helps to enhance one's own self-worth, it helps persons to align the implicit and explicit self-esteem of the leaders and the followers, through self-examination, concentration by the help of mediation practices one can be more aware of their aptitudes, emotions, feelings, and about their non-judgmental issues in the process to implement the self-relating information (Brown, & Ryan, 2003). As when self-awareness and the sense of self-acceptance is improved , the persons would be more open and liberate to show their self-more realistic according to their one's true self (Illies et al., 2005). Being mindful helps individual to be more active in their values and in self-management, mindfulness helps leaders and as resultantly their followers to be more receptive and non-defensive (Kernis, & Goldman, 2006).

Mindfulness motivate individuals to be more conscious, overt and observant and make it possible for them to implement this awareness while implementing this openness and awareness in their true self and as well in self-awareness and in self-regulating activities in the organizational environment (Brown, & Ryan, 2003). Hence the adaptation of leaders and followers in their working context, mindfulness assists the individuals to make them conscious about present scenarios and make them able to take sensible decisions, can be well engaged with their work related activities and fulfill work related requirements in optimistic way according to the needs of present time. So, as consequently mindfulness internalizes external authentic, roles of leaders and the followers with their internal core sense of their self (Weinstein, Brown, & Ryan, 2009). Which results in improving the authentic functioning for both leaders and followers sides. Thus based on the above literature discussion we proposed the following hypothesis:

**H<sub>2</sub>: Mindfulness plays a mediating role between authentic leadership and authentic followership.**

## 2.3 Psychological Capital

Psy Cap elements are directly processed to enhance the performance of the individuals. Positive Psy Cap represents positive psychological feelings, and it play its result in performance, as in highest level of outcome or shows positive effectiveness, side by side with the development of the organization (Luthans & Youssef, 2007). Psy Cap is defined as the development of optimistic condition in the intrinsic feelings of one person and its elements have been characterised as in four components as self-efficacy, hope, resilience and optimism (Luthans, Avolio, Avey, et al., 2007). As Psy cap has four components, so according to it its construct are also argued as multidimensional construct and due to this, its having more variance in its construct and the outcome is also different to each other's, whenever it is considered as a core construct then component are different to each other, which shows that their individual effect to keep or not is different (Luthans, Avolio, Avey, et al., 2007).

Previous research has proved that leaders who are performing in working environment while keeping combine effects of the four components of the psychological resources, they can perform very well and in courageous way, combined effect of all these four components shows the persistent effects on the individual practicality, rather than just the application of one single resource (Bandura, 1997). Psy cap assists to have the same positive attitudinal and behavioural effects on outcomes beyond the demographic differences (Stajkovic, & Luthans, 1998). Psy Cap reveals the positive combined and intermingled effects of self-efficacy, hope, optimism and resilience on both for the leaders and as well as onto the followers relationship (Snyder, Feldman, & Taylor, 2000; Snyder, & Lopez, 2002). The four factors of the Psy cap amongst resilience, hope, optimism and in self-efficacy can be best understood by the shared values by the authentic leadership. The trust of one person in his ability and belief of one encourages to perform the specific task best according to one's efficiency is called self-efficacy. The person who have high level of self-efficacy, they have the firm belief, that they can do the specific task for a specific motive and side by side they have a strong inner power to change the environment.

Self-efficacy has the power to change the performance of the individuals through developing different mechanism (Dirks, & Ferrin, 2002). As the person who are more Psy cap related person or they have more attributes of the Psy cap, they would not fear by the sudden happening, and will do more efforts in case of some sudden challenge and by effort they will take over control on the fear of failure (Luthans, 2002). Therefore we can say that self-efficacy directly show its effect on the performance, it shows the combined effect, or its effect become more positive implication related to performance output (Stajkovic, & Luthans, 1998).

Hope has the two exceptional dimensions; one is will power and second is pathway to move forward. The will power encourages the individuals to face the challenges brilliantly to get the final goals. Pathway guides the individuals with the complement to drive himself to find the psychological resources to search out the various substitute's paths to attain the required goals or objectives (Luthans et al., 2007). The individual who have high will power they can find multiple sources

to achieve an outcome to fulfill the requisite goal or objective, it is associated with a good number of achieving the goals. On other hand, one can say that will power work as a motivational agent to act upon on those pathway ,which are necessary to get success (Snyder, Feldman, & Taylor, 2000), So it can be said that inclusive hope means to get the higher level of performance or the output (Snyder, & Lopez, 2002). When a person have positive style or state of thinking in individuals and as well as in group matters, then this is called the optimism, it also contributes or include optimistic state of mind, in which one person have the true intention to face the burden, as a challenge, and also enhances the capability to take others intentions also in positive way, or take others behaviour and intention as true as they are, without by just concentrating on its apparent result (Dirks, & Ferrin, 2002). Resilience shows the ability and the capacity to be positive and bounce back from calamity, disaster, and suffering, misfortune, from the effects of bad happenings and to move forward for progress by increasing the sense of responsibility. So these four components are combined or merged to obtain the best result (Luthans, 2002).

Psy Cap acts as to energize the values and skills of the individuals, or in leaders in this way that leaders can remain true to oneself while keeping the components of the Psy cap in the challenging environment and negative aspects will not affect the action to one's true self (Luthans, 2002). Psy Cap gives a continuous, motivated, practiced energy to move forward. As the leaders who have high level of self-efficacy, they apply their high level of self-efficacy to attain their goals, by which they believe that they have the ability to achieve their targets. Secondly due to high will power they can overcome their difficulties and becomes able to think numerous solutions to act upon according to their values and beliefs to come out from calamities. They use their internal attributes to keep their positive expectations about results and never be disappointed in any situation. With the help of Psy cap feelings of the leaders remain optimistic about, how to remain stable with the required situation in the required state of any event, or if they face some certain difficulty they in courage the ability to come back to the competition condition to move forward. So high Psy cap always provide facilitate to

the individuals to remain motivated always intentionally, hence they become like the agented behaviour persons to get the achievements or to accomplish goals and tasks which also improve their personal performance than those individual who have lower Psy cap.

In a recent meta-analysis of 51 independent samples it has been found that Psy cap has strong direct and positive relationship with desirable attitudes, behaviours (Avey, Reichard, et al., 2011), and values as well as it also have bound positive relationship with well-being, the individuals by improving their negative thoughts (Avey, Luthans, et al., 2010) can replace them by the positive thoughts and has indirect link in this form for the creation of the mindfulness. As by having Psy cap the individual would have the positive attribute, which would assist one to lead in the way that, one can keep oneself to remain mindful in the present moment (Avey et al., 2009).

Authentic leader has emanated quality, which is an important components in the studies of Psy cap in both form as one for its conceptualization period, which had been started in 1970 (Avolio & Gardner, 2005) and second in its extension period or in theoretical background which is known as “root construct in leadership theory” in authentic leadership as it has been proposed by (Luthans, & Avolio, 2005) it has been further developed or processed, and it is such type of methodology by which the leaders get knowledge about that what are their own thinking and the ideas and how they should react to them, while living in a specific organizational context .In this process leaders also get knowledge or observation, that how others persons are going to perceived themselves by one’s own perception as well as others or one gets the awareness about the values, perceptions, knowledge and strengths about one selves and as well as for other selves (Avolio, Gardner, Walumbwa, Luthans, & May, 2004). Authentic leaders are not only have concerns with their own authenticity but also they all well known about the characteristics of the followers such as their level of Psy cap, which helps the authentic leaders to process authenticity in the organizational context (Gardner et al., 2005; Luthans, Norman, & Hughes, 2006).

The relationship between the Psy cap and leadership has been observed and explored in previous research (Jensen, & Luthans, 2006). It has been found that the positive correlation exist with those entrepreneurs who have Psy cap and also act as leaders who are categorised as authentic leaders (Jensen, & Luthans, 2006; Avey, Avolio, & Luthans 2011). It has been found in previous research that leader's Psy cap has a positive and progress effect on the Psy cap of the followers (Story et al., 2013) and it has been proved in the previous research that the Psy cap of the leaders had an impact on the Psy cap of the followers and their trust and effect the emotional level in positive directions and increases the perceived performance (Norman, Avolio, & Luthans 2010).

In psychological literature, mindfulness is also described as typically, it has been described in literature to pay the attention on the attainment of the basic purpose of the organization while keeping the requirement of the present moment by moment change in the working environment (Kabat-Zinn 2003). It is considered, a person can be more positive as well as can keep one attention more mindful if the two components are combined together in a leaders as, one leaders would be authentic and have purified intentional qualities based on the clear reality and would be having non pre-evaluated relationship towards those persons who have different mental aptitude or perceptions, while keeping focus with all this leaders keep focus on the requirement of the present moment (Bishop et al., 2004; Brown et al., 2007; Malinowski, 2008). Mindfulness based on those emotional feelings which do not remain same, and go on to change while keeping the relationship to others, as the emotion are kept on change, so mindful person live in present moment but faces all positive and negative emotion even by the others or by own self (Gross, & Thompson, 2007; Teper et al., 2013) so emotional regulation in the mindfulness is different. Mindful person remains sensitive, more about those changes which are momentary, more focused on present scenario, which based on the emotional changes (Chambers et al., 2009; Teper et al., 2013). Being mindful person, a person is able to regulate one's emotion in all sudden changes, especially when the emotions are going to be changed in this way, that it may effect potential positive development skills of individuals (Shapiro et al., 2006) and keep them to

bounce back in crises or in change situation to normal situations.

The person who is more flexible in keeping or in facing the real of express right emotion in all sudden happenings and remain in present state of mind then one's cognition and positive emotions skill is increased, furthermore it can be said that this person having positive states of mind in the form of hope, resilience, optimism and self-efficacy. It has been analysed that the person who have the Psy cap components in its attributes, so this person has a wide range of ways of development in a specific situation, because one's condition remain keep on working in all matters, and their performance is less affected by the their own automated reactions as well by their habitual reactions (Fredrickson, 2004). Neuro Scientific's research has proved and confirmed that mindfulness relates to better attention skills to be in the present moment, which directly interact with perception, cognitional and emotional regulation skills of the individuals, in positive direction (Chiesa et al., 2013). In mindfulness Psy cap attributed become more practical and focused, and help the individual to keep them in present moment. Mindfulness regulates the emotion and cognition skills of an individual which directly link to the better attention skills; it has been confined, in the research related to neuro scientific evidence (Malinowski 2013; Moore, & Malinowski, 2009; Slagter et al., 2011; Teper, & Inzlicht, 2013).

It has been analyzed that to evolve self-determined attitudinal disciplines and to increase the informed power mindfulness plays a key role, which play a long lasting effect in the development of mental well-being (Ryan, & Deci, 2008; Ryan, Huta, & Deci, 2008). As it has been recorded that mindfulness expedite in two different ways. First is called the primal structure, which purpose is to reduce the automatic mental working, in which past thinking habits and practices make hurdle in the ways of future thinking or to remain in the present era, which on the way thinking is processed, so mindfulness reduces this thinking barriers. Second is called secondary process. In which by developing the positive self-regulation the gap between self and cognition is decreased, consequentially negative aspects of past thinking also decreases (Glomb et al., 2011). So it helps to maintain the authenticity of leaders by overcoming negative emotions. So meditation process

increases to keep the mindfulness senses, which leads to optimism in self-regulation, so as a result individual remain more hopeful, resilience, self-effected and optimistic in the present moment, which also helps one to be more self-regulated in the present moment, by ignoring the past negative effects (Fetterman, Robinson, Ode, & Gordon, 2010).

The components of Psy cap plays vital role to increase the sense of understanding the action to reaction, so due to Psy cap response flexibility is enhanced and individuals remain more optimistic in present moment, know the ways to face the sudden reaction (Schutte, & Malouff, 2011). An individual's positive reflection in one's actions and as well as positive cognitive processing, become hurdle in a person's attitude to become an ill-being and they continue to develop. Action and reaction as mentioned in the reflective choice where, the resilience and being positive also increases the mindfulness to be more mindful while giving flexible response according to the requirement of present moment (Allen, & Kiburz, 2011; Schutte, & Malouff, 2011).

An individual who is following the components of the Psy cap its enhances one's positive functioning of the mindfulness, person positive orientation enhances the leaders thoughts of authentic functioning, and person remains more authentic, (Avey et al., 2008) while keeping positive effects of Psy cap which also mediates leaders to be mindful. It has been proved in previous research that mindfulness and Psy cap interact to promote positivity in psychological construct such as emotional intelligence, and which further show its effect on authentic functioning of leaders. In the current study the benefits of Psy cap has been extended. Specifically, similar to what other studies have done ( Allen, & Kiburz, 2011; Leroy et al., 2013; Schutte, & Malouff, 2011), the function of mindfulness have been extended to include Psy cap as a proposed moderator to the outcomes of performance as well as in productivity.

Psy cap has been developed as to keep one's ability busy in the positive social cognitive functioning in the context of the organization (Joo, Lim, & Kim, 2016). So personal efficacy, optimizing, hope and resiliency all are main inputs of positive



self-regulation and self-regulated person have the motivated strength to keep control on one's emotions, which in mindfulness leads one's to be more attentive in the present moments, and give quick response to current demands (Luthans et al., 2007). To achieve goals, individual confidence self-efficacy, optimism plays vital role in cognitive processing to interpret any present moment event and resilience gives power to come out from stressful situations, and self-regulation is appropriately managed by it, which leads to one's to properly manage one's self-regulation, which is main element of mindfulness and keeps one mental position in positive guidance emotional streams (Luthans, Avolio, et al., 2007).

It is summarized that Psy cap also encourages the leaders to keep positive inclination towards all happenings while following their own values and according to the response or reaction of any present moment action, then they can be more self-regulated, if in reaction Psy cap components as hope, efficacy, optimism and self-efficacy is being kept in practice. Thus, it is predicted that mindfulness facilitates one's Psy cap, and Psy cap in this way, may be related to the leader's mental well-being. More directly (Avey et al., 2008) it has found that Psy cap and mindfulness are both positively related to positive emotions, and furthermore, interacted with each other, it shows that these constructs can play an important role when they act together. Psy cap play a key role in developing and enhancing informed and self-determined behaviour between authentic leadership and when they also perform as being mindful persons. Based on above literature the hypothesis is stated below:

**H<sub>3</sub>: Psychological capital moderates the relationship between mindfulness and authentic followership; such that if Psychological capital is high than the relationship between mindfulness and authentic followership would be stronger.**

## 2.4 Research Model

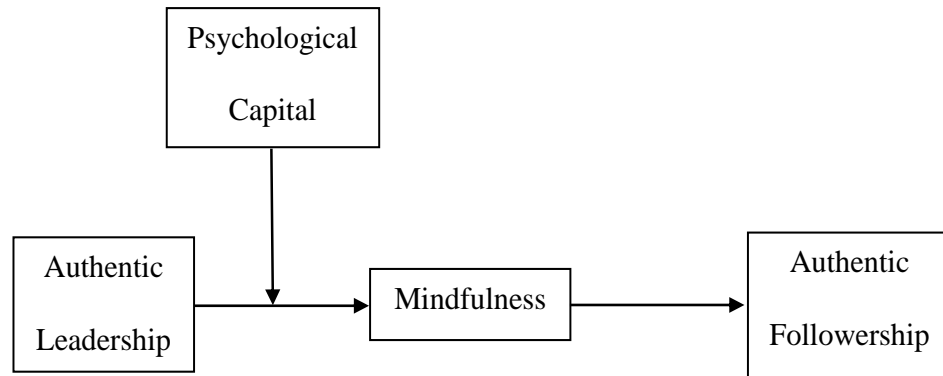


FIGURE 2.1: Impact of Authentic Leadership on Authentic Followership with the mediating role of Mindfulness and Moderating Role of Psychological Capital.

# Chapter 3

## Research Methodology

The chapter explains the design of research, population and sampling technique and methods.

### 3.1 Research Design

Rubin, (1987, p. 85) describes that the research design is a basic strategy to test the theory. The major objective is to plan and structure the research study in a way that increases its validity (Mouton, & Marais, 1996). It is a comprehensive process for managing the research process and its relevant aspects. For data collection and analysis, the circumstances are arranged in a way that it relates with research purpose and practical economy. The research design includes type of study, study setting, time horizon/study design and unit of analysis.

#### 3.1.1 Nature of Study

In this study the impact of authentic leadership on authentic followers with mediating role of mindfulness and moderating role of Psychological Capital for leaders and followers is measured on the responses provided by respondents about these variables so this study is co relational in nature. The study is also causal in nature as effect of IV on DV is studied.

This study is quantitative in nature due to survey method. Survey technique gives liberty to response regarding own convenience of respondents thus ease results. Same survey questions are phrased for all respondents in closely similar manner which removes bias interviewer part due to variation in delivery of respondents. Pre-specified survey questionnaires/instruments are used for data collection.

### **3.1.2 Study Setting**

It is a field study as the respondents (Education sector academic staff) have filled the survey questionnaire in the work setting where they are contacted by researcher. Thus, no false environment has been created for carrying out this survey. The questionnaires were got filled by the academic staff of different universities located in twin cities of Rawalpindi and Islamabad during working hours in their natural work environment and settings. The Universities include Quaid-i-Azam University, Islamabad, Capital University of Science and Technology Islamabad, Punjab University Lahore (post graduate college) Rawalpindi, University of Lahore and Allama Iqbal Open University.

### **3.1.3 Time Horizon**

Time horizon is defined as fixed time period within which certain process/research has been completed. There are two types of time horizon i.e. Longitudinal and cross sectional study. Longitudinal study involves analysis of data over a period of time, sometimes lasting for many years while cross-sectional study involves analysis of data at a single/particular point of time. Present study is cross-sectional and data is gathered in the specific period.

### **3.1.4 Unit of Analysis**

In empirical research an important part is entity which is being analyzed called unit of analysis. Each member in an organization is called unit and one element of the population is called unit of analysis. The selection of unit of analysis relies

upon the span, purpose and nature of research. The unit of analysis can be an individual, groups, organizations or cultures. In Micro level research, the unit of analysis is individual and at broader level it focuses on groups. The Macro level research is based on social structure, social procedures and their interconnections and the focus is on organization. The Meso (intermediate) level research lies between individuals and structure. It is difficult to get data from organizations, so individual employees who were working in different universities in two cities of Pakistan were the unit of analysis in this study.

### **3.2 Population and Sample**

The population of research study is academic staff working in Education sector of Pakistan. Education sector can be divided into Universities, Colleges, High schools and Primary schools. Universities can be divided into public and private that can further divided into large and small. There is a large number of academic staff working in Universities of Pakistan. These employees are geographically distributed in different regions of Pakistan. Due to impossibility of studying all the population so sampling is done to find the solution of this problem.

A population of research is characterized as the group of individuals or items that possesses characteristics of similar nature (Castillo, 2009). The population of the current study was the faculty of universities in two cities of Pakistan (Rawalpindi and Islamabad). The universities of these twin cities are either chartered by government of Pakistan or government of Punjab .There are 25 Public sector universities and 24 Private sector universities chartered by government of Pakistan. Whereas 27 Public sector universities and 24 private sector universities chartered by government of Punjab as per HEC list of recognized universities and institutions.

One university from each of this sector is chosen which make 6 universities in total. Quaid-i-Azam University, Allama Iqbal Open University Islamabad and Pir Mehr Ali Shah Arid Agriculture University Rawalpindi, Punjab University (Post Graduate College) from public sector and Capital University of Science and

Technology, Islamabad and University of Lahore Islamabad Campus, from private sector are chosen. 300 questionnaires were distributed among these universities in total 270 questionnaires were returned from these campuses. 252 out of these questionnaires were found complete in all respect. Thus, the overall response rate remains 84 percent.

### **3.3 Sampling Technique**

The key purpose of sampling is to choose representative group of elements which will truly disclose the characteristics present in population. A due care is needed while sample selection because the results are generalized to entire population just based on the sampling outcomes. Normally sampling techniques are divided into probability and non-probability sampling. Each element of population has an equal chance to become a member of sample as per probability sampling whereas in non-probability sampling contrary to it no probabilities are allocated to elements of population.

Public and private both sector universities of Islamabad/Rawalpindi are taken in study. Faculty members who are teaching at MS and PhD level and are involved in research activities are selected. It is a convenience method of sampling. Convenience sampling is a technique of non-probability sampling where respondents are chosen on the basis of convenience and ease of access.

#### **3.3.1 Sample Characteristics**

These are the respondents demographics included in survey. Table 3.1 reflects the characteristics of the study population.

TABLE 3.1: Respondents Demographics Characteristics.

	Frequency	Percentage	Cumulative Percentage
<b>Gender</b>			
Male	177	70.2	77.9
Female	75	29.8	100
<b>Age</b>			
18 years to 25 years	56	18.3	22.2
26 years to 33 years	141	56.0	78.2
34 years to 41 years	34	13.5	91.7
42 years to 49 years	15	6.0	97.6
>50 years	6	2.4	100
<b>Qualification</b>			
BS	46	18.3	18.3
MS	149	59.1	77.4
Ph.D	57	22.6	100
<b>Experience</b>			
1 year to 5 years	128	50.8	50.8
6 years to 10 years	73	29.0	79.8
11 years to 15 years	26	10.3	90.1
16 years to 20 years	16	6.3	96.4
>21 years	9	3.6	100

It has been reported from gender wise frequency analysis of the data that 70.2% of the sample comprises of male employees of universities while 29.8% respondent were female which is comparatively low. Hence the majority of the respondents were male in this data. As per the frequency of age 141 person of the sample, i.e. 56.0% belongs to the age group of 26 years to 33 years while in the age bracket of 18 years to 25 years there were 56 respondents that becomes 22.2%. In the age brackets of 34 years to 41 years the number of respondents was 34 which are 13.5% of the total sample. Whereas 15 respondents were from the age group of 42

years to 49 years, i.e. 6.0% and 6 respondents belongs to the age bracket which is greater than 50, i.e. 2.4% which is the lowest one. Another demographic aspect catered in this study is the qualification of the respondents and indicates that a total of 149 respondents that work out to be 59.1% are of MS qualification which is the highest percentage in qualification frequency then PhD qualification which is 57 respondents, i.e. 22.6% and then BS which is 46, i.e. 18.3%.

The survey also collects data about the work experience of the respondents. Here 50.8 percentages has been observed as respondents with 1 year to 5 years of work experience. There are 73 of the respondents who have work experience of 6 years to 10 years, i.e. 29.0%. However in other experience categories 26 respondents (10.3%) are found in 11 years to 15 years of work experience, 16 respondents has worked for the period which falls in 16 years to 20 years of total work experience. While 9 of the respondents, that make 3.6% of the total sample size are having work experience >21 years.

## **3.4 Instrumentation**

### **3.4.1 Authentic Leadership**

In this study 16-items scale of the Authentic Leadership Questionnaire has been used which has been developed and authenticated by Walumbwa and colleagues (2008), to measure the effect of authentic leadership. In the application of these items. Followers were asked to rate the occurrences or frequencies relating to the behavior of their authentic leadership. The common behavior of the authentic leaders has been depicted and described by a 5-point Likert scale, it has been analyzed words range from were from strongly disagree-strongly agree. The sample of few items as “My leader is aware of why he does the things that he does”. relating to self-awareness, “My leader often pretends to like something when he really does not”. By keeping balance in processing, “My leader acts in accordance with what he believes in”. In integrating explicit and implicit behaviors. The Cronbach’s alpha value reported from that study is .764.



### 3.4.2 Mindfulness

The Mindful Attention Awareness is a 15 items scale and it has been rated on 6-point scales with starting point of 1 = almost always–6 almost never. Through it, it is tried to assess that how much an individual is aware of and remain attentive to one's current experiences. The sample question to describe the mindful experience is as "I could be experiencing some emotion and not be conscious of it until sometime later". The Cronbach's alpha value was 0.739 of original scale.

### 3.4.3 Authentic Followership

In this study the authentic followership has been measured with the help of 16-items scale that has been taken from the self-reported Authenticity. This 16-items scale of authentic followership has been taken from a self-report Authenticity Inventory which has been progressed by the Kernis and Goldman (2006) that we adapted to reflect the dimensional structure identified by Walumbwa et al. (2008). In the current study, it has been asked by the followers to give their opinion by using items using a 5-point Likert-type scale with the help of the following range from completely agree to completely disagree. The Cronbach's alpha value was 0.737 of original scale.

### 3.4.4 Psychological Capital

To measure the Psy cap, the psychological capital questionnaire or PCQ has been used (Luthans, Youssef et al., 2007). This PCQ has been taken from extensively recognized, published standardized measures for all of the positive constructs that make up the whole Psy Cap as follows: (1) hope (Snyder et al., 1996); (2) resiliency (Wagnild & Young, 1993); (3) optimism (Scheier & Carver, 1985); and (4) self-efficacy (Parker, 1998) and the PCQ has intimated authenticity and validity of the construct (Luthans, Avolio et al., 2007). There are 24 items of PCQ and each subscale has 6 items, comprises hope, resilience, optimism, and efficacy. Which has been responded by using a six-point Likert-type scale which is categorized in

the range from 1 = strongly disagree, 2 = disagree, 3 = some-what disagree, 4 = somewhat agree, 5 = agree, 6 = strongly agree. To show the attribute of Psy Cap, the questions were confined to and distributed to employees to get the opinion that how they felt “right now”. The complete questionnaire can be received in Luthans, Youssef et al. (2007, pp. 237–238). Sample items include: “At the present time, I am energetically pursuing my work goals” (hope); “I can get through difficult times at work because I’ve experienced difficulty before” (resiliency); “I feel confident contacting people outside the company (e.g., suppliers, customers) to discuss problems” (self-efficacy); and “When things are uncertain for me at work I usually expect the best” (optimism). The Cronbach’s alpha value was 0.878 of original scale.

# Chapter 4

## Results

This chapter includes descriptive statistics, correlation analysis, mean, moderating and mediating regression analysis; involves description of each hypothesis along with results and summary of hypothesis.

### 4.1 Descriptive Statistics

A numerical description of characteristics of data in meaningful order is known as descriptive statistics. Descriptive statistics is in fact summary of data. For this purpose table is created that involves minimum, maximum values along with standard deviation, mean.

TABLE 4.1: Descriptive Statistics.

<b>Variables</b>	<b>Sample Size</b>	<b>Min</b>	<b>Max</b>	<b>Mean</b>	<b>Std. Dev.</b>
Authentic follow	252	1.63	5.00	4.18	.571
Leadership					
Mindfulness	252	2.00	5.93	4.01	.627
Psychological Capital	252	2.04	5.00	3.95	.508
Authentic Followership	252	3.04	4.96	3.96	.491

Table 4.1 shows the descriptive statistics of the variables under study. This table involves minimum, maximum values along with mean, standard deviation. The first column includes the information of variables; sample size locates in second column, minimum and maximum values of the data come under third and fourth column. 4 represent maximum values for gender and measured in two categories: 1 for male and 2 for female. Two variables of this study “Authentic leadership and authentic followership” were measured in values from 1 to 5 and “Mindfulness and Psy Cap” were measured in values of 1 to 6. The independent variables (authentic leadership) undergo standard deviation and mean having values .571, 4.18. Mediator (mindfulness) shows a mean of and a standard deviation of 4.01, .627 whereas, (psychological capital) which is the moderator has standard deviation and mean of .508, 3.95, respectively. The dependent variable (authentic followership) has a standard deviation and mean of values .491, 3.96.

## 4.2 Correlation Analysis

Correlation analysis shows association among variables in term of direction and strength. In correlation analysis two or more variables are correlated. The main focus of this analysis is to find out the extent to which two or more variables fluctuate together. Positive correlation specify the extent to which those variables increase or decrease in parallel; a negative correlation specify the extent to which one variable increase as other decrease. Correlation coefficient is calculated by using Pearson correction analysis usual approach for analyzing dependence among two quantities. Correlation coefficient limit range within -1.00, +1.00 (+1.00 indicates perfect positive correlation and -1.00 indicates perfect negative correlation). However, strong/high correlation having values range from -1.0 to -0.5, value ranges from -0.5 to -0.3 or 0.3 to 0.5 come under moderate correlation while the value ranges from -0.3 to -0.1 or 0.1 to 0.3 involve in weak/low correlation but if correlation between two variables is 0 then no correlation exists within variables.

TABLE 4.2: Correlations.

Variables	1	2	3	4
Authentic leadership	1			
Mindfulness	.409**	1		
Psychological capital	.404**	.423**	1	
Authentic followership	.397**	.424**	.366**	1

*\*\*Correlation is significant at the 0.01 level (2-tailed)*

Table 4.2 shows the correlation among variables in present study. Correlation between authentic leadership and mindfulness is low and significant with ( $r = .409$ ), Correlation among authentic leadership and psychological capital is low and significant with ( $r = .404$ ), authentic leadership is low and significantly correlated with authentic followership with ( $r = .397$ ). Correlation between mindfulness and psychological capital is low and significant with ( $r = .423$ ), mindfulness is positively and significantly related to authentic followership with ( $r = .424$ ), Correlation between psychological capital and authentic leadership is low and significant with ( $r = .366$ ).

### 4.3 Mediation Analysis

To analyze and further interpret the process of describing an established relationship between the dependent & independent variables, along with involvement mediator variable (third hypothetical variable) by trying mediator model on it. Mediation analysis was run through SPSS using the plug-in of PROCESS software by Preacher and Hayes. The current study have used mediator between the authentic leadership (IV) and authentic followership (DV), i.e. mindfulness is as the medium or mediator.

TABLE 4.3: Mediation Analysis.

Effect	Effect Size	S.E	t	p	LL 95% CI	UL 95% CI
Total Effect	.35	.052	6.84	.00	.25	.46
Direct Effect	.24	.54	4.43	.00	.13	.35
Indirect Effect	.11	.03	-	-	.06	.19

*S.E = standard error, LL = lower limit, UL = upper limit, CI= confidence interval*

Table 4.3 describes the findings of the mediation analysis that includes collective figure of direct & indirect effects. According to Preacher and Hayes (2008) mediation analysis was run by using the method of boot strapping. With 5000 bootstrap re-samples were used for this analysis, have 95% confidence intervals. The authentic leadership and authentic followership relation explained by the total effect turning out to be (0.35) and there exists no zero value between LLCI (.25) and ULCI (.46). The impact of authentic leadership and mindfulness on authentic followership represented by direct effect which turned out to be .24 and there exists no zero value between LLCI (.13) and ULCI (.35). The effect size in the presence of mediation variable, i.e. mindfulness turned out to be .11 with no zero value lying between LLCI (.06) and ULCI (.19). A significant relationship is determined through non-existence of zero value between both upper as well as lower boot limits, consistent with Preacher and Hayes (2008). Based on these results, it is concluded that authentic leadership is positively associated with employee's authentic followership; moreover, mindfulness mediates the said relationship, leading to the acceptance of hypotheses one and two. Based on these results, it is concluded that authentic followership is positively associated with employee's authentic followership; moreover, mindfulness mediates the said relationship, leading to the acceptance of hypotheses one and two.

#### 4.4 Moderation Analysis

A moderator is a variable that specifies condition under which a given predictor is related to an outcome. Moderation implies an interaction effect, where introducing a moderating variable change the direction or magnitude of the relationship

between two variables. In moderation, model 1 from process macro by Hayes has been used. The number of bootstrap resample was 5,000 and bootstrap results were tested at 95% confidences interval.

TABLE 4.4: Moderation Analysis.

Variables	B	S.E	t	p	LL 95% CI	UL 95% CI
Constant	.39	1.42	.28	.78	-2.41	3.19
AL×Psy Cap → Mindfulness	-.05	.09	-.54	-.59	-.23	.13

*S.E = standard error, LL = lower limit, UL = upper limit, CI= confidence interval*

The bootstrapping method was also using to a moderation test by Preacher and Hayes (2008). 5000 bootstrap re-sample were used for this analysis, with 95% confidence intervals. In Table 4.4 reports the results of moderation analysis taking psychological capital as a moderator between authentic leadership and mindfulness. The resulting values carry zero value between LLCI (-.23) and ULCI (.13) with insignificant P-value, therefore an insignificant relationship is determined through existence of zero value between both upper as well as lower boot limits, consistent with Preacher and Hayes (2008). On the basis of above result the hypothesis three has been rejected as psychological capital does not moderates positive relationship between authentic leadership and mindfulness and zero lies between upper and lower limits of confidence intervals.

## 4.5 Summary of Hypotheses

**H<sub>1</sub>:** Authentic Leadership is positively associated with Authentic Followership. **(Accepted)**

**H<sub>2</sub>:** Mindfulness mediates the relationship between Authentic Leadership and Authentic Followership. **(Accepted)**

**H<sub>3</sub>:** Psychological Capital moderates the relation between authentic leadership and mindfulness such that if psychological capital is high the relation between authentic leadership and mindfulness would be stronger. **(Rejected)**

# Chapter 5

## Discussion, Conclusion, Limitations and Recommendations

### 5.1 Discussion

This section of study includes the discussion about the obtained results of the chapter. Previous research and present study results have been analyzed in this chapter and relation between present and previous results has been discussed. It also elaborates the significance of the present study.

#### 5.1.1 Discussion on Research Question No. 1

**Question 1:** What is the relation between authentic leadership and authentic followership?

Previous research indicates that specific forms of leadership in organizations to promote the desirable outcomes and prevent undesirable ones (Hiller, DeChurch, Murase, & Doty, 2011). Initial empirical findings suggest that authentic leadership at the individual level has an impact on follower through follower commitment, follower satisfaction with the leader, and follower performance (Walumbwa et al.,



2008). Ibarra (2015) criticized that current views describe authentic leadership as a gold standard, which may hinder its impact. The results of present study explained that authenticity is that if leaders apply too rigid strategy, they may actually facilitate as less cooperative rather than more authentic. Since leaders need to accommodate a range of different roles, leaders also have different selves' attitudes, it has been analyzed that, one's when will be flexible as different followers or employees have different emotions or motivation aspirations, then as a result authentic functioning is being performed.

In present study it has been analyzed that being authentic does not means that one should remain rigid to his attitude, but rather one should develop a sense of a complex, multifaceted self that provides room for adaptation. These results have many implications for authentic followership, the results associated with our first hypothesis supports the work of (Algera, & Lips-Wiersma, 2012) and (Petriglieri, & Stein, 2012) according to whom leaders may tend to unconsciously shape their self-conceptions to develop or maintain a socially valued and desirable role. This mechanism may impede the development of self-awareness in leaders and followers.

For example, previous research shows when one makes a decision about management in an organization, then leadership considers whether employees who are selected for future leadership positions reflect what are considered to be the five primary traits of authentic leaders (George, 2003). As first is that leaders have understanding about their purpose, values and integrity, second are they practicing solid values, or leaders are study introspection, and consultation with others. Third are the leaders leading with the heart as also caring for others, fourthly leaders are establishing, connected relationships, trying to deeply rooted relationships. Fifthly leaders demonstrating self-discipline. Present study confined that leaders or managers need not be afraid by the vulnerability and openness while making decisions, opinion, judgment or observing about the for the response of any mistakes about themselves as well as for followers or employees .The leaders needs to understand the overall context under which decisions are made and then must be able to tailor solutions to fit according to the demands of each situation. Through

these approaches by the leader–follower relationship, authentic leadership can be more functional.

The present study internalized self-moral concept as the authentic leaders has transformational psychological impact on followers which creates the ways for less ego defensiveness in individuals, which paves the way of self-consciousness and self-awareness not only for their selves as well as also for followers. Overall, the findings suggest that authentic leadership transforms both the early, career experiences of followers and helps to shape their ideological view of leadership, which encourages one's to aspire to behave in similar ways as they develop about their own authentic leadership style in one's functioning environment, which demonstrated greater self-acceptance, inter-personal trust, and less self-doubts in the enactment of one's current roles at a working place (Ford & Harding, 2011).

An authentic leader exhibits self-awareness, unbiased processing, relational authenticity, and authentic behaviors. Thus, the elements of embodied leadership are critical to effective authentic leadership. Although the literature on leadership and followership suggests that somatic awareness and reflexivity could enhance leader and follower roles, sufficient information was evident within the present study which supports this argument and supports the first hypothesis, that authentic leadership positively supports the authentic followership.

### **5.1.2 Discussion on Research Question No. 2**

**Question 2:** Does mindfulness mediates the relation between authentic leadership and authentic followership?

The results provide support for the acceptance of second hypothesis, that the authentic leadership and authentic followership is mediated by mindfulness. Results of the present study are consistent with the previous literature of mindfulness. Mindfulness plays a significant effect between authentic leaders and authentic followership. Previous research has shown that individuals in a mindfulness training score better on tasks that is required by one's to ignore conflicting messages (Moore, & Malinowski, 2009) skills that are particularly relevant in a dynamic

task doing environment that requires ability to perform mentally multi-tasking and the switching of attention instantly to the demand of present moment (Leroy, 2009), Present research states that by being focused on what is happening in the surrounding environment leaders or followers remains more focus on current happening and feel and perform required actions to handle the current events or happenings.

Previous research explained the mindset of mindfulness (a receptive attention and awareness to the present moment) would be linked to feelings of engagement (vigor, dedication, absorption) in one's daily work. Current study also focuses the attention that by being paying attentions to surrounding happenings, or running on automatic situations, keeping attention to reality about current happening and by doing things with taking care of the surrounding happenings, authenticity of leaders and follower is enhanced more, it supports the true selves, confident and loyalty of the leaders as well, enhance the awareness of the followers and motivations of the followers is increased. Past research has found that mindfulness is related to the perceptions of leader's authenticity (Kawakami, White, & Langer, 2000) and that leader authenticity may appear in the form of leader and follower well-being (Macik-Frey, Quick, & Cooper, 2009). In previous study it has been hypothesized that the behavioral mechanism of authentic functioning which is as being more open and non-defensive would mediate those relationships. This is in line with the central tenets of self-determination theory (Deci, & Ryan, 2000) that posits that mindful individuals become more engaged in activities because they are happily immersed and intrinsically motivated by them (Brown, & Ryan, 2003; Kahn, 1992).

In present study it has been analyzed that authentic functioning describes this process of internalization as authentic persons have both qualities as be open and humble, expressing their true selves but willing to adapt at the same time. It has been tested that the relationship between both authentic leadership and their mindfulness demonstrate that they both work significantly and revealed that authentic functioning fully mediated by the effects of mindfulness on authentic followership: to become more engaged in one's work one needs to internalize

work-related activities, by consciously choosing the ways to engage in them for self-determined reasons, our findings suggest that for the dynamic relationships authentic functioning with the support of being mindful fully supports changes in long-term (Dane, 2011).

The present findings make several contributions to previous research. First, it is suggested that mindfulness is an important attributes not only for reduction of negative symptoms of followers and leaders cooperation (Geller et al., 2010; Hülshager et al., 2012), but also for strengthening the personal resources of work engagement. Second, our findings provide evidence that mindfulness is a meaningful antecedent of authentic functioning (Gardner, Avolio, Luthans, May, & Walumbwa, 2005; Illies et al., 2005). The opportunity to feel autonomy, relatedness and self-efficacy individuals moves more to self-determined behavior. Mindfulness is also proposed as a way of contributing to authentic leadership and can contribute to enhancing self-awareness and self-regulation. What is also proposed is an organization with wide commitment, with the intention of cultivating a more authentic organization which values are reflected in employees and customer's daily experience. There are challenges in adopting such an approach but what is possible by being mindful is the prospect of organizational as well as individual flourishing.

Little research has examined the role of mindfulness at the workplace (Glomb et al., 2011). Emotional intelligence concerns individuals' ability to perceive, understand, and regulate own and even others emotions (Wong, & Law, 2002). Past research has found mindfulness and emotional intelligence to be positively correlated (Brown, & Ryan, 2003) suggesting the two are related but distinct. Mindful awareness may allow leaders to better regulate their emotions. At the same time, mindfulness is not limited to awareness of emotions, but to other factors both internal and external to the leader, such as thoughts, bodily sensations, or the environment. Mindfulness allows individuals to observe and acknowledge thoughts and feelings without necessarily reacting upon them. This aspect of mindfulness may allow leaders to better handle emotionally charged encounters with employees, leading to better performance. Followers play an active role in the vision of the leader.

To create and sustain such a relationship needs a high level of relational mindfulness. Good leadership has the quality to deal with the destructive aspect of anxieties in the organization, expressed by members who are not being happy. That process needs psychological containment from the leader. It implies that the leader is capable to carry destruction, fear, frustrations and aggressive impulses in the organization, sometime also one's own. It needs a high level of being mindful to hold others and oneself in this process while accepting that there will unavoidably be an element of destruction. Even less research has focused on interpersonal aspects of mindfulness. The present research begins to address these gaps by examining the influence of authentic leader's trait by mediating role of mindfulness on authentic followers plays a mediating role in the relation between leaders and followers' mindfulness on their authentic functioning individually and its positive outcome in an organizational level.

### **5.1.3 Discussion on Research Question No. 3**

**Question 3:** Does psychological capital performs a role of moderator in the relationship of authentic leadership and mindfulness?

Though some empirical research on the Psy cap component of authentic leadership has been conducted (Luthans, Avolio, Norman, & Avey, 2005; Peterson, & Luthans, 2003; Luthans, Avolio, Walumbwa, & Li, 2005; Luthans, Norman, Avolio, & Avey, 2005), other components of authentic leadership have not been examined. For example, past studies have examined the relationship between Psy cap and its effect on performance, and on job satisfaction in U.S. samples (Luthans, Avolio, Norman, & Avey, 2005) as well as with respect to the performance of workers from China (Luthans, Avolio, Walumbwa, & Li, 2005). Previous research manifested that authentic-leadership and mindfulness had statistically significant positive influences on Psy cap, with the former having a stronger influence than the later. The finding that mindfulness had a statistically significant positive influence on Psy cap is in line with those of (Avey et al., 2008) and (Malinowski, & Lim, 2015). The objective of present research was to show positive impact Psy cap between the authentic leadership with mindfulness.

Avey et al., (2008) showed that mindfulness interacted with psy cap in predicting positive emotions, and that positive emotion mediates the relationship between psy cap and mindfulness, so practically in present research it has been analyzed that positive emotions of psy cap are not going to support the mindfulness. More recent studies have investigated the role of psychological capital and mindfulness in present work engagement (Leroy, Anseel, Dimitrova, & Sels, 2013; Malinowski & Lim, 2015; Shaoping, Huachun, & Yongheng, 2015; Tabaziba, 2015). The reason which has been observed, with the reference of the data, in Pakistani cultural background is this that individuals are not going to give or show the positive response as they do not show their mindfulness behavior, they are addicted to get rid from inner responsibility rather than to accept reality as a challenge, due to lack of leaders cooperation, due to hazards of the job losing, due to family incivility pressure, they remain mostly in various pessimistic threats, they are not emotionally stable, and rather to keep focus on the presently solution, they are indulged and circulated to find the past reasons for the happening of the incident, or they becomes mostly worry about the future threats, that's why mostly the components of the Pcy Cap are not going to be cope with mindfulness to strengthen the relationship between the authentic leadership and the mindfulness.

Previous research shows that the consequences of mindfulness may enhance individuals' confidence to take on challenging tasks, assist them to create alternative pathways and persevere in achieving their goals (Joo, Lim, & Kim, 2016). In other words, both self-leadership and mindfulness can strengthen individuals' belief that they have what it takes to succeed (self-efficacy), and help them remain hopeful, optimistic, and resilient despite adversity (Bandura, 1986). In light of this evidence, reports that authentic leadership and Psy cap are interrelated (Jensen, & Luthans, 2006) and that positive affect has been shown to be an important contributor to authentic leadership (Gardner et al., 2011) are of interest, indicating a possible overlap of positive effect. Psy cap and authentic functioning as in previous studies, Psy cap has been studied as mediator or as independent variable, in this study it has taken as moderator so, against the previous result it is not going to support the relationship between the authentic leadership and the mindfulness one

another important reason is also this, that in our working environment authentic leadership is also not working in its true form, as leaders are not remained realistic to their values or norms, due to organizational outside and inside political, social influences, so leaders are not remained mindful, automatically the influence of the positive components of the Psy cap are not going to fully support the relationship between the authentic leaders and mindfulness.

## **5.2 Implications and Recommendations**

### **5.2.1 Theoretical Implications**

The current study has various theoretical implications discussed below:

First of all, the present study has introduced a recent research new variable: Mindfulness as mediator between authentic leadership and authentic followership by moderating effects of psychological capital. Mindfulness is a strong new tool to be more activate in the intrinsic aptitude of authentic followers as well as for leaders, in past few research, it has been analyzed that mindfulness has an impact between the relationship of the authentic leaders and followers by keeping psychological effect of Psy cap. Secondly, the present study helps to understand the concept of authentic leadership in Pakistani context as little research in this background relating to mindfulness and authenticity has been done.

Thirdly in Pakistani culture as here major religion is Islam, authenticity amongst organizational culture has also spiritual effects, so practically its implication also support to Islamic values. Fourthly, in Pakistani social and in present era, due to non-persistent environment, major part of leaders and followers are tensed, frustrated, confused, in such environment authenticity in functions, psy cap, mindfulness training motives the followers attitude for optimistic attitude in their performance. Psy cap (hope, optimism, resilience, self-efficacy) are the positive intrinsic values, which keep leaders optimistic not only for their, organizational, as well as followers behaviors in all circumstances, which incline them to be active, true,

honest, integral motivated for right and positive in the development phases or directions.

### **5.2.2 Practical Implications**

Communication and dialogue should be enhance in Pakistani culture because of the wide gap among leaders and followers and due to lack of communication gap real opinion, openness confidence is not being developed among them which creates hindrance in clear and just feedback. This openness and exchange of information may help individuals who work with others to recognize the importance of interrelation or being interconnected. Different cultural aspects amongst followers should be study, because, as work place is becoming globally developed, so cultural differences should be developed. Body language in addition to their cognitive skills of authentic leaders and followers should be according to their verbal communication, as one can say that authenticity is also inner quality. For creating mindfulness special training functions should be developed, more and more positive emotional mind state's aspects should be enhanced during training sessions relating to self-awareness as well as self-regulations, as mindfulness training relates to changes in neurological measures to enhance attention (see for example Davidson et al., 2003). Negative aspects of mindfulness should be analyzed including authenticity in functioning. In present study all aspects of Psy cap generally has been discussed, all facet of Psy cap separately with negative aspects of the mindfulness and authenticity should be analyzed and negative aspects of Psy cap should be analyzed by keeping positive aspects of authenticity, and methods to develop Psy cap qualities in unauthentic environment should be study.

### **5.3 Limitations**

The limitations of this study may impact the quality of the data and the validity of the resulting analysis and conclusions. First, the small sample size reduced the statistical power of the study (Fortin, 2010) and may have hampered our



ability to detect statistically significant relationships between variables. Second our non-probabilistic sampling method represents a limit to the generalization of the results. Thirdly, although participants they were not necessarily all in a leadership position at the moment of their participation, which limits the representativeness of the results. Data collection of this study is done by questionnaire survey, other method of collecting data like group discussion, interview, can provide more strength to the topic if conducted in near future. Social and contextual effect should be considered during data collection.

## **5.4 Conclusion**

Mindfulness as mediator and Psy cap as the moderator, it was the aim of the present study to regress and to analyze the relation between authentic leaders and authentic followers. The study was conducted in the academic institutes in Pakistan, mostly educated people, has shown the positive and significant relationship between authentic leaders and authentic followers. It has been argued that mindfulness is mediating between authentic leaders as well as followers. By examining the effect of Psy cap as moderator, it has been revealed that Psy cap is not fully moderately affecting the relationship between the authentic leaders and mindfulness. The main finding of the study is mindfulness; it can be used to control the cognitive interpretation of workplace events by leaders and their effect on followers, because by being mindful which is a personality positive trait, negative feeling and challenges can be reduced, which are normally created by keeping oneself emotionally or mentally trapped in past happening or remain curious or doubtful for future threats.

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# Appendix A: Questionnaire

Dear Participant,

I am a student of MS Management Sciences at Capital University Science Technology Islamabad. I am conducting a research on **Impact of Authentic Leadership on Authentic Followership with the Mediating Role of Mindfulness and Moderating Role of Psychological Capital**. You can help me by completing the attached questionnaire; you will find it quite interesting. I appreciate your participation in my study and I assure that your **responses will be held confidential** and will only be used for education purposes.

Please tick the relevant choices: 1 = strongly disagree, 2 = Disagree, 3 = Neutral, 4 = Agree, 5 = Strongly Agree

**6-point scale:** 1 = almost always, 2 = very frequently, 3 = somewhat frequently, 4 = somewhat infrequently, 5 = very infrequently, and 6 = almost never.

Authentic Leadership						
AL1	My leader is aware of why he does the things that he does.	1	2	3	4	5
AL2	My leader is aware what demotivates him.	1	2	3	4	5
AL3	My leader is aware of what drives or motivates him.	1	2	3	4	5
AL4	My leader is aware of what I truly find important.	1	2	3	4	5
AL5	My leader rather not is confronted with his personal limitations and shortcomings.	1	2	3	4	5

AL6	When someone criticizes him, he does not try to vest too much attention to it.	1	2	3	4	5	
AL7	My leader, rather not have his personal weaknesses exposed.	1	2	3	4	5	
AL8	My leader tries to block out unpleasant feelings about him.	1	2	3	4	5	
AL9	My leader often pretends to like something when he really does not.	1	2	3	4	5	
AL10	Even when he disagrees with someone, he often silently agrees.	1	2	3	4	5	
AL11	My leader often behaves in a way that does not reflect his true feelings or thoughts.	1	2	3	4	5	
AL12	My leader often pretends to be someone that he is not.	1	2	3	4	5	
AL13	My leader stays true to my personal values.	1	2	3	4	5	
AL14	My leader acts in accordance with what he believes in.	1	2	3	4	5	
AL15	People can count on my leader to behave in the same way over situations.	1	2	3	4	5	
AL16	My leader acts according to personal values, even if others criticize him for it.	1	2	3	4	5	
<b>Mindfulness</b>							
M1	I could be experiencing some emotion and not be conscious of it until sometime later.	1	2	3	4	5	6
M2	I break or spill things because of carelessness, not paying attention, or thinking of something else.	1	2	3	4	5	6
M3	I find it difficult to stay focused on what's happening in the present.	1	2	3	4	5	6

M4	I tend to walk quickly to get where I'm going without paying attention to what I experience along the way.	1	2	3	4	5	6
M5	I tend not to notice feelings of physical tension or discomfort until they really grab my attention.	1	2	3	4	5	6
M6	I forget a person's name almost as soon as I've been told it for the first time.	1	2	3	4	5	6
M7	It seems I am "running on automatic" without much awareness of what I'm doing.	1	2	3	4	5	6
M8	I rush through activities without being really attentive to them.	1	2	3	4	5	6
M9	I get so focused on the goal I want to achieve that I lose touch with what I am doing right now to get there.	1	2	3	4	5	6
M10	I do jobs or tasks automatically, without being aware of what I'm doing.	1	2	3	4	5	6
M11	I find myself listening to someone with one ear, doing something else at the same time.	1	2	3	4	5	6
M12	I drive places on "automatic pilot" and then wonder why I went there.	1	2	3	4	5	6
M13	I find myself preoccupied with the future or the past.	1	2	3	4	5	6
M14	I find myself doing things without paying attention.	1	2	3	4	5	6
M15	I snack without being aware that I'm eating.	1	2	3	4	5	6
<b>Authentic Followership</b>							
AF1	I am aware of why I do the things I do.	1	2	3	4	5	
AF2	I am aware what demotivates me.	1	2	3	4	5	
AF3	I am aware of what drives or motivates me.	1	2	3	4	5	
AF4	I am aware of what I truly find important.	1	2	3	4	5	

AF5	I'd rather not be confronted with my personal limitations and shortcomings.	1	2	3	4	5	
AF6	When someone criticizes me, I try not to vest too much attention to it.	1	2	3	4	5	
AF7	I'd rather not have my personal weaknesses exposed.	1	2	3	4	5	
AF8	I try to block out unpleasant feelings about myself.	1	2	3	4	5	
AF9	I often pretend to like something when I really do not.	1	2	3	4	5	
AF10	Even when I disagree with someone, I will often silently agree.	1	2	3	4	5	
AF11	I often behave in a way that does not reflect my true feelings or thoughts.	1	2	3	4	5	
AF12	I often pretend to be someone I am not.	1	2	3	4	5	
AF13	I stay true to my personal values.	1	2	3	4	5	
AF14	I act in accordance with what I believe in.	1	2	3	4	5	
AF15	People can count on me to behave in the same way over situations.	1	2	3	4	5	
AF16	I act according to personal values, even if others criticize me for it.	1	2	3	4	5	
<b>Psychological Capital</b>							
PC1	I feel confident analyzing a long-term problem to find a solution.	1	2	3	4	5	6
PC2	I feel confident in representing my work area in meetings with Management.	1	2	3	4	5	6
PC3	I feel confident contributing to discussions about the company's strategy.	1	2	3	4	5	6
PC4	I feel confident helping to set targets/goals in my work area.	1	2	3	4	5	6



PC5	I feel confident contacting people outside the company (e.g., suppliers, customers) to discuss problems.	1	2	3	4	5	6
PC6	I feel confident presenting information to a group of colleagues.	1	2	3	4	5	6
PC7	If I should find myself in a jam at work, I could think of many ways to get out of it.	1	2	3	4	5	6
PC8	At the present time, I am energetically pursuing my work goals	1	2	3	4	5	6
PC9	There are lots of ways around any problem.	1	2	3	4	5	6
PC10	Right now I see myself as being pretty successful at work.	1	2	3	4	5	6
PC11	I can think of many ways to reach my current work goals.	1	2	3	4	5	6
PC12	At this time, I am meeting the work goals that I have set for myself.	1	2	3	4	5	6
PC13	When I have a setback at work, I have trouble recovering from it, moving on.	1	2	3	4	5	6
PC14	I usually manage difficulties one way or another at work.	1	2	3	4	5	6
PC15	I can be “on my own”, so to speak, at work if I have to.	1	2	3	4	5	6
PC16	I usually take stressful things at work in stride.	1	2	3	4	5	6
PC17	I can get through difficult times at work because I’ve experienced difficulty before.	1	2	3	4	5	6
PC18	I feel I can handle many things at a time at this job.	1	2	3	4	5	6
PC19	When things are uncertain for me at work, I usually expect the best.	1	2	3	4	5	6

PC20	If something can go wrong for me work-wise, it will.	1	2	3	4	5	6
PC21	I always look on the bright side of things regarding my job.	1	2	3	4	5	6
PC22	I'm optimistic about what will happen to me in the future as it Pertains to work.	1	2	3	4	5	6
PC23	In this job, things never work out the way I want them to.	1	2	3	4	5	6
PC24	I approach this job as if "every cloud has a silver lining".	1	2	3	4	5	6

**Please provide following information.**

	1	2
<b>Gender</b>	Male	Female

	1	2	3	4	5
<b>Age</b>	18- 25	26-33	34-41	42-49	50 and above

	1	2	3
<b>Qualification</b>	BS	MS/M.Phil	PhD

	1	2	3	4	5
<b>Experience</b>	1-5	5-10	11-15	16-20	21 and above