Authentic Functioning: Being True to the Self in the Organization.

Hannes Leroy;
Research Center of Organization Studies; University of Leuven
Naamsestraat 69, box 3545, 3000 Leuven, Belgium
E-mail: Hannes.Leroy@econ.kuleuven.be

Luc Sels;
Research Center of Organization Studies; University of Leuven
Naamsestraat 69, box 3500, 3000 Leuven, Belgium
E-mail: Luc.Sels@econ.kuleuven.be

ABSTRACT

This article develops a conceptual framework of authentic functioning as 'being true to yourself' in organizations. In a first step, the concept of authenticity is defined from a lay-, philosophical- and psychological perspective. Here we acknowledge that authenticity can be assessed from the self (I am authentic), the other (you are authentic) as well as an ideal, collective point of view (he/she behaves authentic). These complementary perspectives relate authenticity to concepts as sincerity, spirituality and identity. In a second step, the antecedents of authenticity are identified within relevant theoretical - and empirical research. Differing perceptions of authenticity are driven by a dynamic process of self-awareness and -regulation. We denote this process as authentic functioning and conceptualize it as a cycle of feeling, thinking and behaving authentically. In a third step, we apply authenticity to an organizational context. We propose that different perceptions of authenticity are related to respectively motivated individuals (self), trusted colleagues (other) and identified employees (ideal). Furthermore we propose that the process of authentic functioning drives respectively personal empathy (feeling), integrity (thinking) and creativity (doing). As a practical advice toward managing authenticity in organizations, we differentiate a pro-passive approach (facilitating perceived authenticity) and a pro-active approach (stimulating authentic functioning). The success of these approaches is dependent on respectively the hedonistic nature organizational values and the instability of the organizational context.

This article develops a conceptual framework of authentic functioning 'as being true to yourself' in the organisation. We claim that in being true to (feeling, thinking and acting in accordance with) different selves (actual, ought and ideal selves), authentic functioning in the organization constructs a coherent identity that is personally motivated, adapted to its social environment and identified with a higher purpose. Furthermore, authentic functioning drives processes of intrapersonal creativity, interpersonal empathy and contextualized integrity. Practical limitations for managing authenticity are a function of the stability and content of respectively the organizational context and values.

INTRODUCTION

Be true to yourself!

The simple and straightforward logic of this slogan can seem very appealing. Being true to yourself or authenticity appears to be the surest way to be happy and perhaps the easiest way to attain personal success or fulfillment. There is a reassuring comfort in knowing that as long as we are authentic, we are not altogether doing that bad. Personal belief in this statement might install feelings of self-worth and meaning needed to cope with the daily stressors of a highly demanding and rapidly changing environment. When put this way, authenticity becomes a core competency for human resources management: allow employees to be true to who they really are.

Authenticity as a management-tool has become especially relevant in recent years. In a society that has changed significantly over the past decades, newer generations experience increasing difficulties in accepting more traditional, institutionalized frames of reference (Erickson, 1995). These young men and women are faced with the personal challenge of searching their uniqueness or authenticity. In many countries, the organization has become an important place where the self is being defined (Erickson and Gratton, 2007). When put this way, the promise of authenticity is an important element in organizational attractiveness and retention management to win the war for talent (Lips-WIiersma and Hall, 2007).

But managers as representatives of organizations equally experience difficulties in searching their authenticity or being true to themselves. Issues of corporate responsibility as being true to the nature of the organization have gained importance in light of the knowledge that organizations play an important role in providing a sense of direction, mission and vision for the future (Alvesson and Willmott, 2002). However, in becoming the new institutionalised frame of reference, there is little guarantee that these visions and/or missions lead to anything more than personal benefits for its creator (Bass and Steidlmeier, 1999). As long as there is no authentic ethos questioning leadership, visions might simply reflect a paternalistic means to accomplish a very personal end (George, Sims, McLean and Mayer, 2007).

Inspired by these trends, recent literature attempts to develop a better understanding of authenticity and the forces driving authentic behaviour (f.i. Avolio and Gardner, 2005; Kernis and Goldman, 2006; Jones, Anand and Alvarez, 2005).

Starting from a critical literature review, this article develops a conceptual framework of authenticity 'as being true to yourself' in an organisational context and answers three questions: What does it mean to be authentic (definition); how can authenticity be fostered (drivers); and how do organizations benefit from authenticity (application)? In addressing these questions, we alleviate some of the shortcomings identified in previous literature. More specifically, we look at authenticity from multiple perspectives (Jones, Anand and Alvarez, 2005), clarify practical-, theoretical – and empirical underpinnings of the drivers of authenticity (Kernis and Goldman, 2006), and expand the exclusive focus on leadership (Avolio and Gardner, 2005). The result is a theoretical model with specific propositions for future research.

This article is structured around the central claim of '*being true to yourself in the organization*'. In a first part, we look at definitions of authenticity, acknowledging different views on the *self*. In the second part, we derive the antecedents of these perceptions of authenticity from relevant theoretical and empirical literature and develop a comprehensive view on what drives *being true to the self*. In the third part, we develop propositions on how authenticity can be applied in organizations, highlighting positive and negative effects of *being true to the self in the organization*.

DEFINING AUTHENTICITY: SELF, OTHER AND IDEAL

In this first section, we focus on the different aspects of the self and authenticity. Authenticity is defined from three perspectives: lay, philosophical, and psychological notions. This section complements previous literature in acknowledging distinct but complementary perspectives of authenticity: the self (I am authentic), the other (you are authentic) and an ideal (he/she behaves authentic).

Lay notions

When consulting the Merriam-Webster dictionary, the denotation 'authentic' is an adjective with the connotation of (a) "worthy of acceptance or belief: conforming to an original" (b) "not false or imitation: real and actual" and (c) "true to one's own personality, spirit, or character". Especially this last connotation of *being true to yourself* stands central in this article. The other interpretations however (a and b) inform us on what it means to be true to the self: being real, actual or conforming to the original. Similarly, 'genuine' as a synonym of authentic means being actually and

exactly what is claimed: "trustworthy according to fact", "faithful imitation of the original" or "definite origin from a source".

As adjectives, authentic or genuine are always attributed as a characteristic to a person. Peterson (1997, 2005) asserts that, even though technically someone can claim to be authentic, evaluating authenticity from the perspective of the other provides more genuine information. This author acknowledges a longer standing tradition of research on authenticity in marketing literature. Consumer perceptions of authenticity influence mark-up pricing strategies and deliver significant return on investments. For instance, the authentic French wine is said to be incomparable to any of its inferior substitutes and thus worth its price. This nuances the unilateral emphasis on personal authenticity, recognizing that authenticity is not only emergent but to some extent socially constructed. However, even perceptions of authentic products need to adapt to a changing context. The emergence of high quality Chilean, Australian and South African wines, challenges French wines to reframe their unique selling proposition (Moeran, 2005).

Although our focus here is on the authentic individual, the previous overview aids us in recognizing a first tension in these uses of the concept authenticity: the definition is captured between perceptions of the self and the other (Swann, 1978). Examples of this duality emerge when we relate authenticity to concepts as sincerity (Bovens, 1999): one needs to be sincere to the self before being perceived as authentic by others and vice versa one needs to be sincere toward others before one perceives oneself as authentic. For the first imagine an actor performing a Shakespeare play who fully engages in his role up to the point you could swear it was the real King Lear in front of you. His performance can be considered as authentic, whilst not expressing his or her true feelings, but he does remain true to what he claims to be (sincere to the self). For the second, imagine a CEO of a Fortune 500 company claiming to be driven solely by the care for his employees. Although his claim may express his heart desires, his claim will be viewed as inauthentic by others, as he doesn't remain true to his or her current role or function as a Fortune 500 CEO (sincere toward others).

Philosophical notions

When looking at the etymology of authenticity, we arrive to the early Greek language. Authenticity comes from the word 'autos' = self and 'hentes' = doer, being, which is roughly translated as 'being your own master' and resembles being true to

yourself. However, this and other outdated notions of authenticity may also come from "authentein", which means to exercise power. To understand this we have to look at the context in which this early notion of authenticity was employed. Ancient Greek philosophers as Socrates and Aristotle first referred to authenticity. Socrates claimed that the unexamined life is not worth living and that self-inquiry is fundamental to human beings or being human. In turn, Aristotle expands Socrates' view with an emphasis on actions as mandatory to the pursuit of the highest good. This 'highest good' is often referred to by the Greek word of 'eudaemonia'; a state of well-being attained through self-realization or self-actualization. In contrast to 'eudaimonia' lies 'hedonism', where bodily sensory pleasures are the primary driver of feeling good (Ryan and Deci, 2001).

Note that in specifying the highest good, these authors broaden the self in 'being true to the self' to 'being true to one's basic human nature' (Hart and Brady, 2005). At this point authenticity has been given a moral interpretation: the pursuit of the highest good is a spiritual quest and each answer a value-laden contemporary assessment (Richardson, 1997). As such, the difficulty emerges that authenticity becomes a normative construct. Assessing authenticity is always to some extent contingent on the values currently active to interpret 'the ideal way of behaving' (Hatch, 1997). Therefore it holds the danger of becoming an authoritarian standard empowered to judge others as 'unworthy'. Although the interpretation of authenticity as 'exercise authority' has become obsolete over the years, history teaches us to remain cautious in employing this term. For instance, in the Middle Ages puritanical interpretations equate authenticity with conformity to religious prescriptions, whereas in the Enlightenment this perception was often challenged highlighting the importance of independent thought. Similarly, critical management studies teaches us to what extent contemporary views are dogmatic in allowing little room for introspective analysis and change toward a changing understanding (Alvesson and Willmott, 2002).

A second tension comes to bear in these philosophic perspectives; that of the nature of authenticity as being captured between being descriptive (other) versus normative (ideal). Examples of this duality emerge when we relate authenticity to concepts such as *spirituality*. Spirituality here is defined as the process of actively seeking a personal belief framework by questioning and thus continuously confirming and disconfirming the values active in our life. As such, the moral richness of this subjective process of identification is greater than any objective ideal (Taylor, 1992).

Let's return to the example of the Fortune 500 company CEO who asserts to be unequivocally lead by the care for employees through his Christian believes. Dependent on the referent group, this CEO might be viewed as morally sound. As a CEO of a Fortune 500 company however, questions can be raised as to what extent he is functioning authentically in a company where profits are high (if not at the top) on the organizational agenda (ideal). In his own spiritual quest, this CEO will need to adapt to the demands of both contexts.

Psychological notions

Of particular importance in this and the next sections, is the psychological view on authenticity. Some of the founders of modern day psychology such as Carl Rogers (1959, 1963) and Maslow (1968, 1971) have tried to identify what makes self-actualized or authentic individuals: in tune with their basic nature and able to clearly and accurately see themselves and their lives, unencumbered by others' expectations for them allowing to make more personal choices (Erickson, 1995). Note the reference to the self (personal choice), the other (expectation of others) and the ideal (basic nature). As such, much of the research toward authenticity lies in the intersection between cognitive (self), social (other) and positive psychology (ideal). Research on identity recognizes the different dimensions of actual self, ought self and ideal self (Higgins, 1987). Where the actual self represents personal reflections of what someone really is, the ought self has a negative connotation in that it represents a socially desirable image of the self. The ideal self has a positive connotation in that it represents a preferred ideal state. Together the interplay between these dimensions interprets and organizes intra-and interpersonal actions and experiences, provides the motivation plans, rules and scripts for behavior and adjusts in response to changes in the social and physical environment. Unfortunately a personal view on identity is subjectively distorted in that asking individuals their personal identity, we evoke cognitive schematics of ideal – (who we or others want us to be) rather than actual selves (who we are). Personal views on identity are therefore always biased toward a certain ideal. Therefore, Brewer and Gardner (1996) suggest personal, relational as well as collective levels of self-definition.

Research on identity represents a third tension of authenticity as being captured between ideal and actual views of the self. In assessing authenticity however we want to eliminate this personal bias as much as possible, such that identity construction

actively contributes to an accurate or more realistic view on the self, incorporating views of who we are as well as who we want to be (Thatcher and Xiumei, 2006; Ibarra, 1999; Pratt, Rockman and Kaufmann, 2006).

Returning to our example of the Fortune 500 CEO, imagine our CEO gets a heart attack as a result of the stress at work. This CEO is probable to start reflecting on what matters most and might decide that the care for employees deserves more attention. Although the CEO has a new ideal or preferred state of being, the CEO will never be perceived as authentic if he does not try to realign his new behavior with how others experienced him as CEO in the past, thus remaining coherent (if not consistent) with who he was before.

For now, we conclude that although authenticity is widely employed, the definition often remains too vague to be of any practical use. Three different interpretations of authenticity contribute to difficulties in interpretation: I am authentic (self), you are authentic (other) and he/she behaves authentic (ideal). Guthey and Jackson (2005) summarize these different perspectives in the metaphor of a portrait: a photograph can be seen authentic from the person in the photograph (self), the viewer of the photograph (other) or the photographer (ideal). The tension or dualities resulting from these different interpretations relate authenticity to concepts as sincerity, spirituality and identity (see figure 1). We define authenticity here as 'being true to the self' and 'being true' can be judged by the self, others or a value-laden ideal.

Insert Figure 1 here

In the next section, we identify what drives unity (being true) in these different perceptions of authenticity. Out of practical considerations, we summarize these drivers under the heading of authentic functioning. Authentic functioning does not relate to any of the three specific assessments and forces the user to specify the role, task or setting (ideal) in which this functioning takes place.

BEING AUTHENTIC: FEELING, KNOWING AND DOING

In this section, we focus on what entails 'being true to the self' in our central statement of '***being true*** *to yourself in the organization'*. To accomplish this objective, we review research on the drivers of unity in the different perceptions of authenticity. We complement previous literature by refining recent conceptualizations of being true to the self as a process of feeling, knowing and behaving authentically, summarized under the heading of authentic functioning. Although our review is by no means exhaustive, we subsequently present practical-, theoretical- and empirical underpinnings of our view on authentic functioning.

Practical Foundations

We start with some practical examples of how authentic functioning is construed in an organizational context. To clarify our previous example of the authentic CEO, we choose examples in the context of leadership. Goffee and Jones (2000, 2005), George et al. (2007) and Kaplan (2007) state that authentic leaders develop self-awareness from their experiences and equally act on that awareness by practicing values and principles (sometimes at substantial risk to themselves). This requires the courage and honesty to open up and examine their experiences. As they do so, leaders become more humane and willing to be vulnerable. As such authenticity is not related to manipulation as an 'act'. These leaders grow to be aware of what intrinsically and extrinsically motivates their behavior. This balanced perspective leads to a sense of fulfilment in their work that allows them to stay grounded through stressful experiences. As such, leaders are advised to go beyond mere consistency and try to embody the values they cherish.

In sum, Avolio, Gardner, Walumbwa, Luthans and May (2004) defined authentic leaders as "those individuals who are deeply aware of how they think and behave, perceived by others as being aware of their own and others' values/moral perspective, knowledge, and strengths; aware of the context in which they operate and who are confident, hopeful, optimistic, resilient and high on moral character". We believe these notions reflect the core principles of authentic functioning as a balanced processing of information through subsequently feeling, knowing and acting authentically. In the next sections, we present theoretical – and empirical underpinnings to clarify these practical observations.

Theoretical Foundations

The *self-determination theory (*Deci and Ryan, 2000a) assumes a positive view on human beings as active, growth-oriented organisms who are naturally inclined toward the integration of their psychic elements into a unified sense of self and integration of themselves into larger social structures. People are naturally inclined to act on their inner and outer environments, engage in activities that interest them and move toward personal and interpersonal coherence. Basically, the self-determination theory tries to explain the 'what' and 'why' of human goal pursuit in relating the fulfillment of the basic human needs for competence, relatedness and autonomy to the facilitation/regulation of the basic tendency toward intrinsically motivated behavior. However, we feel the theory does not specify how a deficiently motivated individual can take personal responsibility for any lack of integration.

The *SCENT-model* by Sedikes and Strube (1997) argues that there are four motives at the basis of self-evaluation: self-enhancement (thinking positive), self-assessment (personal consistency), self-verification (relational consistency) and self-improvement (better ourselves). These four motives are summarized in the Self-Concept Enhancing Tactician or SCENT-model. This model postulates that self-enhancement (positive view of the self) is primary to the other motives and that there is a difference between candid self-enhancement and tactical self-enhancement. In the first there is a direct aim to increase self-positivity (self-enhancement), in the second this effect is attained indirectly through evaluating in reference to the self (self-assessment), the other (self-verification) or a certain ideal (self-improvement). The SCENT-model consists of two major components: information and action. The information component represents the generation, refinement, and testing of hypotheses about the quality of self-environment fit, whereas the action component represents the opportunistic reaction to existing conditions or the strategic creation of new conditions that either produce positive outcomes or avoid negative outcomes. Information and action are best conceptualized as mutually dependent, reciprocally influencing each other. In focusing on self-enhancement, these authors limit their discuss the processes that contribute to a 'hedonistic' view of high self-esteem.

Optimal self-esteem theory as conceptualized by Kernis (1993, 2003a, 2003b, 2006) asserts that optimal self-esteem, in contrast to high but contingent self-esteem, is independent of external rewards and therefore fully self-gratifying. In cases of insincerity, unconscious feelings of self-worth, self-esteem dependent on external

outcomes, or fluctuations of self-worth, people do not know they have a choice and they blindly accept contingencies imposed upon them by others. Note that in this interpretation an individual who is functioning authentically is not synonymous with an individual who ignores all social customs, mores and values. Rather, autonomous functioning characterizes people who have internalized formerly external regulations as personally important and freely endorsed. Kernis (2003a) warns against an optimal self-esteem paradox in that trying to attain optimal self-esteem is likely to fail. Allowing optimal self-esteem to "come to oneself" through experiencing oneself as authentic in one's daily life is likely to reap more benefits than seeking optimal self-esteem per se. As such, Kernis (2003a) proposed the concept of authentic functioning to provide both the foundation for achieving secure high self-esteem and the process through which secure high self-esteem relates to psychological and interpersonal adjustment. To the extent that individuals consult their feelings and motives when deciding how to respond they are tapping into the potential to develop more optimal self-esteem. Ultimately, their response may follow social dictates but if they are freely chosen and fully informed by their true self they reflect authenticity.

Conclusion. These frameworks offer three different but complementary perspectives on being true to the self. These basic assumptions of intra- and interpersonal integration are best outlined by the self-determination theory as being deficiently motivated toward basic feelings of autonomy, competence and relatedness. However in accounting for these processes of integration, they assume a passive and deterministic view on individuals. In contrast, the SCENT-model takes a more active view on self-integration and accounts for the differing motives that drive self-enhancement: self-assessment (self), self-verification (other) and self-improvement (ideal). Finally, optimal self-esteem indicates that high-self-esteem is contingent upon changes of authenticity in the self, other and ideal, but recognizes that authentic functioning offers more insight in our deficient motivations towards a more balanced view of differing perceptions of authenticity.

In each of these frameworks, being true is conceptualized as a process of integration of the self within a social environment. Furthermore, each of these theories sees motives as the most important source of information to direct self-integration. More recently, Vignoles, Regalia, Manzi, Golledge and Scabini (2006) have confirmed that multiple motives direct individual, group and collective levels of identity. Furthermore, Leary (2007) found that there is a one-to-one relationship

between self-related motives (self-enhancement, self-verification, and self-expansion) and self-conscious emotions (guilt, shame, pride, social anxiety, and embarrassment). This implies an 'automaticity in our being' in that we are mainly driven by unconscious motivations reflected by our feelings (Bargh and Chartrand, 1999). However the process of authentic functioning can help us understand that 'automaticity' and make it more bearable. In the next section we look at empirical measures of authentic functioning that build upon these theoretical frameworks.

Empirical foundations

Kernis and Goldman (2006) developed a multi-component measure of authenticity which we refer to as authentic functioning to relate it to different perceptions of authenticity discussed in section 1. Four components attribute to authentic functioning: unbiased processing, awareness, behavior and a relational orientation. *Unbiased processing* is the objective processing of self-relevant information. *Awareness* is seen as increasing knowledge of and trust in one's motives, feelings, desires and self-relevant cognitions. *Behaviour* constitutes acting in accord with one's values or preferences. *Relational orientation* signifies valuing and striving for openness, sincerity and truthfulness in one's close relationships.

We present our view on authentic functioning through a discussion of these components. We base this discussion on previous empirical work related to authenticity. More specifically, we refer to research related to the concepts of self-concept clarity, role-balance and trait-consistency. *Self-concept clarity* is defined as the extent to which the contents of an individual's self-concept are clearly and confidently defined, internally consistent and temporally stable (Campbell, Trapnell, Heine, Katz, Lavallee and Lehman, 1996). *Role-balance* describes the tendency to become fully engaged in the performance of every role in one's total role system, approaching every typical role and role partner with an attitude of attentiveness and care (Marks and McDermid, 1996). *Trait-consistency* views people in terms of stable and enduring behavioural dispositions (Sheldon, Ryan, Rawsthorne and Ilardi, 1997).

Unbiased processing is conceived as the absence of defensiveness in the processing of self-relevant information. As such, unbiased processing assumes the capability of individuals to objectively process information. It seems implausible that individuals can be truly 'unbiased'. There will always be some preconceived notion of an 'ideal-self' clouding our judgment (Avolio and Gardner, 2005). Therefore we opt

for the term balanced processing as the gradual integration of perceptions of the self, the other and an ideal. Balanced processing depicts a continual process of self-awareness and regulation - of information and action - that allows us to psychologically adapt to our environment. It is this process that we will try to capture through the term authentic functioning.

Although an individual can never be truly unbiased - one can be attentive towards the information one receives from the self. Being mindful toward these emotions suggests postponing the process of interpretation long enough so underlying sentiments regarding the information can be explored. In this way, we are as sincere as possible to ourselves as not to allow our interpretations to become overly clouded by defensive processes. The interpretation of self-relevant information can be denoted by the concept awareness. Campbell et al., (1996) found that authentic functioning as self-concept clarity (SCC) was related to internal state awareness (f.i. I am alert to changes in my mood) but not to public and private self-awareness (f.i. I am always trying to figure myself out). These authors conclude that if the motive for self-awareness is taken into account, self-awareness is less endangered to resulting in negative sentiments typical to the self-absorption paradox (the more we think about ourselves the more depressed we appear to be). Furthermore, this process of self-awareness helps to attain unity rather than pluralisme in conceptualisations of the self over differing situations (Campbell, Assanand and Di Paula, 2003).

This is related to but also conceptually distinct from the measure of authentic functioning of Marks and McDermid (1996). Their measure of role balance describes the tendency to become fully engaged in the performance of every role in one's total role system, approaching every typical role and role partner with an attitude of attentiveness and care. Due to heightened awareness of roles, one can enact these roles more easily to better cope with the situation. In balancing different roles, these authors recognizing discrepancies between differing ideals and differing social demands. These authors offer that a coherent view on the self is fundamental to express the behaviour that reflects our deepest values, which we would depict as behavioural transparency. We chose the word transparency because we believe that one needs to be sufficiently open to others so that our acts reflect what we think and feel (Avolio and Gardner, 2005). Transparency is a necessary element because we need the feedback of others for more accurate information on who we are. In other

words, we need a relational orientation to assess the efforts of people to appear authentic by striving for honesty and sincerity in our relationships[1].

Note that in returning to sincerity to others, we have returned the importance of feelings (motives) with which we started this overview. Sincerity in feelings toward others is equally important as being sincere towards ourselves. In being true, we actively seek honest feedback on how we are perceived. Note however, that this implies coherence rather than absolute consistency in our behaviour. Sheldon, Ryan, Rawsthorne and Ilardi (1997) found that although self-consistency of certain character traits is related to perceptions of authenticity, self-consistency is context-deficient on situational demands (Cross, Gore and Morris, 2003 and Locke, 2006). It is more important to maintain coherence rather than absolute consistency in our self-view as we move over differing situational demands (English and Chen, 2007).

Based on this overview, we believe authentic functioning can best be summarized as a balanced processing of, subsequently, feeling (mindful), knowing (awareness) and acting (transparency) authentically: In being true to ourselves, we use our feelings to tell us what we need to know to be coherent in how act. This cycle can be repeated continuously through which we gradually discard defensive processes and evolve toward an optimal equilibrium in differing perceptions of authenticity see figure 2[2]. Furthermore, this optimal equilibrium is contingent on changing circumstances that impose new perceptions of authenticity from the self, the other and the ideal. Therefore authenticity should not be seen as a dispositional trait but as a state that assesses the efforts of people to integrate themselves in their (changing) environment. In the next section we use these practical, theoretical and empirical foundations to clarify how authenticity functions in organizations.

Insert Figure 2 here

---

[1] This is related to but conceptually different from measures of relational authenticity (Lopez and Rice, 2006). Weinberger (2003) warns that relational authenticity is endangered of being a measure of impression management. There is an 'authenticity paradox'; in the more we try to be authentic, the less we will be viewed so (Guthrey and Jackson, 2006).

[2] These drivers correspond with those constructs used to differentiate perceptions of authenticity: sincerity, spirituality and identity. In being sincere towards ourselves and others, we are aware of why we do the things we do (spirituality) and transparently convey these beliefs to others (identity).

APPLYING AUTHENTICITY: MOTIVATION, TRUST AND IDENTIFICATION

In this section, we focus on the implications of '*being true to yourself in **the organization***'. More specifically, we develop propositions on the impact of authenticity in an organizational context and complement previous literature in developing propositions beyond the context of leadership. To accomplish this objective, we start by indicating how different perceptions of authenticity are related to motivated individuals (self), trusted coworkers (other) and identified employees (ideal). Secondly, we indicate how being authentic through feeling, thinking and acting authentically can be related to empathic social workers (self and other), integer consultants (other and ideal) and creative entrepreneurs (self and ideal). We conclude with a critical discussion on the possible moderators of the authenticity-organizational performance link.

Perceived authenticity: motivation, trust and identification.

Kernis and Goldman (2006) found that their conceptualization was related to individual- and relational measures of satisfaction. When transferring their findings to an organizational context, we purport that perceptions of authenticity are related to intrinsically motivated individuals, trusted colleagues and identified employees.

> *Prop 1. Authentic individuals perceive themselves as intrinsically motivated.*

Kernis and Goldman (2006) found that authentic functioning was related to personal characteristics such as coping strategies, (optimal) self-esteem, self-concept organization (identity clarity, integration and differentiation), social role functioning (role balance, role voice, true-self role enactment) and self-determination in a sense of concordance of goals with the self. In this sense, Kernis and Goldman (2006) concluded that authenticity reflects interdependence in the integration of identities. Similar effects were related to authenticity by Avolio and Gardner (2005), under the heading of positive psychological capital: confidence, optimism, hope and resiliency as personal resources. More recently, positive psychological capital was empirically identified by Luthans, Avolio Avey and Norman (2007) as a state rather than a disposition depicting interaction between aspects of hope, resiliency, optimism and

efficacy and showed strong relationships with performance and satisfaction[3]. Based on the SCENT-model, more specifically the self-enhancement motives, we propose that authenticity will be related to the strength to which behavior is intrinsically motivated. More specifically, we propose that personal perceptions of authenticity are related to the interaction of the different elements of positive psychological capital.

Prop 2. Authentic coworkers are perceived as trustworthy.

Kernis and Goldman (2006) found that their measure of authenticity was related to social characteristics such as (emotional) self-disclosure, perceptions of interpersonal trust, (inversely) fear of intimacy, partner's positive reactions to behaviors and relationship problems (benign interpretation, accommodating tendencies) and relationship motives. Even when the self-view is negative, the perceived intimacy of a relationship increases if the partner accurately sees the other (Swann, De La Ronde and Hixon, 1994). In a similar fashion, Avolio and Gardner (2005) suggest that authenticity may represent the behavioral cues needed by others to draw conclusions about the character or trust in a leader (Dirks and Ferrin, 2002). Similarly, Peterson (2005) stressed that perceptions of authenticity are crucial for others to accept or reject a claim made by someone else. Based on the SCENT-model and more specifically self-verification motives, we expect that in their attempt to make sure that others see themselves as they do; people increase the intimacy of relationships and perceptions of trust.

Prop 3. Authentic employees are perceived as identified with the organization.

Avolio and Gardner (2005) assert that through a process of identification, the effect of authentic leaders on followers occurs indirectly through a process of leading by example (positive behaviors are modeled), emotional contagion (positive upward spiral) and positive social exchange. These authors recognize that authenticity in leadership is an important aspect in contributing to perceived identification of employees with the organization. Avolio and Gardner (2005) continue that the

---

[3] In a similar endeavor, Judge, Bono and Thoresen (2003) found evidence for the construct validity of a core self-evaluation scale (CSES) as the interaction between self-esteem, generalized self-efficacy, neuroticism and locus of control.

identification of the followers with the leader depends on his or her proto-typicality within the group. In other words, for followers to be identified with the leader, the leader needs to be identified with followers. The process of identification needs to go-up bottom-up as well as top-down, especially for leaders as they are forced to be leaders as well as subordinates. Based on the SCENT-model and more specifically self-assessment motives, we expect that in their attempt to be consistent within an organizational environment, employees will alter their perceptions toward the organizational ideal.

Authentic functioning: creativity, empathy and integrity.

Although the previous propositions sound promising, there are serious boundary issues for perceptions of authenticity. For instance, what if there are opposing demands for the leader from bottom-up and top-down? Perhaps the leader needs to find comfort in the knowledge that he remains true to himself. However even though the authentically perceived individual might be motivated by a personal value-framework, this individual might nonetheless fail to achieve relational authenticity, because of a value mismatch between the self and the role. This organizational role however might not always confer with that of the individual employee and individuals may drop out of the organization because of their 'bad' fit even if they uniquely contribute to the organization's success (Sluss and Ashforth, 2007).

We have identified that the process of authentic functioning may overcome these discrepancies. We build on our understanding of authentic functioning as a process of feeling, knowing and behaving authentically to indicate how opposing perceptions may be alleviated by stimulating creativity, empathy and integrity. We relate creativity to our subcomponent of doing or discrepancies between who we are and who we want to be. We relate empathy to our subcomponent of feeling and discrepancies between who we are and what others demand from us. We relate integrity to our subcomponent of knowing and discrepancies between differing ideals over differing contexts. We clarify these views with examples from the context of entrepreneurship (creativity), social workers (empathy) and consulting (integrity).

> *Prop 4. Authentic functioning stimulates creativity.*

Entrepreneurs provide an excellent example of how the process of authentic functioning stimulates creativity. For some customers, the entrepreneur is the more authentic choice over mass retailers. We believe this can be attributed to the behavioral transparency of the (small) entrepreneur. People know what entrepreneurs stand for and these perceptions drive their actions. In other words, they are transparent in that their personal vision guides their actions. Nevertheless, their visions might be incongruent with the social reality in which they operate. People might objectify their own ideal way of being thus losing social grounds for their actions. In other words, their actions stop speaking for themselves. Authentic functioning however continually questions our ideals such that there is always a newly adapted person, operating from new perspectives. This within-person diversity installs creativity and originality in the long run. The entrepreneur will devise new and creative business opportunities from a personal vision that is simultaneously rooted in the actual needs of the community.

> *Prop 5. Authentic functioning stimulates empathy.*

One of the inherent difficulties for social workers lies in the effort of not becoming too attached to the client and the problem at hand but also being involved enough as to adequately help them. We believe that authentic functioning might provide the balance between both opposites. In appearing authentic to clients, perceptions of trust may increase. To the extent that clients think they see the 'real' you, it will influence their perceptions of whether you can be trusted. Trust however, is a fragile thing and the 'real you' is dependent on what you yourself claim to be. As such impression management techniques are extremely delicate upon sudden changes in the environment, for instance if the social worker meets the client in a non-work related context. As such we need a balanced amount of vulnerability that allows enough room to truly wanting to understand the other, without losing yourself in the process. To accomplish this one needs to be sensitive toward yourself as well as the other: sincere toward what one is feeling as well as sincere toward the client. This sensitivity reflects empathy as the ability to fully understand others from within your own frame of reference.

> *Prop 6. Authentic functioning stimulates integrity.*

In recent years, there has been much contention toward the integrity of consultants. Consultants are often perceived as opportunistically seeking personal profit rather than helping their clients. We believe this perception is the result of the fact that consultants are constantly captured between different ideals of different organizations as well as their personal ideal. To the extent that consultants are able to adapt to a new environment, the perception of person-organization-fit will increase. But in full adaptation to their normative ideal, the organization may loose advice that can positively help direct the organization towards a new future. Here the consultant becomes an interim-manager to do the organizational bidding. In moving from one unique organizational setting to the other, the ultimate challenge for consultants lies in devising a tailor-made approach that still is close to the ideal solution the consultants represent. We believe that the mindfulness present in authentic functioning, will adapt the behaviour of the authentic individual to what his feelings (conscience) tell him. This conscience however will be adapted to what feels right as a human being, within a social framework and certain social norms. Although we do not ascribe a moral perspective to authentic functioning, we do believe it may install ethical reflection and thus integrity. In being true to the self, the consultant might take an important step away from manipulation toward facilitation of the solution of the client's problem.

Managing authenticity.

At this point, we take a step back and critically overlook our considerations from a practical point of view. How feasible is empowering authenticity in an organizational context? The preceding sections have been overly positive in suggesting nothing but benefits to perceptions of authenticity and authentic functioning. However we should be prudent not to put the cart in front of the horse. It is equally possible (and perhaps more plausible) that authenticity is a result rather than an antecedent of motivation, trust and identification. Will people not be inclined to think positively because everything is going well? Will people not trust someone else because that other person trusts them? Will people not be identified with the organization because they were selected as such? And will authentic functioning as a process of self-awareness and regulation, only be fostered in a context characetized by trust, motivation and

identification? The answer to these questions has been given by our theoretical frameworks, ranging from a pro-passive to a pro-active plan of action:

Ryan and Deci (2000b) offered in their self-determination theory, that people are naturally inclined toward a process of self-integration and therefore authenticity. Authenticity however is impeded when basic needs of relatedness, competence and autonomy are not fulfilled. These needs relate to our framework of respectively trust, motivation and identification. Therefore one of the most basic strategies is assuring that (human) management strategies fulfill these basic needs. This approach is pro-passive in attempts to facilitate authenticity from a positive but a paternalistic point of view. In contrast, Sedikes and Strube (1996) state that people actively contribute to self-enhancement through the integration of the self (self-assessment), the other (self-verification) and an ideal (self-improvement). Integration here is constructed through processes of self-evaluation. Here the individual takes personal responsibility for their processes of integration. However the self-evaluation process is still passively directed by underlying motivations. Kernis' (2003) authentic functioning is an example of the full pro-active approach, that assumes an active role by the individual in this process of integration. In stimulating authentic functioning, a person becomes aware of how his basic needs are impeded and acts upon this awareness to become creative, integer and empathic individuals. Authentic individuals free themselves from external needs that impede them to evolve toward integrative functioning. In being sensitive to our feelings, we acknowledge how we are deficiently motivated and act toward becoming more integrated individuals.

We believe that ideally it is a combination of both a pull and push toward a positive mindset: both the positive psychological characteristics of authentic functioning (pro-active) and a highly developed organizational context (pro-passive) will lead to the integrative benefits related with greater self-awareness and self-regulated positive behaviors (Avolio and Gardner, 2005). The relative importance of the push versus the pull approach however is dependent on the organizational context and values. Avolio and Gardner (2005) suggested that the organizational context as being uncertain, inclusive, ethical and positively oriented will moderate the authenticity-performance link. We agree that organizational values are among the most important moderators of the authenticity-performance link (Michie and Gooty, 2005). To the extent that these values reflect eudainomic rather than hedonistic values (cf. high versus optimal self-esteem), a more pro-active approach is in order. For

instance, in the case of an organization on the verge of bankruptcy, this company first needs a serious boost in self-esteem, before it starts investing in things such as self-actualization through authentic functioning. On the other hand, for companies who are less in the struggle for life, authentic introspection might be just what the doctor ordered (Sedikes, Horton and Gregg, 2007).

Prop 7. The success of a pro-passive approach to authenticity depends on the extent to which organizational values are hedonistic.

We suggested in the previous section that authenticity might drive as well as be driven by a motivated, trusted and identified environment. Nevertheless, we propose a unilateral direction of the arrows of authentic functioning (pro-active approach) towards other constructs: authentic functioning stimulates empathy, creativity and integrity. These constructs help integrate different perceptions of authenticity into a coherent sense of self. This process of integration will be especially relevant in those contexts with continually changing views on the self (what we are), other (what others want us to be) and ideals (what we should be from a certain ideal). In other words, the greatest moderator of the authenticity-performance link is the extent to which the organization itself needs function authentically. The authentic organization needs to mindful in listening to employees, competitors and social environment to understand how they can function authentically and adapt their strategies to their continually changing understanding (Burke and Stets, 1999; Stryker and Burke, 2000).

Prop 8. The success of a pro-active approach to authenticity depends on the extent to which the organizational environment is unstable.

We summarize our theoretical considerations with figure 3 presented below. Being authentic in an organization is related to being perceived as individually motivated, trustworthy and identified with an organizational ideal. Furthermore, when these conditions are present, integrity, creativity and empowerment for individuals may occur. Together the interplay between these factors will allow individual and therefore organizational authentic functioning. The importance of the authentic

functioning for organizations is dependent on the extent that their values are hedonistic and their environment unstable.

Insert Figure 3 here

EPILOGUE: EMPOWERING AUTHENTICITY IN ORGANIZATIONS

There is an apparent logic behind the statement of being true yourself: for many it may seem the most straightforward way to ensure personal happiness. Especially in a rapidly changing environment, the reassuring knowledge that we remain authentic helps us cope with daily stressors. Therefore organizations may benefit to empower authenticity in organizations, under the explicit restraint that they themselves remain authentic to their economic, environmental and social responsibilities. In light of these trends, recent literature has tried to shed more light on the concept of authenticity. It has revealed that authenticity is a complex concept: it can be viewed from different perspectives (lay-, philosophical or psychological), has a complex practical-, theoretical - or empirical- basis and can be applied in numerous contexts. To our knowledge however, no framework has tried to encompass this full complexity of authenticity for organizations. Therefore this article set out to develop a conceptual framework of authenticity by indicating the definition, drivers and application of authenticity. More specifically, we carefully analyzed the statement of what it means to 'be true (drivers) to the self (definition) in the organization (application)'.

We found that there is no single view on authenticity, but rather different and complementary views of authenticity from the self (I am authentic), the other (you are authentic) and an ideal (he/she behaves authentic). There is a dynamic tension between these perceptions that drives unity or coherence in these different perspectives. We identified these drivers as a process of 'feeling, thinking and acting' or functioning authentically. In other words, in being true to ourselves, we use our feelings (sincerity) to tell us what we need to know (awareness) to be coherent in how act (transparency). These insights were used to develop propositions of how perceptions and drivers of authenticity may impact organizational performance. We suggested that perceptions of authenticity might be related to motivated individuals (self), trusted colleagues (other) and identified employees (ideal). Furthermore, in

seeking unity in these different perspectives, we propose that authentic functioning stimulates empathy, creativity and integrity in contexts such as social work, entrepreneurship and consultancy.

This overview directed toward two possible approaches to manage authenticity: pro-passive and pro-active. In the first, there is an organizational responsibility to stimulate a motivated, trusted and identified environment that fulfills basic needs of competence, autonomy and relatedness, so perceptions of authenticity can be fostered. This view is denoted as passive as it assumes a paternalistic view of the organization to know what is best for their employees. In the second, personal responsibility is stressed in allowing individuals to feel, think and act authentically within the organization. This view is denoted as pro-active, as authentic functioning assumes an active contribution of the individual in stimulating coherence in different perceptions of authenticity and attains empathy, integrity and creativity.

The choice between these perspectives is ultimately dependent upon the context and values of the organization. If the organization emphasizes hedonistic values, it is more benefited by a view that increases feelings of self-worth through different perceptions of authenticity (pro-passive). However, in unstable organizational context these high feelings of self-worth will be contingent upon changes in the environment. Here attaining coherence between (rather than absolute consistency within) these different perceptions will be more important to cope with sudden changes in the intra- or interpersonal environment (pro-active).

Of course these views need to be further researched before their actual worth can be determined. Although previous research looks promising, there are some important methodological difficulties in reference to research and practice related to the self (Swann, Chang-Schneider and McClarty, 2007). This paper has made but a curtailed selection of those studies that are related to the concept of authenticity. Nevertheless, we hope the encompassing theoretical view on authenticity developed in this paper may be a good starting point to help frame and direct practical applications and research questions in the future.

REFERENCES

Alvesson, M. and Willmott, H.(2002). Identity regulation as organizational control: Producing the appropriate individual, *Journal of Management Studies*, 39 (3): 619-644.

Avolio, B., Gardner, W., Walumbwa, F., Luthans, F. and May, D. (2004). Unlocking the mask: A look at the process by which authentic leaders impact follower attitudes and behaviors, *The Leadership Quarterly*, 15 (6): 801-823.

Avolio, B. and Gardner, W. (2005). Authentic leadership development: Getting to the root of positive forms of leadership, *The Leadership Quarterly*, 16 (3):315-338.

Bargh, J. and Chartrand, T. (1999). The unbearable automaticity of being, *American Psychologist*, 54 (7): 462-479.

Bass, B. and Steidlmeier, P. (1999). Ethics, character, and authentic transformational behavior, *Leadership Quarterly*, 10 (2):181-217.

Bovens, L. (1999). Authenticity in Kurosawa, *The Journal of Value Inquiry*, 33: 227-237.

Brewer, M. and Gardner, W. (1996). Who is this we? Levels of collective identity and self-representations, *Journal of Personality and Social Psychology*, 71 (1): 83-93.

Burke, P. and Stets, J.(1999). Trust and commitment through self-verification, *Social Psychology Quarterly*, 62 (4): 347-360.

Campbell, J. Assanand, S. and Di Paula, A. (2003) The structure of the self-concept and its relation to psychological adjustment, *Journal of Personality*, 71 (1): 115-140.

Campbell, J., Trapnell, P., Heine, S., Katz, I., Lavallee, L., and Lehman, D. (1996). Self-concept clarity: Measurement, personality correlates, and cultural boundaries, *Journal of Personality and Social Psychology*, 70 (1): 141-156.

Cross, S., Gore, J., and Morris, M.(2004). The relational-interdependent self-construal, self-concept consistency, and well-being, *Journal of Personality and Social Psychology*, 19 (12): 1113-1118.

Dirks, K. and Ferrin, D. (2002). Trust in leadership: Meta-analytic findings and implications for research and practice, *Journal of Applied Psychology*, 87 (4): 611-628.

English, T. and Chen, S. (2007). Culture and self-concept stability: Consistency across and within contexts among Asian Americans and European Americans, *Journal of Personality and Social Psychology*, 93 (3): 478-490.

Erickson, E. (1995). The importance of authenticity for self and society, *Symbolic Interaction*, 18 (2): 121-144.

Erickson, T. and Gratton, L. (2007). What it means to work here. *Harvard Business Review*, 85 (3): 104-112.

George, B., Sims, P., McLean, A. and Mayer, D. (2007). Discovering your authentic leadership, *Harvard Business Review*, 85(2): 129-138.

Goffee, R. and Jones, G. (2000). Why should anyone be led by you? *Harvard Business Review*, 78 (5): 62-70.

Goffee, R. and Jones, G. (2005). Managing authenticity: the paradox of great leadership, *Harvard Business Review*, 83(12): 86-94.

Guthey, E. and Jackson, B. (2005). CEO portraits and the authenticity paradox, *Journal of Management Studies*, 42 (5), 1057-1082.

Hart, D. and Brady, F. (2005). Spirituality and archetype in organizational life, *Business Ethics Quarterly*, 15 (3): 409-428.

Hatch, M.J. (1997). Dynamics in organizational culture. In M., Poole and A. Van de Ven (Eds.), *Handbook of Organizational Change and Innovation*, 191-211, Oxford University Press.

Higgins, T. (1997). Beyond pleasure and pain, *American Psychologist*, 52 (12): 1280-1300.

Ibarra, H. (1999). Provisional selves: experimenting with image and identity in professional adaptation, *Administrative Science Quarterly*, 44 (4): 764-791.

Jones, C., Anand, N. and Alvarez, J. (2005). Manufactured authenticity and creative voice in cultural industries, *Journal of Management Studies*, 42 (5): 893-899.

Kaplan, R. (2007). What to ask the person in the mirror, *Harvard Business Review*, 85(1): 86-95.

Kernis, M. (2003a). Toward a conceptualization of optimal self-Esteem, *Psychological Inquiry*, 14 (1): 1-26.

Kernis, M. (2003b). Optimal self-esteem and authenticity: separating fantasy from reality, *Psychological Inquiry*, 14 (1): 83-89.

Kernis, M., Cornell, D., Sun, C., Berry, A. and Harlow, T. (1993). There's more to self-esteem than whether it is high or low: The importance of stability of self-esteem, *Journal of Personality and Social Psychology*, 65 (6): 1190-1204.

Kernis, M. and Goldman, M. (2006). A multi-component conceptualization of authenticity: Theory and research, *Advances in Experimental Social Psychology*, 38: 283-357.

Leary, M. (2007). Motivational and emotional aspects of the self, *Annual Review of Psychology*, 58: 317-344.

Lips-WIiersma, M. and Hall, D. (2007). Organizational career development is not

dead: a case study on managing the new career during organizational change, *Journal of Organizational Behavior*, 28: 771-792.

Locke, K. (2006). What predicts well-Being: A consistent self-concept or a desirable self-concept., *Journal of Social and Clinical Psychology*, 25 (2): 228-247.

Lopez, F. and Rice, K. (2006). Preliminary development and validation of a measure of relationship authenticity, *Journal of Counseling Psychology*, 53 (3): 362-371.

Luthans, F., Avolio, B., Avey, J. and Norman, S. (2007). Positive psychological capital: measurement and relationship with performance and satisfaction, *Personnel Psychology*, 60 (3): 541-572.

Marks, S. and MacDermid, S. (1996). Multiple roles and the self: A theory of role balance, *Journal of Marriage and the Family*, 58 (2): 417-432.

Maslow, A. (1968). Motivation and personality (3rd ed.). New York: Harper.

Maslow, A. (1971). The farther reaches of human nature. New York: Viking.

Michie, S. and Gooty, J. (2005). Values, emotions, and authenticity: Will the real leader please stand up?, *The Leadership Quarterly*, 16 (3): 441-457.

Moeran, B. (2005). Tricks of the trade: The performance and interpretation of authenticity, *Journal of Management Studies*, 42 (5): 901-922.

Peterson, R. (1992). Fabricating Authenticity - Country-Music, *Actes De La Recherche En Sciences Sociales*, 93: 3-19.

Peterson, R. (2005). In search of authenticity, *Journal of Management Studies*, 42 (5): 1083-1098.

Pratt, M., Rockmann, K., and Kaufmann, J. (2006). Constructing professional identity: The role of work and identity cycles in the customization of identity among medical residents, *Academy of Management Journal*, 49 (2): 235-262.

Richardson, F. (1996). Spirituality and Human Science: Helminiak's Proposal, *The International Journal for the Psychology of Religion*, 6 (1): 27-31.

Rogers, C. (1959). A theory of therapy, personality and interpersonal relationships, as developed in a client-centered framework. In S. Koch (Ed.), *Psychology: A study of a science*, Toronto: McGraw-Hill.

Rogers, C. R. (1963). The actualizing tendency in relation to bmotivesQ and to consciousness. In M., Jones (Ed.), *Nebraska symposium on motivation*, 1–24, Lincoln: NE University of Nebraska Press.

Ryan, R. and Deci, E. (2001). On happiness and human potential: A review of research on hedonic and eudemonic well-being, *Annual Review of Psychology*, 52: 141-166.

Ryan, R. and Deci, E. (2000a). Self-determination theory and the facilitation of

intrinsic motivation, social development, and well-being, *American Psychologist*, 55 (1): 68-78.

Ryan, R. and Deci, E. (2000b). The "what" and "why" of goal pursuits: Human needs and the self-determination of behavior, *Psychological Inquiry*, 11 (4): 227-268.

Sedikes, C. and Strube, M. (1997). Self-evaluation: to thine own self be good, to thine own self be sure, to thine own self be true, and to thine own self be better, *Advances in Experimental Social Psychology*, 29: 209-269.

Sedikes, C., Horton, R. and Gregg, A. (2007). The why's the limit: Curtailing self-enhancement with explanatory introspection., *Journal of Personality*, 75 (4): 783-824.

Sheldon, K., Ryan, R., Rawsthorne, L. and Ilardi ,B. (1997). Trait self and true self: Cross-role variation in the big-five personality traits and its relations with psychological authenticity and subjective well-being, *Journal of Personality and Social Psychology*, 73 (6): 1380-1393.

Sluss, D. and Ashforth, B. (2007). Relational identity and identification: Defining ourselves through work relationships, *Academy of Management Review,* 32 (1): 9–32.

Stryker, S. and Burke, P. (2000). The past, present, and future of an identity theory, *Social Psychology Quarterly*, 63 (4): 284-297.

Swann, W. (1987). Identity negotation: Where two roads meet, *Journal of Personality and Social Psychology*, 53 (6): 1038-1051.

Swann, W., Chang-Schneider, C. and McClarty, K. (2007). Do people's self-views matter?, *American Psychologist*, 62(2): 84-94.

Swann, W., De La Ronde, C. and Hixon, G. (1994). Authenticity and positivity strivings in marriage and courtship, *Journal of Personality and Social Psychology*, 66 (5): 857-869.

Taylor, C. (1992). *Sources of the self: The making of Modern Identity*, Cambridge University Press, 613.

Thatcher, S. and Zhu, X. (2006). Changing identities in a changing workplace: Identification, identity enactment, self-verification, and telecommuting, *Academy of Management Review*, 31 (4): 1076-1088.

Vignoles, V., Regalia, C., Manzi, C., Golledge, J. and Scabini, E. (2006). Beyond self-esteem: Influence of multiple motives on identity construction, *Journal of Personality and Social Psychology*, 90 (2): 308–333.

Wang, N. (1999). Rethinking authenticity in tourism experience, *Annals of Tourism Research*, 26 (2): 349-370.

Weinberger, J. (2003). Genuine, defensive, unconscious and authentic: How do They All Fit Together?, *Psychological Inquiry*, 14(1): 80-82.
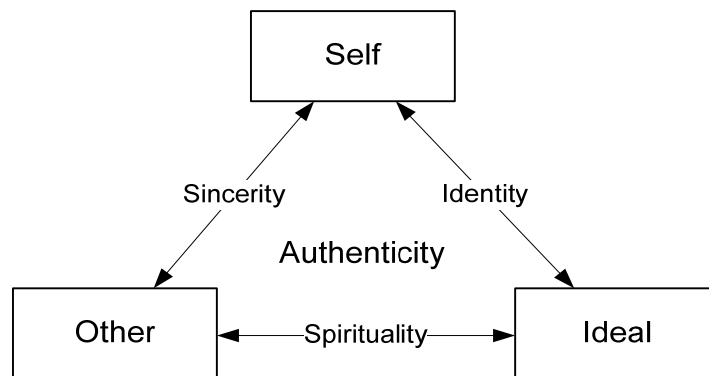
APPENDICES
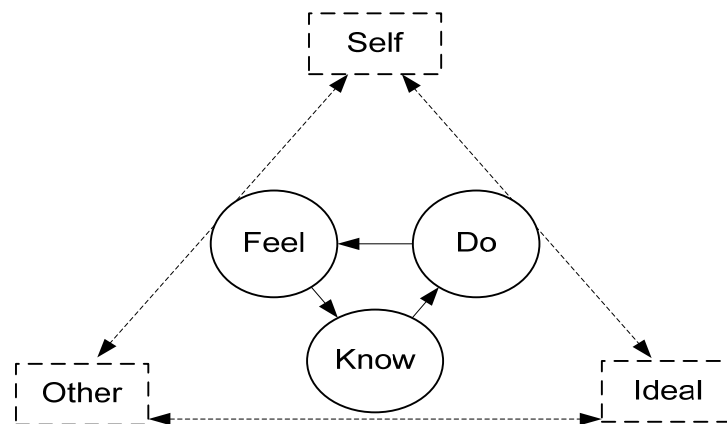

Figure 1. Perceptions of authenticity.
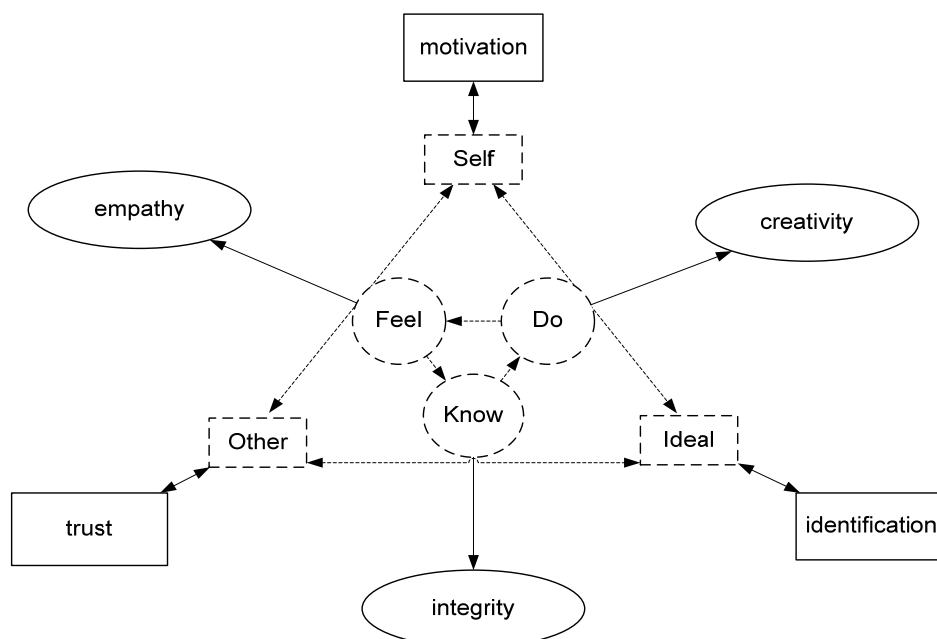

Figure 2. Authentic functioning.

Figure 3. Hypothesized model for being true to yourself in the organization