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Naveena Prakasam

Abstract

Authentic performances: The role of impression management in audience understanding of leaders' authenticity

Due to the increase in scandals and failures in organisations, public concerns have increased over leadership, and authentic leadership has been promoted as the most feasible response to these concerns (Liu, 2010). However, there seem to be diverse views on what encompasses authentic leadership. Three qualitative studies were therefore conducted in varied settings in order to obtain participants' understanding of authenticity and the role that impression management played in their understanding of authenticity. Study 1 involved group discussions after the participants were shown two video clips of organisational leaders. Study 2 involved a case study in an organisational setting, where interviews were carried out in addition to participant observation. Study 3 involved interviews with participants from diverse industries, in order to confirm the findings of the first two studies. All the three studies were consistent in the findings indicating that there is not one thing called authenticity and that impression management and authenticity are related. The findings only confirmed what we found in the literature indicating diverse views on what authenticity entailed, and therefore, that there is not one thing called authenticity.

THESIS TITLE

AUTHENTIC PERFORMANCES: THE ROLE OF IMPRESSION MANAGEMENT IN AUDIENCE UNDERSTANDING OF LEADERS' AUTHENTICITY

By

Naveena Prakasam

For the degree of

Doctor of Philosophy

Durham University Business School

2013

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Chapter 1

Introduction

I believe the way things are is not the way things have to be. You're going to be told tonight by these two that the only choice you can make is between two old parties who've been running things for years. I'm here to persuade you that there is an alternative.....” – Nick Clegg

“These are no ordinary times, and this is no ordinary election. We've just been going through the biggest global financial crisis in our lives, and we're moving from recession to recovery, and I believe we're moving on a road to prosperity for all. Now, every promise you hear from each of us this evening depends on one thing: a strong economy.....” - Gordon Brown

“I think it's great we're having these debates, and I hope they go some way to restore some of the faith and some of the trust into our politics, because we badly need that once again in this country. The expenses saga brought great shame on parliament. I'm extremely sorry for everything that happened. Your politicians, frankly all of us, let you down. Now, there is a big choice at this election: we can go on as we are, or we can say no, Britain can do much better.....”- David Cameron

- BBC News, First prime ministerial debate 15 April 2010

The process of writing this thesis began in early 2010 and an excerpt from the first televised debates of the UK general elections is provided above. Preceding the 2010 general elections in the UK, three televised debates took place in a studio with a representative audience. The debates between the leaders presented themselves as an opportunity for the leaders to try and persuade the people to vote in their favour. As the debates took place in a studio in front of a live audience, they are rather analogous to a theatrical performance. The comment by Dan Reballato which appeared in *The Guardian* underpins this point. He argues that when it comes to the leadership debates, whether they are political theatre or a three-act drama, whether they are stage-managed

or the candidates merely "actors" the metaphors all point one way: they're theatre. (Dan Reballato, 2010)

Whilst considering theatrical performances, it would be appropriate to suggest that a stage, props, actors and dialogues are involved. Viewing the debate as a theatrical performance would mean that the party leaders and the host are the actors, the studio is the stage and the studio audience represent the audience. The excerpt is provided to entrench the relevance of theatrical analogy in viewing real life situations. Actors yearn to get positive reactions from the audience. Similarly, political party leaders yearn for positive reactions from people which would in turn translate into votes in their favour.

There were several media articles which analysed the significance of the televised debates in relation to the elections. As reported in The Telegraph, Prof. Coleman suggests “What people want from politicians is authenticity. Yes. Authenticity. If you can fake that in a TV debate, you are home and dry.” (Tweedie, 2010) Prof. Coleman’s view highlights that the goal of any performance, in this case in the form of a live debate is to attain authenticity in the eyes of the audience. Resonating the same idea but taking a somewhat critical perspective on televised debates, on being challenged by Harold Wilson for a live debate, Sir Alec responded, “I'm not particularly attracted by confrontations of personality. If we aren't careful you know you'll get a sort of Top of the Pops contest. You'll then get the best actor as leader of the country and the actor will be prompted by a scriptwriter”. (Cockerell, 2010)

This very notion that performances are important, and that there exists a dilemma on whether or not one should or can “fake” the authenticity of a performance is what our study is about. As Prof. Coleman suggests, people want authenticity from leaders and therefore the party leaders tried to portray authenticity during the debates through their performance. At the same time, Sir Alec Douglas highlights the dangers of performances in the form of live debates indicating that authentic performances may indicate that certain individuals may be the best actors but not necessarily the best leaders.

In recent times, the importance of authenticity in leadership has gained prominence as a result of several scandals and failures in leadership. These scandals and failures have given rise to increased public scrutiny of leaders, and therefore authenticity of leaders is seen as a desirable trait. While the example related to the elections examined the

importance of authentic performances of leaders in general, the example below relates to organisations and we examine how leadership authenticity can be in question.

The case of Bob Diamond in the Libor fixing scandal is a relevant example, where he spent a large amount of time in exile from the company. He was accused of, and held responsible for the failure of the company.

> *"He and his management team have serious questions to answer."*
>
> Prime Minister David Cameron in the wake of the Libor-fixing scandal
>
> *"If he had an ounce of shame he would immediately step down."*
>
> The Financial Times, in a front page leader after the Libor affair
>
> - James Moore, *The Independent 2013*

The comments on Bob Diamond show the extent to which his leadership has been questioned during the scandal. The news now is that Bob diamond is targeting Africa. The question is whether people would follow him and invest there due to the scandal.

"*The financier once dubbed the "unacceptable face of banking", is attempting to raise $250m (£153m) by floating a fund on the London Stock Exchange within the next two weeks – he plans to use the proceeds to buy a stake in an African bank with a presence in several countries across the continent.*" (Goodley, 2013)

As quoted in the news, Bob Diamond is now associated with past failures. Therefore, most media articles on Bob Diamond always refer back to his libor fixing scandal even whilst discussing new ventures. His authenticity also now seems to be in question as quoted in the Guardian.

"*Diamond's name is still widely associated with some of the more emotive events of the financial crisis, as he was frequently criticised for the level of his pay and an aggressive attitude to business – even before the scandal over the fixing of the benchmark interest rate, Libor, forced him out of Barclays. In 2010 he was memorably dubbed the "unacceptable face of banking" by Lord Mandelson after it emerged that he had received cash and share awards that could net him £63m.*" (Goodley, 2013)

Therefore, it is seen that his authenticity is questioned even in his new ventures due to his damaged reputation in the Libor fixing scandal. This means that he would now have

to be very careful in the way he carries out his actions in order to not give out the wrong impression

There even seems to be ambiguity surrounding what it means to be authentic, as in the previous examples of the party leader debates, it was indicated that it is all about acting but in the case of Bob Diamond, about being honest and transparent. There seem to be several interpretations of what it means to be authentic, as in this case with leadership, it is associated with a strong sense of morality, ethics and responsibility, and in another sense, about being original and being oneself which indicates that there is ambiguity surrounding the meaning of authenticity. Image and impression management also seem crucial in times of crisis and failures due to the increased scrutiny.

The references from the media indicate that these leaders in a way seem to manage their impressions in order to influence their performances. The current study is aimed at examining audiences' views on such performances, within organisations by individuals in leadership positions, and their role in portraying authenticity in organisations. The relevance of the party leader debates to the current study can be demonstrated metaphorically in two ways. Firstly, the debates were a performance before of an audience, and secondly, it is the individuals in leadership positions who were trying to portray authenticity. It is this notion of authentic performances that our thesis relates to and in this manner, we look at the role of impression management in perceptions of authenticity. It is the complexity of the idea of authentic performances within the context of authentic leadership that our study seeks to examine.

The relevance of the Bob Diamond example, is that it is an example of failure, and it is only during a scandal or a crisis that a leader's authenticity is usually in question.

Both examples lay emphasis on linguistics or human interaction in relation to leadership. Fairhurst (2009) describes those who describe leadership with respect to the context, and human interaction as discursive scholars. As we discuss further in our next chapter, we take a socially constructionist perspective on both leadership and authenticity which is reflected throughout this thesis. Through the review of the literature, and through the findings, this thesis is aimed at providing the researcher's understanding and definition of authenticity and leadership in addition to answering the research questions. The implications of this thesis on how we understand leadership and authenticity are discussed in the conclusion.

This chapter was essentially aimed at introducing the theme of this thesis and describe the content of the thesis. The following paragraphs detail the organisation of the chapters for this thesis.

Chapter 2 introduces the notion of authenticity and explores the authenticity literature before discussing the authentic leadership literature and its' criticisms. The view of authenticity as a social construction is drawn on, which directly relates to the idea of authentic performances and the use of impression management in constructing authenticity. A gap in the literature is therefore found which is essentially the ambiguity surrounding what can be classified as authentic within leadership and the dilemma surrounding the relationship between authenticity and impression management are discussed.

Chapter 3 introduces the literature on impression management by tracing its development by reviewing works of Burke, Ichheisser and Goffman, and critiquing the concept in order to discuss the importance of authentic performances and provide a bridge between impression management and authenticity. Contemporary studies of impression management are also discussed in order to emphasise the importance of impression management in organisational and leadership settings. The ethical considerations of impression management are also dealt with in order to emphasise that it can be a useful tool and used to portray authenticity. Impression management is linked to authenticity and the research questions are discussed.

Chapter 4 provides the details and the justifications for the methods used in the three studies that were conducted in order to explore the research questions. The epistemological and ontological positions of the thesis are discussed in relation to the research questions before detailing and justifying the use of multi method qualitative approaches in conducting the three studies.

Chapter 5 is the first of the three findings chapters and analyses audience perceptions of leaders' authenticity in mediated performances where the participants were shown two video clips of leaders in the aftermath of a failure. Group discussions were then carried out in order to obtain an insight into their understanding of authenticity, and what made the performances o the leaders authentic or inauthentic. A thematic representation of the findings is provided in this chapter.

Chapter 6 is the second findings chapter which takes a case study approach. We look at how audience members perceive leaders' authenticity in unmediated performances. Findings obtained from North City council are represented thematically. Emphasis is placed on what makes the Chief Executive of the organisation authentic. The findings are a culmination of observation notes as well as in depth semi-structured interviews that were carried out in the organisation.

Chapter 7 is the third findings chapter of the thesis which focuses on the findings obtained from 22 participants with work experience belonging to diverse industries. Thirteen individual interviews and two group interviews were conducted and the findings are presented thematically.

Chapter 8 is the final chapter that summarises the main findings from all the three studies and discusses the implications of our findings in light of the extant literature. Recommendations for future directions in research are provided in this chapter. The implications of this thesis on leadership and authenticity in general are also discussed.

Chapter 2

Authenticity and Authentic leadership

Introduction

Given that the focus of this thesis is authenticity in leadership, and what it means to be authentic, we begin our literature review by looking into different perspectives on authenticity before reviewing and critiquing the authentic leadership literature. This chapter explores the different views on authenticity and concludes that authenticity is a complex construct that can be understood in various ways through a myriad of lenses. We begin by looking into authenticity in its ordinary sense of the term, and then going deeper into the philosophical roots. Subsequently, we find that the tensions within the authenticity literature seem to trickle down to the authentic leadership literature.

This chapter begins by looking into different perspectives on authenticity including the philosophical foundations of the concept starting with Heidegger. Therefore a brief overview of the different perspectives will be provided as an in depth review of Heidegger's work is beyond the scope of this thesis. However, given that two recent papers on authentic leadership (see Lawler and ashman, 2012 and Algera and Lips-Wiersma, 2012) bring to attention the relevance of the philosophical underpinnings of authenticity, the philosophical history of the concept cannot be ignored.

Guignon (2008) argues that authenticity may be understood in three different ways, authenticity in the ordinary sense, and within philosophy, authenticity seems to be restricted within two primary contexts. The first is embedded in existentialist writings by Heidegger which refers to an ideal way of life embodied by traits such as "integrity, intensity, lucidity, coherence and honesty"(277), and the second that is embedded in virtue ethics. According to Guignon (2008), authenticity is conceptualised as a virtue in Charles Taylor's *The Ethics of Authenticity* and Alexander Nehamas's *Virtues of Authenticity*. We draw on Taylor's work later on in this chapter which takes a somewhat critical perspective on the construct of authenticity itself.

Authenticity understood in the ordinary sense refers to something that is what it professes to be according to the Oxford English Dictionary. As an example, Guignon (2008) articulates that saying that a person is authentic would imply that his or her actions truly express the dispositions, feelings, desires, and convictions that motivate

them. However, within this conception of authenticity lies a distinction between what is really going on within an individual encompassing the emotions, core beliefs, and their desires, and the outwardly behaviours and actions visible to the public world. Although this thesis is directly concerned with the latter, the overall conception of authenticity seems to be the perceived amalgamation of both-inner and outer self. The following section briefly looks at philosophical underpinnings of authenticity by reviewing Heidegger's concept of authenticity. An in depth analysis of Heidegger's works is beyond the scope of this thesis. Therefore, we only briefly look at his work on authenticity.

Heidegger

Heidegger's great book, Being and Time (1962) stands as a landmark in the philosophical study of authenticity (Lindholm, 2013). As Guignon (2008) points out, both Kierkegaard and Nietzsche had an immense impact on Heidegger whose writings brought the term 'authenticity' into common jargon, and Heidegger in turn influenced Sartre and Beauvoir and through them, the existential writings (Guignon, 2008: 281). According to Heidegger's work and existential writings, there does not exist an underlying formula that determines the specific sorts of traits which make us human. Heidgger's view on authenticity is neither solely self focused nor solely other focused. As Guignon (2008) interprets, despite the fact that we tend to be defined by the possibilities within the cultural context in which we operate, we are empowered to use those possibilities in order to create our own personal identity. In this sense, we are self-making beings according to Heidegger, but he does recognise the role that the context plays in this process.

"To regard the self as a substantial core wrongfully objectifies human existence, which is never fixed but always open for change." (Zimmerman, 1981:24) As Zimmerman (1981) explains, from readings in Kierkegaard, Nietzsche, Dilthey and others, Heidegger concluded that authentic human existence means beings passionately involved in deciding how to be human. He realised that "to be" means to be revealed and "truth" means unconcealment from phenomenology and Greek Philosophy. From Kant's doctrine of temporality, Heidegger discovered that human temporality constitutes openness in which beings can be revealed.

In order to understand what authenticity is, it may also be useful to look at its opposite, that is, what inauthenticity encompasses. Everydayness is apparently just another word for inauthenticity. However, authentic people refuse to conform and live life according to their own choosing. Although these statements express Heidegger's meaning accurately in some aspects, they distort it in others. Therefore, in order to understand Heidegger correctly, it is essential to distinguish between inauthenticity and everydayness (Zimmerman, 1981). Everydayness refers to our usual tendency to conceal things. This tendency towards concealment is intrinsic to us. However, sometimes we become dominated by this urge to conceal, it is in these cases that we become inauthentic. As Carman (2004) explains, everydayness is an indifferent or neutral form of existence because in its average everyday mode, Dasein is neither authentic nor inauthentic. As Zimmerman (1981) explains, according to Heidegger, by understanding ourselves as objects, even as conscious ones, we conceal the truth about ourselves. This tendency towards concealment is intrinsic to us, which is called falling.

In line with Aristotle's view, Heidegger suggests that we are truest to our existence when we are open to the world. He also argues that our openness is more important than the desires which manifest themselves in that openness (Zimmerman, 1981). Authentic modes of existence refer to those in which Dasein stands in first person relation to itself as opposed to second or third person relation to others. For Heidegger, an authentic life corresponds to being a whole. Guignon (1993) suggests that according to Heidegger, an authentic life is characterised by direction and cumulativeness and is lived as a cohesive flow. He says that such a life is lived as a rational story, and like a well crafted story, there is a beginning, development and an ending that gives the whole its point.

However, Heidegger's conception of being a whole is not as straightforward. As Carman (2004) argues that what Guignon (1993) suggests in a way misrepresents what Heidegger actually means. Carman (2004) argues that any such ideal of self-realisation, self-actualisation or completion must be unattainable in principle for an entity like Dasein whose being Heidegger describes as a recurrent thrown projection, and nothing like a completed thing (Carman, 2004). In line with this, Guignon (2008) himself points out that in the discussion of death, neither death nor the idea of a whole can be understood in the ordinary sense. Whilst we think of the whole of life, we naturally think of a life that reaches its completion, from birth to death. However, while treating the wholeness of human existence as being toward death, Heidegger does not refer to

the ordinary idea of death as reaching the end of a life but instead, in a metaphorical sense. From the existential point of view, it is a mode of existing that we all enact in some way or the other whilst we are alive.

As Carman (2004) explains, Heidegger's positive account of authenticity as forerunning resoluteness has little in common to the ideal of wholeness, completion or unified subjecthood which has been taken for granted by the expressivist ideology. Heidegger denies that human existence can be comprehensible to itself like a whole entity, complete and unified.

As Charles Lindholm explains, "For Heidegger and his followers, the purpose of the obstacles to authentic self-realization, ontologically speaking, was to conceal the actual condition of the self from the self. This true condition is the temporality of existence—the harsh fact of one's own death. Authenticity then can only occur through coming to terms with fatality" (Lindholm, 2013: 385). In summary, Heidegger argues that authenticity involves ones relation to the self as opposed to others, and is largely focused on the self.

Sartre

As Lindholm (2013) points out, Heidegger's greatest disciple was the French philosopher Jean Paul Sartre (Fell 1979). Throughout his masterpiece Being and Nothingness, Sartre argues that the human being, " is a being which is what it is not and which is not what it is" (1956:100). This leads to an inevitable gap between the self as an object (in-itself) and as a transcendence of being (for-itself) (Lindholm, 2013). As Lindholm (2013) points out, for Sartre, performing any social role kills any possibility for authenticity. He explains this by using the example of a waiter. "The waiter acting like a waiter attempts to persuade himself and others that he is a waiter in the same way an inkwell is an inkwell. But by the very act of performing the role, the waiter is alienated from himself" (Lindholm, 2013: 385,386).

Refinement, in Sartre's view, is a sure sign of inauthenticity and bad faith. Sartre pointed out that he would never let performance of a public role subsume his real being, as the waiter is captive in his performance. The main points to take from Sartre is that living out social norms is inauthentic. As further exploration into Sartre is beyond the scope of this thesis, we now move on to the modern conceptions that emerged later.

Modern conceptions of authenticity

In response to philosophers such as Allan Bloom, Daniel Bell, and Christopher Lasch that followed Sartre ,the Canadian philosopher Charles Taylor mounted a spirited defense of authenticity rightly understood (Lindholm, 2013). The problems of the modern conceptions of authenticity are highlighted by scholars such as Trilling (1972) and Taylor (1991). The similarity between both Trilling and Taylor's view is their criticism of the rise of individualism and its effects on how authenticity is conceptualised. The ideas o Taylor (1991) and Erickson (1995) are discussed here.

Taylor (1991) argues that there are three malaises of modernity. The first is individualism which refers to the disenchantment that has occurred due to the discrediting of orders and the loss of a higher purpose. People seemed to have lost their broader vision because they focus on their personal lives leading to the increased focus on narcissism. The second malaise that Taylor (1991) talks about is the primacy of instrumental reason. The fear is that it threatens to take over our lives and that things that ought to be determined by other criteria will be decided in terms of efficiency. Building on this point Taylor (1991) points out that even risk-assessment is carried out based on cost benefits analysis where efficiency takes precedence over human lives. Two examples are provided in order to explain this point. Firstly, the high technology in medical care does not treat individuals as whole persons, and lacks the care which used to be given to individuals in the olden days. The society undervalues the contribution of nurses who provide care as against that of specialists with high tech knowledge. Secondly, a bureaucrat despite his personal insight may be forced by rules to make a decision which he knows is against humanity and good sense.

The third malaise is political which is based on instrumental reason. This is about loss of freedom which is caused by the soft despotism. This basically means that people are too individualistic to do anything about governance. Taylor (1991) draws on Bloom's criticism of today's educated youth because of their acceptance of facile relativism as they believe that individuals must have their own values and that one mustn't challenge others' values. This form of relativism is very self-indulgent which reflects on the individualism of self-fulfillment. This individualism centres on the self and shuts out other greater issues and concerns that are beyond the self. Taylor (1991) criticises this culture of relativism and argues that this is a mistake as people lose sight of issues and

concerns that transcend them. However, Taylor (1991) argues that Bloom does not recognise that there is a moral ideal at play behind self-fulfilment. The moral ideal is about being true to oneself. This moral ideal according to Taylor (1991) is used as a hypocritical patina by the self-indulgent.

Taylor (1991) argues that what we need to understand is the moral force behind notions like self-fulfilment. He argues that by adopting the ideal of authenticity, people give rise to a form of liberalism, which is a liberalism of neutrality. One of the principles of this is that a liberal society must be neutral about for instance, what constitutes a good life. According to Taylor, what has resulted is an extraordinary inarticulacy about one of the constitutive ideals of modern culture, which is, authenticity. Taylor (1991) argues that authenticity is a valid ideal, it is possible to argue in reason about ideals and that these arguments can in fact make a difference.

Therefore, Taylor's (1991) approach provides a critical take on the concept of authenticity by itself.

Ericksson (1995) argues that authenticity is not an either/or experience. In line with Heidegger (1962), Ericksson (1995) suggests that one is neither authentic nor inauthentic but more or less so. Secondly, Ericksson (1995) argues that while the concept of authenticity assumes the presence of a trans-situational self, it is not reducible to it. As Ericksson (1995) argues, the most common mistake is to conflate the terms authenticity with the term sincerity. Triling (1972) defines sincerity as congruence between avowal and outward feeling. Therefore, sincerity implies a similarity between one's outward appearance and the underlying reality of the self. In summary, sincerity refers to whether a person represents herself truly to others as opposed to being true to oneself (Trilling, 1972). The concept of sincerity therefore says little about authenticity. Authenticity is a self-referential concept (Ericksson, 1995).

Ericksson (1995) draws on Berman (1970) and Goffman (1959) to suggest that when persons hide themselves from themselves, they are not authentic. Drawing on Goffman (1959) Ericksson (1995) argues that when an actor is taken in by his own performance, a process of self-distantiation occurs which corresponds to inauthenticity. However, Goffman (1959) argues that those who believe in their own performances are known as sincere performers.

Drawing on Goffman (1967), Ericksson (1995) points out that feeling unreal and unruled tends to occur when one violates a commitment to a particular image of self. Goffman's references to personal identity, biography, and ego suggest the creation of a trans-situational self which is rooted in self-feelings. Goffman's concept of felt identity highlights the important role that emotional aspects of self play in giving individuals a sense of their relative authenticity.

Ericksson (1995) argues that despite the fact that the self implied by the concept of authenticity is shaped by the social roles that we play and have played, their attendant role-identities, and the more basic role of interactant, it is not analogous with any of these. Drawing on Hewitt (1989) and Rosenberg (1986), Ericksson (1995) argues that in order to be part of the social construction of reality and not just be a reflection of it, the self needs to be a part of the environment with which we contend. Therefore, it is essential that we identify a conceptualisation of self processes as simultaneously shaping and shaped by social and interactional orders. Through this, it is seen that individuals are not only concerned with their commitment to role identitites such as a parent, teacher ,but also concerned with maintaining their commitments to the self as an entity on its own. It is therefore, our emotional reaction to the maintenance of such commitments that constitutes the feelings of relative authenticity and our reaction to their violation, feelings of relative inauthenticity which as we argued earlier might be perceived by the audience as well.

Therefore, it is seen that Ericksson's (1995) conceptualisation of authenticity largely depends on the "self" and the self as an entity on its own. Certain elements of Ericksson's (1995) conceptualisation of authenticity lend support to the constructionist view on authenticity. Firstly, Ericksson (1995) seems to suggest that in this post-modernist era, we seem to be more obsessed with illusion as opposed to reality. For instance, celebrities are given a lot of importance, and they also constantly recommodify themselves in this throwaway society. The focus is on the image that is portrayed by celebrities and other individuals alike. Therefore, if the image is the focus then authenticity also may be seen as a social construction. Secondly, Ericksson (1995) asserts that authenticity depends on the context. Ericksson (1995) argues that it is no longer a question of being "true to self" for all time, but rather of being true to self in context or true to self in relationship. Therefore, the importance of the particular self-values that are involved in any two situational contexts may actually differ. It is argued

that what encompasses authenticity has changed. Ericksson (1995) seems to suggest that we are more obsessed with the image of people as opposed to reality itself.

We find that the modern conception of authenticity by Trilling (1972), Taylor (1991) and Erickson (1995) takes a somewhat critical perspective on the construct itself as they are all focused on the cultural and contextual aspects of it. A tension is clearly observable between the self focused view of authenticity, and the cultural, other-focused view. While Erickson (1995) highlights the relative inauthenticity that individuals that an individual experiences due to inconsistency between the image of the self and the self, Taylor (1991) views the preoccupation with the self as being narcissistic. The overarching theme from all the different perspectives seems to be that there is not one thing called authenticity, and also that authenticity by its very nature has problematic elements.

Given that our thesis concerns authenticity within leadership, in the following section we move from authenticity to authenticity in leadership.

Development of "Authentic Leadership"

The authentic leadership literature takes a sharp departure from the existential and modern conceptions of authenticity. The authentic leadership literature claims to draw on Greek philosophy in their understanding of authenticity. Gardner and Avolio (2005) draw on Harter's (2002) definition of the term authenticity as "owning one's personal experiences, be they thoughts, emotions, needs, wants, preferences, or beliefs, processes captured by the injunction to know oneself and further implies that one acts in accord with the true self, expressing oneself in ways that are consistent with inner thoughts and feelings" (Harter, 2002:382; Gardner and Avolio, 2005:320).

Gardner et al. (2011) carried out a review of the literature on the field and found that several definitions of authentic leadership exist. As Ladkin and Taylor (2010) suggest, most notions informing much of the authentic leadership literature are focused on the processes that relate to the self. For instance, drawing on several authors(Gardner et al.,2005; Deci and Ryan, 2000; Kernis and Goldman, 2005; Avolio and Gardner, 2005; Luthans et al.,2005; May et al.,2003) Walumbwa et al. (2008) define Authentic Leadership as "a pattern of leader behaviour that draws upon and promotes both positive psychological capacities and a positive ethical climate to foster greater self-awareness, an internalised moral perspective, balanced processing of information, and relational transparency on part of the leaders working with followers, fostering positive

self-development"(Walumbwa et al.,2008:94).The positive psychological capacities include confidence, hope, optimism and resilience.

Luthans and Avolio (2003) identified the positive psychological capacities of confidence, hope, optimism, and resiliency as personal resources of the authentic leader. These psychological capacities are said to heighten the self-awareness and self-regulatory behaviours of leader when combined with a positive organisational context and certain trigger events. Luthans and Avolio (2003) also suggest that authentic leadership consists of a moral component. Leader self-awareness is considered to be an important component of authentic leadership. As Avolio and Gardner (2005) point out, such self-awareness occurs when individuals are aware of their own existence, and what constitutes that existence within the context with which they operate over time. Avolio and Gardner (2005) recognise four elements of self-awareness that they think are especially relevant to the development of authentic leadership: values, cognitions regarding identity, emotions, and motives.

Another important component of authentic leadership as suggested by Avolio and Gardner (2005) is leader self-regulation which is defined as the process through which authentic leaders align their values with their intentions and actions. Avolio and Gardner (2005) rely on two theoretical perspectives, Deci and Ryan's (1995,2000) self-determination theory, and Kernis' (2003) arguments. According to self-determination theory, authenticity is achieved through internally driven regulatory processes as opposed to external standards or consequences. Kernis (2003) argues that authenticity involves balanced processing, relational transparency, and authentic behaviours. However it can be argued that people nevertheless perceive leaders' actions as authentic or not.

Walumbwa etl al. (2008) carried out an extensive literature review of authentic leadership and developed an instrument to measure it. This study will essentially take into consideration, the construct definition developed by Walumbwa et al. (2008), as their review of literature pertaining to this perspective is comprehensive.

They argue that although organisational stakeholders have certain expectations regarding the positive attributes they need the leaders to possess, there are relatively few validated tools for measuring these attributes or behaviours. There is growing evidence that an authentic approach to leading is desirable, and effective for achieving positive

outcomes in organisations (George et al., 2007 ; George, 2003). Walumbwa et al. (2008) argue that in order to properly address the call for more attention to what constitutes the construct of authentic leadership, it is necessary to operationally define, measure and provide evidence of construct validity.

Walumbwa et al. (2008) begin the process of developing a measure for authenticity by drawing on extant literature on authenticity, some of which that has already been discussed above. Walumbwa et al. (2008) found that, drawing on Kernis (2003), Ilies et al. (2005) proposed a four component model of authentic leadership which included self-awareness, unbiased processing, authentic behaviour, and authentic relational orientation.

Drawing on Luthans and Avolio (2003), and May et al. (2003), Walumbwa et al. (2008) found that authentic leadership also includes a positive moral perspective. The conceptualisations of Avolio et al. (2005) and Ilies et al. (2005) were selected to provide the conceptual underpinnings of the research by Walumbwa et al. (2008). This was done for three reasons, as claimed by Walumbwa et al. (2008). Firstly, it is firmly rooted in the extant social psychological theory and research on authenticity (e.g. Deci and Ryan, 2000; Kernis, 2003). Secondly, it clearly recognises and articulates the main role of an internalised moral perspective to authentic leadership and thirdly, it is focused on the development of authentic leaders and authentic followers, which makes it possible for it to be something that can be developed in leaders (Avolio and Luthans, 2006; Luthans and Avolio, 2003). These features are considered to be important requirements for a theory of authentic leadership, by Walumbwa et al. (2008).

As suggested by Walumbwa et al (2008), authentic leadership is seen as encompassing four main domains, which are, self-awareness, relational transparency, balanced processing and internalised moral perspective. Self-awareness refers to showing an understanding of one's strengths and weaknesses and gaining understanding of the self through exposure to others. Relational transparency refers to presenting one's authentic self as opposed to one's fake self. This involves openly sharing information with others. Balanced processing refers to how leaders objectively analyse all relevant data before making decisions. They also challenge their deeply held views. Finally, internalised moral perspective refers to an integrated form of self-regulation. (Kernis, 2003; Deci and Ryan, 2003; Gardner et al.,2005; Walumbwa et al.,2008).

In order to develop an instrument to measure authenticity in leaders, the definition of authentic leadership was the first step taken by Walumbwa et al.,2008 as described above. Doctoral students were then asked to describe how they described authentic leaders. Responses from these students were then content analysed and matched those just described providing initial evidence of multidimensionality of authentic leadership construct (Walumbwa et al.,2008). The difference between authentic and transformational leadership was examined by reviewing the literature. 35 items were then generated. These items were then reduced to 22 items considered least ambiguous and most behavioural. These 22 items were then subjected to content validity assessment by faculty members and doctoral students who were asked to assign each item to one of the four categories. Items that were matched more than 80% of the time were retained and 6 were dropped (Walumbwa et al., 2008).

The 16 items were then used and confirmatory factor analysis was carried out among 224 US employees and 212 Chinese employees. It was found that the four domains were not independent but when compared with Transformational leadership and Ethical leadership, it provided further evidence of construct and nomonological validity (Walumbwa et al., 2008).

Therefore, as shown by the evidence of construct validity, the four domains seem to define authentic leadership. There has been an increase in studies of authentic leadership in particular those that constitute the developmental perspective pertaining to Authentic Leadership (see Walumbwa et al., 2010; Walumbwa et al., 2012).Many recent studies make use of the ALQ in conjunction with other measures. For instance, Hsiung (2012) investigates the psychological process of how authentic leadership affects employee voice behaviour and finds that employee positive mood and LMX quality mediate the relationship between authentic leadership and employee voice behaviour. Leroy and Palanski (2012) examines how authentic leadership and behavioural integrity together drive follower performance. Peus et al. (2012) find that self-knowledge and self-consistency as antecedents of authentic leadership and followers' satisfaction with supervisor, organisational commitment and extra effort, and perceived team effectiveness as outcomes. Another recent study by Rego et al. (2014) found that AL predicts both hope and creativity in employees. Azanza et al. (2013) show that authentic leadership partially mediates the positive relationship between flexibility-oriented organizational cultures and employees' job satisfaction.

Despite the increase in the number of studies in this area, AL theory has also garnered a few criticisms which are discussed in the following section.

Criticisms of Authentic Leadership

An interesting and important criticism of the ALQ revolves around the authenticity of the measure itself, which incidentally relates to self-deception and impression management. Most recently as Randolph-Seng and Gardner (2013) point out, one of the criticisms of the ALQ revolves around the dilemma of using a self-report survey as due to impression management and self-deception, inflated ratings may be produced. As demonstrated by Gray and Densten (2007) in their study, leaders hold overly positive self-images due to attributional errors that reflect romantic or idealised images of the self. They propose that leaders woo followers by using impression management strategies to create a frame of reference for followers so that leaders appear successful in the eyes of the followers. The study carried out by Gray and Densten (2007) highlights the potential for leaders to play a more active role in influencing follower attributions of leaders than acknowledged in the follower-centric approach to romance of leadership. However, what is noteworthy of mention is that the findings of the study challenges theories of authentic leadership, as it would indeed be a romanticised notion to suggest that leaders could behave completely authentically. This is due to the self-serving nature of self-deception and the demonstrated impact of impression management.

Moreover, asking other individuals to rate the authenticity of the leader might also be problematic, as leaders may be good at creating the impression that they are authentic (see Gardner et al., 2009). Therefore, even if we assumed that the ALQ in fact measured authentic leadership, the self-report nature of the survey makes it difficult for us to be able to measure the construct. In line with this criticism it should also be noted that this very dilemma is at the very core of this thesis.

Ford and Harding (2011) critique the developmental perspective of Authentic Leadership that suggests that authentic leaders can be trained and developed, because training courses would require that the self be denied subjectivity and become an object to the organisation. Similarly, Algera and Lips-Wiersma(2012) argue that in a haste to operationalise the construct of AL, the concept of authenticity used in Authentic Leadership has been limited and in danger of being reduced to “another management or leadership technique” (Algera and Lips-Wiersma, 2012:120). This is due to the fact that

some scholars (see Luthans and Avolio, 2003; Avolio et al., 2004; Walumbwa et al. 2008) suggest that authentic leaders can be trained and developed who will create positive environments and conduct business in an ethical and a socially responsible manner which could induce several positive outcomes such as emotional contagion, identification processes and positive modelling (Avolio and Gardner, Bass and Steidlmeier, 1999). In addition, Cooper et al. (2005) also emphasise that authenticity cannot be acquired through "traditional training programs" and that AL training needs to be "genuine" (p. 483). Building on this point, Sparrowe (2005) also questions the idea that followers must follow authentic leaders, highlighting the power dynamics that tend to be at play interfering with one's sense of self.

The overly strength based view on Authentic Leadership has also invited criticisms. Diddams and Chang (2012) critique the overly strength based view on authentic leadership and suggest that weaknesses associated with cognitive ability , motivation, social cognition and group dynamics enhances AL attributes as well as benefits followers. Ford and Harding (2011) also emphasise the importance of acknowledging the weaknesses/imperfections of individuals and argue that therefore, the attempts to implement AL could lead to negative consequences for organisations. Another criticism comes from Algera and Lips-Wiersma (2012) which suggests that current AL theory does not question when inauthenticity arises, and much of the literature is framed within the tradition of Positive Organisational Psychology. Algera and Lips-Wiersma(2012) assert that by failing to recognise that inauthenticity is inevitable, AL has unrealistic expectations of leaders and followers.

One of the criticisms includes the narrowed focus on individual and psychological constructs such as self-awareness and self-regulatory processes. While proposing a narrative-self perspective, Sparrowe (2005) asserts that the emphasis on the "self" in self awareness implies that authenticity lies on the inside (Sparrowe, 2005:420). Therefore, other individual, groups, and organisations are viewed as sources of inauthenticity. Contemporary perspectives on authenticity, such as the AL theory set the self over others. However, in doing so they fail to recognise the important ways in which the self is constituted in relation to others. Nevertheless, saying that the self is constituted in relation to others does not dissolve the self into the other; the experience of the individual would remain solely their own. (Sparrowe, 2005).Algera and Lips-

Wiersma (2012) also argue that while they recognise the self as being important in assessing authenticity, AL theory places an augmented emphasis on it.

Sparrowe (2005) critiques the emphasis on the "self"in self-awareness which seems to imply that what is authentic about an individual leader lies inward. Hence, moving from inauthenticity to authenticity is described as finding one's own purpose rather than external pressures (Geroge, 2003). According to these perspectives, the elements of authentic self cannot be one's own unless undisturbed by the influence of others (Sparrowe,2005). What these perspectives essentially suggest is similar to what Heidegger originally suggested. However, it can be argued that with changing times, interaction with people has gained importance. Similarly, Sparrow (2005) suggests by drawing on Ricoeur (1992) that the true self is not discovered absent of others but is constituted in relation to others.

Drawing on Erickson (1995), they argue that authenticity does not only require an individual to be "true to the self" but also be true to "self-in relationship" (Erickson, 1995:139). This criticism highlights the importance of others in relation to authenticity in the context of leadership. Shaw (2010) along with Ford and Harding (2011) critique the notion that being true to the self has anything to do with authenticity, as the idea of the true self is impossible (Ford and Harding, 2011) and as Shaw (2010) questions why leadership needs to be a self-expressive act and why one must be a leader all the time, as in social situations this would make an individual intolerable (Prichard, 2000). Shaw (2010) argues that there is a gap between the narrative and the narrator as it is the narrator that is involved in the construction of the narrative and therefore, "the narratable self can step back from the narrative, the leader can step back from the leadership life-story, and see that story as the result of experiences, memories of those experiences, and narrative processes which privilege particular meaning systems." (Shaw, 2010: 104) Whereas authentic leadership claims that leadership is found in collapsing the narrative and the narrator, Shaw (2010) suggests that great leadership is found in recognising the difference.

According to the essentialist perspective, authenticity is seen as being true to one self and presenting one's true self (see Walumbwa et al. 2008; Gardner et al., 2005; Avolio et al., 2004). However, the other radical approach to authentic leadership by drawing on Heidegger is that inauthenticity is inevitable as argued by Algera and Lips-Wiersma (2012). According to Heidegger (1962) one is neither authentic nor inauthentic but more

or less so. More importantly, as the study pertains to organisations, the manner in which leaders present themselves in order to adhere to "acceptable authenticity" is defined by the corporate capitalist culture. Furthermore, as Goffee and Jones (2005) argue that how you portray authenticity needs to be managed as it is not an innate quality but a quality attributed by individuals.

The existence of a moral component pertaining to Authentic Leadership has also been critiqued. Sparrowe (2005) argues against the existence of morality in authentic leaders, as suggested by various authors (see Avolio et al., 2004; Gardner et al., 2005; Walumbwa et al., 2008). Claiming that a particular form of leadership is intrinsically moral is not only difficult to falisify empirically but also exceptionally difficult to argue logically. Sparrowe (2005) argues that leading from one's purpose can only be moral if one's purposes are moral.

For example, authenticity was applied to leadership by Bass and Steidlmeier (1999) who differentiated between pseudo-transformational leaders and transformational leaders. According to them those who used charisma and other behaviours pertaining to transformational behaviours to manipulate followers for self-serving interests were characterised as inauthentic (Hannah et al., 2011). However, Price (2003) argues that leaders might behave immorally because of the very fact that they are blinded by their own values. This is because values do not necessarily lead to one action, and positive values can in fact be in conflict. Similarly, Shamir and Eilam (2005) specifically point out that their conception of Authentic Leadership does not include an ethical/moral component. Their idea of Authentic Leadership does not contain any elements of the leader's values or convictions. Sparrowe (2005) argues that to view a particular form of leadership as intrinsically moral is problematic because one can be moral only if their purposes are moral.

Philosophically, Giddens (1991) argues that authenticity is not necessarily linked to morality but by power exerted by modern control systems. As discussed earlier, Taylor (1991) offers a critical perspective on authenticity itself by arguing that it is for the self-indulgent. He argues that the moral ideal is about being true to oneself. This moral ideal according to Taylor (1991) is used as a hypocritical patina by the self-indulgent. Freeman and Auster (2011) also provide a critique of the moral component of authenticity as people could be blinded by their own values which may be immoral.

Sparrowe (2005), Cooper et al. (2005), Shamir and Eilam (2005) express concerns about defining authentic leadership as constituting positive psychological resources such as moral capacity, efficacy, courage and resiliency because the meaning of authentic may be diluted, making it difficult to operationalise the construct in research.

Cooper et al. (2005) argue that the conceptualisation and definition of authentic leaders is multi-dimensional. It consists of elements from diverse domains such as traits, states, behaviours, contexts and attributions. The observers or perspectives involved also vary from the leader to followers, to possibly additional observers. They argue that starting with such a broad conceptualisation may be acceptable for initial research in this area, knowledge needs to be gathered about this construct and the definition needs to be narrowed eventually. Peterson (2005) has further argued that the meaning and impact of authentic leadership are relational in nature and do not exist in a social vacuum (Ladkin and Spiller, 2013).

Cooper et al. (2005) argue that instead of taking a positivist approach to studying authentic leadership, considering little extant research is available on it, it may be better to carry out qualitative studies to gather rich detail. They also argue that other areas of leadership such as charismatic leadership have benefitted from the initial use of qualitative methods (Burns, 1978). Researching authentic leadership in this manner may also help in the development of conceptual frameworks that link authentic leadership to its antecedent, moderating, and dependent variables (Cooper et al., 2005).

Case studies may also be a good approach to look into authentic leadership behaviours. Cooper et al. (2005) recommend that deeper analysis of specific behaviours of certain individuals should be carried out to further develop insights into authentic leadership.

Drawing on Shamir and Eilam (2005), Cooper et al. (2005) argue that life-story approach could complement case studies and interview studies. Sparrowe's (2005) narrative self perspective could also be applied where leader biographies are analysed. In addition to examining authentic leaders, it may also be useful to look into non-authentic leaders in order to understand how they differ in terms of leadership characteristics and behaviours. Cooper et al. (2005) argue that qualitative research will help researchers in understanding whether a behavioural or attributional perspective is primary. Cooper et al. (2005) also assert that data should be collected from both leaders and followers. If authentic leadership is viewed as an attribution by followers, it will be

important to be able to separate the leaders' perception of their own behaviour from follower perceptions of it. If this is the case, researchers must create parallel methods of assessment. Sparrowe (2005) offers certain criticisms on the contemporary, primarily positivist perspectives on authentic leadership discussed above. He identifies critiques on four common features, which are, the primacy of self-awareness, the enduring nature of the true self, self-regulation and consistency and authenticity and positive or moral perspective.

Sparrowe (2005) also critiques the assumption of constancy because it represents a truncated view of the self. Sparrowe (2005) argues that leaders change and so do followers. He also argues that self-awareness, self-regulation, and consistency are seen as central to contemporary perspectives on authentic leadership. However, they may not be a sufficient explanation of how leaders influence, shape and transform their followers. Sparrowe (2005) critiques Luthans and Avolio (2003) when they suggest that the behaviour exhibited by authentic leaders transforms the followers into leaders themselves. This seems to suggest that the positive psychological states of authentic leaders are contagious.

The above paragraphs explain some of the criticisms on the standard AL literature. Most of these criticisms are focused on methods, and the emphasis on the self as opposed to others, and the prescriptive approach to leadership. Morality is also considered an inappropriate element to be included in the conceptualisation of authentic leadership. Due to these, and several other limitations highlighted above, it is argued that more research is needed into examining authentic leadership. In the following section we look beyond the standard literature on AL and look into the importance of perceptions of authenticity in leadership.

The importance of perceptions of authenticity

As Ladkin and Taylor (2010) suggested, although authentic leadership is about the true self, it is in fact the embodiment of the true self which makes the leader appear authentic or not. Cooper et al. (2005) propose that a potentially interesting area for research is the degree to which authenticity exists in the observers' eyes in various contexts. Several studies have since focused on this aspect. Some works (Fields, 2007; Endrissat et al., 2007; Ladkin and Taylor, 2010) in this category will be reviewed in order to establish the importance of displays of authenticity by leaders.

Endrissat et al. (2007) examined the subjective meaning that practitioners ascribe to leadership, and authenticity emerged early from the interviews as a central issue. They found that the leadership understanding included stating one's own position clearly, binding commitment, relationship to business, social proximity, and authenticity. The study by Endrissat et al. (2007) emphasises the importance of authenticity in leadership as authenticity emerged unprompted as a response from the respondents. This highlights the need to address this in organisations. Furthermore, they also argue that authenticity is a quality that is attributed to an individual which emphasises the importance of displays of authenticity in the context of leadership.

Fields (2007) examines the determinants of follower perceptions of leaders' authenticity and integrity. He argues that it is essential that leaders' authenticity and integrity be recognised by followers in order for the positive attributes associated with authentic leadership to make a difference. Fields (2007) points out that it is not clear from the AL theory how leaders' authenticity become evident to followers (Chan et al., 2005).Authenticity and integrity may not translate into leadership effectiveness unless these attributes are agreed upon by followers. They propose that several factors such as acquaintance overlap, shared meaning, consistency, extraneous information, and communication which constitute the Weighted Average Model of Person Perception influence consensus in follower assessments of the leader. This is of relevance to this paper as this looks into examining how notions of authenticity are constructed.

An approach to authentic leadership that is relevant to this thesis and which reinforces the importance of displaying authenticity is found in Ladkin and Taylor's (2010) notion of authentic performances. Ladkin and Taylor (2010) draw on Stanislavski's approach to theatre which is an approach to method acting, in order to explain authentic performances. They take the view that acting authentically involves the embodiment of the true self. They lay emphasis on acting authentically and in line with Cooper et al.(2005) suggest that it would be interesting to look into observers' perceptions of authentic leaders, and how they distinguish between authentic and inauthentic performances on an aesthetic basis. However they do point out that by emphasising the importance of embodiment of authentic leadership, they don't mean faking of meaning but acting authentically, and producing real authentic behaviour on stage. In doing so, they also mention that authentic leadership performance is not impression management. We would argue however, that use of impression management does not automatically

imply inauthenticity and the notion of "true self" in itself is problematic (Ford and Harding, 2011:465). What we would like to take from Ladkin and Taylor (2010) is the idea that performance or portrayal of leaders' authenticity is essential.

With their emphasis on perceptions and displays of authenticity, these studies have shown that it is crucial for leaders to portray authenticity in order to move audiences to responses. It is only when leaders display authenticity appropriately that the audience would understand them. Taking into consideration the views expressed above, it is argued that for this very reason impression management plays a role in audience understanding of displays of authenticity. The fundamental argument made here is that the use of impression management does not inevitably imply inauthenticity and in fact contributes towards audience perceptions of leaders' authenticity. In order to support this argument, the link between the two concepts is explored more fully in the following section where both authenticity and leadership are viewed as social constructions.

The social construction of authenticity and leadership

This section provides support to the argument that authenticity and leadership are social constructions. As discussed above, the standard AL literature faces several limitations, and in order to get a deeper understanding of authentic leadership, audience attributions need to be taken into consideration. This section looks into the idea that suggests how authenticity and leadership are social constructions.

The idea that authenticity as being constructed through impression management processes can be found in Moeran (2005) and Hughes (2000) which are discussed here. Drawing on Baugh (1988), Moeran(2005) points out that the specific meaning of authenticity tends to depend upon the context in which it is used, and therefore it is socially constructed. Moeran (2005) pursues the performance of authenticity as impression management by providing a detailed account of a Japanese advertising agency's attempts at successfully winning an advertising campaign account, a venture in which he himself was involved. As Moeran (2005) points out, the act of presentation by the advertising agency to the client is seen as a dramaturgical performance consisting of various impression management activities. Moeran (2005) argues that for the Japanese, a business organisation is seen as dramaturgical (Clark and Mangham, 2004). The members of the organisation themselves spend a lot of time working on the finer details that constitute the front and the back region behaviour (Moeran, 2005). Whilst making a presentation, an advertising agency inherently asks their clients to believe that it in fact

possesses the attributes it appears to possess, and that the task it is performing will have the consequences that it claims. This essentially constitutes impression management in order to communicate authenticity and it is found that authenticity emerges in interactions (Moeran, 2005).

Impression management can also be connected to authenticity in the fields of production. According to Peterson (1997) authenticity is a socially agreed upon construct created by artists, music critics, marketers, PR professionals, producers and corporate owners and consumers. Peterson (1997) has contributed greatly to the socially constructionist perspective on authenticity through his book on the development of country music. According to Hughes (2000) he unearthed impression management at a macro level. Peterson (1997) articulates in detail, the various stages in the development of country music, when it was in its peak as seen in the case of Hank Williams and how it has given rise to soft-shell variants. Most importantly, Peterson (1997) argues that a group of artists, executives, producers work together to fabricate authenticity in country music and also make sure that the field retained its authenticity. Peterson (2005) argues that it is only when authenticity has been put in doubt that issues of authenticity come into play. Peterson (2005) gives examples of several industries where authenticity work is involved in the process of authentication such as the luxury wine industry, the music industry, tourism and marketing industries respectively (Peterson, 2005)

The link between impression management and authenticity is found in Hughes (2000) who argues that Peterson's (1997) notion that authenticity is fabricated in the field of country music essentially links to impression management processes and argues that impression management can be applied to macro level processes. Hughes (2000) argues that the way in which Peterson (1997) has shown that the meanings represented in country music have emerged from the interactions of producers, and consumers, and the setting of these interactions is similar to Goffman's idea that the shared understanding of the self are derived not only from individual behaviours but the social context in which it is enacted.

Hughes (2000) demonstrates that elements from Goffman's performances such as dramatic realisation, the front, idealisation, teams, and maintenance of expressive control are used within the field of country music to construct notions of authenticity. For instance, dramatic realisation in this context would involve performers putting on a

southern accent (like in the case of Shania Twain), stage banter, and informal conversations with the audience. An example relating to idealisation is seen in the case of George Jones who has used his shortcomings to shape his public image. George Jones publicly accepted that he was in the wrong in terms of his excessive drinking among other things. It is important to note here that country music always emphasised the positive and moral dimensions. Many country music stars are actually sincere performers in Goffman's (1959) terms. This means that they actually believe in their performances. This makes the maintenance of expressive control easier (Hughes, 2000). Hughes (2000) points out that through the process of impression management, authenticity can be constructed in the eyes of the audience. Several processes are involved by various parties who work together to maintain authenticity of country music. The impression management processes are described in detail in the next chapter.

However the idea of authentic performances as discussed in the case of Moeran (2005) and in the fields of production by Peterson (1997) and Hughes (2000) is critiqued by Edwards (2010) .With regards to Moeran (2005), she argues the notion of authenticity is inadequately conveyed and depends on "performing appropriately" (Edwards, 2010: 193) in order to establish a better relationship with the client or audiences. Edwards (2010) argues that normative understandings of acceptable authenticity are developed through visual, verbal and performative means and discursive events are constructed in such a way so as to adhere to these norms. Edwards (2010) asserts that the very fact that this form of "inauthentic representation" is carried out in itself refutes them the authenticity they claim to be, in turn opening this up to target audiences for contestation. In the field of production, Edwards (2010) argues that the fact that the definition of authenticity depends on the symbolic power exerted by powerful groups including critics, customers, musicians, producers etc (Edwards, 2010) is seen as problematic. Similarly, Guthey and Jackson (2005) explore what they call the authenticity paradox in relation to CEO portraits. Authenticity paradox refers to how authenticity itself is influenced by powerful groups and influenced by symbolic power exerted by the corporate capitalist culture (Goldman and Papson, 1996).

Guthey and Jackson (2005) lay emphasis on literally, the image, of leaders by looking into the role of visual representation in portraying authenticity. Guthey and Jackson (2005) point out that CEO portraits seem to help represent the sense of visual identity

and authentic presence that corporations lack. They argue that photographs of top management figures constitute an important aspect of various symbolic activities of an organisation. This notion put forward by Guthey and Jackson (2005) seems to highlight in a way, the physical appearance of a leader, as a photograph captures just that and perhaps the background the photograph has been taken in.

Guthey, Clark and Jackson (2009) indicate that visible presence has operated as a pre-requisite for authenticity, a quality that is considered important for organisational corporate legitimacy. To build up trust, presence and visibility are important, which is why top management figures so often represent their organisation in visual terms (Brabeck-Letmathe, 1999). As Guthey and Jackson (2005) point out, photographs try to establish an authentic connection with their subjects. However, they also function to highlight artificiality. CEO portraits depict the kind of personal presence crucial for authenticity but many photographs "tend to focus on the constructed nature of photographic representation, corporate self-promotion, and CEO image in ways that cause corporate and executive authenticity to be problematic and elusive" (Guthey, Clark and Jackson, 2009:77). This not only highlights the importance of visual representation in creating business celebrity but in general lays emphasis on appearance, which in Goffman's (1959) terms constitutes the front.

Literature pertaining to impression management (Goffman, 1959; Rosenfeld et al, 1995; Provis, 2010), nonetheless suggests that the physical appearance of an individual , which forms the front,matters in creating a certain impression This may include what the individual wears and other activities which may affect the appearance of an individual.

The importance of appearance was also stressed by Hughes (2000) discussed earlier in this chapter.

Meindl (1985) argues that the concept of leadership is socially constructed and is a perception playing a part in the way people endeavour to make sense of the phenomena pertaining to organisations. Due to this, leadership has assumed "a larger-than-life, romanticised role" (Meindl, 1985:79).

It was hypothesised by Meindl (1985) that any peak in performance either low or high tends to be linked to leadership. He carried out a series of studies, starting with archival

studies, to find out how many articles were relating performance to leadership in the Wall Street Journal. He then did and the same with Doctoral dissertations to examine the interest in leadership and performance. The archival studies found that there had been considerable interest in attributing high or low performance to leadership.

Meindl (1985) discusses the symbolic role of management and points out that the greater significance of leadership lies in the ability to manage the meanings and interpretations relevant parties give to whatever events are considered important for the functioning of the organisation (Pondy, 1978; Daft and Weick, 1984). It may be that the symbolic gestures exhibited by leaders lead to the romanticised conception of leadership among followers (Meindl, 1985).

The study by Meindl (1985) has shown that leadership is socially constructed. The Larger than life role is attributed to leaders by followers. Meindl's (1985) ideas are relevant to the current study, particularly that pertaining to symbolism by top management, as the current study is based on the argument that authenticity does not necessarily exist, but is attributed to leaders by followers and symbolic gestures by leaders which is enveloped by impression management might play a role in perceived authenticity Meindl's (1985) romance of leadership provides support to this argument. However, the symbolic gestures and management of meaning that emerges by leaders does not always have to be deceptive. By using the term manipulation, Meindl (1985) seems to view symbolic gestures by leaders in negative light.

This study strongly takes the premise that impression management does not always have to be deceptive and can be used to convey the right meaning which is conducive to the organisation.

As Guthey, Clark and Jackson (2009) argue, the emphasis on attributions and social construction is critical in order to understand business celebrity and also influences our own understanding . They discuss fundamental attribution error (Heider, 1958; Ross, 1988) and assert that many authors tend to over-attribute behaviours to dispositional qualities of leaders. As Hayward et al point out, journalists tend to magnify this and create "celebrity CEOs"(2004:638 in Guthey, Clark and Jackson, 2009). This lends support to the notion that the media plays an important role in constructing leader

identities. This premise is an important one for our thesis as this serves as justification for our first study which takes into consideration that the media plays a crucial role in constructing leader's identity and authenticity.

Karp and Helgo (2009) explore the concept of leadership as identitiy construction by using a complexity theory approach and also provide support to this argument. From the complexity theory perspective, they argue that the leader does not necessarily always have choices and control. They suggest that the best a leader can do, is to enter with intentions, and form interactions with others and their intentions, out of which something will be created under no one's full control. Karp and Helgo (2009) suggest that leadership is possibly better comprehended as a dynamic process that occurs between people rather than relying on the individual characteristics of the leader.
Peterson (1997) and Hughes(2000) argue that authenticity is a fabrication, and in fact impression management processes play a major role in the fabrication of authenticity. Moeran (2005) also lends support to this argument. Guthey, Clark et al. (2009) have highlighted the importance of physical appearance in image construction. Several impression management tactics are seen as playing a role in the construction of authenticity perceptions. Meindl (1990) lends support to the argument that leadership attributes are in fact a social construction, and most of leadership qualities are attributed by followers and don't necessarily exist.

Jones (2010) argues that two approaches to authenticity exist, the materialist and the constructivist. The materialist perspective views authenticity as an objective and measurable attribute inherent in the material fabric, form and function of artefacts and monuments. Positivist research methods are used to test their authenticity. In contrast, outside the heritage management literature, research has been focused on exploring the authenticity and its cultural construction (see Bruner, 2007; Gable and Handler, 2007; Smith, 2006; Lowenthal, 1992, 1995).

Jones (2010) points out that visitors to archaeological sites or museums experience authenticity and aura in front of originals exactly the same degree as they do in front of reproductions or copies as long as they don't know them to be reproductions (Holtorf, 2005:118). Therefore, it can be argued that in the context of leadership, impression management tactics may be used to portray authenticity, as the motives, or intentions behind their behaviours are not known. Authenticity does not necessarily have to exist

in individuals but it is attributed by the audience. The main argument that Jones (2010) makes in her study is that authenticity is a product of networks or relationships between objects, people and places. Therefore, in the context of leadership, it can be suggested that authenticity emerges in social interactions between people. This argument is similar to that made by Moeran (2005), where authenticity emerged during social interactions. An example of how leadership is a product of several processes is given by Taylor (2012).

A prescriptive, arts based approach to leadership is recommended where it is suggested that leadership be viewed as a craft where some become masters in it but more importantly, it is implied that anyone can get honed in this particular craft, and some go on to become artiste leaders who master the particular craft. The aesthetic and performative elements of leadership are highlighted by Taylor (2012) who views leadership as a craft (creative process) which at times but not always can produce art. He argues that one of the advantages of viewing leadership as a craft is that it goes beyond the questions around whether leaders are born or made. It is implied that if leadership is a craft, then almost anyone can learn it.

Taylor (2012) focuses on the art and craft of leadership and takes the view that leadership remains a craft at times an art, and always a creative effort (2). Taylor (2012) views leadership as a process that is an exception to the modern production process as it involves creativity, craft, art, and working with people. Variance is an important facet of leadership, as the manner in which leaders address challenges differ due to the complex environment that we live in. Therefore, despite the initiatives of various scholars to mass produce leadership, it remains a creative act, as variance does not allow leadership to me a modern production process.

While craft and art are intertwined as great art requires exquisite craft there is a distinction between art and craft and this distinction is key according to Taylor (2012) .Although most art of leadership books primarily talk about craft of leadership as they detail the skills and steps of the process, drawing on Meisiek and Barry, Taylor (2012) argues that where craft is about destinations, art is about tapping into the audience's senses and is therefore about departures, as it takes the audience into a certain mode of abstraction . While craft can be turned into a modern production process, because craft involves a set of systematic steps and skills to achieve a desired result, art cannot

because variation is an essential part of art. However, it is essential to recognise that they are both creative processes and are intertwined and craft in its highest form may be seen as art. An example of this in leadership is seen in Martin Luther King Jr.'s *"I have a dream"* speech because the manner in which the speech was performed encompassed incredible craft skills and at the same time tapped into the imagination of the audiences. The craft skills were at such a high level that they were regarded as art.

According to Denis et al. (2012) in this stream of plural leadership, leadership is viewed as a social phenomena and a collective process where leadership itself is seen as emerging from individual relations and interactions. Moving away from the trait based views on leadership, studies within this stream view leadership as a situated activity originating from interactions focusing on the "performance" of leadership (44). Studies that fit within this area include Fairhurst (2007) who asserts that leaders and followers are discursively constructed which means that their relative positions in leadership situations and contexts are constructed through talk, and Uhl-Bien's (2006) relational theory in which leadership is seen as the outcome of interactions between individuals within a particular context. It is argued that leadership is about participation and collectively creating a sense of direction as opposed to one individual (Denis et al., 2012). Authenticity too is viewed as a discursive dialectic process between the self and the evolving social context where the definition depends on multiple groups or parties (Edwards, 2010). This is also comparable to impression management as it involves performing for an audience where the audience themselves are involved in creating the performance. From a socially constructionist perspective, as Liu (2010) suggests, impression management can be used to make sure the right meaning is conveyed and more importantly, portray authenticity while leaders frame their failures.

Therefore it can be argued that notions of authenticity in leaders are discursively constructed by the audience and the leaders. Through our analysis of the various existing views on authenticity and authenticity in leadership, we find that there is not one thing called authenticity which in turn poses a larger question, and a gap within the literature for our thesis. Given that we have laid emphasis on perceptions of authenticity, and leader enactment, it would be useful to examine the role of impression management in further detail as leader images seem to be constructed in part through impression management. We argue, that authentic leadership needs to be explored from the constructionist perspective in order to explore the various factors that contribute

towards the perceptions of an authentic leader. Therefore, our next literature review chapter is focused on the development of impression management, and what it entails as we observe that it contributes towards the construction of leaders' images.

Chapter 3

The importance of authentic performances – A review of impression management

In order to understand the relationship between impression management and authenticity it is necessary to look into what the concept of impression management entails. The objective of this chapter is to review the literature pertaining to the development of impression management and to understand the link between authenticity and impression management within the impression management literature. In the previous chapter, we examined the criticisms of the standard approaches to AL. Building on those criticisms, we found that the constructionist approach to authentic leadership offers us a broader understanding of the concept. Within the constructionist perspective, we found that impression management played an important role in how the leader was being perceived, and greatly contributed to perceptions of leaders authenticity. In light of this, this chapter is dedicated to exploring impression management in further detail, and to establish the link between impression management and authenticity more clearly.

This chapter will draw on the works of Kenneth Burke and Gustav Ichheiser who contributed to the development of impression management and were the main sources of influence for Erving Goffman, whose work is also discussed and critiqued.The relevance of their works to this research will be demonstrated. The following paragraphs will show how their works contribute to a different approach to authenticity. Dramaturgy and the works of Erving Goffman will then be discussed and critiqued. Impression management in the context of organisations will be introduced and relevant studies in support of the current research question will be reviewed.

William James was the pioneer of psychology who put forward the concept of multiple selves which became an immense source of influence in the development of impression management. His concept of multiple selves in a way seems to suggest that an individual is inevitably different in different situations. James (1890) argued that self constitutes the material self, the social self, the spiritual self, and the pure ego. The material self involves various objects of instinctive preferences and things that we hold

dear. According to James, the social self is the recognition that an individual receives. It is the concept of social self which became a platform for impression management to develop later on. James (1890) surmises that "we have an innate propensity to get ourselves noticed, and noticed favourably by our kind" (James, 1890: 293) He emphasises that "a man has many social selves as there are individuals who recognise him and carry an image of him" (James, 1890: 294)

This concept of multiple selves put forth by James (1890) became a noteworthy source of influence for Kenneth Burke, Gustav Ichheiser and Erving Goffman whose works will be discussed in this chapter.

The table below provides a summary of the theories put forward by Kenneth Burke and Ichheiser which were a noteworthy source of influence towards to development of the concept of impression management.

Table 3.1

Author	**Theory**
Kenneth Burke	Human motivation can be understood by applying the pentad, which consists of the scene, act, agent, agency, and purpose. His other contributions include rhetoric and dialectic.
Gustav Ichheiser	One of the contributors to dramaturgical thinking. He argues that only the image of an individual's personality is visible. He distinguishes between impression and expression within the expressive phenomena.

Kenneth Burke

As Gusfield (1989) points out, Burke's work constitutes a system of thought and analysis which is unique. It amalgamates several elements in the analysis of human actions that sees the focus of social study in communication. Burke moves from philosophy to literature to sociology because he sees all of these attempts as exhibiting a fundamental similarity. All of these make use of language to realise purposes and therefore possess similar problems and opportunities. Burke argues that life is in fact theatre, and not just like theatre. He has played an important role in building a strong foundation for impression management (See Goffman, 1959). We therefore review some of his important works which contribute to impression management.

Burke uses several terms to provide an analysis of human communication, which are symbolic action, grammar, rhetoric and dialectic. Symbolic action refers to numerous levels of meaning involved in human activity. "Grammar refers to forms of language patterns though which the infinitude of events become selected, defined, and understood." Rhetoric refers to human communication and behaviour seen as representing strategies for affecting situations. Dialectic refers to the alterations of meaning involved in change (Gusfield, 1989:6). The following paragraphs will focus on each of his concepts. As pointed out by Perinbanayagam (1974), Kenneth Burke provides the finest contemporary statement on dramatistic ontology, the basic framework of which will be reviewed in the following paragraphs.

Burke (1945) essentially suggests that in order to understand human motivation, a generating principle embodying five terms can be used. The method or the "titular word" encompassing the five terms is called "dramatism". The five terms consist of the act, scene, agent, agency and purpose. As Burke (1945) puts forward, it is necessary to use terms which reveal where the strategic spots of ambiguities arise as opposed to terms which avoid ambiguities. The motivational force determining a given event can be established if the event is broken down into the act, the scene, the agent, the agency and the purpose. He suggests that, in a rounded statement of motives, there should be some word which defines the deed which would be the act, a word which defines the background or setting which is the scene, the word indicating the person doing the deed or performing the act is the agent, the word defining the instruments he would have used to do the deed are the agencies, and there would be some word defining the purpose.

Burke (1945) argues that it is a principle of drama that the nature of acts and agents should be consistent with the scene. Burke (1945) suggests the use of the scene-act ratio in order to understand the act in the sense of the scene, and the use of the scene-agent ratio in order to understand a character in the context of the scene. The relationship between scene and act; and, scene and agent; can be understood by regarding the scene as a container and act as a thing contained. Burke (1945) emphasises on the quality of the setting and the action and suggests that it is the quality of the setting which can determine the quality of the action.

The scene-act ratio and the scene-agent ratio are omnipresent and "at the very centre of motivational assumptions". (Burke, 1945:11). Various synonyms for scene prevail as relevant to a given context. In politics, the term "situation" may be often used which refers to scene, although as Burke (1945) points out; the term is used without its function as a basis for motives. On the other hand, in Marxist politics, the objective situation clearly represents the scene and policies represent the act. The scene-act ratio can be applied in two ways. It can either be that a policy had to be adopted in a certain situation or, where it is encouraged that a policy should be adopted in compliance to the situation (Burke, 1945:13). Similarly, the scene-agent ratio can also be applied in these two ways.

The act significantly depends on the scene. In order to emphasise the importance of scenic properties Burke (1945) draws on Marx and Trotsky's view from dialectical materialism. Both Marx and Trotsky's view contribute towards the significance of the scene as according to the Marxist assertion, justice cannot exceed the economic conditions of a society and Trotsky's belief was that given the conditions, attempts to establish socialism resulted in Stalinistic policies where justice and the Stalinistic policies would be the act, and the economic conditions, the scene. A completely socialist act would require a completely socialist scene (Burke, 1945). Therefore, in order for an act to realise its full potential the scene would also need to be as potent in its properties.

Situations can be explained in both ways, either in terms of scene-agent or act-agent ratios. The motives located within agents are quite significant and determine the ratio that a given situation can be analysed with (Burke, 1945).

It would be essential to note that the ratios are not limited to scene-act and scene-agent. Overall, there are ten ratios from the pentad that can be considered. However, only the scene-act and scene-agent ratios are positional as the scene can be seen as containing the act and the agent respectively. Whilst considering the act-agent ratio, it would not be appropriate to suggest that the agent contains the act or vice versa but to recognise the sequential relationship existing between the act and the agent. It is in terms of properties where the similarity exists between the scene-agent and act-agent ratios. The extent of the properties contained by the act would depend on the properties of the agent (Burke, 1945).

Burke (1945) suggests that the agent could act in such a way so as to change the scene accordingly or change his act according to the scene. Edenic paradigm refers to the mutual conformity between act, agent, and the scene. It refers to total acts and total transformations that would be possible with Edenic symmetry. However, in real life, only partial acts and partial transformations are possible. Even so, the very idea put forth by Burke (1945) that the agent is capable of partial transformations by changing his act in accordance with the scene and vice versa is noteworthy of mention.

As Gusfield (1989) points out, what is significant about the ratios of Burke's pentad is the lack of balance between the parts. The lack of balance lies in the fact that, if a given ratio is considered, for instance a scene-act ratio, then the given situation can either be examined in terms of the scene or the act. Therefore, the pentad and the ratios within the pentad constitute Burke's dramatism.

We now briefly discuss his concept of rhetoric. According to Burke, we cannot avoid rhetoric, as when we speak, act, or carry out various other daily activities, we are communicating, and in doing so, persuade others and ourselves. Action, according to Burke is seen as rhetorical. This idea has been borrowed by Goffman, which will be discussed in a later section.

Identification is the key process through which people attempt to persuade others through rhetoric. Identification involves the use of symbols and how texts and performance are seen in relation to an audience. Burke (1989) explains that when two people's (A and B) interests are similar, A is identified with B. However, A remains unique, which means he is both joined and separate from B. Therefore, to identify A with B is to make A "consubstantial" (Burke, 1989: 180) with B. He argues that

thinkers have tried to abolish the term “substance”. Although they did abolish the term, they have not been able to abolish the function of it. A principle of consubstantiality, either implicit or explicit, may be necessary to any way of life. Substance in old philosophies was an act, a way of life is an acting-together, and therefore, in acting together, people have common sensations, attitudes and ideas, which makes them consubstantial (Burke, 1989).

According to Gusfield (1989), there are three ways in which Burke’s rhetorical perspective has been useful for sociologists. The first is found in the incredibly in depth approach to human interaction as “persuasional” (1989:19). The second is in the understanding of social science research as affected by rhetorical elements. Lastly, Burke shows that the common structure which literature and literary analysis, as rhetoric share with sociology provides basic categories for seeing and construing social action. As we will see later on in the thesis, Burke’s rhetoric is significantly relevant to our thesis as the underlying theme of our work emphasises the importance of communication and human interaction.

The view that Burke did not believe in the concrete existence of reality most strongly shines through in his discussion of the dialectical method. We revisit dramatism in order to draw a comparison. “Dramatic” and “dialectic” are a term Burke characterises as “equitable” (Burke, 1945:511) Each terminology only represents a partial view of reality. Dramatism refers to the actor and dialectic refers to terms and the language, which according to Burke is a part of action. Burke points out that dialectic and dramatism are mutually influential as there are no ideas without persons and no persons without ideas. No single perspective or single term can provide a complete account of reality. It is only by considering every possibility that one can attempt to understand reality (Burke, 1989).

The dialectical method of inquiry takes into consideration all the existing elements in a given situation instead of looking at a cause and effect model. Burke therefore asserts that typologies are dangerous as they create limitations and possess deceptive qualities. The Burkean idea of the paradox of substance and dialectical method is interesting to note, while he highlights the importance of differentiation, he also emphasises at the same time that all the different elements should be considered in concert. While asserting that description implies differentiation, Burke argues against the use of one concept over the other. Drawing on Burke, Bendix and Berger (1959) argue for the use

of “paired concepts” jointly as it allows the interaction between the concepts whilst developing testable hypotheses. Therefore, instead of looking at an either or situation, the consideration of all the existing possibilities is proposed (Gusfield, 1989).

The above paragraphs highlight some of Burke’s contribution in relation to dramatism, rhetoric, and his dialectical method. These were discussed as these concepts in general have greatly influenced the development of the dramaturgical metaphor and impression management. At the end of this section on Burke, we would like to highlight its relevance to the perplexing questions which revolve around what consists of an authentic performance. Burke’s rhetoric indicates that actions of individuals would influence perceptions of authenticity in a performance, and the dialectic clearly indicates the absence of one thing called authenticity in a performance while proposing that several realities and interpretations of a concept can simultaneously exist. This was also discussed under the criticisms of authentic leadership, where it was argued that several interpretations of what constitutes authenticity in leadership may exist, advancing our argument for a constructionist perspective on studying authentic leadership.

All in all, Burke’s notion of the absence of a concrete reality viewed in the context of authentic performances seems to indicate that the assessment of authenticity of a performance would be subjective, as each individual would be constructing their own reality. This idea of the absence of one concrete reality is extremely crucial to this thesis, as it seems to indicate that there may not be one thing called authenticity. While Kenneth Burke is largely credited with being one of the early writers to shape dramaturgy (Brisset and Edgley, 1990) we separate his contribution from dramaturgy in this chapter due to certain fundamental differences between his ideas and what dramaturgy stands for. As we just discussed, according to Burke, life is theatre, and dramatism is a technique which according to Burke, can be used to analyse any situation using the five terms as ratios. It is essential to point out that dramatism is distinct from dramaturgy. We explore this concept of dramaturgy, and its main contributors, Ichheiser and Goffman in the following sections.

Dramaturgy

Dramaturgy as defined by Brisset and Edgley (1990) is the study of how human beings accomplish meaning in their lives, and is also defined as the study of the interaction

order. The emphasis here is on meaning that emerges in interactions rather than intrinsic elements revolving around what people might be feeling or thinking. As Brissett and Edgley (1990) point out, the uniqueness of the dramaturgical perspective is seen most clearly in its view on human individuality. This is because dramaturgy focuses on the sense of individuality that is attained by people through their interactions with others, and therefore, individuality itself is viewed as a shared interactive phenomenon. Dramaturgists insist that without the presentation of self a self is not possible.

Brissett and Edgeley (1990) lay emphasis on the notion that the primary principle of dramaturgy is that "the meaning of people's doings is to be found in the manner in which they express themselves in interaction with similarly expressive others" (p.3). Brissett and Edgley (1990) discuss the association of empowerment with dramaturgy. Impression management falls within dramaturgy, and in most cases corresponds to dramaturgical awareness which means that the individuals are aware of their activities. However, impression management can also be subconscious at times.

Dramaturgy views humans as active agents who are subjects of their own destiny. The dramaturgical perspective asserts that people's doings in social interactions with others establish their meaning (Brisett and Edgley, 1990). Here, it is essential to note the importance of social interaction, that is, the presence of others as a frame of reference. Laying emphasis on social interaction, dramaturgy holds that the human life is both individualising and social. As Thompson (1983) points out, everything is relative and it is only in the realm of thought that opposites even exist. It is only by concentrating on any one concept that its opposite is created. There exists a dynamic interplay between the self and the society and they are not necessarily opposites (Brissett and Edgley, 1990). The meaning of both individuality and sociality emerges only by confronting others in face-to-face interactions. (P.13).

Dramaturgy focuses on the amalgamation of discursive and non-discursive communication. As Brissett and Edgley (1990) argue, dramaturgists do not overemphasise the ambivalences, ambiguities, and embarrassments of social interaction such as timing, rhythm, tempo and pause. It is just that these matters are given their importance. Within the umbrella of dramaturgy, we discuss in the following paragraphs, Ichheiser whose work throws light on the importance of studying impression management, and then Goffman who was greatly influenced by Ichheiser and is known

as the pioneer in bringing to the fore, the study of the interaction order to the mainstream.

Gustav Ichheiser

Ichheiser has been recognised as an oddball (Mangham, 2005) and an early dramaturgist (Perinbanayagam, 1974 Brissett and Edgley, 1990). One of the key arguments for the importance, and the need to study impression management is laid out by Ichheiser (1949). In order to understand the management of impressions it is necessary to focus on Ichheiser's "Misunderstandings in Human Relations" (1949). He focuses on the misinterpretations which function within our social perception despite experiences which apparently disprove them. Ichheiser (1949) highlights the difference between immediate experience and conceptual penetration and also lays strong emphasis on the fact that people are often blinded to obvious facts.

Ichheiser (1949) argues that the concept of expression in fact refers to two different aspects of the facts. One way of using the term expression, is by suggesting that there exists congruence between a certain gesture expressed by an individual and their inner personality characteristic. This means that there is a definite objective relation between the two in that the inner personality characteristic causes the gesture expressed by the individual. On the other hand, from the observer's perspective, the term expression could mean that the gestures expressed by an individual symbolise the inner personality of the individual. The second meaning of expression is about the symbolic relation between the external characteristics of an individual and the way an observer responds to them. In order to eradicate the confusion between the two meanings, Ichheiser (1949) employs the usage of two terms, namely expression and impression, which are both part of the "expressive phenomena" (Ichheiser, 1949: 7).

By "expression" in his redefined concept of the term, Ichheiser (1949) refers to the relationship between expressive tendencies and expressive manifestations from within the individual. By "impression" he refers to the meaning of those manifestations which are perceived by the observer. It is the impression which constitutes the observers perception of one's personality. That is, what we perceive as the "real personality" but not really the personality of an individual itself. He acknowledges the fact that the Darwinian theory of expression does not explain the problems associated with the incongruence between expression and impression, that is the invisible and the visible areas of one's personality. The inconsistency between that which is presented and that

which is fact is not only exclusive to abnormal or special circumstances, but that is very normal. He discusses how we tend to ignore obvious facts to emphasize that the discrepancy within the expression-impression relations are very normal states of affairs. Ichheiser (1949) raises the question as to why there is a variance between the image of the personality and the personality itself. This question is important, as the ignorance of the invisible aspects of personality poses serious danger to various fields of applied psychology such as marriage counselling (Ichheiser, 1949).

This argument by Ichheiser (1949) suggests that the observer's perception of an individual is significant. In this context, the fact that people tend to ignore obvious facts is relevant as it underscores the importance of impressions. If people ignore facts that are obvious and the inconsistency between expression and impression is normal, this only places more importance on impressions that constitute the observer's perception of an individual's personality. The fact that it poses as a danger for fields of applied psychology not only emphasises the need to consider the invisible aspects of one's personality but more importantly, underlines the fact that the impression of an individual is influential as it determines greatly what observers think of the individual's personality and may also in turn determine the observer's actions.

Ichheiser (1949) provides classifications of the various modes of personality misinterpretations. Among these are: conscious versus unconscious interpretations; original versus culturally transformed interpretations; collective versus individual interpretations; interpretations "in principle" versus interpretations "in fact"; and primary versus secondary interpretations. He lays emphasis on the magnitude of the unconscious interpretations as according to him, they play a more important role in inter-human relations than conscious interpretations. Unconscious interpretations play a major role in shaping the image of a personality which often seems to function as the collectively accepted reality. Ichheiser (1949) lays the foundation of the importance of impression management. He does this by suggesting that social phenomena that are collectively valid tend to impress us even if our critical knowledge says otherwise. This means that social phenomena that are accepted and recognised collectively through unconscious interpretations, leads us to base our judgements.

An individual tends to have, or even pretends to have, ideas that correspond to the collectively accepted ideas of his group than have ideas which are not accepted. This is why false images of personalities exist despite the occurrence of contradicting

experiences, as long as they are concurrent to the process of collective mechanisms of interpretations. It is the existence of these images of personalities, regardless of whether they are true or false, which evoke responses, interpretations, and evaluations, in other people. It is the impressive images of people, which are the real thing within the social frame of reference, but not the real people "themselves" who evoke those responses (Ichheiser, 1949). Therefore, in order to evoke desired responses, and to avoid misunderstandings or undesired responses, it is crucial for people to maintain images of themselves which either evoke those desired responses, or avoid misunderstandings. It is by no means suggested here, that all images projected by people are false; instead, emphasis on the importance of images is placed. From the observers' perspective, images can either be a true projection of the individual, or not, the truth is, we do not know. From the individual's perspective, they need to be circumspect, so as to make sure they do not project the wrong impression. It is for this very reason that it is essential to understand the creation and management of impressions. It is indeed essential to go over the similarities and differences between Burke and Ichheiser's views before we proceed to Gofman's views.

Some of the main differences between Burke and Ichheiser are that according to Burke, life is drama whereas Ichheiser seems to view theatre as a metaphor. The resemblance between Ichheiser's (1949) and Burke's (1945) notion seems to be paradoxical. Both Burke (1945) and Ichheiser (1949) seem to suggest that people are actors. However, Burke's ideology is that drama is reality whereas Ichheiser (1949) differentiates between individual and collective realities and emphasises that as an audience we only see the visible aspects of one's personality. If Ichheiser's (1949) suggestion that we only see certain aspects of an individual's personality is taken into account, then it can be argued that we don't necessarily know whether or not individuals are actors, which seems to be a recurring issue in dramaturgy in relation to motives. Hence, the paradox is seen.

The similarity between Burke's pentad and rhetoric, and Ichheiser's (1949) argument is seen in their emphasis on meaning which emerges in any given situation. Burke's (1945) pentad and the ratios can be applied to any situation where human interaction takes place, where the importance of presentation is highlighted. Similarly, when Ichheiser (1949) suggests that only an image of a personality is seen, it can be argued that the importance of presentation of the self is reinforced.

Erving Goffman

Influenced by Burke and Ichheiser and other symbolic interactionsists, It was Goffman's "The Presentation of self in everyday life" that brought to the fore the concept of impression management and became widely relevant in sociology.

Impression management can be defined as social interactions when an individual modifies their behaviour in order to evoke certain responses from others (Goffman, 1959). Goffman (1959) points out that when an individual appears before others, in order to convey a certain impression to others there would be some reason for them to mobilise their activity in order to move the audience to responses. Goffman (1959) was renowned for his studies of face-to-face interactions (Smith, 2005) and used theatre as a metaphor to explore these. He essentially viewed everyday interactions as performances which constituted the front stage and the back stage. Goffman (1959) differentiates between "sincere" and "cynical" performers. The "sincere" performers are those who essentially believe that the impressions of reality that they stage for the audience are in fact real. The "cynical" performers do not believe that the impression fostered by their performance is real. Goffman (1959) emphasizes by giving examples of medical students and professions within religious faith, that these individuals or performers often move back and forth between sincerity and cynicism.

Goffman's (1959) creation of the term "front" refers to those aspects of an individual's "performance" than the observers or audience can see. He defines it as that part of the performance that tends to define the situation in the eyes of the observer. Here, it is noteworthy to mention the similarity between Goffman's definition of the "front" and Ichheiser's (1949) contention of the "visible" aspects of one's personality. According to Goffman (1959), the social front at times, collectively represents a broad category as a whole, which may have elements within it that are considerably different. "As a compromise, the full range of diversity is cut at a few crucial points, and all those within a given bracket are allowed or obliged to maintain the same social front in certain situations". (Goffman, 1959:37). A given social front gives rise to stereotyped expectations and the front becomes a collective representation and a fact in its own right. Goffman (1959) highlights the problems which this could cause by giving examples of occupations where a transition from one rank to the other would require the adoption of a different social front. The issue however is when the difference between the ranks is significantly great. It would seem that either the task performed in one rank

is too intensive for the front that represents it, or that the front is regarded higher for the task that particular rank is required to perform.

Goffman (1959) argues that in order for the audience to believe the performance, there needs to be consistency between manner, appearance and setting. Dramatic realisation occurs when a task performed by an individual is dramatically highlighted through certain gestures. However, the downside of dramatic realisation is also pointed out by Goffman (1959). He draws attention to the fact that individuals sometimes face the dilemma of action versus expression. When a great deal of time and effort is put into dramatizing one's work, a limited amount of time is then available for actually doing the work. An individual may in fact consider investing his time and energy on those routines which are pertinent to the given situation.

Goffman (1959) argues that performers rely on the audience to accept certain minor cues about their performance. Maintenance of expressive control refers to the process of performers trying to convey an impression that is consistent with the overall definition of the situation that they are trying to project. This means that performers usually rely on the audience to receive minor cues as a sign of something important about their performance. Idealisation refers to the process where a performer tries to foster a kind of impression among the audience which is more likely approved by the society or the immediate group. An impression which is more or less idealised by the society is aimed for by the performer. It is essential to point out here that idealisation could be both negative and positive. Goffman (1959) argues that the audience have a tendency to accept signs from the performer for what they are and this therefore demands that the performers take expressive care with regards to everything they do before the audience. Misrepresentation may involve misrepresenting the facts to the audience. However, the use of this technique by the performer, or the fostered performance need not necessarily be a fake performance. Smith reinforces this point by arguing that most critics of Goffman often focus on the "highly calculating, manipulative, and egoistic" aspects of the individual (Smith, 2005:399) However, this is due to their failure to look into details of his works, subsequently leading his ideas getting reduced to simplistic depictions (Smith, 2005).

However, the audiences can either reject or accept the performances that are being created. It is essential to mention here that the role played by the audience is critical (Clark and Salaman, 1998), as both the actor and the audience perform together in order

to influence the definition of the situation. Michael Argyle has contributed immensely to the literature on non-verbal communication. This is relevant to our study, and can be seen as being a part of Goffman's (1959) manner. As Argyle (1975) suggests, while some non-verbal communications are innate and conscious, there are others which are not and we should therefore be more sensitive to what is going on around us and be skilled at adapting to it. He in fact argues that non-verbal communications have more of an impact are more useful in displaying our feelings and attitudes, because language development has been relatively recent and non-verbal communications have always existed. (Kniveton, 2001)

Dramatic realisation occurs when a task performed by an individual is dramatically highlighted through certain gestures. However, the downside of dramatic realisation is also pointed out by Goffman (1959). He draws attention to the fact that individuals sometimes face the dilemma of action versus expression. When a great deal of time and effort is put into dramatizing one's work, a limited amount of time is then available for actually doing the work. An individual may in fact consider investing his time and energy on those routines which are pertinent to the given situation. (Goffman, 1959).

Goffman(1959) points out that a performer tries to foster a kind of impression among the audience which is more likely approved by the society. An impression which is more or less idealised by the society is aimed for by the performer. It would be imperative to point out here that idealisation could be both negative and positive. Goffman (1959) exemplifies this aspect of a performer's act by discussing the caste system in India and racial stereotyping in America. He also talks about the depression in America, where the poverty of individuals was over communicated for the benefit of welfare agents, as an example of negative idealisation.

Performance within teams is discussed by Goffman (1959). He argues that, in cases where an individual is taken in by his own act and believes that the impression of reality he fosters is the one and only reality, self-distantiation can occur. "Self-distantiation is a process by which a person comes to feel estranged from himself", (Goffman, 1959:87). This process occurs when the sincere performer is also an audience to himself. When he is convinced that the impression of reality fostered by him is reality, he tends to act in a conscientious manner, and adopts the standards that he would in the presence of others.

An individual may create a non-specialist audience for his activity when he lives by and maintains certain incorporated standards. This might indicate that the individual may actually be maintaining standards that he may not personally believe in, because, he might believe that if his standards deviate, then the unseen audience might punish him. This very assumption is applicable to a team. A team may in fact be putting on a show for an unseen audience (Goffman, 1959).

Therefore, when team behaviour is viewed as a performance, the performance of each member of the team corresponds to the rest of the team.

In "Frame Analysis", Goffman (1974) deals with the individual's experience of reality at different instances. By framing things a certain way, the individual controls the meaning that is presented to the audience, which is what a frame essentially refers to. The emphasis is on meaning. He focuses on the individual's point of view of the "world" or "worlds", that is, what the individual perceives at different occasions. He looks into the "theatrical frame" and suggests that "all the world is like a stage" (1974:124) and defines "performance" as the arrangement that transforms an individual into one that shows engaging behaviour by the "audience".

Goffman (1974) questions the reality of ordinary conduct itself by suggesting that following certain ideals which conform to the society is more make-believe than reality itself. Goffman (1974) highlights the extent of influence individuals themselves have on the understandings of social life. The reason why the society has set rules, descriptions of scenarios and other experiments and so on can be attributed to the fact that they confirm a "frame-relevant" view of the workings of the world (Goffman, 1974). This notion is comparable to that of Ichheiser's (1949), as he suggested that individuals tend to conform to the collectively perceivable aspects of reality. They do so despite experiences which apparently disprove them.

Comparisons (Burke, Ichheiser and Goffman)

By looking into Burke's (1945) work, it is possible to understand the importance of context that a given situation depends upon. His articulation of explaining the act in terms of the scene by providing examples of scientific theories, such as that of Darwin is noteworthy of mention. Burke's (1945) notion that the acts and agents should be consistent with the scene, seems to have influenced Goffman's (1959) belief about the significance of the consistency between manner, appearance and setting.

Perinbanayagam argues (1971) that the works of Goffman and Burke try to examine social reality in dialectical and interactional terms. As Brissett and Edgley (1990) point out, the pentad of Burke focuses on the more formal properties of the who, what, where, when and how. Goffman (1959) draws on Kenneth Burke's notion of mystification to suggest that social distance between the audience and the performer creates awe amongst the audience. Distance between the performer and the audience gives the performer enough "elbow room"(p.76) to create an impression among the audience that the performer desires. Goffman (1959) explains that this sort of mystification is found in monarchy where the king is idealised. The very fact that distance from the audience enables the performer to remain a mystery creates awe among the audience. This has everything to do with perception and mystery does not actually exist among these authoritarian figures but the distance between the audience and the performer gives the appearance of mystery which in turn creates awe among the audience.

Ichheiser's (1949) differentiation between expression and impression is comparable to Goffman's (1959) suggestion about an expression one gives and the expression he gives off. They both tried to differentiate between a performer's motives whilst performing, and the audience members' views of the performance. Both Ichheiser and Goffman believed in the existence of various interpretations of a performance. In our next section we focus on some of Goffman's criticisms.

Critiquing Goffman

Although Goffman has been an immense source of influence for several researchers, his works have also been critiqued widely.

Firstly, Goffman (1959) employed the "life as theatre" perspective, and also, claimed much later that the world is like a stage (1974) which would apparently place him in the arena of dramaturgy. However, there are critics who maintain otherwise. Geertz(1983) claims that Goffman was highly influenced by "the game analogy". He strongly argues that Goffman's work was not dramaturgical but a kind of interaction game and draws on game-imagery on almost anything he can lay his hands on (Burns, 1992). Smith (2006) points out that "Goffman frequently merges dramaturgical and game concerns so that the contrasting orientations for interactants reduce to those of information management and ritual" (Smith, 2006:99).

Secondly, it is pointed out by Mangham (1996) that it was the publication of "The presentation of self in Everyday life" (1959) by Goffman which brought dramaturgy

into mainstream sociology and social psychology. Mangham (1996) argues that a number of studies were conducted following Goffman's perspective of life as theatre, consisting of social actors carrying out performances. However, to Goffman's followers, social actors are seen in negative light in that they are "duplicitous, deceitful, and fraudulent beings" (p.32) who try and manipulate the behaviour of others. Mangham (1996) asserts that this is a limited and damaging use of dramaturgy. In this context, Mangham (1996) suggests that this damaging use of the dramaturgical metaphor is initiated by Goffman, as he never showed any evidence of having attended a theatrical performance. To add to this point, Brissett and Edgley (1990) oppose Goffman's (1959) idea that the individual is constantly employing dramaturgical awareness. They disagree with the insinuation that the dramaturgical man is made out to be self-indulgent, scheming, and deceitful. Dramaturgical awareness is not often necessary in social interaction. The intentions of individuals may in fact be genuine. A quote from Hannerz (1980:210,235) is employed by Brissett and Edgley (1990) to emphasise this point: "Not all presentations are misrepresentation" and "people may be as interested in revealing as in concealing".

However, there are occasions when people do become aware of their expressive nature. It is in these occasions, that people make a decision as to whether they want to maximise or minimise their expressiveness. In this situation, desires, intentions and deliberations become pertinent. Therefore, dramaturgical awareness allows impression formation to become impression management (Miller, 1984). Although dramaturgical awareness can be used by people to con and deceive other people, this is a different matter. Irrespective of whether or not they do this, it is necessary to remember that "meaning emerges in the interaction itself" (Brissett and Edgley, 1990:17). Krielkamp (1976) argues that individuals who are dramaturgically aware sometimes dramatise themselves to make their selves clear.

The third criticism we focus on comes from Smith (2006) who argues that certain aspects of self were not explained fully. Manning (1992) proposed a two selves thesis based on Goffman's work. One is the social product of interactions and "expressive implications". It is basically the result of the interactions with others. The other is the active agent involved in staging a performance. Manning (1992) refers to the first as the 'performative self' and the second as the 'manipulative self'. However, Smith (2006) argues that justice wasn't done to the next stage of self which is the "countervailing"

self. Smith (2006) points out that the two selves thesis articulated by Manning (1992) is analogous to Mead's (1934: 173-8) distinction of "I" and "me". "I" is the unselfconscious self which is embedded in the psychological and biological impulses of an individual whereas "me" is the embodiment of responses to the interactions of others to the "I". Goffman (1959) points out that there exists a crucial discrepancy between our "all too human selves" and "socialised selves". Smith (2006) argues that Goffman's notion of the "all too human selves" is not synonymous to Mead's "I" but something more than that. Goffman (1959) proposes that human beings tend to immerse themselves in fantasies of various sorts where the self is seen as transformed into several characters. This self as termed by Lemert (1972) is "the countervailing self".

One of the main criticisms of dramaturgy as pointed out by Brissett and Edgley (1990) is that everyday life is different from theatre and theatrical language cannot satisfactorily explain human behaviour. According to Ryan (1978), there is a difference between pretending versus depicting. Messinger (1962) and Psathas (1977) point out to the difference between being on-stage in a theatre versus being off-stage in everyday life (Brissett and Edgley, 1990). Similarly, Perinbanayagam (1974) points out, that many critics of dramaturgy are unable to distinguish between drama and dramaturgy and argues that the former is make-believe and the latter is a technique of communication.

However, the focus of dramaturgy lies in the dramatic and expressive rituals of life. It is highly likely, that because these dramas were performed in theatre, early dramaturgists (Evereinoff, 1927; Ichheiser, 1949) tended to employ the "language and imagery of stage". (Brissett and Edgely, 1990:31). One of the paradoxes of dramaturgical thinking lies in the notion that life is theatre-like. Individuals only use expressive means to perhaps communicate and build such a serious world that the very idea of calling it theatre would mean evoking a non-serious meaning (Brissett and Edgley, 1990). Going back to its emphasis on meaning, dramaturgy looks at social interactions and how meaning emerges from social interactions.

Tackling this criticism further, Perinbanayagam (1974) provides an analysis of both the dramaturgical view and the ethnomethodological view in comprehending the definition of a situation, and concludes that the dramaturgical view is superior. Drawing on Goffman (1959; 1965; 1967), Perinbanayagam (1974) argues that a social interaction involves the management of impressions between actors where an actor offers a

definition of a situation through various means, and the others accept and therefore, smooth interaction takes place. In the event that the other rejects the proposed definition of the situation, the initiator can then either accept it to save the situation or refuse to accept it thereby terminating the situation. The point to note here is the importance of dramatisation of one's behaviour to offer a particular definition of the situation so that an interaction is established.

It can be noted that some of these criticisms of dramaturgical thinking and Goffman's work relate to the authenticity of the performances. This is because there seems to be a dilemma surrounding the usage of impression management in various situations, and ambiguity surrounding whether or not the use of impression management leads to an authentic performance. Within the socially constructionist view, there are two ways of looking at authenticity. One, that authenticity or authentic performances can quite literally be fabricated by agents through the use of impression management, and the other where impression management is merely used as a tool to enhance the authenticity of the performance in the eyes of the audience, through the consistency between manner, appearance and setting as suggested by Goffman (1959). There is also a third possibility which is that what constitutes authenticity and authentic performances is decided by the audience members. On the whole, as we have noted, although several criticisms of dramaturgical thinking exist, it is still a very useful tool. Given that we have discussed the development of impression management, the following sections will focus on contemporary usage of impression management tactics and other relevant studies.

Impression management tactics: contemporary perspectives and usage

This section discusses the impression management tactics and some contemporary studies that emphasise the importance of impression management in organisational settings.

Impression management tactics can be divided into acquisitive, and, protective, impression management As Rosenfeld et al (1995) point out, attempts to be seen favourably or positively are called acquisitive impression management, while defensive tactics that seek to minimize deficiencies, and avoid looking bad, are called protective impression management.

Ingratiation is a set of acquisitive impression management tactics employed by individuals, to make themselves more liked and attractive to others (Jones 1990).

Opinion conformity, favour-doing, other-enhancement and self-enhancement are types of ingratiation. Opinion conformity occurs when individuals express opinions or act in ways consistent with another person's attitudes, beliefs and values so as to increase liking (Bohra and Pandey, 1984). Favour-doing essentially holds that a good way to be liked by others is by doing favours for them. Other-enhancement essentially involves flattery and compliments to others. An individual gets the target to like them by praising and flattering the target. Ralston and Elass (1986) point out that we tend to like those who bolster our self-esteem by praising us and giving positive evaluations (Rosenfeld et al, 1995).

In this context, it would be relevant to consider a study by Kipnis and Vanderveer (1971) mentioned by Rosenfeld et al (1995). Kipnis and Vanderveer's (1971) study was experimental in nature, and found that other-enhancement employed by workers resulted in their receiving high ratings by boss-respondents. This study highlights the negative aspect of using other-enhancement, as the ratings were influenced by the adoption of this impression management tactic, and therefore, the ratings do not reflect on the actual performance of the workers. This poses a serious predicament when considered in the context of organisations, as it conceals the truth and could have serious negative implications to the organisations if actual performers do not get rewarded, but those employing impression management do. (Rosenfeld et al, 1995). This form of impression management is clearly deceptive. Questions may be raised regarding ethics of this form of impression management. The ethical considerations of this form of impression management will be discussed late in this chapter.

Self-enhancement involves the direct use of acquisitive impression management to make oneself seen as more attractive. (Rosenfeld et al, 1995). Beyond ingratiation, there are several acquisitive impression management techniques, which include self-promotion, intimidation, exemplification, supplication and acclaiming. Self-promotion is employed by an individual when they want to be seen as competent. An individual's efforts in order to obtain attributions of expertise, esteem, power and effectiveness are termed self-promotion (Jones and Pittman, 1982; Gardner and Avolio; 1998). However, Harvey (2001) points out an area of potential difficulty emerges in that the leader must moderate the degree of self-promotion or organisational promotion in which they engage as an overstatement can lead to doubt, because according to Jones and Pittman (1982) competent people tend to understand their competence. This is referred to as the

self-promoter's paradox. Blatant attempts at self-promotion or organisational promotion can detract from the leader's positive image.

Intimidation is used to gain social influence and power by creating an identity of being dangerous. Exemplification involves managing the impressions of integrity, self-sacrifice and moral worthiness (Jones and Pittman, 1982). Evidence suggests that exemplification is an impression management strategy used by charismatic leaders. Gardner and Avolio (1998) draw on qualitative evidence, (Jones and Pittman, 1982; Bass 1985) that Mahatma Gandhi and Martin Luther King were able to portray impressions of integrity, self sacrifice and moral worthiness.

The supplicator tends to exploit his own weakness to influence others. Supplicators advertise their own incompetence in order for others to view them as those in need, and in turn help them (Rosenfeld et al, 1995).

Protective impression management tactics include remedial tactics which are essentially, image repair impression management tactics; excuses and justifications which are verbal impression management tactics following a predicament (Rosenfeld et al, 1995).

The current study is focused on the role of impression management in the understanding of authenticity. It was discussed earlier in this chapter that, dramaturgy focuses on meaning. Dramaturgical awareness was discussed, and it was argued that individuals are not necessarily, constantly dramaturgically aware. However, by dramatising their behaviours, they reveal and clarify what they mean. (Brissett and Edgley, 1990). This is one of the main principles of the current study. It is because observers see the image of an individual's personality and not necessarily the personality itself that the manner in which individuals express themselves becomes important (Ichheiser, 1949).

In order to provide support for the argument that impression management is a useful tool for leaders, we look into a few studies, particularly to do with leadership in the following paragraphs and build a case to study authenticity and impression management in conjunction. We begin by discussing how impression management can bring about a positive impact in an organisation before dwelling into leadership.

Rosenfeld et al (1995) point out that increasing expectations has shown to have effects on organisational settings by bringing up the famous study Pygmalion in the Classroom

by Rosenthal and Jacobson (1968). This study showed that students' academic performance could be increased by merely leading the teachers to believe that those were "late bloomers" would show significant increases in performance during the year. According to Rosenfeld et al (1995), managers should use impression management to ascertain that they are conveying high expectations to their subordinates. Eden (1991) claims that by explicitly stating their expectations; setting difficult but realistic goals for their employees; giving employees tasks on which they are likely to succeed, so they can build up their own confidence; and suggesting interpretations for employees' successes and failures that reinforce employees' motivation, managers can signify the expectations they hold.

A study by Palmer et al (2000) focused on impression management orientation of managers. They discuss two kinds of impression management techniques, protective impression management or defensive impression management which exists when an individual is concerned primarily with encountering disapproval from the audience, and acquisitive or assertive impression management which exists when an individual is concerned with obtaining the approval or favour of the audience. Based on several studies (Tice, 1991; Roth et al, 1986; Lennox and Wolfe, 1984), Palmer et al (2000) predict that managers would favour work environments that are conducive to recognition for success as opposed to environments that limit the amount of disapproval from failure. Hence, the study was aimed at testing the 'conventional wisdom' that managers are acquisitively oriented self-presenters. Palmer et al (2000) argue that if this conventional wisdom holds, then the manner in which managers react to their work environment would be proportional to the degree to which the work environment is conducive to the acquisitive orientation of managers.

Palmer et al (2000) hypothesise that managers' sentiments toward their organisation, its leaders, and its control mechanisms are more strongly correlated with an acquisitive outcome prospect than with a protective outcome prospect, where the acquisitive outcome prospect refers to the extent to which long-term image related gains are possible in the event of a favourable performance evaluation and the protective outcome prospect refers to the extent to which long-term image related losses are possible in the event of an unfavourable performance evaluation. (Palmer et al, 2000).

The study revealed that managers are acquisitively oriented self-presenters, shown by the fact that higher levels of organisational commitment, trust in supervisor and budget

related attitudes were found in managers who perceived greater potential for image-related gains where performance evaluations were favourable, that is, the acquisitive outcome prospect as opposed to when image-related losses when performance evaluations were unfavourable (Palmer et al, 2000). The study by Palmer et al (2000) shows that managers have more positive affective sentiments towards an organisational climate which enables image-enhancing as opposed to image-protecting self-presentational possibilities. As pointed out by Palmer et al (2000), their study indicates that an environment conducive to image-enhancing self-presentational scenarios creates a win-win situation where the organisation benefits from the managers' positive affective work sentiments and managers benefit from a possibly enhanced, positive image. Some of the reasons attributed to the results of the study discussed by Palmer et al (2000) are self-selection bias within managerial ranks, the possibility that managers inherently have high self-esteem which is associated with claiming positive attributes, and perceived self-efficacy of managers as self-efficacious individuals seek approval from others rather than evading disapproval.

The study by Palmer et al (2000) has also shown that managers' affective work sentiments are largely unaffected by protective outcome prospect. Palmer et al (2000) argue that this result could be attributed to why change management in organisations fail as managers do not want to get involved in situations where there is possibility of suffering image-related losses. Palmer et al (2000) also point out that the results of their study weaken the argument that business climates that encourage image-protecting behaviours demoralise managerial talent (Ashworth and Lee, 1990), as the study by Palmer et al (2000) study seems to indicate that the demoralisation of managers can be attributed to lack of potential to enhance as opposed to the need to protect an image.

The study by Palmer et al (2000) is important as it has shown that there is a possibility that an organisation conducive to the acquisitive self-presentational orientation of managers can benefit from the managers' positive affective work sentiments. However, the results also raise the question of negative repercussions this may have for the organisation as managers may not want to get involved in the dirty work which may harm their image. This indicates the need for an organisational environment which encourages individuals in difficult situations and rewards them for their effort as opposed to the outcomes they produce. An example cited in Rosenfeld et al (1995) discusses a scenario where a manager makes a mistake which would cost the company a

$100,000 and he is afraid that he would lose his job. However, the executive says to the manager "why should I fire you when I have just invested $ 100,000 in your development?"(McCall, Lombardo, and Morrison, 1988:154 cited in Eden, 1991). As Rosenfeld et al (1995) discuss, what the executive said to the manager, conveys that, the executive is confident of the manager's ability, and helps the manager see this as a painful learning experience instead of a failure revealing his incompetence (Rosenfeld et al, 1995).

Building on this point, Grant and Mayer (2009) examine how prosocial motives predict affiliative citizenship behaviour using impression management motives as a moderator. They propose that individuals with prosocial motives will engage in higher levels of affiliative citizenship behaviour when they also hold impression management motives and theorise that prosocial motives and impression management motives can coexist and drive affiliative citizenship behaviours. According to Van Dyne et al (2005), affiliative citizenship behaviours are actions directed toward maintaining the status quo by promoting and supporting existing work processes and relationships. Challenging citizenship behaviours are those which are directed towards changing the status quo by questioning and improving upon existing work processes (Grant and Mayer, 2009).

Three studies were carried out in order to examine the affiliative citizenship behaviours by using prosocial motives and impression management motives as independent predictors.

The study by Grant and Mayer (2009) shows that impression management motives strengthen the positive association between pro social motives and affiliative citizenship and that there are no moderating effects for predicting voice which is challenging citizenship behaviour. However, pro social motives were a weak predictor of initiative and impression management did not significantly predict initiative. Grant and Mayer (2009) account for the differences in the two studies by suggesting that pro social motives and impression management motives are both relational motives and therefore employees may feel more capable of expressing and fulfilling pro social and impression management when engaging in acts of citizenship toward other people as opposed to the organisation.

The findings by Grant and Mayer (2009) lay emphasis on the importance of considering multiple motives whilst predicting affiliative citizenship behaviour. The findings of

their study suggest that employees can engage in citizenship behaviour for both other-serving (social) and self-serving (impression management) reasons, and indicate that employees who possess both pro social and impression management motives may be rated as engaging in increased levels of affiliative citizenship behaviour as opposed to those who possess one or the other motive.

The study by Grant and Mayer (2009) is relevant to the current study as it highlights a positive feature pertaining to organisations. The very fact that both pro social motives and impression management motives can coexist, and that impression management motives strengthen the association between pro social motives and affiliative citizenship behaviours, shows that impression management motives do not pose a threat to the organisation but can actually contribute towards the well-being of the organisation by encouraging affiliative citizenship behaviours.

The study by Palmer et al (2000) and the study by Grant and Mayer (2009) seem to maintain a significant relationship. Both studies have shown that impression management motives encourage positive attitudes towards the organisation. Organisational commitment and organisational citizenship are similar, in the sense, a strong desire to maintain membership in the organisation is in fact part of organisational commitment. Another striking similarity between both studies can be pointed out. Where the study by Palmer et al (2000) shows that the extent of image-related losses has a negative relationship with managers' affective work sentiments, Grant and Mayer (2009) show that impression management motives did not predict voice, which is a challenging citizenship behaviour. Both studies seem to indicate that employees are unwilling to get involved in situations which they perceive as having a negative effect on their image. This finding, unfortunately, highlights the negative implications of impression management itself, when image making becomes so important that managers are unwilling to do the dirty work. However, the reason for this can be attributed to the organisation's environment. On the other hand, it can also be argued that leaders of an organisation shape an organisation's environment, which seems to indicate the existence of a cycle of processes. Further research is needed in order to examine this possibility.

A study by Kacmar et al (2009) involved interweaving the concept of impression management and feedback by supervisors and examining subordinate reactions. Drawing on past research (Tedeschi and Melburg, 1984; Wortman and Linsenmeier,

1977; Wayne et al, 1995), Kacmar et al (2009) hypothesise, firstly; subordinates receiving supervisor impression management tactics will perceive the supervisor more positively than the subordinates who do not receive impression management tactics and second; subordinates receiving supervisor impression management tactics will have more positive reactions to the performance appraisal interview than subordinates who do not receive supervisor impression management tactics (Kacmar et al, 2009).

Kacmar et al (2009) draw on past research conducted on feedback (Denisi et al, 1980; Parker et al, 1959; Smircich and Chesser, 1981) which suggests that targets may retaliate by attacking the source verbally, or by giving lower ratings when they disagree with an evaluation which is lower than expected.

It was found that impression management and positive feedback, while used solely, resulted in positive reactions from subordinates. The researchers' hypothesis, that a positive feedback along with impression management techniques would cause an 'overload effect', and result in negative reactions from subordinates, was not supported, and neither was the contention that negative feedback accompanied by impression management would cause positive reactions from subordinates. As pointed out by Kacmar et al (2009), the results from their study are interesting as they indicate positive outcomes from both the actor and the target of impression management tactics. The results indicate that the impression management techniques employed by supervisors do influence the impression the subordinates hold of their supervisors as these techniques are not perceived as manipulative, but because they create no negative reactions to the feedback provided by the supervisor. As proposed by Kacmar et al (2009), future research needs to be carried out which should focus on determining the potential outcomes of impression management tactics. It is also important to investigate which tactics are more likely to influence subordinates (Kacmar et al, 2009). They emphasize the importance of impression management tactics by managers and point out that, successful managers could use impression management tactics to accomplish organisational goals more effectively. Kacmar et al (2009) discuss that IM tactics such as self-promotion and exemplification should be used to increase credibility of the supervisor because research has shown (Ilgen et al; 1979; O'Reilly and Anderson, 1989) that feedback is accepted only if it is perceived as being from a credible and expert source (Kacmar et al, 2009).

The study by Kacmar et al (2009) is relevant to the current study as it has shown that impression management tactics by supervisors can induce positive reactions from subordinates reflected on the higher liking, similarity and leadership ability ratings. However, because of the fact that the study was not carried out in an organisational setting, further research in this area is needed which accounts for this limitation. Further studies also need to look at how the positive reactions from subordinates is seen in their willingness to work.

Gardner and Avolio (1998) provide a conceptual analysis of the dramaturgical perspective of charismatic leadership, and mainly, the charismatic relationship that is formed between the leader and the follower. Gardner and Avolio (1998) assert that, in the formation of a charismatic identity of a leader, the followers play an active role. Particular emphasis is laid on the charismatic relationship between the leader and the follower, where the leader has charismatic qualities and the followers are open to charisma. According to the dramaturgical model proposed by Gardener and Avolio (1998), in an environment conducive to a charismatic relationship, certain qualities of leaders encourage leaders to create situated identities with the followers. This is done through impression management behaviours that leaders employ such as framing, scripting, staging, and performing. These will be described briefly.

Leaders manage meaning, and socially construct realities for themselves and their followers through framing. Fairhurst and Sarr (1998), draw on Goffman's (1974) frame analysis to define frame as causing people to accept a certain meaning over another through the nature of communication (Gardner and Avolio, 1998). Scripting aims at outlining expected behaviour through developing directions which also define the scene and identify actors (Benford and Hunt, 1992:38). Casting, dialogue and direction form parts of the scripting process. Goffman (1959) emphasised the importance of the consistency between appearance, manner and setting. From this perspective, staging involves the managing and manipulation of symbols including physical appearances, props and other displays (Gardner and Martinko, 1988; Mayo, 1978; Schneider, 1981; Gardner and Avolio, 1998).

Performing, in Goffman's (1959) sense of the term refers to the "actual enactment of scripted behaviours and relationships"(Gardner and Avolio, 1998:44). Gardner and Avolio (1998) point out that exemplification and self-promotion are the two tactics which are often used by charismatic leaders to create desirable identity images.Through

vision promotion, organisational promotion and face work and defensive IM tactics by leaders, follower identification processes progress, and followers increasingly come to identify with the leaders.

Drawing on Sidani (1993), Gardner and Avolio(1998) point out that individuals with high as opposed to low self-esteem attribute more charisma to business leaders giving charismatic speeches. Nevertheless, depressed and low self-esteem individuals tend to follow cult leaders (Galanter, 1982). Hence, extreme confidence of charismatic leaders on their own and followers abilities elevates followers' self-esteem.

Drawing on House et al (1991), Gardner and Avolio (1998) argue that such leaders then motivate followers to make sacrifices by shifting their interests from personal to collective interests. Those who romanticize leadership are more likely to attribute charisma to leaders. Secondary impressions also play a role in that they arise along with primary impressions from the leaders' presentation, for example, halo-effect (Lord and Maher, 1993). There exists a view that charisma is socially constructed. Therefore, followers who attribute charisma to leaders share their perceptions and feelings to other followers through the social contagion process.

Followers come to identify with leader and begin to develop a shared perspective. The establishment of a shared vision, and collective identify can produce high levels of internal cohesion, and performance potential (Gardner and Avolio, 1998). The researchers assert that there are several practical implications for the dramaturgical model of the charismatic leadership on organisations. Leaders in organisations could actually be trained to give a more effective delivery.

Sidani et al (2007) found a significant relationship between insipirational speeches by leaders and attributions of transformational leadership. Significant relationship is also found between follower self-esteem and attributed transformational abilities. High self-esteem individuals were found to attribute transformational abilities to leaders as opposed to low self-esteem individuals (Sidani, 2007). However, one of the key limitations of the study is that student subjects are used and therefore, the study lacks external validity. Building on this study, in the context of charismatic leadership and speeches, research has shown that delivery has more significance than the content of the message. A study by Clark and Greatbach (2011) shows the importance of speech delivery. Clark and Greatbatch (2011) look into the audience perceptions of charismatic

and non-charismatic oratory of seven management gurus. Five groups of managers were shown excerpts of the videos of all the management gurus. The excerpts contained the focal message which was being delivered by the management gurus. The audience were then asked to rate the speakers as charismatic or non-charismatic on a ten point scale. The participants were also asked to state why they thought each speaker was charismatic or not. The second part of the study involved content analysing the speeches using the seven rhetorical formats.

The results of the study reveal that the non-charismatic speakers differed from the charismatic speakers in the audience ratings based on their delivery (Clark and Greatbach, 2011). It is significant to our thesis in that it shows that delivery is more important than the content of the message which highlights the need of appropriate presentation. In addition to conveying expectations to employees, the manner in which they are conveyed is also important.

A different approach to charisma and leadership is the Burkean approach, again underpinning the point that there is an absence of one concrete reality. Perinabanayagam (1971) emphasised the importance of the dialectical method and argues that it can be used to examine charisma and the complex process of the charismatic relationship. In the case of Gandhi, Perinbanayagam (1971) analyses the complicated processes encompassing the symbolic representation of Gandhi and various responses to it. Gandhi largely employed the use of symbolism such as wearing the loin cloth, and fasting, which evoked a variety of responses. His repeated fasting for hindu-muslim unity gave rise to antithetical structures. The extremist Hindus saw this as a threat, and the reactions of Muslims varied from indifferent to responsive. The case of Hitler, and his relationship with his social circle is also examined by Perinbanayagam (1971). Perinbanayagam's (1971) dialectic perspective lays emphasis on the importance of presentation and charisma. The very fact that such symbolic representation of Gandhi could create a variety of responses is noteworthy of mention. Its relevance to the current study can be seen in the fact that, presentation of leaders seems to evoke a variety of responses. This can be observed in organisations as well. Presentation and symbolism used by individuals in leadership positions can elicit a variety of responses from subordinates. Through observation in an organisation, activities and strategies of the leader can be observed and responses can be examined.

Mangham and Overington (1983) show the relevance of Burke's dramatistic principle in the context of an organisation. They provide an analysis of a family run organisation with branches in several locations. Observation of the weekly meetings of the CEO with the senior managers responsible for purchasing, personnel, marketing, production was carried out. Little or no comments or suggestions were supplied by the managers to the CEO. The CEO talks about collective responsibility of the company directors. However, the researcher could not at first comprehend why there existed inconsistencies between their commitment to the organisation and the actors' conduct. Upon interviews with the senior managers (actors), it was found that the family had set the scene and desired little or no help from the agents. The emphasis was on a scene. The group meetings can be seen as the agency.

Sinha (2010) advocates the integration of the three sub-genres of dramatism, namely, dramaturgy, dramatism and Turner's meta-theatrical perspective in order to examine leadership. Drawing on Bryman (2004), Sinha (2010) points out that leadership research has extensively used scientific methods. Nevertheless growing research is focused on performing arts (Grint, 2000). Sinha (2010) acknowledges that Gardner and Avolio (1998) were the first to carry out a systematic analysis of the charismatic relationship between a leader and a follower from a dramaturgical perspective. This is later tested by Harvey (2001) who interprets the "charismatic relationship as drama, with the charismatic leader and the followers as main protagonist and co-protagonists.

A study by Van Praet (2009) adopts Goffman's (1959) dramaturgical perspective on team performance to examine the role of the Ambassador in a British Embassy. Van Praet (2009) draws on Bate's (1997) argument, which emphasises the need for an ethnographic analysis of actor centred behaviour, and highlights the importance of closely observing meetings from an insider's perspective. The study involves closely observing weekly meetings at a British Embassy and specifically focuses on the role of the Ambassador as a team leader in the context of a team, and also, the star or the main actor in terms of a stage performance. Van Praet (2009) employs Goffman's view on team performance as a basis for her research questions. Her research questions focus on the shared community values propagated by the Ambassador, the manner in which the community leader (Ambassador) encourages participants into accepting, producing, and reproducing shared community values to create an impression of a team "possessing a united front" (Goffman, 1959:94), and, the extent to which the team participants'

perceptions comply with the central ideology, questioning their views and interpretations.

Van Praet (2009) lays emphasis on human agency and the importance of demonstrating human agency to others. Van Praet (2009) draws on the literature on charismatic leadership and impression management by Gardner and Avolio (1998) who employ Goffman's dramaturgical approach to analysing face-to-face interaction to extend the traditional perspectives on leadership and power in an organisation, and Van Praet (2009) also asserts that ethnographic approaches to analysing power help in revealing the larger structures and processes within moment-moment human actions. Van Praet's (2009) research method consists of observation of weekly meetings at the British Embassy and interviews. Van Praet (2009) discusses two main scenarios, dealt with, at the weekly meetings in the study. The observation encompasses the situation where the Ambassador addresses the community regarding the fiasco involving a football match The second scenario of the study focuses on the attitude of the Ambassador towards the subordinates' attempts at jokes and laughter directed towards an event put on the table by the Ambassador.

The results revealed that whilst dealing with both situations, the ambassador assumes a position of power. He moves back and forth between front stage and backstage and also between the role of main actor and the director of a team performance. Van Praet (2009) finds that the role of the Ambassador is based on that of authority, projecting a solidarity based system, streamlining the team performance, announcing the team's position, role switching, performing centrality, discouraging participation and performing for an audience which vary depending on the situation. The results of the study are found to be in line with Goffman's (1959) idea of a team leader. The Ambassador anchors his position as a leading actor by keeping the floor for long time in his opening monologues and only sparingly inviting others to take turns and rewards proper loyalties by praising participants' joint efforts as a team. It is important to note the dramaturgical shift from a director's role to a leading actor's role as it merges conflicting ideologies. Assuming a directorial role at a team meeting gives the team a direction and encourages participation. On the other hand, assuming the role of a lead actor seeks appreciation and not participation. (Van Praet, 2009). Van Praet (2009) argues that this not only questions the authenticity of leadership and management styles

inviting participation and pluralism but also the traditional, common sense notion of meetings, as an opportunity for enhancing solidarity and team spirit.

The above study presents itself as a good example with its suitable application of Goffman's dramaturgical perspective on the role of a leader. The emphasis on power that the role of the leader entails is noteworthy of mention as it seems to drive the team to assume the role of the audience in accordance with the leader. This study has shown that impression management from a leader contributes towards solidarity of a team. Team solidarity is necessary for organisations to perform well. However, the study by Van Praet (2009) does not capture the possibility of any discrepancy that might exist between the appearance of team solidarity and actual team solidarity. The study by Van Praet (2009) is an example of how methods such as observation and interviews provide a deeper understanding of human behaviour.

Therefore, the studies related to impression management indicate that despite criticisms of impression management that exist, the concept is not necessarily negative and dangerous, and can in fact be used positively in organisations. Moreover, given our focus on the authenticity of leaders' performances, it was essential to emphasise the importance of impression management. In order to address some of the dilemmas in the use of impression management, the following section will focus on the ethics of impression management.

Ethical considerations of impression management

There have been concerns regarding ethics of impression management. As several studies have focused on the deceptive aspect of impression management, for example, Kipnis and Vanderveer (1971), it is indeed essential to review impression management from an ethical standpoint.

Provis (2010) discusses the issue of where to draw the line between whether impression management, is ethical, or not. He argues that impression management may not always necessarily be deceptive. Some writers assume that impression management is always deceptive (Shulman, 2007: 12) because impression management often refers to conscious efforts to influence others (Buchanan & Badham, 1999). Provis (2010) asserts that while in some cases impression management involves deception there are cases where it does not, for example, in cases where a leader employs impression management. Provis (2010) draws on Leary (1989, 1995) to point out that a leader may in fact attempt to convey accurate information about himself, and he may do so by

offering evidence of past achievements in order to gain support. Provis (2010) argues that if the past achievements are genuine then there is nothing deceptive about the impression management tactic. As Nadler (2009) points out leaders are scrutinized all the time and they must therefore effectively manage the image that employees hold of them. Nadler (2009) argues that it is necessary for leaders to communicate what they have accomplished in order to make sure that positive snapshots are embedded in the minds of subordinates as opposed to negative snapshots of their leaders. These snapshots of leaders "powerfully influence motivation, creativity, mood and performance". (Nadler, 2009:20). Taking into account what Provis (2010) suggests about the ethical implications of impression management in the context of leaders, it can be construed that there is not only anything unethical about using impression management in this context but that it can, in fact, yield benefits for the organisation as a whole.

Provis (2010) points out that people often use impression management to frame things differently which is predominantly employed whilst making excuses. Although this draws people to view new aspects of a situation, it is still ethically proper as excuses and justifications may in fact be genuine (Provis, 2010). However, Provis (2010) argues that in some cases, where reframing uses no new information, may be somewhat less straightforward. He draws on the example put forward by Higgins and Snyder (1989), about routine hurrying out of safety statistics comparing airline and highway travel which follow air tragedies, and raises the question about the ethical implications of impression management whilst using this sort of framing.

Two main factors are considered by Provis (2010) in the ethical assessment of impression management. One is the extent to which impression management influence others by causing harm, disrespect and treat them unfairly and the other is the likelihood that impression management may inculcate false beliefs in others and especially fail to show them respect.

Provis (2010) points out that impression management as social performances would require us to consider factors such as deception, the influence of some individuals by others and some factors which are to do with whole social practices. He draws on the criticisms of Goffman for placing too much emphasis on the ritualistic aspects of social life (Schlenker, 1980; Branaman 1997) and it appears that the behaviour of individuals is sometimes less self-conscious or reflective than the performance suggests (Provis,

2010). This notion is similar to that put forth by Brissett and Edgely (1990) on dramaturgical awareness which was discussed earlier, that an individual need not constantly be dramaturgically aware.

Provis (2010) discusses the job interview scenario and suggests that while college students undergo a complete transformation in terms of their appearance and manner in order to look appropriate for the part (Jackall, 1988), the applicants are not trying to convey to their interviewers that they always dress that way. In fact, they are trying to show their interviewers that they comprehend what the expectations of the interviewers entail and that they can meet those expectations.

Another form of impression management in need of ethical evaluation as discussed by Provis (2010) is found in social performance. Social performances entail cooperation from a number of individuals which in turn can result in pressure from others in order for each to play their part. Provis (2010) draws on Goffman's (1959) notion of team performance to point out that pressures exist in this type of social impression management as individuals need to depend on one another and act in a complementary manner to the performance of the other. This type of social performance is seen in Van Praet's (2009) study which was discussed earlier where the Ambassador's performance seemed to determine the performance of others in the team. As Provis (2010) points out the ethical evaluation in this type of situation will need to consider fairness and respect for others. Despite the fact that the extent of the effects of such influence will vary from mild to extreme, the very fact that impression management can significantly affect people's decision-making requires it to be ethically assessed.

Ethical evaluation of social practices is also considered by Provis (2010). Are the individuals solely to be blamed for impression managing when social practices are in need of ethical evaluation themselves? Although social practices constrain people, they also enable action. The ethical contemplation of social practices versus individual actions, in the context of impression management, falls within a gray area. In some situations, it appears that social practices are to blame for exerting pressure on individuals to manage their impressions whereas there are other situations where it depends on the individual's decision on whether or not they want to impression manage.

If organisational climates are shaped in such a way that it makes its people impression manage for self-serving purposes, then the organisation is to be held responsible for

exerting such a pressure. However, if impression management behaviour exhibited by supervisors is such that it enhances subordinates, ethical questions don't seem to arise. This ethical discussion of impression management is essential due to the ambiguity that exists in the discussion of authenticity within impression management.

This section has yet ain established that the conscious use of impression management does not automatically render an individual dishonest, or inauthentic even. However, our thesis does not only focus on propagating the ethical uses of impression management. As mentioned in the introductory chapter, we are interested in exploring the dilemma that exists in the conscious use of impression management in order to portray an authentic performance because of the paradox that prevails. We focus on exploring what exactly constitutes an authentic performance within leadership and whether acting or impression management automatically renders an individual inauthentic.

Conclusions from the literature review and research questions

The aim of our research was to explore audience understanding of displays of authenticity in the context of leadership. The emphasis on displays is motivated by Goffman's dramaturgical metaphor according to which life is theatre like, where in the front region we are conditioned to behave in a way that is acceptable to society. Individuals constantly put on performances in order to interact with one another and in this manner the authenticity of performances are assessed by audience members (Goffman, 1959; Waskul, 2009; Peterson, 2005) indicating that authenticity is a socially constructed phenomena. Therefore, impression management is inevitably seen as playing a role in how audience members assess authenticity. As highlighted by Goffman (1959) individuals perform roles because their expressive action is directed towards saving of face in order to maintain relationships (Miller, 1984). This is also seen as being important in the context of leadership where leaders use impression management techniques in order to save face and appear authentic (Liu, 2010). While this is critiqued by some authors and referred to as inauthentic (Endrissat et al.,2007) or pseudo-transformational (Bass and Steidlmeier, 1999) we take the view that impression management by itself does not render the individuals inauthentic (Liu, 2010; Hughes, 2000; Waskul,2009).

Extant contemporary empirical research on authentic leadership encompasses a range of views on authentic leadership as demonstrated by the review conducted by Gardner et

al. (2011). According to Northouse (2010), authentic leadership may have an interpersonal perspective (Eagly,2005), intrapersonal perspective (Sparrowe,2005;Shamir and Eilam, 2005) and a developmental perspective (Avolio and Gardner,2005; Walumbwa et al.,2008). We would also like to add to this the more radical approaches to Authentic Leadership that draw on existential perspectives of Heidegger (Algera and Lips-Wiersma,2012;) and Sartre (Lawler and ashman, 2012). A lack of consensus on the definition of authentic leadership calls for further research on the field and qualitative approaches to research the construct have been particularly encouraged (Cooper et al.,2005; Endrissat et al.,2007; Gardner at al.,2011). This is also due to the fact that some (see Avolio and Gardner, 2005; Ilies et al.,2005; May et al.,2003) view authentic leadership as a root construct for all positive leadership approaches such as transformational leadership, ethical leadership, and charismatic leadership, which questions the very existence of a separate construct. Furthermore, we found that several criticisms exist pertaining to the essentialist perspective on authentic leadership that is the use of the ALQ, emphasising the need for researchers to look beyond the four dimensional framework of authentic leadership. Looking at the existence of abundance in varied perspectives on authentic leadership, and several criticisms in relation to AL theory that exist , it was argued that there is a need to open up this question to audiences .

Given our focus on dramaturgy and performances and our interest in the relationship between impression management and assessments of authenticity, we looked at the importance of the visual representations of CEOs in Guthey, Clark and Jackson (2009) and Guthey and Jackson (2005) where it was argued from a socially constructionist perspective that the manner in which leaders are presented visually in the media or by corporations themselves plays an important role in how audience members assess their authenticity. This is because the media constitutes a modern control system (Giddens, 1991) that exercises symbolic power on assessments of authenticity made by the target audiences (Edwards, 2010) and therefore aids in the fabrication of authenticity. However, studies relating to visual representations of organisational leaders in the press are limited (Guthey and Jackson, 2005) which calls for further research on visual studies of leaders in the context of leadership.

While Guthey and Jackson (2005) highlight the paradoxical nature of authenticity where they suggest that in the quest for wanting to appear authentic the CEO portraits almost

expose the corporations' lack of authenticity, Taylor (1991) argues that authenticity is used as a justification for the self-indulgent due the rise of individualism in this overly relativistic society. True authenticity according to Taylor (1991) is not just about being oneself but recognising the larger contexts within which humans move which are referred to as horizons of significance. Authenticity as being true to oneself is critiqued questioning the relevance of the construct forcing us to ponder its importance. Therefore conflicting views on authenticity in the context of leadership, and as well as conflicting views on the relationship between impression management and authentic leadership prompted us to explore three broad issues which are:

1) How do audience members understand authenticity?
2) How does impression management play a role in audience understanding of leaders' authenticity?
3) What is the importance of authenticity in leadership?

Chapter 4

Research design and methods

Introduction

This chapter outlines the methodology and the research methods that have been adopted in addressing our research aims and objectives. The empirical research carried out to address these comprise of three studies that include audience members' understanding of displays of leaders' authenticity, in mediated performances (Study 1) and unmediated performances in an organisational context (Study 2), and obtaining further views (study 3). This was done by adopting a constructivist paradigm in order to suit the research aims and objectives which will be elaborated in this chapter. This chapter is aimed at providing a rationale for the use of multiple qualitative methods in answering the research questions pertaining to our work. Epistemological and ontological positions of this thesis will be discussed in the philosophical position section before discussing the selection of appropriate methods for both studies.

Philosophical position

In terms of Gardner et al.'s (2011) categorisation of the number of studies that were carried out within authentic leadership, we would like to point out that our study fits within the social perception and attribution category.

This section attempts to outline how the researcher views the world, what her beliefs are, and the ontological and epistemological position that she holds in relation to the research questions of the thesis. It is important to attach the subject matter in question to a paradigm. As discussed earlier, based on the research questions of this thesis, the researcher takes the view that leadership is a socially constructed discursive phenomenon (Uhl-Bien et al., 2007, Denis et al., 2012). A paradigm as defined by Denzin and Lincoln (1994), drawing on Guba (1990), is a basic set of beliefs that guide action. As Guba and Lincoln (1994:107) point out, it essentially represents a worldview that defines for its holder, the nature of the "world", the individual's place in it, and the variety of possible relationships to that world. A paradigm encompasses three elements which include ontology, epistemology and methodology. Ontology seeks to address the form and nature of reality. Given that our research questions stem from the criticisms of the standard AL literature and multiple competing perspectives on authenticity, our

ontological position leans towards relativism as we recognise that there is not one absolute answer to what authenticity is.

Epistemology refers to how we know the world and the methodology looks at how the inquirer can go about finding out whatever he or she believes can be known. As Guba and Lincoln (1994) argue, the beliefs must be accepted on faith, as there is no way the ultimate truth can be known. Some of the major paradigms that exist include positivism, post positivism, critical theory and constructivism (1994). Brief description of these are provided in table 1 before discussing constructivism in more detail as this is the paradigm that relates to the research questions.

Table 4.1: Paradigms

Positivism	Post positivism	Critical theory	Constructivism
The main underlying assumption that positivism holds is that science is the study of an objectively existing reality prevailing outside the discourse of science. Yebma and Yanow (2009) argue, positivist approach insists on universal principles derived through objective analysis among other things.	Post-positivists believe that individuals develop accurate mental images and understandings of the world and by studying these understandings; they identify the laws of human behaviour (Cunliffe, 2008).	Critical theory revolves around the desire to develop a more enlightened and rational society through a process of critical reflection upon the organisation and effectiveness of existing institutions and ideologies (Alvesson and Wilmott, 1996, p.67)	A researcher is not completely separate from their research and knowledge is co-constructed by the researcher and the subject under investigation. (Mir and Watson, 2000)

Given the fact that the research question focuses on how audience members construct notions of authenticity of leaders it is proposed that the paradigm that this thesis is situated in is constructivism. According to the social constructionist perspective, individuals create and interpret reality as they interact with their environments. Individuals are socialised into constructing reality around institutionalised norms of thinking (Berger and Luckmann, 1966). This is also in line with our earlier discussion about how we take the view that leadership and authenticity are socially constructed by various parties (Chen and Meindl, 1991 Uhl-Bien, 2012; Fairhurst and Grant, 2010) within the wider social and cultural context. Therefore, the manner in which individuals understand authenticity would be in interaction with context. The major contribution of constructivism comes from Constructivism assumes that social reality is not separate from individuals but that both are intimately interwoven and shaped by each other in

everyday interactions (Cunliffe, 2008).Constructivism emphasises that the world we experience arise from multiple socially constructed realities, and everything we say and experience is through the medium of our constructs and ideas (Gibbs, 2011).

Rules and principles do not exist independently of our theorising about them, and it is the researchers' theory that drive empirical inquiry, including what counts as observation, what research designs and experiments will be acceptable, and what problems are worthy of our attention (Mir and Watson, 2000). Guba and Lincoln (2008) also clarify that that it is possible for paradigms to be commensurable as long as they are not contradictory or mutually exclusive. For instance, interpretivism, constructivism, and critical theory fit together comfortably, but it presents problems to pick and choose paradigms like interpretivism and positivism as they contradict each other. It is therefore argued that this thesis is also associated with a second order paradigm.

Grbich (2007) argues that both constructivism and interpretivism assume that there is no objective knowledge independent of thinking. Interpretivism posits that mental content is judgement dependent (Byrne, 1998). Some of the major characteristics include the focus on trying to comprehend the way people interpret and make sense of their experiences and how contexts of events influence constructed understandings. The emphasis is on subjectivity which Grbich (2007) defines as the researcher's own views and intersubjectivity which she refers to as reconstruction of views through interaction with others. Furthermore, the emergence of both constructivism and interpretivism is attributed to symbolic interactionism (Karatas-Ozken and Murphy, 2010). This seems to suggest that no one paradigm can have absolute authority over another. Multiple perspectives/theories on how to view organisations can in fact coexist. The idea that is of relevance here is the limitation that exists in every interpretation that is the limited insight into the phenomena in question, emphasising no one paradigm can claim to give answers to the absolute truth. Ybema and Yanow (2009) argue that this in itself is interpretive in nature as it suggests that there is no one way of looking at a particular phenomena or a subject of interest. However, while this seems like a plausible claim, the researcher would also like to point out the link to constructivism according to which researchers are never separate from the phenomena under investigation, and they approach it with a priori knowledge (Nelson, 1994). More importantly, it can be argued

that the researchers' view of the paradigm they see themselves attached to in itself is constructed based on a priori knowledge they have of it.

Therefore it can be argued that this thesis has a first order and a second order paradigm which include constructivism and interpretivism and this is in line with the broad research question of this thesis, which is focused on what audience members consider to be the source of their views about leaders' authenticity and how they construct notions of authenticity. Whilst we reviewed conflicting perspectives on authenticity, and cite that as one of the reasons to carry out further research within the field, our position on authenticity is that it is socially constructed, and context dependent. Therefore constructivism and interpretivism were the paradigms that were most appropriate to our research aims and objectives.

However basing this on Berger and Luckmann's (1966) idea, it is not the shared meaning, or the institutionally legitimated meaning of authenticity that we seek to comprehend, but the subjective meaning that individuals assign to it. There is an irony in this, in that when the results are presented, this contradicts the claim we make, but this is a problem that all researchers face. As Burke (1989) suggests we will never be able to fully capture reality.

Review of existing methods

Several studies conducted within authentic leadership have been quantitative and recently, many have used the ALQ developed by Walumbwa et al. (2008) (for e.g. see Peterson et al., 2012; Diddams and Chang, 2012; Rego et al., 2012; Rego et al, 2013). We have already addressed the limitations of this approach to researching authentic leadership in the previous chapter, and will therefore focus on reviewing qualitative methods that were adopted to research authentic leadership.

Constructivism places emphasis on the interaction between the researcher and the phenomenon under investigation. Methods that fit within this paradigm tend to be qualitative in nature as they allow the researcher to be closer to their research (Silverman, 2011). We will discuss a range of methods fitting these criteria within authentic leadership before we justify our own approaches.

Prior qualitative work within the authentic leadership literature is underpinned by a number of studies, which can be divided into case studies, focus groups, and interviews. as outlined in (Gardner, Cogliser et al. 2011). Case studies were carried out by Branson

(2007) and Bissesar (2010) where (Branson 2007) looked at authentic leadership practices of seven primary school principals. The method adopted by them includes structured self-reflection. The visual display instrument directly reflects the previously presented conceptual model that describes the research used an inside-out approach during the deeply structured self-reflective process. The principals were provided with a comprehensive set of guiding self-inquiry questions that commenced with the inner-most core values. Bissesar (2010) used an ad hoc approach and carried out a case study on a political leader by analysing facebook pages, e-mails and the party's manifesto for 2010.

Focus groups were carried out by Pittinsky and Tyson (2005), where they looked into leaders authenticity markers of African American political leaders where their research study answered two questions, which are what markers do African Americans of the hip hop generation use to evaluate an African-American leaders' authenticity, and to look into themes from the data on what markers are used. The study data were analysed according to a categorization theme analysis method from Miles and Huberman (1984). This study addresses the need to study authenticity in the context of leadership from the eye of the beholder perspective. Studies using interviews in order to investigate authentic leadership include Endrissat et al, (2007) where narrative interviews were used to gather an understanding of the subjective meaning that people associated to leadership, where authenticity emerged as the most important theme. Mile's and Huberman's (1984) analytic approach was used to analyse the data in order to generate several themes. Interviews were also used by Dillon (2001), Hingham et al., (2010) and Shirey (2009). For all of these studies, interviews were used in order to gather an understanding of the subjective meaning that people attributed to authenticity.

Methods adopted

As Suddaby (2006) suggests, there needs to be some degree of congruence between the research question and the methods used to address the questions, and the epistemological and ontological position taken by the researcher needs to be consistent with the methods. Therefore methods that were chosen depended on the suitability to the research questions and as exemplified in the previous section, a contrast with previous studies, where people's understanding of authenticity was explored in two different settings which would then allow comparison between these. As Denzin and

Lincoln (1994) point out, qualitative research is essentially multimethod in focus (Brewer and Hunter, 1989) and by using multiple methods it is possible to gain an in-depth understanding of the construct in question. The term "bricoleur" is used in reference to a qualitative researcher which means "Jack of all trades or a kind of professional do-it-yourself person" (Levi-Strauss, 1966:17) who essentially produces a "bricolage" which is a set of practices that provides solutions to a problem in an existing situation, and this is in turn is described as a construction that continually takes new forms as different tools, methods and techniques are added to the puzzle. This is seen as being analogous to qualitative research (Denzin and Lincoln, 1994).

Given the interpretive nature of the research, multi-method qualitative approaches were adopted. Study 1 involved examining audience understandings of displays of authenticity in mediated performances of organisational leaders. Study 2 involved a case study where an organisation was approached where the Chief Executive and a few subordinates were interviewed. Participant observation was also carried out in addition to obtaining data from secondary sources of information. A third study was also carried out in order to obtain further views to reach theoretical saturation. The methods for these studies are described in detail in the following sections.

Study 1: Audience members' understanding of displays of authenticity of mediated performances

Constructivists believe that as long as researchers are transparent about their a priori theoretical position, the process of research is not hindered (Mir and Watson, 2000). Therefore, although we suggest that our study adopted a clean slate approach in order to capture audience's views on authenticity, our a priori notion of authenticity is shaped by the literature where we have seen that authenticity is a polemical concept (Trilling, 1972) and is largely dependent on conflicting claims made by the audience members based on the performances put on for them (Peterson, 2005; Goffman, 1959*)* With this in mind, we wanted to focus on encapsulating audience views of authenticity on 'performances' of organisational leaders.

While print media studies, and especially those drawing on the dramaturgical metaphor have been extremely useful in helping us understand how the power of an intermediary plays an important role in constructing leader identities (Chen and Meindl, 1991; Harvey, 2001; Shields and Harvey, 2010; Sinha, 2012) and influences audience

members assessments of authenticity (Liu, 2010) these studies have failed to capture the visual and aural components of these performances which Goffman (1959) placed emphasis on. As articulated by Manning (2008), Goffmanesque analysis cannot be based on narratives and stories as they are second hand versions and not encounter based. Drawing on Chriss (1995) he argues "the Goffman-like actor is a person who seeks to be treated as he or she treats others; who reciprocates when responded to; who is as open as the interaction necessitates; who apologizes, explains, seeks remedies, and enjoys the flow of reciprocated exchanges"(Manning,2008: 678). Therefore, given that the media plays the role in how leaders' authenticity is constructed by the audience, and the importance of actual interaction between individuals, we decided to look for video clips containing interaction between a leader and a TV journalist. Moreover, Goffman views everything within the range of self-talk to TV and radio broadcasts as social interaction (Burns, 1992).

There has been a slow but steady increase in visual studies pertaining to organisations. The Economic and Social Research Council founded inVisio in 2007 in order to bring together researchers to explore visuality in organisations because organisations and their stakeholders exist in a mass-mediated, image-saturated world where aesthetic appeal has become increasingly important (Bohme, 2003), yet studies pertaining to organisation remain oblivious to the potential of visual studies (Strangleman,2004; inVisio, 2013). The dearth of visual studies pertaining to leaders in organisations is also highlighted by Guthey and Jackson (2005; 2008). Guthey and Jackson (2008) argue that images of leaders are representational conventions aiming to produce meaning and they emphasise the need for researchers to look into how audiences view visual constructions of leaders using methods such as focus groups and interviews in varied contexts. While their focus is on still images, we were interested in audience views of leaders in interaction as, we were also interested in how other aspects of leaders' presentation such as delivery of the speech, tone, and body language might inform audience assessments of authenticity. This emphasis on public performances embodying public speaking and oratory in addition to the visual can be found in Greatbatch and Clark (2005) where they highlight how management gurus package and sell their ideas using effective communication strategies which appeal to the audience which include both verbal and non-verbal behaviours. Clark and Greatbatch (2011) who used video clips of management gurus in order to gather audience responses on management gurus'

charismatic oratory and found that the delivery of the speech was more important than the content of the messages that were delivered.

Taking these points into consideration, group interviews seemed like the best approach to initially understand how audience members understood displays of authenticity by leaders, and to gain an understanding of audience perceptions on how impression management plays a role in their perceptions of leaders' authenticity. The context relating to the selection of the video clip was based on claim that it is only when leaders fail that their authenticity is in question (Liu, 2010; Shields and Harvey, 2010). Focus groups were also used by (Pittinsky and Tyson, 2005) who carried out a similar study on African American political leaders to look into leaders' authenticity markers.

Wall et al. (2012) point out, visual data include all types of visual communication including photographs, drawings, signs, symbols, video, diagrams, cartoons, paintings, and patterns and the use of visual data is stimulated by creativity of researchers who use visual approaches in varied contexts (Rose, 2005) implying that there is a diversity of ways in which videos may be used in the research process. Building on this point, Haw and Hadfield (2011) differentiate between video modalities and media , where video methods and artefacts encompass the media and video modalities refer to abstract purposes including meaning-making, to which these are put within research. In a way modality can be be linked to epistemology as it is concerned with how the use of video leads to how we make meaning out of the world.

Haw and Hadfield (2011) identify five modalities. First, video used in an extractive mode which refers to using video to record a specific interaction, in order for it to be studied in depth later by the researcher. The root metaphor used is that of instant replay in sports where the same event is analysed in greater detail several times and from multiple perspectives. The second modality constitutes video used in a reflective mode which focuses on using video to support participants to reflect upon their actions, understandings and constructions. An example of this includes the use of video case studies to look at how the notion of 'at risk' young people was constructed by colleagues and clients and the competence of the policy responses and services they were responsible for. The root metaphor used here is that of a mirror which constitutes two elements. One, picking up on the fact that reflection is a reflexive act linking the observer and the image laying emphasis on the observer as what the observer sees is, and how they see it is shaped by them. The second element pertains to the distance

between the observer and the image which allows various external and internal factors to intervene in how the observer views the image.

The third modality is the use of video as provocation which refers to using video to provoke participants and critically examine and challenging existing norms. An example of this involves a research project where Muslim communities were asked to participate in making of a video which displayed resistance to being stereotyped by others. The aim of the project was to then produce a film to get those outside of the community to re-think how they viewed Muslims (Haw and Hadfield, 2011). The fourth modality includes video as articulation where video is used to help participants voice their opinions and communicate. An example of this type of modality includes a research project involving a group of individuals that were expelled from school where the group functioned as co-researchers. The video included role play and interviews by the group about their opinions on being expelled from the school which was targeted at the school management to challenge their perceptions on excluded students.

Finally, video used as participation encompasses the fifth modality as constructed by Haw and Hadfield (2011) which refers to using video to engage participants in a research project which allows them to shape its focus and outcomes. "In this modality, the role of video is to encourage the co-construction of knowledge or produce or agreed or shared understanding of a phenomenon" (Hadfield and Haw, 2012:318). Haw and Hadfield (2011) use the root metaphor of a good party in discussing video in participatory research as at a good party, the host has the responsibility to create a context for everyone else to enjoy themselves which indicates that video clips are shown to participants in order to engage them in the research process. An example of the use of this mode is seen in the study where a trigger video was shown to young people living in one of the highest crime areas in the UK encouraging participation in examining how they constructed their notions of risk. They were then filmed whilst they made and edited their videos (Haw and Hadfield 2011) .Given our interest in examining how audience members constructed their notions of authenticity, our research was motivated by the participative modality where our intention was to show video clips of organisational leaders in interaction with interviewers in order to examine the audience's understanding of authenticity by encouraging them to take part in the group discussions. We also acknowledge the relevance of the reflective modality to our

research question, as we acknowledge that several internal and external factors influence how they might perceive authenticity.

Video clips selection

Several video clips were examined before deciding on two video clips that we thought would be appropriate to show the respondents in order to answer the research questions. Referring back to the modality that this research was motivated by, we wanted to give audience members a trigger video in order to generate participation so they could express their views on authenticity. The following criteria were taken into consideration while we carried out our search for video clips.

- The clips contain interaction between the leader and an interviewer, as the media is seen as playing a role in constructing leader images (Shields and Harvey, 2010; Chen and Meindl, 1991; Liu, 2010) and the interviewers represent the media thereby indicating that they would have had a role to play in how audience members perceive authenticity. Moreover, from the dramaturgical perspective, meaning emerges in interaction (1959) and the importance of interaction and the use of language is emphasised by Fairhurst (2007) where she argues that leadership itself is constructed in interaction.
- The interview takes place after some form of event or incident involving a significant failure of sorts, as it is only when a corporation experiences a failure or critical incidents take place the firm's leadership and authenticity tend to be in question (Liu, 2010)
- The availability of video clips: Many video clips were available for free on news websites, and websites such as YouTube and Daily motion.

Based on the above criteria a search was carried out on Google where phrases such as corporate failures, and leadership failures were typed where several cases emerged. We wanted to ensure that these related to fairly recent events that took place in the last two to three years (2009-2011). We found several articles and opinion pieces on corporations' failures, and these articles contained considerable amount of criticism for organisations as well as their leaders. For example, these include the Toyota recall case which had been an ongoing issue for Toyota from the year 2000, where a negative review of the organisation by Peter Firestein (2010) from Business week suggests that this pattern of deadly accidents caused a slow-motion crash of its reputation. Another

case involved media speculation about Qantas airlines when one of the engines of A380 aircraft failed mid-air. Although it was Rolls-Royce that maintained the engine, Qantas seemed to have been facing a range of issues that year which include mechanical problems reported by a pilot, and another catastrophic failure in an engine that had occurred earlier that year (Drew and Clark, 2010). These cases include leadership failures which seemed to require responses from the leaders. We then searched for video clips relating to the cases which fit the criteria listed above.

It was decided that two video clips involving an interview clip of the Toyota COO US, Jim Lentz and the video of Qantas Chief Executive, Alan Joyce would be used, as in addition to satisfying the above criteria, the context of the interviews were similar. We thought this similarity in the video clips will enable the audience members to base their comparisons more on the manner in which the leaders presented themselves as opposed to the context of the situation. Furthermore, the leaders on both the video clips were both native English speakers.

Toyota

The video clip involves an interview between John Roberts and the Toyota Motor Sales USA's COO Jim Lentz on CNN. On January 21st, 2010 Toyota recalled 2.3 million vehicles in the United States due to problems with sticking gas pedals that caused vehicles to accelerate out of control and halted the sale of the eight vehicles involved in the recall and a total of 19 deaths have been connected to unintended acceleration over the decade (CnnMoney, 2010). The interview took place 12 days after the announcement between John Roberts and Jim Lentz. This is recognised as a significant failure as there were 19 deaths involved and required a response from the leader. Furthermore, there was a congress hearing surrounding this issue with the CEO of Toyota, Aikio Toyoda, emphasising the magnitude of the situation and the need for a response. Although Jim Lentz was the COO of Toyota Motor Sales, USA at the time, and not the CEO, he played the role of the figurehead representing the American division in several interviews. Furthermore, this video was chosen as Lentz was a native English speaker as opposed to Toyoda.

During our research of the case, we found that the following statement was mentioned by Lentz on several occasions including the video clip that we chose.

"I drive Toyotas, my family members and friends drive Toyotas … I would not have them in products I do not believe are safe"

This indicates that prior preparation was involved and using the above phrase is a face saving strategy in order to protect the image of the company.

Qantas

This video clip involved an interview of the Qantas Chief Executive Alan Joyce the interview after a Qantas A380 flight made an emergency landing in Singapore after one of its engines exploded mid-air in October 2010. The debris was scattered across Batam Island in Indonesia but there were no reports of any injuries (The New York times, 2010). This is seen as a significant failure because Qantas Chief Executive, Alan Joyce himself recognised that this was a significant failure where one of the engines was blackened and the rear casing went missing. Two of the passengers mentioned that they were shaken up because the engine exploded with a loud bang. Moreover, this incident is distressing for Qantas that take pride in their safety record (BBC, 2010).

These videos were chosen as the circumstances were such that they required a response from the leaders in order to save company's face. In addition to satisfying the above criteria, both video clips were examined to ensure that the non-verbal impression management behaviours, especially body language were visible as these are considered essential. (Gardner and Avolio, 1998; Hughes, 2000; Goffman, 1959; Clark and Greatbatch, 2011).The print screen function was used in order to export specific frames from the video clips that contained the use of non-verbal impression management by the organisational leaders as seen in the examples below taken from both the Toyota and the Qantas videos.

Image 4.1: Toyota US president, Jim Lentz

Image 4.2: Qantas Chief Executive, Alan Joyce

In line with Fairhurst (2007) and Liu (2010), whether or not the leaders were authentic was left open to interpretation to the audience. Therefore, the researcher did not attempt to make assessments of whether or not the leaders were authentic. Moreover, the goal of the research was to look into audience's views on whether or not the performances put on by the CEOs were authentic in order to understand the notion of authenticity. Therefore, the researcher only ensured that the leaders were not completely discredited demonstrated by the fact that they continued to remain in office after the events. Moreover, given that there is not one thing called authenticity demonstrated by competing definitions of the concept, it seemed plausible to leave it open to interpretation. In fact, James Lentz, who at the time of the recalls of Toyota vehicles, as

well as the time the respondents were shown the video was the COO of the company is now the CEO of Toyota Motors.

Group discussions

As our research questions were interpretive we decided to use focus groups as a method of collecting data. Although focus group is a type of group interview, as Morgan (1997) points out in a focus group the emphasis is on the interaction between individuals in a group whereas in group interviews, the emphasis is on the responses that emerge from the respondents. Fontana and Prokos (2007) define the group interview as a qualitative data gathering technique that depends on the systematic questioning of several individuals simultaneously in a formal or informal setting.

In any group interview, the moderator directs the investigation and the interaction among the respondents in a structured or an unstructured manner (Fontana and Prokos, 2007). Although it was our goal to capture the essence of respondents' perceptions of leaders' authenticity, we were also interested in the meaning that emerged in interaction between the respondents in order to explore their understanding of authenticity. This point relates to another that is noteworthy of discussion that is intersubjectivity which refers to the variety of possible relations between people's perspectives and is regarded as an important aspect of social science research (Gillespie and Cornish, 2010). This is especially the case in small group research because it has been found that mutual understanding within small groups creates increased efficiency, reliability and flexibility (Weick & Roberts, 1993). Through their conversations the participants are able to develop an intersubjective understanding of the nature of the phenomenon under discussion which develops beyond individual understandings. In this way we were able to allow a discussion to occur in which similarities and differences were aired and therefore observe the emergence of this intersubjectivity. This allowed us to observe how constructions of authenticity emerge. It therefore allowed an open approach to the notion of what authenticity is.

The method was also partly chosen as the research question focuses on how authenticity is understood and more importantly how notions of authenticity of media representations of CEOs are constructed by the audience , thus a media savvy and sensitive group were appropriate for the first study. We also wanted to examine to what extent impression management behaviours displayed by the leaders are seen as playing

a role in how the audience members understand authenticity. The table below consists of the questions that were presented to the respondents.

Table 4.2

Literature	Research questions	Focus group questions
As Fields (2007) argues, in order for a leader to be perceived as authentic, their authenticity must be observable to followers. A range of factors seem to determine how authenticity is viewed. These include the media, the corporate capitalist culture (Guthey and Jackson, 2005; Edwards, 2010) and	How do audience members understand authenticity?	How would you describe this leader? What does authenticity mean to you? To what extent is he authentic/inauthentic?
		What makes the leader authentic or inauthentic? To what extent does the context of the situation determine your perceptions of his authenticity?
Even as Ladkin and Taylor (2010) argue that portraying authenticity is not impression management, they also recognise that a leadership performance that is perceived as authentic is not accomplished through "sheer naivety."Clark and Greatbatch (2011) show that audience members view the delivery of the speech to	How does impression management play a role in audience understanding of leaders' authenticity?	What would you say about how the leader presented himself? To what extent does the manner in which a leader presents himself play a role in your perceptions of his authenticity? Probes used: what about the leader's body language and delivery of the speech, appearance?

be more important than the content of a message in making assessments of charismatic oratory of management gurus.		
Media plays a role in shaping CEO images (Shields and Harvey, 2010) as well as authenticity (Liu, 2010; Edwards, 2010; Guthey and Jackson). Furthermore, leadership itself is seen as a product of interaction and culture (Fairhurst, 2007).	How do the media play a role in how the audience perceive visual representations of leaders' authenticity?	Did the interviewer have anything to do with how you perceived the leader? Did that influence your perceptions of his authenticity?
Opposing views on the importance of authenticity- Although scholars cite the increase in corporate scandals and the recent financial crisis as reasons for the need for authentic leaders (see Gardner et. al.,2005,2011), it is also argued that authentic leaders may have immoral values (Freeman and Auster,2011).	What is the importance of authenticity in leaders?	To what extent is authenticity important in a leader? What are some of the outcomes of perceived leader authenticity?

Sample and data collection

The study involved Master's level students at a Northern English University, where 13 groups participated. Although several criticisms exist with regards to the use of student samples in conducting research, such as overreliance and under representativeness the intention in this dissertation was to not exclusively use students but include them as a sample in our first study in addition to the use of other samples. This is in line with the argument made by Henry (2008). As he suggests, sometimes, student samples have the exact characteristics that we need for research. In our first study, the student samples were media savvy and represented diverse cultural backgrounds as they represented countries from all five continents. As Henry (2008) suggests, it is not the mere use of students as samples, but an overreliance on them that poses a problem for social science research. In this dissertation, using students as a sample was only the first step in data collection, as two more studies were conducted that made use of participants from organisations. Moreover, postgraduate students participated in the study as opposed to undergraduate students, and were more likely to possess some work experience as compared to undergraduates (i.e., some of the students had been managers).

Twenty six group discussion sessions were carried out in total, with two sessions per group, where each session focused on one video clip. These took place as part of their Organisational Behaviour seminar which is how they were recruited where a message was posted on the virtual learning environment of the university (see Appendix A) prior to the seminars. The number of participants that attended the seminar sessions was 227 out of which 102 spoke up during the group discussions and therefore there were 102 direct contributions. These contributions were representative of 227 participants, as the respondents were given two minutes to discuss the video clips in pairs. The number of participants per session ranged from 4 to 12 respondents in all the 13 groups. The researcher recorded the two sessions separately so there were 26 sessions in total. The reason we held the group discussion after each video clip was shown was to ensure that the videos still remained fresh in their memory. We approximately had 60 minutes with each group and in this period, the respondents had to be briefed by the researcher which took approximately 3 minutes, and the video clips were played, where the Qantas video lasted 7 minutes and 14 seconds and the Toyota video lasted 5 minutes and 45 seconds. However in some cases, there was a slight delay in getting started as we had to wait for the respondents to show up for the seminar. The order of the video clips were changed for the last five groups in order to examine any differences that might emerge between

the two sets of respondents. The table below consists of the number of respondents that participated in each group. We would again like to reiterate that the numbers that spoke up (102 respondents) were representative of a much larger sample (227), and therefore reflect the views of a larger sample.

Table 4.3

Groups	Sessions	Length of group discussions	Number of participants that spoke up per session	Total number of participants that spoke up per group
1	1a	17:26	8	8
	1b	11:53	6	
2	2a	11:34	8	
	2b	11:02	8	8
3	3a	17:55	6	
	3b	12:05	6	6
4	4a	11:40	10	
	4b	11:11	10	10
5	5a	11:41	6	
	5b	10:18	7	7
6	6a	13:35	5	
	6b	9:34	6	6
7	7a	13:23	7	7
	7b	16:21	6	
8	8a	10:21	10	10
	8b	10:08	8	
9	9b	12:57	12	12
	9a	15:24	11	
10	10b	10:08	7	
	10a	11:29	8	8
11	11b	8:35	7	
	11a	8:08	8	8
12	12b	11:33	7	
	12a	12:29	7	7
13	13b	12:50	4	
	13a	9:19	5	5
Total				102

All the sessions were carried out in the presence of the seminar tutor. This was helpful as feedback was obtained from the seminar tutor as she was familiar with the participants in the group. The study began with a sample of two groups as pilot sessions. As soon as the students arrived, they were given participant information sheets and consent forms (see Appendices B and C). They were then briefed on what to expect from the seminars. After playing each clip, the questions listed above were presented to the respondents. At the end of the first pilot session, the module leader and the researcher requested the students for feedback on how the session could be improved. Based on their feedback, it was decided that after showing each video clip to the respondents, the respondents should be given two minutes to discuss in pairs or groups of three, their immediate impressions of the organisational leaders. This approach was adopted for the remaining 12 groups and therefore, the 102 direct contributions that were made were representative of a much larger sample (227 respondents).

Transcribing

The group discussions lasted between 8 minutes to about 17 minutes per session as depicted in table 4 .They were transcribed by the researcher herself and the cases were numbered from 1 to 13 and the video clips were assigned letters “a” and “b” where “a” refers to the Qantas video and “b”, the Toyota video. In each session, the numbers of respondents were labelled from 1 to the maximum number of respondents that spoke up, per group. For example 1a.1 refers to a respondent participating in the discussion following the Qantas video from group 1.

Analytic approach and coding

As Silverman (2011) suggests qualitative thematic analysis is one of the three main methods used to analyse focus group data where other methods involve quantitative content analysis, and constructionist methods. Quantitative content analysis is normally used when the number of times a particular idea occurs is counted. As Wilkinson (2011) notes content analysis simply entails inspection of the data for recurrent instances of some kind. While this method provides an overall sense of the various lay theories, it deprives the respondents of the local context in which things were said. Given our interest in the process through which audience members constructed notions of authenticity, a quantitative content analysis did not seem appropriate. We decided to conduct a thematic analysis of the data in order to lay emphasis on the context within

the responses were given. As Gibbs (2011) suggests, there are different types of thematic coding that can be carried out. These include, Interpretive Phenomenological Analysis (IPA) which uses a bottom-up approach and is similar to grounded theory, framework analysis by Ritchie et al. (2003) which is mostly used in health science research where all the responses are coded within a particular framework, and King's (2004) template analysis which uses a bottom up as well as a top down approach. This means that both a priori and emergent codes are used when following this approach. Concept driven coding is employed when some pre-existing codes are used for coding. These are driven by theory and the literature. King's (2004) approach also allows for some open coding in turn allowing for some flexibility. Therefore further codes can be identified as the analysis progresses. Given the interpretive nature of the thesis which sought to explore audience's source of their views on authenticity, it is argued that multiple interpretations can be made on audience responses in turn taking a constructivist stance and King's (2004) approach is flexible, therefore template analysis of the group discussions was carried out where the use of both a priori codes and emergent codes was exercised.

As Coffey and Atkinson (1996) point out, coding is mixture of data reduction and data complication which is generally used to breakup and segment the data into simpler, general categories and is used to expand and tease out the data in order to formulate new questions and levels of interpretation. They argue that coding should not be used to merely apply simple and deterministic labels to the data. While coding it is essential that we move away from descriptions and move to a more categorical, analytic and theoretical level of coding (Gibbs, 2011).

We have used a combination of both concept driven and data driven coding (Gibbs, 2011) as King's template analysis allows this. Open coding was first carried out where several descriptive codes were first created under broad categories, and they were then collapsed into sub-categories or theoretical codes where possible. This was however an iterative process and codes were changed along the way as King's approach to template analysis allows change of scope, insertion, and deletion of themes as the coding progresses.

A priori codes

As Taylor and Gibbs (2010) suggest, a priori codes are codes that can be identified from a range of sources and these include, previous research or theory, research or evaluation

questions that are being addressed, questions and topics from the interview schedule or the researcher's gut feeling about the data or the setting. The a priori codes that we used were based on the main categories that constituted the interview questions that were presented to the respondents. These formed the broad categories using which the first cycle of coding was carried out where the second and third category were repeated for the coding of both the video clips of the leaders.

1. Audience members' general understanding of authenticity
2. General impressions
3. Factors that make the leader authentic/inauthentic
   a) Context
   b) Impression management
   c) Interviewer
4. Importance of authenticity

An example of how the coding was carried out is shown below.

1. Audience members' general understanding of authenticity
   a) Relational transparency

      Responses for the first question where the respondents were asked included adjectives such as "original", "real", "honest" and "genuine". All of these responses corresponded to the common sense notions of authenticity. In comparing these to the essentialist four component of authentic leadership, they closely resembled relational transparency which refers to leader behaviours aimed at promoting trust through disclosures that include openly sharing information and expressions of the leader's true thoughts and feelings (Walumbwa et al.,2011). However evidence suggests as according to Kernis and Goldman (2005) that all the four dimensions constituting authentic leadership which include balanced processing, internalised moral perspective, relational transparency and self-awareness share conceptual similarity and each component focuses on one aspect of authenticity. Therefore, it is suggested that the respondents' answers correspond to developmental perspective of authentic leadership literature.

2. General impressions
   a) Failure framing

Framing is used to understand the extent to which the manner in which leader frames mistakes and failures can enhance or detract from a positive portrayal of his or her image and effectiveness (Fairhurst, 2007). Liu (2010) views framing of failures by leaders as essential in constructive positive leadership images. The following excerpt was coded under this theoretical code.

"he seems to be like doing damage control over reports that are not so accurate".-1a1

3. Factors that underpin audience perceptions of authenticity
   a) Impression management

Organisational promotion

The following excerpt was coded under organisational promotion which is an impression management tactic which the respondent seems to identify as playing a role in constructing the leader's authenticity.

" he is very confident and very calm when he speaks. He creates the impression that he is in charge and he has everything under control and that the situation doesn't seem like it is out of the ordinary. He keeps emphasising safety and safety of passengers many times in the video, so tries to create an impression that we are a safe company and know what they are doing"- 1a6

Delivery of the speech

"*Just because he was calm and collected, and said everything confidently, it makes him seem more authentic I think."*

   b) Context

"In a way the context was important in determining his authenticity because he was the one with the mistake and having to apologise and he was holding himself and his company accountable being proactive and making sure that it doesn't happen again."

c) Interviewer

"he was helping him. He didn't ask any harsh questions. He was asking questions quite politely"

4. Importance of authenticity

"it is important because if the leader is authentic then there's loyalty and loyalty is very important"

Limitations

As with every study, there were some limitations pertaining to the first study. These are discussed in the following paragraphs.

The first limitation revolves around the fact that the audience members observed mediated and mediatised performances of the leaders in the video clips and did not interact with the leaders. This served as an advantage for the study as one of the reasons this was done, was to lay emphasis on displays, and TV interviews are about putting on a good show of being authentic by organisational leaders where the same performance could be rated in contradictory ways by the audience members critiquing the standard literature on authentic leadership. However, it would be useful to also look at unmediated performances which have a relational dimension to it where audience perceptions on leaders' authenticity could be gathered where they have had some interaction with the leaders. As Fairhurst (2007) suggests leadership itself is constructed through interaction between a leader and their follower. Therefore, the lack of interaction between the leader and the followers could be seen as one of the limitations of study 1.

Secondly, building on the previous point, the motives behind performances of leaders in the video clips could not be known and were purely based on assessments by the

audience with greater emphasis on non-verbal impression management. While the use of video clips illustrates the follower centric view on leadership, and how almost any behaviour may be classified as authentic, interaction with the individual in the leadership position whose performance is to be assessed by the audience members allows us to understand authenticity from the agent's perspective as well. The third limitation pertains to focus groups and their effects of groupthink as pointed out by Boateng (2012) where he compared and contrasted data emanating from focus group discussions and one-on-one interviews. It was found that the data emanating from both were different. While intersubjectivity is considered to be important in social science research reflected in the group discussions, it is often recommended that the research aims and objectives are supported by other methods for reliability, calling for additional methods to support the research aims and objectives.

Taking these limitations into consideration, it was therefore essential that a study be carried out in an organisational context in real time.

Study 2: The role of impression management in audience perceptions of leaders' authenticity in unmediated performances

In order to maintain anonymity of the organisation that was approached, pseudonyms will be used to refer to the organisation, as well as the schemes the organisation had in place in order to solve the problems the organisation faced due to austerity. As Sturdy et al. (2009) point out, before describing the case study projects, it is important to mention the nature and process of achieving research access. Access to the organisation was obtained through the researcher's supervisor who at the time was conducting a different project at the organisation. One of the goals of the researcher was to gain access to observe the organisational leader's interaction with senior managers. Access to observe the Chief Executive in interaction was obtained and therefore the researcher's main focus was to obtain an insight into senior managers' understanding of what made the Chief Executive authentic wherein the researcher's focus was to obtain most of the information through the in depth interviews. A case study approach was chosen as this enables the use of multiple sources in the collection of data from the organisation. A case study approach involves concentrating on various aspects of a single organisational context (Strati, 2000).

North city council seemed like the perfect choice as they are renowned for their use of innovative practices in order to overcome obstacles due to financial cutbacks. For instance, they have schemes such as Keep Jobs[1] and the Exchange Programme[1] in place which allows the organisation to make financial cutbacks whilst avoiding mass redundancies. The Head of HR and Organisational Development was the researcher's main point of contact. Information about these schemes was obtained through interviews at the organisation as well as at an event hosted by private partners of North city council that the researcher was invited to attend. A memory stick with all the information was provided. As discussed earlier by several authors (see Diddams and Chang, 2012; Liu, 2010; Gardner et al., 2011) it is only when the circumstances are austere that the need for authenticity increases.

Case studies allow for the use of multiple methods in order to collect data and these include both primary and secondary data. This included attending four events and conducting eight interviews at the organisation. Although the focus of the study was on obtaining an insight into how senior managers perceived leaders' authenticity, a case study research design was adopted in order to obtain information from various sources within the organisation.

According to Wahyuni (2012), a research method that facilitates a deep investigation of a real-life contemporary phenomenon in its natural context is a case study (Woodside 2010; Yin 2012). In order to obtain data from the organisation a multimethod approach was used, which is usually the norm with a case study approach. These include participant observation and conducting interviews. Participant observation was carried out in part based on Van Praet's (2009) study where she observed team meetings conducted by a British Ambassador in Belgium and drew on Goffman's approach in order to do so.

The first step towards making contact with the organisation was to get in touch with the organisation during a different project. A research proposal was sent to the organisation via email (see Appendix D) to the director of HR via the researcher's supervisor to obtain consent via email. The researcher spent 12 days with the organisation and data was collected primarily in the form of interviews, and supported by participant observation and attendance of other events in order to maintain contact with the organisation.

[1] The names of the schemes have been changed in order to maintain the anonymity of the organisation.

Participant Observation

1) SMT events

The researcher was invited to attend two Strategic Management Team meetings and an event hosted by private partners. The first event took place on the 28th September 2011 and the second event took place on the 12th of July, 2012. Contemporaneous field notes were taken at both events where audio/video recording the event was discouraged as this would hinder attendees' participation. At both the events, the researcher's interest was in the Chief Executive's speech which was addressed to the audience in order to look into how the Chief Executive displayed authenticity. The researcher attempted to jot down everything that was said at both events. This was however easier at the first SMT meeting as opposed to the second one. After both events, additional notes were taken by the researcher in order to ensure that the event did not fade from her memory

2) Transformational group consultation meeting

The researcher was also able to obtain access to the transformational group consultation meeting where the objective of observing this meeting was to observe the interaction between members of a team from HR, trade union members and a few Heads of service. However, recording was discouraged at this meeting. Therefore, the researcher attended this event in order to maintain continuity of access in the organisation. Three members that attended this meeting had already been interviewed .The researcher was invited to observe the transformational group consultation meeting and the minutes of the meeting were sent to her later. The trade union members sat on one side and the management on the other. Notes were taken during the meeting. Although the data could not be used for analysis as the event could not be recorded, it was a useful process to build familiarity with the organisation.

Interviews (Chief Executive and senior executives)

The primary method of data collection in the organisation was interviews. In order to gather people's thoughts on how they perceived authenticity in leaders, and particularly the Chief Executive of the organisation, eight semi-structured interviews with people within the organisation, including the Chief Executive, the Assistant Chief Executive, The Director of Human Resources, and five Heads of service were carried out. All of the interviews were arranged in advance and the interviews lasted between 33 minutes to 67 minutes.

The table below consists of a log of the interviews that were carried out at the organisation.

Table 4.4

1. Chief Executive	24th January
2. Head of Job developments	30th January
3. Assistant Chief Executive	6th February
4. Head of Transformation, Programme and Project office	20th February
5. Director of HR	21st February
6. Head of Communications	6th March
7. Head of Transactional Services and Corporate Services	6th March
8. Head of Commissioning and Change Management	6th March

Semi-structured interviews were used as a method to gather data. As Kvale (1996) points out, in semi-structured and unstructured interviews people often tell stories to answer questions often in the form of self-disclosure. As Holstein and Gubrium (1995) suggest, this is considered good practice. Semi-structured interviews allow for the narratives to be co-constructed by both the interviewer and the respondent whilst staying within the confines of an interview frame (Abell et al., 2006). According to Silverman (2011) this type of interview fits within constructivism where responses are constructed by both the interviewer and the interviewee. Therefore, semi-structured interviews seemed appropriate to gather data from the organisation. The tables 6 and 7 below contain the interview questions that the researcher prepared prior to the interview.

Table 4.5 Interview questions -Chief Executive

Literature	Research questions	Interview questions
Alvesson and Sveningsson (2003) demonstrate that leadership itself is hard to pin down. Endrissat et al.	How do leaders portray and audience members perceive authenticity?	1) What is it that makes a good leader? 2) What does authenticity mean to you? Could you give me examples of yourself and other people exhibiting authenticity?

(2007) began their study by asking what makes a good leader. See table 3 for justification on other questions.		What was it about these occasions?
See table 3. In line with Fields (2007) in order for followers to respond to authenticity, it should be observable to them.	What factors do people take into consideration whilst determining someone's authenticity?	3) Do you think authenticity is about character or the way one communicates? 4) According to you, does morality have anything to do with authenticity?
Goffman(1959) differentiated between cynical and sincere performers where sincere performers are taken in by their own performance and believe that their performance is in fact real, and cynical performers know that what they are putting on is an act.	How does IM play a role in audience perceptions of leaders' authenticity? What IM tactics contribute to audience perceptions of authenticity?	5) Is presentation important while portraying authenticity? 6) Body language, delivery of the speech, appearance, self-promotion, exemplification- any more factors? 7) Do you use presentation to portray authenticity? 8) Does it matter if the performance is sincere or cynical?
Conflicting views on the importance of the concept (see table 3)	What is the importance of authenticity in leaders?	9) What role does authenticity play in leadership importance? Why?

Table 4. 6

Interview questions – Senior Managers (See table 3 and table 6 for themes from the literature)

Research questions	Interview questions
How do leaders construct/project, and audience members perceive authenticity?	1. What is it that makes a good leader? 2. What does authenticity mean to you? 3. Could you give me examples of people exhibiting authenticity? 4. What was it about these occasions? In comparison, what makes the Chief Executive authentic? 5. Outside of work, is the Chief Executive any different?
What factors do people take into consideration whilst determining someone's authenticity?	6. Do you think authenticity is about one's character or the way one communicates? 7. According to you, does morality have anything to do with authenticity? 8. Are there any other factors?
How does impression management play a role in audience perceptions of leaders' authenticity? Which impression management tactics contribute to audience perceptions of authenticity?	9. How does the Chief Executive present himself? 10. To what degree does the chief executive use presentation to portray authenticity? 11. Could you elaborate on his body language, delivery of speech, appearance and any more factors related to his presentation? 12. Does it matter if the performance is genuine? (sincere or cynical)
What is the importance of authenticity in leaders?	13. What role does authenticity play in leadership importance? 14. Ask about some outcomes

Analysis of field notes and senior members' interviews

A thematic analysis of the interviews, similar to the group discussions was carried out to identify the categories that respondents used to describe authenticity and this was then linked to the first study. We were looking into what triggers somebody to think something is authentic as well as asking respondents about the performance of authenticity. The emphasis was on authenticity displays; therefore emphasis on impression management was placed. Each transcript (interviews and field notes) was examined individually to look for relevant categories. Coding was carried out manually and Microsoft Excel was used to store coded data for classification and analyses.

Each interview/event transcript was analysed and coded separately and the results were saved. At this stage the analysis and coding was carried out thematically starting from characteristics of a good leader followed by audience understanding of authenticity, role of impression management in perceptions of authenticity, the factors that make the Chief Executive authentic, and finally the 'moral component' and 'outcomes' of authenticity.

At the second stage, the findings were grouped under each theme in order to examine emerging patterns and for the purposes of merging codes to arrive at higher order categories. This process also enabled the understanding of interrelationships between the various categories.

After carrying out the analysis of the findings of the second study, we found that although rich detail was obtained through in depth interviews and participant observation, the fact that it was a single case study approach was still a limitation. Ramachandran (1998) makes a case for the validity of single case studies by using the talking pig analogy, in that if one pig talks, it is worthy of research instead of having to prove that there are several talking pigs. In relation to this, while we believe that North City council provided us with rich data, data from a single organisation was still limited insight. Therefore, we concluded that further data from participants belonging to various organisations and industries would provide a more accurate insight into the subject. Thus, this gave rise to our third study.

Study 3: Views from diverse industries

In order to reach theoretical saturation, further data was collected from participants who had experience working in diverse industries. Interviews and group discussions from participants belonging to diverse industries (e.g., travel, pharmaceutical, automotive, media, recruitment, consultancy, IT, education) as part of a three day management workshop were conducted. 21 participants took part in this phase of the study with one group discussion with 6 participants, 13 individual interviews and one group interview with two participants. Data was collected during lunch and coffee breaks. The group discussion lasted 35.42 minutes and the individual and group interviews lasted between 15 minutes to 32 minutes. The interviews followed a semi-structured format which was a slight departure from the in depth semi-structured interviews carried out at the organisation. This was to ensure that the interviews could be carried out quickly and approach a wider audience due to time constraints. Moreover, given that we had obtained specific themes from the previous studies, the questions were more specific. Each participant was given a participant information sheet (see Appendix F) which had brief information about the study and also contained the list of questions they would be asked.

Coding for the data was carried out in a similar manner to study 2 where the main categories based on the research questions were used as a priori codes which were, understanding of authenticity, the role of impression management in audience perceptions of authenticity, authenticity and morality and the importance of authenticity. A combination of a priori and emergent codes were created under each higher order code. An example is given in the table below.

Table 4.7

First order code	Second order code	Aggregate dimension
Authenticity paradox	Impression management	Factors that underpin audience perceptions of leaders' authenticity

Reflexivity

Recognising that the research carried out is not completely objective and independent of the researcher, and that it is influenced by predispositions of the researcher refers to reflexivity. This involves the recognition that researchers cannot claim to be neutral observers outside of the text (Gibbs, 2011) Although it is recognised that with the group discussions, knowledge was constructed in collaboration with the respondents and the researcher, it is necessary that we point out that we also let the responses emerge unprompted at several occasions and this was also evident in the interviews carried out in the organisation, and the interviews carried out during our third study.

Ethics

As Christians (2007) suggests, code of ethics for professional and academic associations are the conventional format for moral principles. Christians (2007) lays emphasis on four important factors to consider in order for the research to be up to ethical standards. These include, informed consent, deception, privacy and confidentiality and accuracy of data. These will therefore be discussed in relation to both the studies that were conducted.

Informed consent: In study 1, all students that attended the seminar were handed a participant information sheet which provided information on what my study was about. Additionally, before the commencement of each session, the respondents were requested to raise any questions or concerns about the study that they had. The subjects were also asked to sign consent forms before the video clips were played. These were collected at the end of each session. Consent was also obtained verbally from the students prior to all the sessions to ensure that students only took part in the sessions if they wanted to.

Similarly, in study 2, for the interviews, all participants were given an information sheet in advance via email, and also given a hard copy just before the interview , and they were asked to clarify any issues or questions they might have had. They were also asked to sign the consent forms before the start of the interview.

For the observation sessions, permission was obtained in advance for the SMT meeting, and a summary of my project was sent to the Assistant Chief Executive and the Head of Job developments, see Appendix E. I was invited to the second observation session by

the Head of Job Developments, and consent was obtained from the private partners verbally.

In study 3, all the participants were given a participant information sheet with the list of questions before the study, and informed consent was obtained prior to the study. Before the management workshops, an announcement was made to the participants and prior information was given to the participants beforehand.

Deception: In line with social science codes of ethics (Christians, 2007), there was no form of deception involved in any of the three studies that were conducted as overt observation was carried out in the organisation. Drawing on Blumer (1982), Christians (2007) argues that deception is not justifiable ethically, or even necessary, or in the interest of sociology as an academic pursuit. The participants were given sufficient information about the aim of the study (see Appendices) and the intentions for carrying out research.

Privacy and confidentiality: It was clearly stated in the participant information sheet that the responses provided would be anonymous and confidential. An extra safety measure was taken to ensure that the interview transcripts were not available to anyone but the researcher, unless anonymously made available to others. This includes password protected folders on the researcher's computer.

The following chapters consist of the findings chapters which include audience perceptions of leaders' authenticity in mediated performances, followed by study 2 carried out in an organisational context, and study 3 which obtained further views from participants belonging to diverse industries.

Chapter 5

The role of impression management audience understanding of leaders' authenticity in mediated performances

Introduction

This chapter explores audience members' understanding of displays of authenticity by examining audience members' views of TV interviews of two organisational leaders in the aftermath of critical incidents that Qantas and Toyota Motors had faced respectively. The focus of this study was to examine people's perceptions of displays of authenticity, displays being the key word where our focus was on observable behaviours of the leaders. Therefore, we do not make any claims about whether the leaders were really being authentic, but are interested in looking into how audience members interpret the authenticity of both leaders' performances. This is largely based on the view that everyday life be viewed as performances. As we found through our literature review, there are various perspectives on what authenticity constitutes, and through the critique of the standard AL literature, we found that the current AL framework is limiting. It was argued that importance be given to the eye of the beholder perspective which constitutes audience interpretations and perceptions constituting the constructionist perspective on leadership and authenticity. Within the socially constructionist view, we found that impression management and authenticity were linked, as authentic performances involved consistency between manner , appearance and setting (Goffman, 1959). Therefore, the three research questions that we identified are as follows.

1) How do audience members understand authenticity?

2) How does impression management play a role in how they understand leaders' authenticity?

3) What is the importance of authenticity in the context of leadership?

A thematic representation of the responses and analyses are provided in the following paragraphs where section 5.2 pools together the participants' general understanding of the term 'authentic'. Section 5.3 then goes on to describe audience perceptions of Alan Joyce's authenticity which are further divided into subsections which focus on impression management and the identification of attributes pertaining to the standard Authentic Leadership literature within audience responses.

Audience members' general understanding of authenticity

Before presenting how the participants perceived the two video clips of organisational leaders in order to look into the factors that underpin their understanding of displays of authenticity, we begin by presenting their views on how they generally understood the term authentic. The participants were asked this question in order to obtain a general sense of what authenticity meant to them before deconstructing audience members' observations of the authenticity of both the leaders in order to look into complexity of the construct which is authenticity.

The majority of audience members' initial responses to how they understand authenticity were mostly consistent with common sense notions of authenticity, which are also largely in line with the essentialist, standard literature on authentic leadership. Several of these were one word answers such as 'original', 'real' and 'genuine'. As Lawler and Ashman (2012) point out that authenticity is treated as synonymous with ideas such as trustworthiness, honesty and genuineness within the authentic leadership literature. The answers of the participants were therefore coded under the components encompassing authentic leadership as illustrated in the section below.

AL components

Several components encompassing the AL construct, or relating to authentic leadership according to the existing literature were identified in the participants' responses. It is however essential to point out that all of these components are interrelated and only differ slightly (Gardner et al. 2010). Nevertheless, the participants' responses that resembled the various components within the Al literature were coded under the appropriate components.

Relational transparency

The majority of the participants' general understanding of authenticity corresponded to relational transparency. As discussed in the literature review, relational transparency within the authentic leadership framework refers to presenting one's authentic self as opposed to fake self where authentic leaders are seen as demonstrating openness and self-disclosure (Walumbwa et al., 2008). It refers to leader behaviours aimed at promoting trust through disclosures that include openly sharing information and expressions of the leader's true thoughts and feelings (Walumbwa et al., 2011). Within the AL literature, this is labelled in different ways such as relational authenticity defined

by Goldman and Kernis (2002) as "the active process of self-disclosure and the development of mutual intimacy and trust so that other intimates will only see one's true aspects both good and bad" (19). 45 participants' understanding of the term authentic across all the 13 groups corresponded to this relational component of authentic leadership. Hierarchical coding was carried out. Therefore, most of the answers to this question were one word answers which were coded under first order codes that were collapsed and placed under the higher order theoretical code relational transparency. A further breakdown of this concept is illustrated in the table below.

Table 5.1

First order codes	Number of participants	Number of groups
Honesty	25	12
Original	15	11
Trustworthy	5	6

Honesty

Under honesty, answers such, as "*genuine*", "*telling the truth*", "*someone who believes what they are saying*" were coded, consistent with the definition of the relational transparency. Most of these were one word answers which basically referred to honesty. More detailed responses from the participants also related to honesty constituting relational transparency.

> *"Someone who is genuine or they speak what they honestly believe or it is not made up. They've not made the thought up or the idea up for themselves"*- 5a1

Participant 5a1's understanding of authenticity is consistent with truthfulness and honesty and more importantly is self focused as 5a1 highlights how authenticity is about being true to the self as it focuses on saying what they honestly believe. Given that it is impossible to tell whether or not they are saying what they believe, the participant's observation self focused making up one of the facets of relational transparency. Interestingly, participant 6a4's answer is other focused focusing on the behaviour of the individual as observable to the audience.

> *"If someone is plain spoken and concise, they do not try and bury what they are trying to say under a mountain of words, they just say this is what I mean and this is what I think."* – 6a4

As Illies et al. (2013) point out, the component relational authenticity is directly observable by followers and participant 6a4's understanding of authenticity highlights the observable aspect of authenticity in addition to emphasising honesty and forthrightness. The observable behaviour in the participant's view that represents honesty is the manner in which an individual communicates that represents directness and concision.

Original

Building on from honesty, 15 participants across 11 groups understood authenticity to be about being original which again corresponds to common sense notions of authenticity and is one of the adjectives used to describe being authentic in the context of leadership. Responses such as "*real*", "*distinctive*" "*original*" and "*unique"* were coded under original which also constitutes relational authenticity or relational transparency as these words depict being true to the self. One participant lays specific emphasis on one's actions as illustrated in the example below.

> " *Doing something in your own way. Doing something that nobody else does."* – 8a5

Trustworthy

Finally, the lower order code trustworthy was created as 6 participants specifically mentioned trust as relating to authenticity. Answers such as "*trustworthy*", "*being believable*", and "*someone you can trust*" were coded under this code. For instance, the following response shows how trustworthiness is linked to authenticity.

> *"When someone is authentic, I can like relate to them a little bit more because they are more personal and they get down to your level or just how they come across...sometimes when someone is authentic, I can trust them a little bit more."*- 7a1

Participant 7a1's view aptly summarises relational transparency where the importance of establishing trust in the relationship with the follower is highlighted, and at the same

time, trust is also seen as being an outcome of an individual being perceived as being authentic. As Lawler and ashman (2012) point out, it is a generally the case that authenticity is treated as synonymous with ideas such as trustworthiness, honesty and genuineness within the authentic leadership literature. It is essential to note that this can also be linked to credibility as it is viewed as "the perceiver's assessment of believability of whether a given speaker is likely to provide messages that will be reliable guides to belief and behaviour" (Simons, 2002 :20). As suggested within the existing literature on authentic leadership, the concepts of credibility and trust are also related to the authentic leadership literature (Simons, 2002; Gardner et al., 2005; Goffee and Jones, 2005; Endrissat et al., 2007).

Overall, based on the participants' views, it can be noted that their understanding of authenticity is consistent with relational authenticity or relational transparency which is one of the components of authentic leadership.

Behavioural integrity

Within the AL literature, another component that could be identified from the audience responses relating to their understanding of authenticity is behavioural integrity which is referred to as the perceived alignment between the words and deeds of the leader. It is the extent to which employees believe her manager walks her talk (Simon, 2002; Endrissat et al., 2007) and the extent to which the leader is seen as practising what they preach. Four participants across four groups understood authenticity to be the consistency between one's words and actions. No lower order codes were created and participants' answers were coded directly under behavioural integrity as they reflected on the consistency between one's words and actions. Some of these answers are discussed below.

> *"For someone to be authentic they must be supported by evidence. Like if he was talking about statistics so if he claims he is authentic there should be evidence"* – 5a3

By arguing that evidence is important if one claims to be authentic, the participant clearly highlights the importance of consistency between one's claims and their actions. Similarly, another participant clearly highlights this.

"By authenticity, maybe you mean, delivering everything that you claim you will deliver. The deliverables are exactly as they have been mentioned."- 7a3

It is interesting to note that behavioural integrity seems to be very closely linked to honesty and relational transparency as we have just discussed. Behavioural integrity and authenticity are in fact seen as related but separate constructs (Palanski and Yammarino, 2007). Although both authentic leadership and behavioural integrity are seen as root constructs and seen as being placed within positive organisational behaviour (Avolio and Gardner, 2005; Luthans and Youssef, 2007; Leroy et al., 2012), it is claimed that they are different constructs. Authentic leadership is seen as being inward focused as it is about being true to the self, (Kernis, 2003; Jackson, 2005) and behavioural integrity is seen as being outward focused, as it is about the perceived alignment between one's words and deeds (Simons, 2002). Leroy et al (2012) take the view that behavioural integrity plays a mediating role of the effects of authentic leadership. Therefore, although behavioural integrity does not constitute the standard four component model of authentic leadership (e.g. Walumbwa et al.,2008) it can be argued that while highlighting the observable aspects of authentic leadership, what the participants suggest is consistent with the view that the two constructs are related. The two other responses include *"walking the talk*" and "*congruence between role and behaviour*". In a way the fact that the participants' answers did not fit the standard AL model is a finding in itself. However, only four participants mentioned this and further research is needed to confirm this.

Balanced processing

Interestingly, three participants' understanding of authenticity was consistent with balanced processing which is one of the four components of the AL model. Walumbwa et al. (2008) define it as the objective assessment of all relevant information before making a decision (Cerne et al., 2013). The three excerpts are given below.

"To make fair judgements about what happened and make very objective analyses" – 8a7

"Being logical, giving logical answers"- 11b6

"Making crucial decisions" – 5a4.

All the three excerpts are consistent with the definition of balanced processing as seen

above. Therefore, participants' general understanding of authenticity reflected on relational transparency, behavioural integrity and balanced processing within the standard AL literature. It is also essential to point out that balanced processing and relational transparency are viewed as being under the umbrella of self-regulation which is seen as a primary dimension in authentic leadership and refers to the process of aligning one's goals and values with one's actions . Therefore, aspects of self-regulation and behavioural integrity could be identified in audience responses pertaining to the AL component.

Individual dispositions

While the majority of the participants' understanding of authenticity reflected on common sense notions, and could be related to the standard authentic leadership literature, a few observations by participants highlight interesting aspects. As Shaw (2010) points out, the choice of this term authentic within the authentic leadership literature necessarily invokes the wider cultural and social meanings usually associated with the term. It is a term heavily associated with significance as it points to the genuine, to truth and transparency as we just examined, and thus is both highly controversial and potentially judgmental. This is illustrated by one participant across the thirteen groups who highlights the importance of individual dispositions in the understanding of the term authentic or authenticity.

> "*Anything with a certain credible amount of truth in it so that people mostly judge experiences by the yardsticks that are already...they judge those incidents by their own experiences so if you can satisfy their expectations and what they feel is valid. It depends on people's perceptions as well.*"-6a5

The importance of satisfying audience expectations is highlighted by the participant. 6a5 highlights an important facet of what it means to be authentic, where in addition to truth or honesty, she highlights the importance of people's experiences in their assessment of what is authentic and that individual experiences vary. This comes very close to resembling the existential perspective on authenticity where according to Heidegger, authenticity is the condition of those who given the constraints of a particular situation which include family and culture ,understand the existential structure of their lives and therefore recognise that they are responsible for choosing

their character (Honderich, 1995). As pointed out by Algera and Lips-Wiersma (2012), one of the themes of the existential perspective on authenticity is that authenticity involves creating one's own meaning. As Jackson (2005) argues, there is nothing more dehumanising than when certain truths and values are imposed on an individual indicating that authenticity can never be created for an individual but created by an individual oneself. According to existentialists, authenticity is a highly individualised concept where the authentic life is given focus by the values, beliefs and the goals that the individual considers to be meaningful (Guignon and Pereboom, 1995). Therefore, as 6a5 suggests, in basing what authenticity means on one's own yardsticks of experience, authenticity is about creating one's meaning and therefore viewing other individuals' behaviours using one's own meaning of authenticity as a point of reference. The response also highlights the eye of the beholder element of authenticity where people's perceptions are given importance. An example of this is seen when a participant asked an important question.

> *"Can it be about cultural attributions?"* – 11b1

Although only one participant highlights this, the above response again highlights the importance of individual and cultural differences in attributing authenticity, and that needs to be taken into consideration while audience members perceive authenticity. It is essential to mention implicit leadership theories (ILTS) here as the focus is on the eye of the beholder. ILTs are expectations of leaders' qualities and behaviours, based on previous experiences (Kenney et al., 1994). As Hall and Lord (1995) argue, people use their ILTs as a reference point for the evaluation of leaders which determines whether someone is categorized as a leader or not. Schyns et al. (2007) found that ILTs affect actual leader perception and Gray and Densten (2007) found that leaders are more likely to win follower support if they behave in ways consistent with followers' ILT's (Trichas and Schyns, 2012).

The third individual who highlighted the importance of individual attributions is consistent with Shaw's (2010) argument.

> *"I think you can't judge people..it is really hard to judge...and people who tend to trust people they just tend to do it..I just believe what the guy is saying because I tend to trust people, some people don't"* – 4b2

Participant 4b2 again highlights the importance of individual dispositions, as factors such as the extent to which one is trusting plays an important role in how people assess authenticity. Although the audience members' general understanding of authenticity seemed to be consistent with rather the common sense notions of authenticity similar to meaning given in the Oxford English dictionary and the a priori essentialist literature on authentic leadership, such as relational transparency, balanced processing and behavioural integrity, we found that the complexity in their understanding of the notion of authenticity unfolded in how audience members assessed the authenticity of both leaders' (Joyce and Lentz) performances which will be discussed in the following sections. It was found that most responses from the audience members represent contradictions by which we mean that the performances were assessed in contradictory ways by audience members and therefore, each category that aided in participants' assessments will be presented where the contradictory responses for each will be examined instead of examining the categories for inauthentic performances and authentic performances separately.

Alan Joyce

The assessments of Joyce's authenticity were mixed as the participants did not seem to unanimously agree on whether or not Joyce was authentic. While 42 observations across 10 groups found Joyce to be inauthentic, 48 observations across 13 groups found him to be authentic. Five participants across three groups suggested that they could not make that assessment,

> *"I think in general it would be quite hard to judge him from this small video because I mean if anybody here had a massive company and one of the plane's engines blew up then you put them on TV in front of millions, you are going to act strange whoever you are, however well trained you are, whatever you believe. It is quite a hard situation".*- 4a4

Participant 4a4 highlights the importance of interaction with the leader in order to be able to make the assessment. However, it is the conflicting views on the authenticity of Joyce's performance that makes our study interesting and reveals the problematic nature of the construct. Several interesting themes emerged which represent the factors that underpinned audience members' assessments of Joyce's performance. Indeed the importance of presentation is highlighted by one of the participants as shown below

"Presentation is hugely important, you only get a short clip of everyone through the internet or TV and you have got to have the whole package and it is a shame that we live in that kind of a society of course his presentation is slumped and he looks ill confident . He doesn't strike you as he is leading the company, does he? Body language, he is leaning back...he kind of has his shoulders hunched up, he is not being articulate. He just looks like he is defending his company, so it is not a good presentation." – 3a2

In light of participant 3a2's view that presentation is hugely important in making assessments of a leader, we begin by examining the factors that relate to impression management which contribute towards leaders' authenticity perceptions among the audience members.

Impression management and assessments of authenticity

The diagram below depicts how impression management plays a role in audience members' assessments of authenticity. It can be observed from the diagram that the use of the same impression management strategies as perceived by the audience members was viewed as being both authentic and inauthentic. The concepts presented in the diagram below are emerging codes except for the delivery of the speech which the participants were specifically asked about.

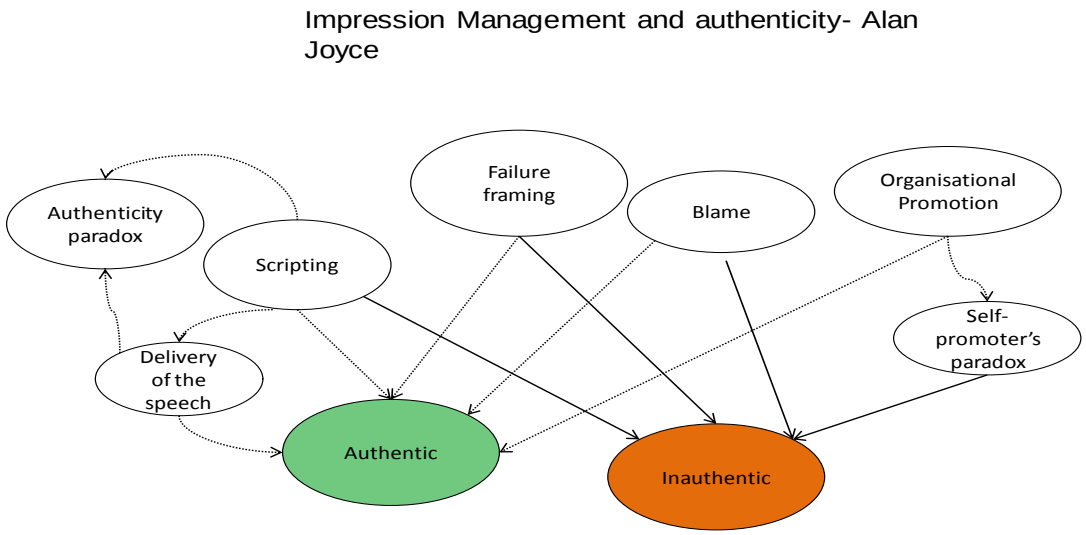

Fig. 5.1 The role of impression management in Alan Joyce's authenticity

Organisational promotion

12 participants across 8 groups viewed organisational or self promotion as contributing towards authenticity. This form of impression management was viewed favourably by the participant where she suggests organisational promotion helps create followership and therefore seems to play a role in how participant 2a2 views the leader's authenticity.

> *" I think he is calm, collected and confident and the way he phrases everything, umm...if you are part of the company watching this it builds confidence and you want to follow him, because he keeps backing the company up throughout the interview...we've been trained for this, we've grounded all the planes..and he is not accepting the blame like there was something wrong with his company..but they are doing an investigation..umm and they have the best pilots in the world..so he backs his company a ton throughout the entire interview."- 2a2*

The participant seems to have analysed Joyce's performance from the perspective of an employee of Qantas and therefore, promoting one's organisation is viewed favourably as it displays the leader's loyalty towards the organisation and instils faith in its' employees. As highlighted by Carsten et al. (2010) in their study of social constructions of followership where they looked at how followers viewed their own behaviours, it was found that while certain individuals find that followership is related to passivity, deference and obedience, others emphasise the importance of constructively questioning and challenging the leaders. Therefore, one of the reasons why organisational promotion is viewed as being positively linked to assessments of authenticity could be dependent on 2a2's understanding of ideal followership which might be pertinent to the former category. Similarly several other participants found that Joyce made use of organisational promotion. Participant 8a2 found Joyce to be passionate because of the way in which he promotes his organisation by suggesting how they have the best safety record.

> *"Seems passionate because he said something about how they have the best record for safety but some published that they didn't and he was not very happy about that. So he is passionate about his company."*- 8a2

Interestingly in addition to organisational promotion, Joyce's expression of displeasure over inaccurate reports also highlights the defensive or protective impression management strategy that Joyce used which some participants viewed as authentic. Therefore, the combination of the exhibition of both acquisitive and protective impression management by Joyce as observed by 8a2 makes him perceive Joyce as authentic. This is highlighted by another participant.

> *"He was promoting himself to a certain extent because that has to do with corporate image, a little PR done there I think here he is the representative of the company and while protecting company values, he is indirectly promoting himself, I am a good leader and I am worth staying in this position and this is why I have come to discuss this here. Indirectly, yes but generally he is protecting the corporate image*."- 3a4

Participant 3a4 emphasises the importance of presenting a good corporate image and also recognises that this is part and parcel of public relations of any organisation. It is inevitable for a company representative to promote and protect their organisation's image. However, the participant also seems to take a critical perspective on this and views it as self-aggrandisement. Building on this point, some participants felt that Joyce might have overdone it which relates to the notion of self-promoter's paradox.

Self promoter's paradox

Seven observations across three groups found this. This is seen in an observation made by one of the participants who finds the excessive use of organisational promotion by Alan Joyce to be inauthentic.

> *"He is far too political in his answers. The way he gives his answers comes across as he is just covering something up. He makes it very clear that the pilots are brilliant, and the ground crew is brilliant and staff are brilliant..and the people looking at the hotels are brilliant...and in fact everything to do with Qantas is brilliant, and everyone else is rubbish. It is the fact that whenever he is asked directly so what was the problem, his answer is that Qantas did the right thing and that's what makes him inauthentic."- 6a2*

In comparing this to the authentic leadership literature, it can be interpreted from what participant 6a2 said as a failure to admitting one's weaknesses. Admitting one's weaknesses is seen as being important part of being authentic as pointed out by Diddams and Chang (2012). While critiquing the overly strength based view of AL literature, they argue that weaknesses are as important within the authentic leadership literature but the strengths that are often talked about. 6a2's observation reflects this view that authenticity may relate to admitting imperfections and mistakes on one's part. In a way, this observation can also be related to the existential view of authenticity according to which inauthenticity is inevitable as the awareness of inauthenticity is a necessary feature of being part of the world as well as a condition of authenticity. Therefore it is inconceivable that inauthenticity is a characteristic of passing social conditions that one can do away with and therefore inauthenticity needs to be accepted as a natural part of human life (Algera and Lips-Wiersma, 2012). Hence, it can be argued that participant 6a2 probably viewed this lack of inauthenticity as unrealistic and therefore viewed Joyce as inauthentic. Similarly, another participant in the same group found the excessive self-promotion by Joyce to be inauthentic.

> *"He is just trying to save face of the company he is trying to clear his image because there were repetitive questions that the interviewer was asking, tell us exactly what happened and he is just running around talking about the fact that they have the best pilots in the world .. and that we do things for the passengers, we put them in hotels but the core issue is not addressed here"* -6a3

Based on conflicting responses, it can be concluded that depending on individual difference, the relationship between organisational promotion and perceptions of authenticity could vary. While some participants took to that kind of organisational promotion, the others perceived it as being too much. Participant 6a3's response also reflects on face work which is part of failure framing.

Failure framing

The idea of a frame comes from Goffman's Frame Analysis which he borrowed from Gregory Bateson (Burns, 1992). By framing things a certain way, the individual controls the meaning that is presented to the audience, which is what a frame essentially refers to (Goffman, 1974). As Liu (2010) points out framing is used to understand the extent to which the manner in which a leader frames mistakes and failures can enhance

or detract from a positive portrayal of his or her image and effectiveness (Fairhurst,2007). According to Liu (2010) failure framing in the extant literature pertaining to leadership involves a range of techniques such as admitting one's weakness, offering apologies and giving explanations. One of the participants identified failure framing in Joyce's performance.

> "*He is trying to give as many explanations as possible in order to get to people to understand their situation. Because it seems like at the moment of the interview, the situation is problematic and the company is experiencing a difficult time so the CEO wants people to know that they are actively involved in resolving this problem and they also wish that the audience understands the situation. That is why he is using a very sincere, and genuine way to speak, and give as much as possible, the explanations*" – 12a2

In the extant literature, the use of impression management strategies are viewed both positively and negatively. The participant's view is consistent with the expansive view of impression management which views impression management as a ubiquitous element of social behaviour (Goffman, 1959; Schenker and Weigould, 1991). This means that positive framing of one's failure is not an automatic indicator of inauthenticity (Liu, 2010) and the response from participant 2a2 confirms this view. The participant seems to recognise the importance of communicating effectively to the audience in moments of crises and views giving explanations about the problems as being important. However, in doing so she goes on later to emphasise the importance of how care needs to be taken while making assessments of authenticity.

> *"Also I think for the Qantas company, the CEO, his sincere portrayal might have been decided in advance because he makes the audience feel that people are very actively involved in problem solving but actually he is stepping back from the responsibility, and putting part of the responsibility on to Rolls Royce so I think the audience should take care that the way of presenting those things is separate from the ideas of the speaker. Those are two different things." -12a2*

While suggesting that it is important to use failure framing strategies while communicating to the audience, the participant also points out that it is because of prior preparation and responsibility towards Qantas that Joyce would have done that, and they may not necessarily be his own ideas. However this becomes essential as it is necessary

for corporations to put up an authentic front before audience members.

Failure framing was also viewed negatively by several groups where Joyce was merely seen as saving face for the company to improve its' reputation. In fact in the same group 12a, another participant viewed Joyce negatively for using failure framing strategy such as blame.

> *"Quite deflective. He deflected a lot of the blame on to Rolls Royce before he even found out what the problem was."* – 12a1

Therefore, it is interesting to see how the use of failure framing strategies can lead to contradictory assessments, highlighting the importance of individual perceptions as well as displays of authentic behaviour. In addition to the excessive self-promotion, it was because Joyce deflected a lot of the questions that he was found to be inauthentic. An example is shown below.

> *" At every stage whichever question he was asked, he was first being very cautious about it and he was talking about the steps they took to try and salvage the situation, and then he speaks about the actual answer to the question because at every stage he always talks about the credibility of the airline and then he goes forward to answer the questions and sometimes when he thinks it is not appropriate to answer the question, he just talks about the track record of the company and diverts from the question*."-7a3

As observed by participant 7a3, Joyce's evasion of answering certain questions was perceived to be inauthentic and his constant reference to the track record of the organisation seemed to create unfavourable impressions. This also relates to self-promoter's paradox which was discussed earlier.

Blame

Building on the previous point, blame constitutes a failure framing strategy and the fact that Joyce blamed Rolls- Royce for the failure was viewed by 12 participants across 8 groups as not being authentic.

> *"I thought he was very well spoken. When I first looked at the clip, when you just saw him sitting there, I thought it was going to be awful. Once he started talking, I was quite impressed until he started to push the blame, even though it*

might not be their fault, I think it is still something you don't want to do. I think you should accept responsibility."-9a5

It is essential to note that although 9a5 found the manner in which Joyce delivered his speech to be quite impressive, it was the moment when Joyce started blaming the other companies for the failures that was perceived as inauthentic. A key shift in the participant's impressions of the leader can be observed in the above excerpt. A paradox is found in the participant's analysis as the participant argue that responsibility needs to be accepted by the leader even if it is not the organisation's fault. Similarly, another participant found the use of blame to be inauthentic.

"we were also discussing at the end kind of bringing other companies involved , pointing blame kind of being defensive about it, umm maybe it is true maybe it is not regarding who is at fault but it seemed like pointing fingers at someone else is not the best move.." – 10a3

It is interesting to note that the observations made by both 9a5 and 10a3 indicate that placing blame on someone else regardless of whose fault it was made Joyce seem inauthentic. If it were really Rolls Royce's fault, it is interesting to note that the participants would still find the placing of blame on to Rolls Royce inauthentic. This indicates that authenticity is associated with image management instead of trying to be truthful. However, we found that the same tactic is viewed differently by participants as shown below.

"But they did not know what was going on. They have no experience with A380 because it is brand new built by Rolls Royce. So he got a point when blaming the company. Qantas probably didn't do anything wrong in this case. I don't like that he blamed others, I don't like people blaming others for any fault but I mean he actually got a point and he put his agenda into the interview which is safety goes first and Qantas stands for that exactly. I think he did quite well in this situation." – 9a4

While 9a4 does point out that he did not like the fact that Joyce blamed others, he did find Joyce did well in the situation and did not necessarily do anything wrong in that case. Participant 9a4 clearly finds that blame was justifiable in that particular case and viewed Joyce as being authentic for this reason. Overall, 6 participants across 5 groups found the use of blame by Joyce to be authentic.

9a4 however mentions the importance of accepting responsibility, which would be seen as important for any positive leadership theory. As Goffee and Jones (2005) highlight, the idea that authenticity is the opposite of artifice is completely wrongheaded and that managers who think that authenticity is the is the uncontrolled expression of their inner selves will not become great leaders. The reputation of authenticity is in fact earned with great difficulty and it needs to be managed. Therefore, accepting responsibility even when it is not fully the fault of Qantas may be a good move in order to portray a positive image.

However, blame was also viewed favourably by the participants where across five groups, the participants thought that Joyce didn't have to take responsibility if it was not his company's fault as shown below.

> "4a9 *:I think to the degree of being authentic about how he feels about customers he is authentic but about taking responsibility, he isn't, so he is but he isn't if that makes sense....he is somewhere in between*
>
> 4a1*: I think he is authentic because why should he take responsibility about what is really Rolls Royce's fault? All the others, he said that pilots are one of the best, maintenance is operated by Lufthansa. He also says Rolls Royce maintains engines himself so I still believe him actually."*

Again, the contradiction in the response is a finding in itself where blame is viewed as authentic by some participants and the as inauthentic by others due to the perceived lack of responsibility on Qantas' part. The differences in participants' views may again relate back to ideal values that followers expect a leader to have. Implicit leadership theories are also relevant in this case as the ideal leader prototype for followers would vary. While participant 4a9 might perceive an ideal leader to take up responsibility, participant 4a1 might view an ideal leader to be logical.

Scripting

Scripting aims at "outlining expected behaviour through developing directions which also define the scene and identify actors" (Benford and Hunt, 1992:38). Casting, dialogue and direction form parts of the scripting process (Harvey, 2001). Seven participants across three groups perceived the use of scripting by Joyce to be inauthentic and this largely depended on the manner in which he delivered his performance.

> *"It felt like he was a little bit detached from the company, obviously he had to prepare but it felt like he was reading word for word, something he prepared earlier, like what he said about what happened in the cockpit it looked a little bit too scripted I think...and whenever the script ran out he started getting a bit defensive and a bit touchy about things."* -2b2

While 2b2 recognises the importance of prior preparation, the fact that the performance appeared to be too scripted made participant 2b2 to perceive Joyce as inauthentic which emphasises the importance of displays of authentic performances. Similarly another participant shared a similar view.

> *"I think he can be perceived as not because again it appeared, it came across that that although it was Qantas that wanted to stress safety he wasn't himself stressing safety. He was stressing....well the company wants safety because no one is going to get on a plane that is not safe so that's how you sell tickets He wasn't stressing himself that he would put his family on the plane. He wasn't stressing his actual sincere that he felt it should be safe was important. It feels like he was just reading off of a template." – 9a6*

Participant 9a6 highlights how Joyce's performance seemed to clearly indicate that the organisation was involved in helping Joyce prepare for the interview which detracted from his authenticity as Joyce's individual values were not being portrayed in the performance. Joyce's performance seems to be missing passion which leads to inauthenticity perceptions. The reasons for participants' perception of scripting depended on Joyce's delivery of the speech which seemed to indicate that Joyce's performance was rehearsed. This was because of his facial expressions and the visible inconsistency between Joyce's motives and the organisational motives in the participant's eyes. It seems like the participant clearly viewed Joyce's performance to be inconsistent with the message being conveyed, indicating that there appears to be inconsistency between his manner, appearance and setting (Goffman, 1959).

Delivery of the speech

As we had discussed in our review of the literature, the delivery of the speech is found to be three times more effective than the content of the message (see Clark and Greatbatch, 2011; Sidani, 2007) and we therefore asked participants specifically about their views on whether they thought the delivery of the speech played a role in how

audience members made assessments of leaders' authenticity. Consistent with what we predicted, the delivery of the speech seemed to play a role in assessments of whether or not Joyce's performance was scripted. While 16 participants across 7 groups found the delivery of the speech to contribute towards their positive assessments, 7 participants across 5 groups did not find the delivery of the speech to be impressive.

> "*He just seemed to be too good to be true. He didn't pause he didn't..he didn't seem to be thinking about any questions at all he just immediately had a quite rushed, not slick but precise answers as if he had been given the questions before hand and he had prepared. He didn't seem to believe what he was saying."*- 10a6

It can also be observed that 10a6's assessment of whether or not prior preparation was involved was also based on the manner in which Joyce delivered his speech. The responses were so precise that that it rendered Joyce's performance as inauthentic. Therefore, the participant's observation can be seen as an example of the authenticity paradox which is articulated by Guthey and Jackson (2005) who examined CEO portraits taken by Per Morten Abrahamson and found upon closer examination of the portraits that they seem to in a way expose the corporations' lack of authenticity by projecting the artist's authentic stylistic identity. While Guthey and Jackson (2005) focused on the visual in order to exemplify the authenticity paradox in examining the relationship between the photograph and the process of leader identity construction, we found this in the participant's observation of Joyce's overall performance with particular emphasis on his delivery of the speech. Joyce's delivery of the speech was perceived to be so precise that it seemed to expose his lack of authenticity. To be contrived and staged stands as the opposite of what it means to be authentic (Guthey and Jackson, 2005) and this is seen in the participant's observation of Joyce's performance.

Authenticity paradox

The authenticity paradox in relation to scripting and the delivery of the speech is also observed by participant 9a6 where she points out that because of the fact that he was too well spoken, it led her to believe that Joyce's speech was scripted.

> *"I agree he was very well spoken but I think he was too well spoken, I think he was reading off of a template, or he had already planned on what he was going*

to say before got there. He was very uncomfortable. He was stiff, he was very uncomfortable. You could just tell he didn't want to be there he was afraid of the questions. He just looked very uncomfortable."- 9a6

In addition to highlighting that Joyce's speech was scripted because it seemed too perfect to actually be authentic, expressive incoherence in Joyce's performance is observed by participant 9a6 which led to her perceiving Joyce as inauthentic. As Goffman (1959) suggests, it is essential for a performer to ensure that they maintain consistency in their performance in order for the audience to be taken in by the performance. The discomfort exhibited by Joyce and the perceived lack of consistency between Joyce's words and his body language led to unfavourable evaluations of Joyce by 9a6. This was highlighted by another member in the same group who expressed amusement over how well spoken Joyce was.

"I find it weird that he didn't think for a bit, he just delivered straightaway without actually structuring a sentence, it looked like he knew everything when he was asked a question he spoke straightway without even slowing down for a bit so he seemed rehearsed."- 9a11

However, despite the fact that 9a6 and 10a6 perceived Joyce's performance to be scripted, as mentioned earlier in the context of emotional connection, participant 13a1 found that Joyce's performance was not scripted.

"I liked him. He was genuine, he didn't mince his words. He said what he thought even he shouldn't say it he had a pop at the media for reporting bad stuff and he said look he shouldn't say it if it isn't true he was genuine in saying that..and he even had a go at unions . They complained about this but had nothing to do with anything. His choice of words seemed like if they were scripted, he shouldn't have said. It's the openness I got from him that I liked. He seemed very relaxed and very explanatory when he was talking about it."-13a1

The contradiction in the observations that are made is interesting to note. While the authenticity paradox could be observed in how the participants perceived Joyce to be too well spoken, and found the performance to therefore be scripted and inauthentic, participant 13a1 picked up Joyce's frustration with the media and therefore found that his performance was not scripted. The notion of social acting as discussed by Miller (1984) on Goffman is noteworthy of mention here as the intentions behind whether or

not an agent's performance is cynical are not known. As he explains, even if the actor's performance is rehearsed in advance and the actor enters the scene of his self presentation completely aware of the impression he wants to make, this consciousness may conceivably drop out of the picture during the performance (Miller, 1984). Therefore, the authenticity of performances would be completely judgement dependent which is exemplified by the contradictory observations on whether or not Joyce's performance was scripted.

Jones and Pittman (1982) point out the push and pull between authenticity and impression management where the individual must decide on the best strategic combination in their dealings with others and in the end it depends on the audience members. Some find prior preparation and scripting to be authentic as exemplified below.

> *"I think even if he was briefed before, that doesn't necessarily make him inauthentic. Even if he prepared before. I believe him and I think he is authentic"*- 3a6

This is a finding because even the use of scripting makes the participant view Joyce favourably. Therefore, corporate communications are viewed favourably by 3a6 where rehearsal and scripting before the interview does not make Joyce inauthentic.

In summary, several impression management factors played an important role in the perceptions of Alan Joyce's authenticity. The themes that emerged were delivery of the speech, scripting, authenticity paradox, failure framing and organisational promotion. In relation to organisational promotion, the self-promoter's paradox could also be identified in the participants' responses. It is interesting to note that the same reasons were used by participants to view Joyce as both authentic and inauthentic, which seems to indicate, any performance or behaviour can potentially be described as authentic, and therefore is largely depended on the eye of the beholder. In a way this finding relates to Alvesson and Sveningsson (2003) where they argued that there is not one thing called leadership. In the same way, there appears to be not one thing called authenticity.

Emotional connection

Emotional connection seemed to be an important determinant which played a role in audience members assessment Joyce's authenticity which also relates to impression management. It is interesting to note that Joyce's emotional connection with the

audience members was perceived in contradictory ways and attributed to several factors as analysed below.

Surface acting

Surface acting is one of the three categories of emotional displays available to leaders. It involves intentional emotional displays which are aimed at deceiving others about what the actor or the leader actually feels (Grandey, 2000; Hochschild,1983; Gardner et al.,2009). As Gardner et al. (2009) highlight, when leaders engage in surface acting, followers are more likely to view them as acting resulting in unfavourable impressions. It is also essential to note that when a discrepancy between felt and expressed emotions may arise even when the leader is deeply concerned about the welfare of the followers. The excerpt below exemplifies the participant's identification of surface acting.

> *"He came across as genuine and authentic like he was but at the same time he was predictable because he was generally reacting that way. You kind of half know that they are going through the motions but he happens to be good at it but there wasn't an emotional connection, and you automatically start being a little put off with him, because you know, he is going to have to defend himself and you know he has to keep his reputation up but I don't necessarily think I buy into this (idea) that it is because people feel authentic that I start trusting them".-7a3*

According to Gardner et al. (2009) surface acting by a leader is negatively related to the favourability of follower impressions which is evident in this case. Several aspects are highlighted by the participant where there seems to be ambiguity surrounding whether or not Joyce was authentic. Two main reasons are highlighted by the participant, one is the awareness by the participant that leaders have to inevitably defend the reputation of the organisations they represent and organisational promotion, and framing of language inevitably becomes part of the leaders' job. However, the second reason is that emotional connection seems to be an important factor that audience members take into consideration. Drawing on Rogers and Greenberg (1952), Gill (2011) suggests that framing language may be more difficult for a speaker that has a strong emotion about a subject because in order to inspire others, a speaker needs to speak from the heart. Therefore, emotional connection with the audience seems to be an important determinant in how audience members perceive leaders' authenticity. However, authenticity in communications and authenticity in a leader as related to their personal

character are regarded as separate constructs (Edwards,2010) but given that people base their assessments on observable behaviours, authentic communication becomes equally important. Moreover, the participant's view seems to be consistent with Bass and Steidelmeir's (1999) view where any form of impression management including framing of failures in order to defend the organisation's reputation makes one a pseudo-transformational leader instead of an authentic transformational leader. As Gardner et al. (2009) point out, there seems to be a dilemma surrounding whether it is possible for leaders to exhibit flexible emotional reactions across a wide variety of contexts without violating their sense of self.

Self- deception

Similarly another participant in the same group indicated Joyce's lack of emotional connection as a reason for Joyce's lack of authenticity. This lack of emotional connection was attributed to self-deception. Drawing on extant Authentic leadership research (e.g. Cooper et al., 2005; Harvey et al., 2006; Toor and Ofori, 2008; Ladkin and Taylor,
2010), Cerne et al. (2013) highlight the dilemma of whether authentic leaders are genuinely authentic if they perceive themselves to be, or if they are perceived as such by others. Participant 7a5's observation highlights this issue.

> *"At times I felt like he was trying to reassure himself that he did everything possible he mentioned several times how he went through simulators four times a year and that they took every precaution necessary, so he was trying to make himself feel like a sense of security that he did everything possible that his company did everything possible without opening up on an emotional level like you said." -7a5*

It is interesting to note participant 7a5's self-focused observation of Joyce which is comparable to Goffman's (1959) idea that there are times when the performer tends to become their own audience and therefore acts in ways that are consistent with the standards set by the performer while in the presence of others. According to Goffman (1959) this type of self-delusion occurs when the performer starts to believe that the impression of reality that they are fostering is the real reality. While it is impossible to tell what Joyce really believed, the participant's view that Joyce was trying to reassure himself seems to indicate that the participant believes that a type of self-deception or

self-delusion has occurred, and the support for this is found in participant 7a5's observation that Joyce did not open up on an emotional level. This can also be related to Gray and Densten's (2007) leader centric idea that leaders try to woo followers through the process of self-deception where the leaders create idealised images of their selves and this occurs through the process of self-deception. Therefore it is then problematic to assess whether or not the behaviour of a leader is truly authentic. As Gecas and Burke (1995) interpret, the Sartrean view on authenticity holds that self-deception in fact hampers authenticity. Shaw (2010) similarly argues in the context of a life stories approach to authentic leadership that the need for leaders to often portray their ideal selves leads narrative approaches to authentic leadership into "self-serving propaganda pieces"(90). Therefore the participant has highlighted the importance of recognising the difference between the narrative and narrator and provides a robust criticism of even the self-focused view on authentic leadership.

Contrary to what participants 7a3 and 7a5 found, four participants found Joyce to in fact possess genuine emotions which helped in creating that emotional connection.

Genuine emotions

Despite some negative reactions to Joyce pertaining to emotional connection we found that some participants could connect to Joyce on an emotional level. According to Ashworth and Humphrey (1993), expressions of genuine emotions form the third category of emotional display responses that individuals may exhibit following an affective event. As proposed by Gardner et al. (2009) studies (see Diefendorff et al.,2005; Glomb and Tews, 2004; Martinez-Inigo et al.,2007) have shown that when leaders experience and express genuine emotions that correspond to those dictated by emotional display rules , such emotions are likely to be viewed by followers as genuine and appropriate which in turn results in favourable follower impressions along with high feelings of authenticity by the leader.

> *"It was the fact that he was defensive that made me like him because when he was defensive that he showed passion in his conviction rather than something that was scripted so he was kind of like well 'I think it is ridiculous that they said that', what was the word he used? 'Outrageous'.... You could see in his eyes the way he was saying it that he genuinely believed that .. it wasn't like it is bad the unions are saying this at a bad time. He was genuine unlike politicians. He*

seemed to be genuinely annoyed about it. For me, if someone shows emotions in an interview for me then they are being honest because your emotions show you what you are."-13a1

As participant 13a1 suggests genuine emotions become a criteria for assessing the authenticity of a leader. It needs to be noted that participant 13a1 arrived at the conclusion that Joyce's emotions were genuine because of the defensiveness exhibited by Joyce about how he thought the claims by the unions were outrageous. Other points to note are also the fact that scripting is automatically seen as being not authentic indicating that the participant's view on authenticity is self-focused where an individual would make decision themselves and exhibit true emotions instead of adhering to the cultural norms that define authenticity. Another participant found that Joyce exhibited genuine emotions.

"I think emotionally I see him as stable, he didn't bang on the chair or whatever he did not show any emotional change although he was a bit defensive on the union and the way that they said Qantas had crashed and he showed genuine emotion to say that no, it didn't happen. He seemed surprised, and said no it didn't happen, so there was reassurance."-2a3

Consistency between the manner in which Joyce presented himself and what he said could be observed. However it needs to be noted while 13a1 and 2a3 picked up Joyce's reaction to the unions in order to assess whether Joyce's emotions were genuine, participant 7a3 picked up on Joyce's organisational promotion to base his judgement. Therefore in addition to concluding that Joyce's emotional connection was perceived in contradictory ways, it is essential to note that the participants picked up on different moments in Joyce's performance to assess his authenticity. While some found his defensiveness to be inauthentic, others found Joyce's displeasure with the unions and his exhibition of defensiveness to be authentic. All the responses suggest that opening up at an emotional level is a determining factor in assessments of authenticity. However, the fact that some participants perceived the performance as not containing genuine emotions, and others considering it to be genuine indicates that almost any performance can be rated as authentic or inauthentic by audience members indicating that the standard literature on Authentic Leadership may be problematic.

The power of the interviewer

The interviewer seems to have played an important role in how audience members perceived Joyce's authenticity. This is especially evident in participant 13a3's observation of Joyce's interview where the participant goes from appreciating Joyce's overall demeanour to almost finding Joyce inauthentic because of the interviewer.

> *" I liked his demeanour overall. He was very strong willed and very compassionate about his viewpoints and I do commend the fact that at the end he was very strong about saying that this did not occur, this is outrageous, false claims but at the same time he had it easy there at the beginning. The interviewer wasn't attacking him as much as in the previous video and then once they did start to bring out some claims, he got defensive and he hopped right out there and said that and I think that was a good thing that he was strong willed in saying that but at the same time, once the interview became difficult he became defensive and it was almost a turn off for me."* -13a3

It is interesting to note how participant 13a3's analysis differentiates between the aspects of Joyce's performance that were authentic and the aspects that were not so authentic. This is seen in how the participant views the manner in which Joyce presented himself overall to be authentic and also Joyce's defensiveness to be authentic. At the same time, when the interviewer brought out the claims about the unions, the defensiveness of Joyce also almost rendered him inauthentic. There appears to be ambiguity surrounding whether or not participant 13a3 viewed Joyce as authentic. However the response seems to indicate that the interviewer has an important role in creating this ambiguity surrounding the assessments of authenticity which highlights the importance of the social context as an important determinant. This is consistent with our research objectives and the video selection criteria which were based on the claims that the media is found to be an important stakeholder in constructing leader's authenticity (Chen and Meindl, 1991; Sheilds and Harvey,2010; Liu, 2010). We predicted that as the TV journalists represented the media, they would play a role in how audience members perceive the leaders.

It is also essential to mention here that another reason why the interviewer might have become a determining factor in assessments of Joyce's authenticity could be attributed to the order of the video clips where the Toyota video was shown first. The participant mentions the comparison with the Toyota video where the interviewer was more

challenging and therefore, this might have prompted 13a3 to view Joyce with more scrutiny. However, even when Joyce's video was shown first, participants seemed to point out that the interviewer was not being very challenging.

> "*He didn't challenge him particularly hard. He asked him pretty standard questions considering the incident, that had happened and there wasn't a lot of ...he never interrupted him or anything like that he never tried to catch him off pace or dwell too deep into the answer he had given, next question he wasn't prepared... if he had been more aggressive, he would have had to be more defensive but it wasn't required of him."*- 7a6

Although this participant does not seem to think that the interview got more challenging towards the end, the fact that he predicts that Joyce would have been defensive because of the interviewer again highlights the power that the media has in influencing leaders' authenticity perception.

While we looked at audience perceptions of the relationship between impression management and perceptions of authenticity, we also found that some of the responses were similar to the AL characteristics present within the standard literature on authentic leadership.

Authentic Leadership attributes

Some of the reasons why Joyce was perceived to be authentic were consistent with the a priori literature on authentic leadership. Although only TV interviews were shown, and therefore there was no interaction between the participants and the leaders, some of the responses pertaining to Joyce could be related to the AL literature.

Behavioural integrity

Three participants focused on the importance of actions. As Simons(2002) suggests, the perceived consistency between a leader's words and deeds refers to behavioural integrity and this has been linked to authenticity (Goffee and Jones, 2005; Endrissat et al.,2007).

> *"He seems genuinely concerned about people's safety rather than making money because he has grounded the whole fleet. I don't know if he had to do it for safety but he seems genuinely concerned"- 8a2*

Similarly, another participant perceived Joyce to be authentic due to the perceived alignment between his words and deeds

> *"He seemed very proactive grounding all the planes and seemed concerned with safety."*- 1a2

It is essential to note that participants associate authenticity to perceived actions by the leaders. According to the weighted average model as proposed by Kenny (1991) members of a group attempting to describe a focal person will be influenced by six factors. One of those is extraneous information which refers to the extent to which a perceiver rates the focal person based on information other than the behaviours or personal attributes. Therefore, given that both 8a2 and 1a2 point out that grounding the fleet made him authentic, the decision made by them can be attributed to the information that the participants obtained from the interview, and therefore perceived him to be authentic.

Balanced processing

Another participant highlights that the impression he got from Joyce was that Qantas was a safe airline because of the perceived manner in which Joyce dealt with the situation. According to Walumbwa et al. (2008) balanced processing refers to how authentic leaders objectively analyse all the relevant information before coming to a decision.

> *"Based on the facts, how safety is a priority. Of course if I was going to fly …the way he said that aircraft is not going to be rushed to operation and that's a good thing and he is taking his time for the issue to be investigate and he is also saying that ..and he is not giving a deadline for it so he is not going to be panicking about performance or money, the impression I get is that, there's reassurance for me so he seems authentic."*- 3a3

The participant views Joyce's performance from the perspective of a customer and highlights the importance of taking time before making decisions by pointing out that not rushing into operation gives him reassurance. Therefore, this is consistent with the

four component model of Authentic leadership and relates to balanced processing. It is also essential to point out that more than the observable behaviours; it is the perceived actions of the leader that the participant used in order to assess his authenticity. Furthermore, consistency was found in Joyce's performance between how he promotes the safety of the company, and his actions. Consistency is also one of the six factors pertaining to the weighted average model which refers to the consistency between the focal person's behaviour across instances.

To summarise audience perceptions of Alan Joyce's authenticity, there seemed to be a lack of consensus on whether or not Joyce was authentic as roughly equal numbers of participants found him both authentic and inauthentic. However, we explored some of the factors that audience members took into consideration in order to determine a leader's authenticity. We found that several impression management tactics were responsible for Joyce being perceived as both authentic and inauthentic. It was interesting to note that the same actions were perceived as both authentic and inauthentic, indicating that there is not one thing called authenticity. We explored the importance of follower attributions in perceiving a leader as individual beliefs and values seemed to have contributed towards how they perceive authenticity. The authenticity paradox was identified raising important questions surrounding image and impression management around leadership. It was also found that emotional connection was one of the factors that determined whether or not Joyce was perceived to be authentic.

Toyota COO, James Lentz

As in the case of Alan Joyce, responses on whether or not Lentz was authentic were mixed. Contradictory responses emerged for several factors that the participants took into consideration in order to make assessments of the leaders' authenticity.

Impression management and authenticity

We will begin by analysing several factors that the participants mentioned in relation to impression management that aided in participants' assessments of Lentz's authenticity.

Impression Management and authenticity-
James Lentz

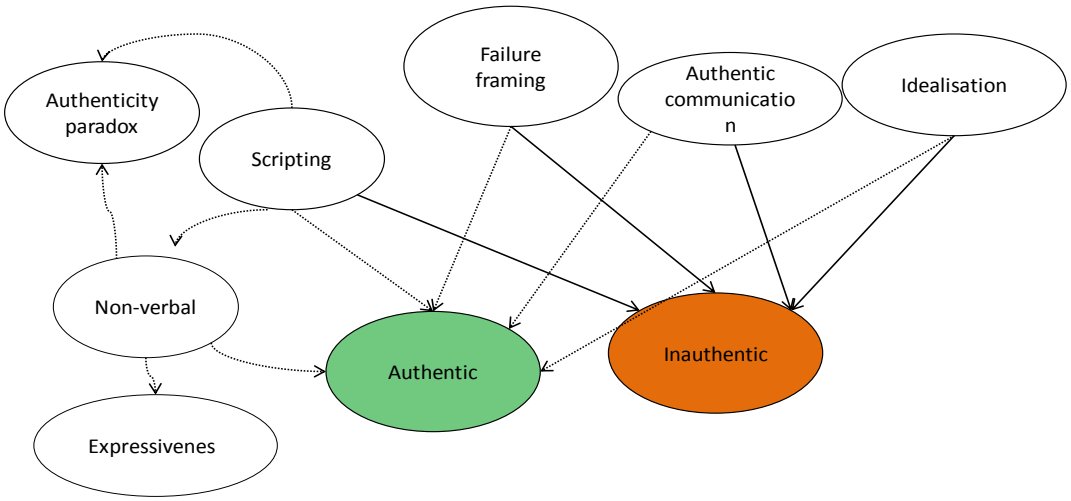

Diagram 5.2 Impression management and Lentz's authenticity

Idealisation

The manner in which socially accepted norms are presented to the audience is referred to as idealisation by Goffman (1959). It was found that 9 out of 13 groups found Lentz's mention of how he would put his family in Toyota's to be authentic. This was viewed almost unanimously by all the participants as authentic and was the main factor which seemed to contribute towards positive evaluations of Lentz's authenticity.

> *"The entire interview for me was very impressive. He admitted through the mistakes he had done and I loved his closing line where he said where I drive Toyota and my family does , it is a safe car so he actually showed the dark side of it, I mean the problems that were there and he also reassured the people that it still is a very safe car, and it is the best.*"-6b1

It is interesting to note that even those participants who found other parts of his interview to be inauthentic, this particular moment in Lentz's performance was seen as

authentic as shown below.

> *"I think in the beginning of the interview it is hard to tell, as he evaded a lot of the questions directly but as Tiv said at the end but then when he said he'd have his friends and family drive Toyota then that gives him a bit of authenticity because you are not going to put your family at risk...but at the beginning, it is hard to tell because he really doesn't answer the questions."*-2b6

Given that the importance of family and possessing strong family values is idealised in the society, this form of positive idealisation by Lentz was viewed favourably by the audience members which made him appear authentic. Regardless of the problems concerning the organisation, and whether or not he actually believed what he was saying, presenting such social accepted norms and values will bound to have desirable effects as such values identify with a large audience and also help in creating followership. This is illustrated by interaction between participants in a group.

> *"7b3: He wasn't actually answering the question though, but he said there won't be any continuing problems then what he said was..my family own Toyotas..I dare say his family's Toyotas are fine and they are probably very nice Toyotas considering you are COO of Toyota USA but so I am not quite sure if they have safety problems. I am sure they've been checked pretty soon after this happened. I wouldn't be convinced that just because his family are driving Toyotas that there wouldn't be any continuing problems.. I think they are slightly different points.*
>
> *7b5: It is all acting though. It is all acting. Who is he talking to? He is talking to let us say, the person that is most concerned probably a middle aged mom that has a kid in the backseat and at the end of the day, the middle aged mom is not going to care about the statistics on the break pads and this and that..or whatever the issue was with Toyota, she is going to be like, oh he drives a Toyota and he has his family in Toyota, ..oh..I have my family in Toyota, I can relate to that. I think that's something that ...this is the key focal point..We are all Masters students, we are going to pick out everything he does wrong but an average person ...I think he spoke to the average person fairly well."*

While the majority of the participants genuinely identified with Lentz's mention of family, some participants viewed his mention rather cynically. Participant 7b3 finds that Lentz was not actually answering the question, and seems to view the mention of family to be unconvincing. Therefore, there seems to be dispute that the statement was indeed authentic, and there is tension in terms of whether it is authentic or an impressive line. However, 7b5 despite recognising the performance as an act views the idealisation of family by Lentz as authentic because this appeals to the masses. The importance of targeting the right audiences is highlighted by 7b5. Therefore, although participant 7b5 perceived Lentz's performance to be cynical, he highlights the importance of presenting idealised values to the audience. The tension in the observations can be related to the authenticity paradox as well. Therefore this is consistent with the view that authenticity can be manufactured by communicating appropriately to the audience which relates to our next theme.

Authentic communication

The idea of authentic communications has been promoted as being crucial to effective leadership (see Morgan, 2008; Goffee and Jones, 2005). Edwards (2010) however critiques these organisational claims to authenticity via organisational communication and views this notion of authenticity as being fabricated and problematic.

> *"He is authentic in what he is saying but he is not saying what he should say. He means what he said which is "we are stopping this, we are doing this". It is not the use of words that is not authentic but it is the attitude you get from him which is what Steve said. You get the impression that he is not really meaning it and again he is blaming..I think what he has written down, and what he is saying is authentic I just don't consider it the right thing to say."*-13b1

Participant 13b1 seems to distinguish between authentic communications and authenticity of the Toyota COO where he points out that what is conveyed to the audience through the use of words is authentic. In fact even the use of scripting does not seem to be viewed as inauthentic by this participant as he points out that what he has written down is authentic. However it can also be noted that there seems to be a slight contradiction in what the participant said as in the beginning he suggests that it seems like Lentz means what he says but later on goes to indicate that the impression that he creates seems to come across as being slightly inauthentic. However, this helps us

understand how the participant came to his conclusion regarding the assessment of Lentz's authenticity. The participant's observation in a way can be compared to the difference between an expression one gives and the expression on gives off (Goffman,1959) where according to the participant's analysis where the effort made by Lentz in saying the words is seen as authentic. This constitutes the expression one gives but the impression or the expression given off comes across as inauthentic because of the non-verbal cues that Lentz seems to give off. As Goffman (1959) and Icheisser (1949) suggest there is a difference between expression and impression and participant13b1 seems to inadvertently articulate this difference in his analysis.

Scripting

As discussed earlier in the case of Joyce, Lentz's use of scripting was viewed both favourably and unfavourably. It is interesting to note that while four participants find the use of scripting to be in authentic, three others view it differently. An example pertaining to each opposing view is discussed.

> *"It feels like in his speech, most of the CEOs in times of bad news or harsh times for the company..they have these certain templates they have to say. They have to do certain things to protect the image, the loyalty the trust, however this CEO or president he balanced well with his own thoughts and words and things he has to say, obviously he drives a Toyota...of course he drives a Toyota ..he is the president of Toyota..he is not going to drive Mitsubishi or... but yeah that is the point. He balanced everything well."*-3b2

3b2 views prior preparation and scripting as being important and does not automatically view the use of it as inauthentic and points out that scripting is not automatically inauthentic if balanced well. It appears now to be a widely known fact that corporations often use template and professional scriptwriters in order to communicate with the audience members. As Gill (2011) suggests the increase in the number of spin-doctors is starting to create scepticism among audience members. The knowledge of scripting was also viewed negatively by some participants as exemplified below.

> *"I think he went into that the board all sat down and said these are the things you have to say not really knowing when but not technically answering the questions but just kind of sticking to the book so that he wouldn't say anything that they could use against him"* – 13b2

While 3b2 views it as a well balanced approach, 13b2 perceived it to be slightly inappropriate as he was perceived as evading questions. Therefore, conflicting responses on the use of scripting suggest that individual differences may play a role in how scripting is perceived by audience members. This indicates that the definition of authenticity varies based on individual differences, which implies that there may not be a single unified definition of what counts as authentic.

Failure framing

As in the case of Joyce, failure framing was identified as both authentic and inauthentic by the participants.

> *"We kind of thought that he came off as authentic, he meant what he said. He wasn't aggressive but he was well prepared for every question that was given to him and he was clear having been prepared. It is a really important situation for them..he did a good job at making sure that the audience understands where Toyota was coming from and why they did what they did"*- 10b2

As Liu (2010) suggests, giving explanation constitutes as one of the failure framing strategies and the use of this is seen as being authentic by the participant. It is interesting to note that 10b2 views Lentz performance to be sincere despite prior preparation As Goffman (1974) suggests, frames are a way of organising our experiences, and the social world would be chaotic without them. While this type of framing of failure is seen as authentic by some participants, others perceive it cynically.

> *"He seemed quite insincere really . He was very much on the defensive. He didn't really offer any apology for the problems it was more of a damage limitation thing from the perspective of the company trying to not admit fault rather than, obviously it is a very serious problem they didn't offer any apology to the customers who have been affected..it seems quite insincere really to me".* -13b3

However, it may be surmised that had Lentz also offered an apology which is a failure framing strategy, it would lead to more positive perceptions of him. Three other participants also found the use of framing to be inauthentic. The very idea that it was viewed as both inauthentic and authentic by participants again suggests that there is not one thing called authenticity, but the understanding of an authentic performance is open

to various interpretations which serves as a criticism to the standard literature on authentic leadership. This view is consistent with Fairhurst(2007) that we discussed in our review of the literature according to which authenticity should not be viewed as a set of measurable traits but something that is left to interpretation, which is also one of the reasons why we did not attempt to identify any a priori assumptions of authentic leadership.

Non-verbal impression management

Several non-verbal impression management tactics seemed to play a role in how audience members perceived the Toyota COO. These are discussed below.

Expressiveness

According to Goffman (1959) it is essential for performers in order to ensure that their performance is consistent with the overall definition of the situation through expressive coherence. This means that minor mishaps and unmeant gestures by the performer that contradicts the impression that the performer wants to create will inevitably be viewed cynically by the audience. He argues that the impression of a reality fostered by a performance is a very delicate fragile thing that can be shattered by these minor mishaps. Therefore maintenance of expressive control is essential for a performer to look into in any performance. We found this to be the case with audience assessments of authenticity of the Toyota COO where he was viewed as "*not so authentic*" and one the factors underpinning this seemed to be the inconsistency in what he expressed and what he said.

> *"I think his facial expression wasn't consistent with what he said because his continuous body language was shown in a frustrated and worried manner. So, I don't think it was a persuasive speech. It's questionable"- 1b4*

Participant 1b4 found that Lentz was not so authentic and her assessment seemed to be largely based on her perception of the consistency between a leader's verbal message and non-verbal cues that the audience receives. On the other hand, basing it on facial expressions alone, one participant found Lentz to be authentic.

> *"I wasn't looking at his hands but his face, I don't know if it's just him or the hard week he has had but he kind of looked like he was distraught and really concerned. Looking at just his facial expressions"-10b2*

According to participant 10b2, the performance put on by Lentz in the interview seems to be consistent with the fostered impression given the situation of what was happening then where the distraught expression was viewed as being consistent with the crisis the organisation was facing. An empirical study that illustrates the importance of non-verbal displays include an experimental study by Newcombe and Ashkanasy (2002) which showed that the congruency between leaders' verbal message and the emotional display plays an important role in influencing follower evaluations of the leaders. They argue that if the expressed emotion is congruent with the verbal message, leaders will be positively evaluated. However, if the expressed emotion is incongruent with the verbal message, then the evaluation of the leader will be negative. Similarly, Schyns and Mohr (2004) find that emotional states are mostly translated through non-verbal cues and non-verbal behaviour is an important factor that affects ratings of leaders. Based on what both the participants said, it is found that this holds true in this case. However, it is essential to point out that although the same criteria are used to assess the authenticity of Lentz's performance, the performance itself is rated in contradictory ways. This indicates the importance of individual differences which contributes towards how performances are perceived.

Body language

Responses pertaining to Lentz's body language were mixed. While some found his body language to be consistent and viewed it favourably, others found it to be inconsistent.

> *"His body language, the way he was talking, the way he was moving his hands,..If I was talking like him, of course I'd be authentic. I don't see that you should not believe him. His tone of voice, his eye movement, everything, the way he was moving his feet".*- 4b2

4b2 found that everything about Lentz was authentic which particular emphasis on his hand gestures and his delivery of the speech. Furthermore, it is interesting to note the certainty in the participant's tone and the fact that he places increased importance on the

manner in which Lentz presented himself in order to assess his authenticity. At the same time, some participants found Lentz's body language to be inconsistent

> " *Confident within himself but I got the impression that there was something else there like a slight worry he seemed like he had a lot to say and genuine people are relaxed and not as eager to say things..whereas he kept getting the points about stopping production, it seemed like it was partly due to the script and partly due because, it seemed to me a sense of unease, yet well practised"* – 13b1

Relating to our earlier discussion on scripting, it is seen that Lentz was perceived to be inauthentic because of scripting, and that reflected on his body language because he was worried. This again relates to maintenance of expressive control that we just discussed. Lentz's eagerness to say things is also viewed negatively. This is again an example of the authenticity paradox where it is clearly visible to the participant that a lot of effort went into developing Lentz's script and in doing so, the lack of authenticity seems to have been exposed (Guthey and Jackson,2005). The authenticity paradox is discussed in more detail in the following paragraph.

Authenticity Paradox

The notion of authenticity paradox was highlighted by one of the participants. Corporations tend to put in extensive effort into ensuring that that CEO communications are authentic in order to manage their reputation and such claims to authenticity are bound to be problematic as suggested by Edwards (2010). Guthey and Jackson (2005) through the use of CEO portraits highlight the authenticity paradox where CEO portraits are constructed in such a way so as to create an authentic impression in order to build a strong corporate image but the examination of the CEO portraits found that they tended to in fact expose the corporation's lack of authenticity. They found that the portraits appeared so staged and fabricated that they highlight the artificially undercut artificially constructed nature of photographic representation, corporate self-promotion, and CEO image (Guthey and Jackson,2008). Similarly, this paradox is also found in corporate communications by CEOS where they are so carefully crafted and scripted in order to ensure that consumers identify with the products or services the organisation has to offer, or in this case used for reputation management. However in doing so corporations may be taking a risk as performing an authentic identity for reputation management may

be a fragile endeavour because the same performance may be interpreted differently by audiences (Edwards, 2010). Participant 13b3 highlights this paradox of authenticity in relation to scripting as we examined in the case of Alan Joyce.

> *"In what he says, he is authentic, I get the impression that he knows what he is allowed to say and what he is not allowed to say. From that point of view, how true is it, how real is it, if it is predefined script, if you will. Is that really authentic?"*- 13b3

The participant's observation clearly exemplifies the authenticity paradox and the ambiguity surrounding what authenticity truly is. Several authors emphasise the importance of authentic communication and an authentic delivery (see Morgan, 2008; Nadler, 2010).

The role of the interviewer

As in the case of Joyce, the interviewer in the Toyota interview also played an important role in how audience members perceived the leader. The sub-themes within this category are discussed below.

Staging a team performance

Goffman's (1959) notion of staging a team performance could be applied to one of the observations made by a participant where scripting was not only identified in Jim Lentz's performance but in the interaction between a leader and the interviewer.

> *"No, have you seen Jeremy Paxman, the daily show, there are unexpected questions, they sit in two seats together... so it seemed like the interviewer stuck to his books too. He stuck to his book too. This is what you are going to be asked so prepare some answers.. and then he prepared the answers and he wanted to get in his whole point"*- 13b1

Given that the interaction between the interviewer and the Toyota president is viewed as a staged performance, it highlights that mediatised performances may be viewed cynically by certain audience members, where both the interviewer and the leader were seen as putting on a performance for audience members. According to Goffman (1959) a performance team or a team is referred to a set of individuals who cooperate in order to stage a single routine. However a team is used as a point of reference even for single

individuals or for no members at all. Despite the fact that Lentz appeared as a representative of Toyota, and the interviewer that of CNN where in a sense, they had to put on competing individual performances, an emergent team impression seemed to have arisen from the interaction between both the members. Based on what the participant said, in order to put on an authentic performance for the audience members, where they would both had to ensure that they would be playing their roles appropriately. This reinforces the idea that stakeholders such as the media play a very important role in constructing leader images as seen in the romance of leadership theory (Meindl et al., 1985; Sheilds and Harvey; 2010; Sinha, 2012) and as well as how audience members perceive authenticity (Edwards, 2010).

Another participant mentioned how the interview as a whole kept him more entertained which suggests how both performers together put on a performance which affects how audience members perceive authenticity.

> *"I liked this interview better also because for me personally the fact they were sitting in chairs, and the way that they positioned themselves and I know Mario said it but like the interviewer's tie was colourful ...and I was like oh this was going to be a good one, and it kept me entertained...and the questions were more thorough I thought and the man that was asking the questions engaged more in the conversation. It was overall more intriguing to me. But in the other one, they were behind the desk sitting up straight. They were just you know..like how we would talk about things if I was talking to someone, and the pictures in the background made it more inviting...."- 7b4*

The response by 7b4 encapsulates several other aspects which are important in a performance. These include the setting of the interview and the interviewer's appearance laying emphasis on the visual aspects of interview. In the context of politics De Landtsheer et al. (2008) point out that we are living in a highly visual society in which opinions and impressions are based on what media, television in particular are showing us, and that during the past few decades, the media has assumed that people are no longer interested in politics and just want to be entertained. Evidently, the same can be said for corporations, corporate leaders and incidents that take place within these corporations where one of the goals of the media seems to be keeping the audiences "*entertained*" -7b4 whilst dealing with these scandals. Therefore, in perceiving the leader as authentic due to factors such as the setting because it was more inviting, the

interviewer's appearance, and performance is indicative of the notion that perceptions of leaders' authenticity seems to be dependent upon putting on a good show or a performance for the audiences. As Gill (2011) suggests authenticity like other positive leadership characteristics may in fact have adverse consequences in the sense that when a leader says what they mean, it might demonise sections of a community as it was done in Northern Ireland (De Bono, 1998).

Authentic Leadership attributes

Behavioural integrity

Behavioural integrity was identified in Lentz's case where a participant seemed to have made their decision based on the actions of the leader and the organisation.

> *"He is authentic because first thing I think , as a company CEO, first thing you protect is company reputation and this guy did these things and ..they try to make their own customers know and believe the fact that they really do care about customers safety and their feelings. I think the recall usually happens in every manufacturer and industry . They tried to fix the car and ..it takes time..but they tried to fix it so he seemed authentic."* - 5b4

It is interesting to note that image management and defending the company's reputation is seen as being authentic. At the same time the participant's observation that they tried to fix the car indicates that the participant's assessment of Lentz's authenticity depended on the manner in which the leader's actual actions were perceived and the extent to which they were consistent with what Lentz mentioned.

Comparisons between Joyce and Lentz

Overall, based on the themes that emerged from the analysis of the group discussions, the biggest similarity between the findings is that neither Lentz nor Joyce was found to be unanimously authentic or inauthentic. More interestingly, the same aspects of the performances of both Joyce and Lentz were found to be both authentic and inauthentic, suggesting that almost any performance or behaviour can be classified as authentic or inauthentic, making authenticity a very fluid concept. This reverberates our finding from the literature review that authenticity cannot be pinned down to a single unified definition, and that the audience members play an important role in assessments of an authentic performance, in that it comes down ultimately to their judgements.

While organisational promotion was identified by several participants in Joyce's case, it was idealisation of family values in the case of Lentz that was identified by most participants. Both idealisation and organisational promotion are similar, as idealisation is also a type of self promotion. We found it appropriate to use the theme idealisation for Lentz, as identifying with socially desirable values, and idealising them in order to garner support tallies with Goffman's (1959) definition of idealisation.

Failure framing, delivery of the speech, scripting, and authenticity paradox were identified in both cases suggesting that impression management indeed plays an important role in how audience members make assessments of a leader. The paradox of authenticity seemed to emerge in the discussion of scripting where some participants thought the use of scripting rendered a performance inauthentic, whereas the others thought it was indeed very useful for leaders, and did not automatically make them appear inauthentic.

In both cases, the interview played a role in how the audience members perceived the leaders, which relates to Goffman's (1959) concept of team performance. While participants thought the interviewer in Lentz's case was being more difficult, and challenging, the interviewer in Joyce's case was not perceived to be that tough. Participants also thought that increased scrutiny of the leader made the audience more sympathetic to the leader, again suggesting that the performance was viewed as a team performance. Another point that we discussed earlier was the role of the media in creating leader' identities. Given that the interviewers were TV journalists, it reinforces our earlier point that the media does play a role in whether the leaders are perceived as being authentic.

AL attributes were also identified in the case of both Lentz and Joyce, but it is interesting to note, that overall, the audience members found impression management to play an important role in creating leader authenticity understanding.

The following section discusses the importance of context, which is common to both cases.

The role of the context

Audience members were asked about the role that the context played in how they perceived the authenticity of both the leaders where some of the participants drew a comparison between the leaders in both the video clips. The majority of the participants

found that it did play a role in how they perceived the authenticity of both leaders. Only two contributions across the 13 groups found that the context was unimportant in their assessments of authenticity.

Performance of the leader is more important

Two participants across the thirteen groups found that the context of the situation was less important than the manner in which the leaders carried themselves in the interview clips while the majority found that the context played a significant role in their assessments. However, the observations made by these two participants are noteworthy of mention as they highlight the importance of performances and in Goffman's (1959) terms the manner.

> *"To me it doesn't matter because when I think about whether the leader is authentic, I will look at his manners and the way he delivers his speech, and his personality but not the context."*- 1a7

Similarly, another participant in the same group mentioned that the context of the situation was not a determining factor in their assessments of authenticity but the manner in which Joyce carried himself was more important.

> *"I think I was thinking more about how he was carrying himself instead of the topic."*- 1a1

While these two participants found that the manner in which the leader carried himself was more important, one of the participants found both the context and the manner in which the leader presented himself to be important.

Context and delivery

The manner in which an individual presents oneself varies with the situation. As Goffman (1959) suggests the performance of an actor needs to be consistent with the overall definition of the situation. Participant 7a4 highlights the interrelationship between authenticity, the context and the performance of an individual.

> *"I think for me the perception of his authenticity depends on the fact that people didn't die in this situation because I agree that if people had died that his*

delivery would have seemed cold but I thought that given that everyone was alright it was more of an issue of are the planes safe ..then I thought his approach to saving the facts and the statistics and the procedures were sort of more appropriate to the situation whereas if people had actually been harmed then you would need to address on an emotional level sort of the victims family are..you know so that affected my perception."- 7a4

In highlighting the importance of the context of the situation, the participant also emphasises the importance of connecting at an emotional level by mentioning the possibility of deaths related to the incident. As Goffee and Jones (2005) suggest, authenticity is not an innate quality but something that is attributed to a leader by others and they therefore suggest that it needs to be managed depending on what the situation calls for. Similarly, the participant highlights the importance of responding appropriately to a given situation. It is essential to note that the participant's analysis of the situation underscores the importance of the interplay between the context and the leader's emotional displays in the assessments of authenticity, where a stronger emotional display would be needed if the situation had called for it (Gardner et al.,2009). Although 7a4 found that Joyce's delivery was appropriate given that there were no deaths related to the incident, another participant viewed the delivery as inappropriate given the possibility of deaths.

"First I think this issue is about safety of the passengers. If the airplane crashes then most often passengers would die but through this presentation he is not strong enough to give me the sense that he is confident actually, because I don't really see the confidence in him about safety. I think a stronger presentation like voice, and more like body language to show that he is quite sure about the statistics he has will just convince me more, but through this video and through this presentation now I don't really see the confidence, I don't trust him."-4a6

Although both participants differ in their views on whether or not Joyce is authentic, they both take into consideration the context and the delivery of the leader's performance in assessing his authenticity. The difference in their views about Joyce's performance could be attributed to individual differences in levels of optimism where participant 4a6 looks at the worst case scenario even if it has not happened and participant 7a4 takes into consideration that the plane had actually not crashed whilst acknowledging that Joyce's delivery would be inappropriate if it had crashed.

In light of our discussion of the context and delivery, another participant highlights the importance of putting on an authentic performance when the situation calls for it.

> *"It completely matters because that is what he is talking about. He has to try and be authentic about defending a company despite whether he knows if it is the company's fault...he has to represent an authentic front and he is measured against the situation itself and the cynical person says that it is Qantas's fault so yea the odds are against him so he has to make sure he comes out as an authentic person and he is in a tough position*." -3a2

It is interesting to note the usage of the term authentic front by participant 3a2 where the participant highlights the importance of authentic communications where impression management strategies seem to be viewed as being important. This again raises questions on whether it is important to actually be authentic or merely engage in face saving for the sake of the organisation in order to put on an authentic front. Although cynical individuals may see through the fact that organisational claims to authenticity are carefully crafted using public relations procedures in their communications, the importance of face saving in the organisation is highlighted by participant 3a2 in light of the context.

All the three responses underline the interplay of the context and delivery in the assessments of authenticity.

Importance of authenticity

The participants were asked about the importance of authenticity in leadership, and several participants suggested that it was important in order to "create followership" or "motivate employees" and to establish trust which are consistent with the standard literature on authenticity. However, it was interesting to note that some viewed it as being unimportant.

> *"Yeah if they are going to present themselves on TV then yes....if they don't come across as authentic then it would be real bad news for the company, real bad PR. You don't have to be authentic if you don't have to present yourself, you can get someone else to do it then fine" – 3B1*

Participant 3b1 not only emphasises the importance of performing authentically, underlining the importance of authentic communications but also indicates that authenticity as a construct by itself may not be very important indicating that the search

for authenticity is a fruitless endeavour. Another participant held a similar view on authenticity

> *Depends on how big the organisation is. If you are a CEO of a very large airline then authenticity is not the right thing to be doing because you need to be facing the press and putting a good image instead of trying to drive your subordinates to higher heights as opposed to someone in a smaller company. That's what their priority should be.*- 6a4

6a4 seems to hold the view that being authentic is about consistency between an outward image and the inner self by suggesting that image management is more important in a large company. This again emphasises the importance of the social context within which we operate and therefore face saving and reputation management becomes important for the larger good. The importance of inauthenticity was highlighted by another participant

> *"Authenticity appears to be an overvalued virtue with regards to him. So what he said, if he represents CEOs in general, at this point in the world market, you don't want people turning around and saying, well actually, my company made all the mistakes. You want them to be assuring the market the whole time and making sure that their investors and stakeholders stay wanting to involve themselves with them, and if he comes out and says if Qantas actually, is making all these mistakes, no one is going to want to fly with them and everyone is going to pull their money out and the company would fall. So someone who is inauthentic, is the perfect person for a CEO at the moment."* – 6a2

It is interesting to note what participant 6a2 has mentioned because reputation management and failure framing are viewed as being inauthentic by 6a2. At the same time, this form of image management and failure framing is seen as being more important in order to ensure that the organisation concerned continues to make profits. It is relevant to mention Taylor's (1991) concept of horizons of significance here where he critiques authenticity in relation to the self as being problematic and argues that it is for the self-indulgent and therefore emphasises the importance of considering the larger context within which we operate. If Joyce continued to be authentic in the sense of wanting to express his inner self constantly, it would not necessarily be in the best interest of the organisation. However, the use of the word inauthentic by 6a2 sheds light

on how he interprets authenticity where impression management and saving face are automatically seen as being inauthentic which is consistent with the standard literature on Authentic Leadership. Inauthentic in the participant's sense of the term may refer to individualised morality which the authentic leadership literature lays emphasis on. However it is problematic to equate morality to authentic leadership as it implies that the leaders can make a distinction between right and wrong because of their values. Therefore, if authentic leadership embraced the importance of the social context more fully and hence requiring face saving strategies which is consistent with the existential view on authenticity, then it might minimise conceptual confusion around the concept. However the relationship between morality and authenticity is an interesting one as there is much debate within the literature about it, and this particular response calls for further research pertaining to the relationship. Therefore, this will be explored in the study pertaining to the organisational context.

Conclusion

While in the case of news clips of organisational leaders, it was found that due to the fact that the intentions of the leaders were not known, assessments of authenticity seems to have become a problematic chore for audience members. However, this enabled us to understand the complex ways in which this construction of authenticity unfolded. Despite the fact that audience members' general understanding of authenticity was mostly consistent with standard positivist literature on authentic leadership, it was found that other facets of what authenticity might be started to unpack through their responses to the video clips such as the paradox of authenticity which is largely unrecognised by the AL literature. Goffee and Jones (2005) seem to recognise authentic leadership as a paradox of great leadership. From an empirical point of view, authenticity seems to be hard to pin down as evident in our analysis of the responses, as the same performance, and the same moments in performances have been rated in contradictory ways as authentic as well as inauthentic. As Fields (2007) suggests, for authentic leadership to have its desired effects, it needs to be observable by followers, but if the same performance is viewed as both authentic and inauthentic, it shows that the standard literature on Authentic Leadership which has widely been used as a measure for authentic leadership (Peus et al.,2012; Walumbwa et al.,2008;) fails to encapsulate what it means to be authentic .This study has also highlighted how audience members view the relationship between impression management and authenticity in contradictory

ways where some recognise the importance of scripting and framing of language and view the use of these as authentic, others automatically view these as inauthentic.

As Waskul (2009) found through his auto-ethnographic study, inauthenticity is inevitable and wanting to be authentic all the time could have disastrous effects. This is articulated by Gill (2011) when he cites the example of a large section of community in Northern Ireland being demonised because a leader said what they meant (de Bono,1998). In the current study, we found that although some participants found the use of scripting and impression management strategies to be inauthentic, others recognised the importance of framing of failures which highlights how authenticity has become a cultural product, where wanting to reach something truly authentic is an ideal state that is impossible.

This study captured both materiality and the discursive aspects of authentic leadership where materiality refers to our bodily experience, and how our bodies experience the world before we make mindful interpretations of it (Shaw, 2010). Materiality also includes the covert process of the embodiment of language systems as we looked at how both language and bodily representations of leaders contributed towards assessments of authenticity by the audience and the recognition of the fact that we operate in a social, cultural context. However, as for any study, there are limitations to the study in terms of methods which were discussed in chapter 4. Therefore, our next chapter focuses on the findings obtained from the case study, which was our second study.

Chapter 6

Audience perceptions of leaders' authenticity in unmediated performances: Findings from North city council

Introduction

This chapter presents the findings from North city council, the public sector organisation that was approached in order to capture the audience members' understanding of displays of leaders' authenticity in a real (organisational) setting. A case study approach was adopted as highlighted in chapter 4 and this findings chapter consists of the analysis of the data obtained from the organisation through participant observation, artefacts provided by the organisation, and most importantly, in depth semi-structured interviews carried out with the Chief Executive and senior executives in the organisation. The interviews provided an insight into individuals' understanding of what authenticity meant, and what made the Chief Executive authentic in the first place. The researcher had met one member of the Executive Management team and the Head of Organisational Development during a different project to establish contact. The findings will be presented thematically by discussing the organisational members' general understanding of what authenticity entails in leadership before moving on to the analysis of the Chief Executive's authenticity, and then discussing the role of impression management in perceptions of authenticity, the importance of authenticity, and the tension within morality and authenticity.

Understanding of authenticity

This section discusses the participants' understanding of what authenticity entails, and the factors according to them that make a leader authentic in the organisational context. Diagram 6.1 illustrates the themes that emerged under this category. This diagram was generated based on the template analysis carried out of the interviews. The codes were collapsed and placed under broader themes that were representative of the study. The dotted lines indicate interrelationships between the themes.

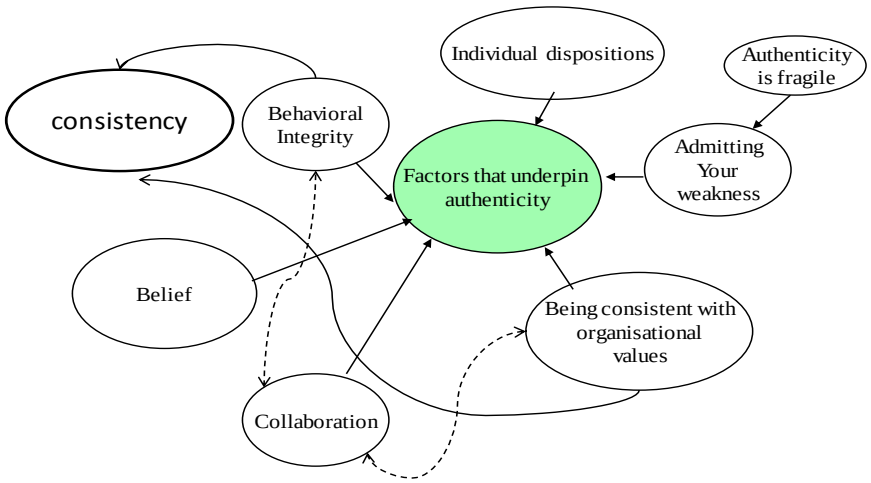

Fig. 6.1 Factors underpinning understanding of authenticity

Consistency

Consistency was found to be an overarching theme that encompassed sub-themes that emerged as the participants' understanding of authenticity. These include behavioural integrity which is an a priori code, and being consistent with organisational values.

a) Behavioural integrity

One of the factors that underpinned all eight participants' understanding of authenticity corresponded to behavioural integrity defined in the existing literature. Behavioural integrity is defined by Simons (2002) as the perceived pattern of alignment between an actor's words and deeds. We begin with the Chief Executive's view before moving on to others' views.

> *"To be an authentic leader, you have to be an authentic person. You have to able to demonstrate through both your words and deeds a consistent set of values and you have to demonstrate to people that you are consistent with your values and they can see and experience that consistency".- Chief Executive*

The views were expressed in the context of leadership as the participants were aware of the fact that the study was about leadership, and more importantly, a question on

leadership was asked before we dove into authenticity. The Chief Executive's understanding of an authentic leader is clearly about consistency and demonstrating the consistency between one's words and actions to people which lays emphasis on the observers more than the actor as he highlights people experiencing that consistency. Behavioural integrity is primarily outwardly focused, whereas authentic functioning is more inwardly focused. The Chief Executive's focus on the aspect that is observable to others only highlights the importance of displays. There exists conceptual confusion about the relationship between integrity and authenticity (Yammarino et al., 2008), also evident in the work done by Leroy et al. (2012) where authentic leadership and behaviour integrity are seen as separate constructs, and authentic leadership is seen as driving behavioural integrity; but, in the view expressed above, and by the 7 other participants that were interviewed, authenticity essentially corresponded to the definition of behavioural integrity. Some other examples are described below.

> *"Things that are authentic are things that they say they actually are. If you had an authentic antique, it actually would be described as one, and actually would be one, in a person, is about them doing what they say yeah so it is about living the dream, walking the talk so consistency, yeah" –Director of HR and Organisational development*

It is interesting to note that the participant used the analogy pertaining to an antique, indicating that authenticity is about being real. She then goes on to suggest that authenticity is about walking the talk, which is why it is placed under behavioural integrity as it implies the consistency between one's words and actions. The view expressed by the Director of HR and OD again reflects the outwardly focused aspects where an individual is perceived as doing what they say.

> *"Authentic to me means a person or people who will have a consistent way of working, so for me it is about having consistent values so it is maybe how they speak to people, how they act, how they learn, people may have their ups and downs in the day or whatever but generally , they have a general set of principles or whatever else. You can see it more when people are not authentic because you tend to have people who say all the right things in the first meeting like "I really want to be a people's person or whatever else" but their actions go*

against that so you can see the difference so for me it is about someone who is very sort of consistent in how they do things. May not always be the best thing they are doing but they are doing it in a similar way and you can see that." – Assistant Chief Executive

Consistency between one's words and deeds is clearly highlighted. It is also interesting to note that consistency with one's own values are also mentioned which indicates that the participant's view on authenticity is very self-focused and intrinsic where it seems like authenticity is about having certain values and being consistent with them being more inward focused. At the same time, the outwardly focused behaviours are also highlighted later where she gives an example of one can see it more at certain instances. It is also interesting to note that it is highlighted that inauthenticity is more visible than authenticity where individuals tend to be inconsistent with their actions and words. Consistency is highlighted further when it is clearly suggested that authenticity does not have to depict the best actions but that one's actions and words need to be similar. This indicates that authentic individuals are not regarded to be masters in everything that they do or with the epitome of morality. This idea of the association of authenticity to perfectionism and excess positivity is discussed in greater detail later on in the chapter.

Similarly the Head of Transactional and Corporate services talks about the importance of actions and how they speak louder than words. Therefore, this was also coded under behavioural integrity.

"*I think when you have less than an authentic leader , what you have is someone who will play the party line but they won't be able to illustrate by their behaviours or how they have conducted business, how they have actually supported that authenticity. And I say, people come over, and they can come over genuinely or not but actions to a certain degree speak louder than words and if people aren't amending the way they are doing business right now then they are just doing more of the same, that for me tells you that they are not illustrating that authenticity." – Head of Transactional, and Corporate services*

While the participant similarly highlights the importance of consistency between one's words and actions, there is emphasis on illustrating this in front of an audience which underlines the role of the observer in assessing authenticity. Here, the emphasis is more

on the outwardly focused behaviours. The usage of the terms by the participant also indicates that a degree of careful management is involved in coming across as authentic in front of an audience. Similar to the Assistant Chief Executive, an example of what is not authentic is given by the Head of Service. Therefore, based on the examples given above, behavioural integrity is found to be an important factor that underpins the understanding of displays of authenticity within consistency.

b) Being consistent with organisational values

Building on behavioural integrity the next relevant factor that came up in almost every interview is that authenticity involves being consistent with the organisational values. It could be observed in the participants' views where displaying authenticity to them meant being true to the organisational values. All eight participants highlighted the importance of organisational values and being consistent with them, in conjunction with authenticity.

> *The values and the guiding principles of the organisation remain constant, they are immovable , they are timeless, they are the constancy that people look for so we give them that stability on the things that really will genuinely remain stable and against which we should constantly be benchmarked are we living by our values, do we behave in a way that's consistent with them, not trying to see people saying that the way we work what we do for a living in an organisation, the jobs we have, will some point in the future stop changing because that just doesn't happen. – Chief Executive*

Organisational values were seen as being important as it constituted the characteristics that make up a good leader, at the same time were also mentioned in conjunction with authenticity by the Chief Executive. The Chief Executive while explaining that part of being authentic is to communicate honestly to the people that changes and external pressures are constant, but while doing so it is essential to remain true to the organisation. It can be observed that the Chief Executive's views are consistent with the SMT event where he was transparent about the changes that the organisation is going to go through, but that it is necessary to remain consistent with the organisational values. Similarly, the Head of HR and OD lays emphasis on organisational values while speaking of his understanding of authenticity. It is seen below that being authentic is

about being honest, but at the same time being tactful about it, while being consistent with organisational values.

> *"From the leadership perspective, I think its providing as much certainty as we can, as I can but at the same time, being honest when I don't know, I don't know what we'll face there, I don't know at the end ultimately how many HR and OD people we'll have left in the function. What I know is that from getting from here to there are a set of principles and values that we will follow and all those decisions we take will be based on those values, and that is the certainty of it. Not to create a picture of we are in total control, we know exactly what's going to happen, this is our plan and we won't budge from it, if it's not the reality. Rarely in business nowadays, can we have a plan over any long term period which you won't have to keep alive and keep revisiting and reviewing, again it's that honesty but tactful honesty." – Head of HR and Organisational Development*

It is interesting to note that the participant's view, and the manner in which the emphasis on organisational values is framed is strikingly similar to the Chief Executive's point of view where it is emphasised that in addition to communicating honestly to the people what changes the organisation will face in the future, authenticity is about being consistent with the organisational values whilst going through those changes. In addition to that it is emphasised that demonstrating commitment to those organisational values entails authenticity, and this is done through basing all the decisions in coherence with the organisational values. One of the fairly understandable reasons why the views are so similar could be the SMT event where the Chief Executive laid strong emphasis on the organisational values, and the Head of HR therefore echoed the same beliefs. This indicates that the Chief Executive as a leader has power over his colleagues, in that he successfully managed to instil in them the organisational vision.

This compels us to wonder about the power dynamics of the relationship between a leader and the follower, in this case the Chief Executive and the Head of HR and OD. It makes us wonder whether one's understanding of what constitutes authenticity is contagious where it easily transfers from an individual in a powerful position to the others holding key positions within an organisation. It may be questioned as to whether authenticity is really inward focused and self pertinent as several authors claim. On a

more positive note, the similarity in their conception of authenticity indicates the existence of collaboration which the organisation is seen as embracing. It is noteworthy to mention Yammarino (2008) as he suggests that authentic leadership at the organisational level is about being true to the organisational values which both the Chief Executive and the Head of HR have mentioned. Something as positive and encompassing good intentions could in a way be compared to dictatorship, similar to Perinbanayagam's comparison of Gandhi and Hitler, and the power that their Charisma had on followers.

Another Head of Service emphasises on the importance of organisational values and also goes into more detail on what the organisational values entail and also provides an example that illustrates authenticity by being true to the organisational values.

> *"I talk about the organisational values a lot so when I say that I am going to be decent then that means that I will share what I can share with them. So for example I would talk to them about plans and tell them that I am trying to do the decent thing you know we have got to take x million out of the budget umm you know in the benefits service that I look after for example I have to have that conversation soon. We have this visiting team and it is nice to actually say we can't afford that now. So I want to do the decent thing and I want to talk to you about it upfront, particularly those team members. What they are doing is they are not finding out something via the back door. They are hearing it from me because I am doing the decent thing. I might not be giving them great news but I am doing what I can do which is act in a decent way as much as I possibly can which is I will share that information with them and talk to them about how it will work and get some ideas on how they feel about it. For me that is how I illustrate that authenticity is to keep coming back to the values of the organisation because that's the common denominator for us going forward because we've got an awful lot more difficult conversations to have. You need to say we are all working together." – Head of Transactional and Corporate services*

It can be observed that the Head of Transactional and Corporate Services clearly gives an example of being decent which is one of the three values of North City council. Similar to the Chief Executive and the Head of HR's views, the participant highlights

how illustrating authenticity is about being honest about the hard truths of the organisation as it is consistent with the organisational values. Honesty or transparency is a theme that seems to run through all of the above observations as all the participants understand authenticity to be consistent with organisational values whilst facing various challenges in the organisation. The emphasis on collaboration is also cited by the participant and this is also likely because of the values of the organisation is together. This example is discussed in greater detail under collaboration which also underpins authenticity discussed later on in the chapter.

All the three participants' views are strikingly similar as they do not only lay emphasis on organisational values but also similarly explain doing so while remaining transparent about organisational issues and challenges. The increased emphasis on organisational values by the participants indicates that the standards for what is authentic in a way is set by the organisation within which they operate, where being authentic is about adhering to external pressures. This is clearly indicated by the Assistant Chief Executive.

> *So I think for those who have tended to stay they've had to say my values are aligned with local authorities values as well so I can make a difference as well so I think that's where we are at the moment. If I think about other organisations in terms of I deal with the fire service a lot at the moment, I couldn't tell you whether or not their leadership was authentic but I could turn around and say , the Assistant Chief Executive there, very similar values, very much a North City based approach, collaboration in North City council so that's where I suppose we make the links and get the best out of the relationships as well." – Assistant Chief Executive*

The Assistant Chief Executive has highlighted the importance of the alignment between the individual values and organisational values which translates to her understanding of authentic leadership. It is indicated that if the individual values did not match the organisational values, then people were better off leaving the organisation. In addition to that, she emphasises the importance of establishing good relationships with members of other organisations and that this again depended on whether similar values were shared.

The above examples indicate that being authentic depends on the frame of reference within which individuals operate, and in a sense is about changing one's individual values to that of the organisation's if one had to remain in the organisation. It can therefore be questioned how authentic a leader is being if they are succumbing to external pressures. This serves as a major criticism to the standard literature on authentic leadership where it is argued that an authentic leader is true to themselves, as what we find is that authentic leaders are true to the standards set by a control system, indicating that the very notion of authenticity is socially constructed.

Collaboration

Building on the previous theme, the idea of collaboration and collaborative leadership was constantly repeated in conjunction with authenticity by the participants. One possible reason for the emphasis on collaboration is possibly the organisational value of the organisation which is, together. We found that there was strong emphasis on collaborative leadership at the SMT event, and also when the Chief Executive and senior managers were interviewed. When the Chief Executive was asked to give examples of authentic behaviour, his example revolved around collaboration between people in the organisation.

> " *The one that immediately springs to mind is umm is a change of well it's the symptom of, it is a change of language, behind it is a change of mind-set for me in this organisation. This organisation was very, we'd understand it in terms of being very silo based. Silos are organisation operated but in order to protect and enhance silos are what I call angels and demons, if we are in silo A then we are the angels obviously and if you are in silo B them over there they are the demons, but if we keep away from them then they won't stop us doing things that we want to do and we can carry on and we can be perfect and they'd be rubbish. And that angels and demons sort of mentality of course means that any of the added values from integration, collaboration, pre productivity, and effective delivery gets limited. But you can only have angels and demons if you keep the silos separate. If you are in B and I'm in A, and you are my demon and I'm your demon you can only sustain that view of a relationship if we don't transact we don't begin to engage once we begin to engage because once you and I begin to engage we actually are shades of grey because neither of us is an angel or a demon we are a mixture of a range of issues. For me, one of the major steps*

forward is the whole language that propagated that 'them and us the angel and demon' starts to break down so in local government world a form of demon and angel characterisation was the corporate centre and the directorates they do the direct service delivery and there is a corporate centre which is what it is and the directorate see the corporate as the demon, and the language will be oh they are the corporate centre strategists never get their hands dirty , and the directorate they are numbskulls they never know what they are doing. You see they start to break down, both in communication and language and of course the way they behave. When you see that change it's no longer a contract of trust but it's a contract of trust between them and you know you are making a change happen.."

The Chief Executive's example clearly highlights the change that is taking place within the organisation which clearly involves collaboration between different parts of the council. Collaboration between the different silos is seen as the ideal state that the organisation seeks to reach, and that the change is viewed as something that is already taking place. The metaphor of angels and demons is used to indicate the mindset of the silos that exist within the organisation where each group views the other negatively. Breaking down barriers between the different parts of the organisation and establishing a positive relationship between them is a clear example of collaboration. The example given by the Chief Executive clearly indicates that one of the keys to authenticity is to work together in an organisation instead of increasing the distance between the different parts of the organisation. It is interesting to note the emphasis placed on the language by the Chief Executive which indicates the importance of displays, and the power that language has in influencing the definition of the situation. A key aspect in the step towards collaboration is seen in the change in communication, in addition to the behaviour of individuals. Leaders may be viewed cynically by others, as their desire for an ideal state in an organisation may influence their perception of what is going on in the organisation due to self-deception. However, one of the Heads of Service also cites an example of collaboration which fits within her understanding of authenticity.

"For instance when did a free school meals take up exercise just before Christmas, we literally had two weeks in which to get 800 plus children that qualify for free school meals that hadn't been before and we pulled together a cross council wide team and that is something which we hadn't been very good

at. We were in silos at one point and I literally created a team within 24 hours to do this particular exercise and I say the team were brilliant because we had to get the ICT links in get this admin team up and running. I seconded them in the various parts of the process. We had people from children's services and benefits services working together. We literally needed a council wide group within a 24 hour period when we realised there was a time limit on this, we need to do this within that time limit. What we did was we brought the people together and that's how we worked together as an organisation, so it was illustrating how we work together..... What we have done is put that forward as a good illustration of how we work together because everybody was pooling in the resources they needed, it wasn't about oh we haven't got the time to do this. It was just, this is too important to the city, we need to do this and we need to do it now and that's what we did. We all worked together and got a brilliant result..... There wasn't a single person on that team who wasn't with us on that journey." – Head of Transactional and Corporate Services

The example given by the Head of Service clearly demonstrates that her understanding of authenticity corresponds to working together or collaborating with various people in the organisation in order to reach a specific goal. Collaboration is seen as being really important as the task would not have been possible if it were not for all the people working together. This is a clear example of the ability to overcome challenges through team work, and authenticity is seen as emerging in interaction between various groups. There is also emphasis on the journey, similar to what the Chief Executive had said in the SMT. On asking the Head of service further about the interactional element in establishing authenticity she gave further details.

"Yes, and it emerged across that whole group because all of a sudden everyone was like focus, focus, focus you know another one was meant to be going off shopping for something and then they went oh okay I can leave that for tomorrow. You just had that gem of an idea that just really went from being we can't possibly engage with you to being totally on board, so it wasn't just authenticity just as a leader but it was authenticity as a group. For me an authentic leader is just someone who has a gem of an idea, who then can feed off of those ideas elsewhere, if I was the only authentic leader in my entire structure, we would never get to where we need to be and it doesn't matter, it is

not about hierarchical, because sometimes it can be me chatting to someone who is this part of the organisation who is 10 layers down and I am setting things off, again we have never had this hierarchical issue about its not a problem for me to talk to anybody at whatever level." – Head of Transactional and Corporate services

The importance of defying hierarchy in collaborating across the different levels of the organisation is highlighted by the Head of service and she clearly states that it was not just one authentic leader that made this possible but that authenticity exhibited at the group level was very important. It is essential to note that although the participant recognises the collaboration from different individuals as authentic, she notes that an authentic leader has a gem of an idea and this in turn makes other people follow through. It makes us wonder whether an authentic leader is someone that has the ability to lure people into following their dream or vision. In a way, she takes a leader centric approach to understanding authenticity, where tremendous amount of power is attributed to an individual in a leadership position. Nevertheless, this indicates that developing authentic leaders in an organisation may not be enough but inciting collaboration, and team work from people is important. It can also be drawn that challenges can be overcome by an organisation as long as individuals collaborate, and this is therefore seen as an important factor that underpins authenticity.

Belief

Authenticity is linked to belief or credibility by the majority of the participants and it can be observed that this is done in two different ways by the participants.

"I think it's very much around belief; that you actually believe in somebody, in somebody's vision, in what somebody's trying to achieve, in what somebody's telling you. I think that you have got to have belief in that individual, and I think respect for that individual. And, I think that if you don't believe in them, and you don't respect them, then that authenticity is fragmented or ultimately destroyed."

- *Head of Customer Service*

Belief in an individual maybe linked to the concept of credibility which is defined by Simons (2002) as the perceiver's assessment of believability of whether a given speaker is likely to provide messages that will be reliable guides to belief and behaviour. As pointed out by Endrissat et al. (2007) credibility is also linked to authenticity in the existing literature pertaining to authenticity which is supported by the above excerpt. Therefore it can be observed that the participant's understanding of authenticity is underpinned by belief in an individual which might suggest that it is an antecedent to perceived authenticity in a leader. In a way the participant views both belief and authenticity as separate constructs where authenticity appears to be an outcome of belief in an individual. Belief also seems to be viewed as a prerequisite for authenticity. This also highlights the follower centric view of authenticity where whether or not a leader is perceived as authentic largely depends upon whether an individual believes in a leader instead of specific characteristics portrayed by a leader. It is interesting to note a slight change in the perspective, as heavy emphasis on consistency and organisational values more or less adopts a leader centric view on authenticity.

While we explored how belief in the individual is related to authenticity, one of the Heads of Service also highlights the importance of belief in oneself and how that influences perceptions of authenticity.

> *"Not having a lot of rhetoric and not having a lot of buzz words and things like that I think is very important. Believing what they are saying, if I am listening to you, if I think someone is being authentic, it is about them believing in what they are saying because sometimes you can hear people talking can't you, and you think do they actually believe in what they are saying?"*
>
> - *Head of Transformation, Programme, and Project office.*

On the one hand, it is seen that authenticity is related to audience members' belief in a performance, on the other, it can be observed that this belief is dependent on whether the individual believes in their own performance, and therefore the manner in which one presents themselves becomes important. The response indicates that there might be ambiguity surrounding how assessments on authenticity of a performance are made, therefore a follow up question on how this decision was made was asked, and the response is shown below.

"Whether they are passionate I think, enthusiastic, probably professionally and technically suitable in terms of the points that they are putting across. So probably those things for me in terms of the outwardly facing things" – Head of Transformation, Programme, and Project Office

This indicates that it is essential for leaders to focus on the manner in which the communicate with the audience members. However a contradiction can be noted in the participant's responses, where he begins by suggesting that not having a lot of rhetoric, and buzzwords is important but that it is essential to appear enthusiastic and passionate. The participant's observations in a way highlights the paradox of authenticity where one the one hand it is essential that they remain true to themselves, they are also required to be careful in their communication, which nonetheless invites criticism.

Admitting one's weaknesses

The idea of not being perfect all the time, and admitting one's weaknesses was associated as being authentic by the Chief Executive as well as two other participants. As discussed earlier, the Chief Executive places great importance on organisational values and consistency between words and actions. In this context the Chief Executive also expressed the following view on authenticity.

"You also need, part of authenticity is the need of people to understand you, that's the intellectual level so they can understand where you have come from in terms of having those beliefs and values, and therefore can intellectualise them, so they can understand you as an individual and they can believe in you as an individual by being clear about what you stand for. Of course it (authenticity) does not require you to be perfect. None of us, all of the time, all of our lives, behave entirely consistently with a set of values or beliefs. So the question is not whether you receive it a 100 % of the time but whether you genuinely demonstrate your commitment to them, and you are prepared to hold yourself to account against them."- Chief Executive

It is insinuated by the Chief Executive that illustrating certain beliefs and values are important in coming across as authentic, authentic does not imply perfection of any kind. This view is consistent with the existential view on authenticity as discussed in

our literature review where imperfections and weaknesses are seen as being part and parcel of being authentic. The Chief Executive is clearly seen as highlighting the importance of effort over outcomes by suggesting that it is more important to genuinely commit to certain values instead of getting everything right all the time. The Chief Executive highlights that it is inevitable that people make mistakes, and weaknesses are as much as part of being authentic as strengths.

> *"I have to be able to demonstrate as a leader to the organisation that I've fulfilled my contract in a conditional way but not in a way that says okay I'm going to ask you to change but before you change I'll do this, but it's actually a contract that we do it together and what's important to me is to show that I'm on the same journey,* ***I make mistakes****,* ***I get things wrong*** *and it's not just permissible but it is expected, but equally to show that you have a level of steadfastness that you have explained the pace of the journey and the roles and relationships in this contract as clearly as you possibly can." – Chief Executive*

The importance of clearly demonstrating to followers that mistakes can be made by a leader is emphasised by the Chief Executive in the above excerpt. In the context of bringing about changes to the organisation, the Chief Executive highlights the importance of collaboration and togetherness by suggesting that it is important for him to communicate to the followers that it is essential that they understand that he is in it with them. It is interesting to note that the Chief Executive lays emphasis on the fact that he gets things wrong at times which likely provides a little bit of a leeway for him with the line managers.

> *"I do recall a discussion with a very senior manager 7 years ago and we talked around authenticity and he simply couldn't get his head around the idea that you would admit to anyone in your team that you didn't know, or you had a weakness, he thought it would fill them with fear and uncertainty if they thought you had any weakness and he'd been a senior manager for many years, for 20 plus years and he really struggled with the concept that people would probably think you had a weakness that people wouldn't expect you to be perfect and always know you'd be right, I think you get a huge amount of leeway if you are going to be honest with yourself that you are not always going to be right, that you are always going to have weaknesses it's not an excuse for yourself but it*

lifts that pressure off so you don't have to be perfect that pressure is gone" - *Head of HR and OD*

The above excerpt highlights how the traditional view on authenticity is strength based and has excessive positivity associated with it and is consistent with Diddams and Chang (2012) according to whom weaknesses constitute an important part of being authentic, and our finding is consistent with that view. According to the participant, it is essential that for a leader to be described as authentic, it is essential to be forthcoming about one's weaknesses. This in a large way also relates to honesty as instead of pretending to be an expert in everything, it may be sensible to be transparent with them about one's weaknesses. The existential view of authenticity holds that inauthenticity is inevitable, therefore weaknesses are much a part of being authentic as one's strengths. Similarly, the Head of Transactional and Corporate services holds the same view.

"We have got senior professionals in the city working towards an outcome but we are not quite sure how we are going to get to those outcomes yet if you know what I am saying and for me that's illustrating authenticity because you are exposing your weaknesses and you are not frightened to expose your weaknesses. I mean I always believe that if I sit down and talk to someone about something and I don't understand or I don't know, I'll say I am sorry I don't understand, can you explain that one again for me, or I don't know but I will go away and find out. Never be afraid to show...I don't think it is a weakness, I think it is a perfectly reasonable reaction to when someone asks you a question you don't know the answer to whether it is a front of politicians or whether its front of staff or whatever whereas I think historically, the old style of manager would have been oh no I can't possibly fess up that I don't know something, whereas now I think whether it is because of the scale of the efficiency we need to make or whether it is because of the welfare changes or the other government changes. Authentic leaders are the ones who say that I don't have all the answers, but I would like to work with you to get there." – Head of Transactional and Corporate Services

The participant highlights the importance of exposing one's weaknesses in illustrating authenticity. Again, honesty is linked to admitting one's weaknesses by being transparent and open about something that one does not understand. The

taboo associated with the term weakness is observed in the participant's answer where she first begins by suggesting that exposing your weakness is an important part of being authentic, and later on goes on defend her case by suggesting that it is not a weakness to not know the answers to certain questions at all but in fact a perfectly reasonable response. This indicates the need for individuals to associate leadership and authenticity to something positive and strength based, instead of using a negative connotation to authentic leadership such as weaknesses.

Authenticity is fragile

While admitting one's weaknesses is seen as an example of authentic behaviour, participants also mention how authenticity by very nature is fragile which also relates to the idea it is inevitable that people make mistakes and that can have a huge effect on individuals' perceptions of authenticity of a leader. This also links to reputation and image management.

> *"I think authenticity is one of those things. It is a bit like a perception of a product that you use, the minute something goes wrong, it is very hard to get that back. We see that on the news all the time don't we, sometimes when someone does something wrong, it ruins them. It is fragile, the minute somebody does something slightly out of character, it can be gone. It is fragile. It is very fragile this authenticity. Let us face it , we all have bad days you know you snap, you make the wrong decision, you try to do 60 million things, you send that memo and the memo goes and that is the worst thing you could do. I think it is something that as leaders in an organisation it is easy to become complacent around and if you do, then you can quickly regret it when something goes wrong."* – *Head of Customer Service*

It is interesting to note how both the strength based view and the importance o weaknesses are interwoven in the participant's point of view. While on one hand she seems to highlight that authenticity is fragile and difficult to retain as it can be gone once a mistake is made, on the other she also recognises that it is inevitable that people make mistakes. The participant uses the analogy of authenticity of a product in relation to her discussion of authentic leadership, where the authenticity of the product can be gone when the product fails. In relation to leadership, according to the participant,

authenticity is fragile and can get destroyed if individuals /leaders make mistakes. However, whilst saying that, it is also acknowledged by the participant that it is inevitable that people make mistakes, which might indicate that authenticity also encompasses people's weaknesses, but the standards held by the audience for assessments of authenticity may at times seem a tad unrealistic, with excessive positivity, and a strength based view associated to authentic leadership (Diddams and Chang, 2012; Collinson, 2012). Authenticity may be applied to a product, where the test of authenticity seems simpler. However, in the case of humans it is slightly more complicated as demonstrated below.

> *"When you think about different types of leadership, authentic or whatever else , people will always look for ...one of the things that people arrive at are people Achilles heels or what they are very passionate about. Achilles heels could be if you started.. if you were quite challenging and whatever else, tempers will rise for some people but other people it might just wash over. With the Chief Executive, he is very sort of genuine and everything else but you know there could be the odd occasion where he would lose his temper and this happens very rarely, when he gets to that level, it is all around the organisation. That has happened a lot so those are the things you've got to be quite careful with just to sort of manage just to make sure things aren't brewing or whatever else but other people might say this person might always have to refer to the management team for all their answers, so let's get them in the room and ask them just because you know that person can't answer it so people are quite clever in terms of spotting why they can go with someone or why they can't go with them". – Assistant Chief Executive*

It can be observed that because authenticity is fragile it is essential to be honest as the participant points out. Because of the fact that everyone has weaknesses, it is important to be careful whilst managing authenticity, as audience members are good at being able to tell when an individual in a leadership position has a weakness. It is interesting to note the reference that she makes to the Achilles heels indicating that everyone has weaknesses. Given that the Chief Executive has been described as authentic, and genuine, the above quote only highlights that even an authentic individual has

weaknesses, as the Chief Executive has been described as losing his tempter at certain occasions. However, this also illustrates the importance of managing authenticity, and of image, and impression management which will be discussed later on in this chapter.

Individual dispositions: A followership approach

While we saw striking similarities in participants' understanding of authenticity in terms of being true to organisational values, and being consistent with words and actions, the factors that people take into consideration whilst assessing a leader's authenticity might also depend on individual differences in values and belief systems as evident in the participants' views. This is clearly articulated by two Heads of Service in the interviews who take a followership approach to the understanding of authenticity, where followers view their own behaviours whilst engaging with the leader as opposed to a follower centric approach which looks into follower perspectives on leadership (Uhl-bien and Pillai, 2007). This further indicates that it is hard to pin authenticity down to a certain number of factors, or a single unified definition, as individual understanding of authenticity varies according to followers' own values and beliefs.

> *I think sometimes there is a personal belief system isn't there that drives whether you think some people are authentic or not so you know the values and behaviour stuff that we have done a lot of work on is something that from a personal perspective are very important. So when the Chief Executive talks about them and he describes them in his word then that resonates with me as an individual who I think then that he is authentic, and he is believable here. There is probably an element of that, which is he probably comes over as being authentic to me. It would be interesting to understand if there are some individuals within the organisation that are bound to be because that is very natural, who are less responsive to values and behaviours whether they think whether he is in the same way authentic, because they have a slightly different belief system really which might make it more difficult for them to think that he is being authentic and he is truly grounded in the things he is saying. – Head of Transformation, Programme and Project Office*

While speaking of the Chief Executive, the Head of Service highlights that the manner in which the Chief Executive articulates the values of the organisation may not identify with all the individuals of the organisation because their values and belief system may be completely different. In a way the participant seems to possess a more grounded

view of the Chief Executive instead of a romanticised view of him as he indicates that although he may find the Chief Executive, not everyone may. The above observation takes a very follower centric perspective on authentic leadership where the participant seem to think that not all individuals would have a similar view of the Chief Executive even if he may portray himself in a certain manner. Similarly the Head of Customer Service highlights the role of individual differences in perceptions of authenticity.

> *"But, I think also authenticity comes from, you know because when you first meet somebody, or you first join an organisation, you have no reason to doubt that authenticity isn't there, you know, you are new, you meet somebody, you believe they are authentic, in their leadership, in their ability to conduct work, in whatever role they're doing. Yeah, for me, but I suppose that's an individual perspective, and I suppose what you are like as an individual. If you are a particularly cynical individual then you may not start from that basis but I start from the basis that what you see is what you get and you believe in that person until, and that may cloud your judgement or otherwise but I think it is very much around like I say belief in the individual" – Head of Customer Service*

According to the Head of Customer Service authenticity is viewed as a starting point where she believes that people are authentic until they carried out an act that rendered them inauthentic. It is specifically pointed out by her that the degree of cynicism than an individual may possess might influence people's authenticity perceptions of the individual. Although she suggests that she believes in an individual from the start, it is interesting to note that she also suggests that this might cloud one's judgement. In a way she seems to be critical of her own take on believing that an individual is authentic from the very start. Her views also correspond to the notion that it is only in moments of crises, or failures that an individual or leader's authenticity is in question (Liu, 2010), as under normal circumstances there would not be a reason to question their authenticity. Therefore, this particular theme has highlighted the followership perspective, where followers view their own behaviours, which shapes their interaction, and views on authenticity in leadership.

In conclusion, the participants' understanding of authenticity in leadership were focused around consistency, belief in a performance, and belief in oneself as an authentic leader, the importance of collaboration, the fragility of authenticity and admitting one's weaknesses. It was also interesting to note, as in study 1, the importance of individual

dispositions was also mentioned by the participants, where one's understanding of authenticity would vary with individual differences. The following section looks at the analysis of the Strategic Team Meeting that we observed where the Chief Executive addressed over a 100 service Heads. This was a contrast to the video clip discussions, where the clips shown were recorded clips available from news media.

Observing a performance

Before we move on to the factors that make the Chief Executive authentic, we look into the observation sessions carried out at the organisation.

Strategic management team (SMT) meeting September 28th, 2011

The SMT meeting was held at a hired venue outside the organisation. The goal of attending this session was to observe a leader that was described as being authentic, in interaction with a large audience of approximately a 100 senior managers. Moreover, as Yammarino et al. (2008) recommend, it is essential to understand authenticity from multiple levels and perspectives within the organisation. We arrived early and were greeted by the organisers who were informed of our attendance. We chose to sit at the back row in order to ensure that the entire room would be more easily visible to us.

The large room had the capacity of fitting in at least 100 people. There were pictures of water bodies on the walls, and the windows were large making the atmosphere more relaxing and inviting.

The metaphorical backstage: Preparation for the event was still ongoing as the researcher sat herself down at the back row. One of the organisers along with the Head of Organisational Development was in the process of setting up the stage for the event and ensuring that all the equipment, such as the microphone and the speakers, were functioning appropriately. The video clips that were to be shown during the event were also being tested. One of the video clips featured the Head of the Organisational Development who was talking about one of the schemes that the organisation had introduced. The team effort that went behind setting up this performance by the Chief Executive was clearly visible to the researcher in all of these activities.

The attendees, as the researcher was informed subsequently, included the members of the organisation that played a strategic role. They do tend to be senior because of this, made up of heads of service, senior managers, the executive management team and some officers who are considered to have 'strategic roles' . This scenario could be

compared to the processes involved in setting up before a theatrical performance. In fact, Goffman's claim in one his later works - Frame Analysis (Goffman, 1974) comes to mind; here he highlights that the world is like a stage, but that of course not all of the world can be theatre, because the theatrical metaphor hides the untheatrical but important aspects of social life (Manning, 1992). Interestingly, and on the contrary, the scene prior to the SMT event was quite literally similar to the preparation for a theatrical performance, with the microphone testing and the setting up of the stage before the authentic leader could speak.

After all of the senior managers had settled into their respective seats, we were transported to the front stage as the Chief Executive took to the microphone and began to speak. The session began with the interaction between the Chief Executive and some of the audience members. The Chief Executive began by asking audience members what they thought made them successful as leaders.

> *Chief Executive (CE): It is really important that before considering our future, we first look at ourselves and understand our contribution.*
>
> *(to a member in the audience) What makes you a successful leader?*
>
> *Senior manager: Openness to criticism, challenging everything we do, being clear about what to do and trying to achieve and making sure everyone understands how much value they add.*
>
> *CE: So Helen, what makes you successful?*
>
> *Helen: I am self-aware. I am always questioning myself. I have never been complacent and I have encouraged other people to achieve.*
>
> *CE: What I took from that is that achievement is about using people's strengths and being self-aware.*
>
> *CE: Joe, what are the key values in being a successful leader?*
>
> *Joe: Lead by example, believe in everything you do. Acting it out in every interaction, all about the little things, not putting false milestones. Transparency, collaboration and putting the customer first.*

Non-verbal communication is quite important during any interaction and has an impact on the audience, and it could be observed that the Chief Executive maintained eye contact with the senior managers whilst interacting with them in addition to using hand gestures. The Chief Executive wanted to lay emphasis on leadership by beginning with that particular question. At the same time he genuinely wanted to demonstrate to his audience that he cared about what the senior managers had to say by summarising their responses and indicating at the end what he took from it.

It is essential to note that the Chief Executive took a more personal approach in his interaction, by referring to the senior managers on a first name basis. It is also likely that he chose those individuals as he remembered their names, given that it is improbable that he would remember the names of over a 100 members of the organisation that were present in the room. That all individuals were not known by name to the Chief Executive was confirmed by a later conversation that the researcher had with an individual, who was quite pleased with the format of the event, but did not have dealings with the Chief Executive on an individual basis. Therefore, as in a theatrical performance, it could be construed that prior preparation perhaps went into the scripting of the performance, where it was decided in advance how the event would commence.

After gathering the views of the audience members, the Chief Executive adds to what good leadership entails by laying emphasis on the journey by communicating to the audience members that the focus of the session would be to reflect on the journey of the organisation.

> *CE: It (good leadership) is about the belief in yourself, others and the journey. It is about taking risks and seizing the moment. The balance between effort and achievement is a key lesson an organisation has to learn. We value effort more than achievement. We don't take responsibility of failure which has consequences for the whole city but we don't take responsibility [sic]…Often I hear the value we carry is about effort. It is important to understand why we lose ourselves in the process. 10 months ago, you will remember, I talked about the journey; it is time to reflect on the journey. It is time to take stock, time to reflect on our personal journey. Leadership is the single biggest factor on whether we achieve or not. Leadership is key to success.*

It is interesting to note that the metaphor of a journey is used in order to indicate the change that the organisation was going through at the time. In introducing the focus of the session as leadership, the challenge that the organisation was facing was also presented at the start, which highlights the negatives of increased emphasis on the value of effort at the expense of achieving desirable outcomes. This is clearly attributed to leadership by the Chief Executive. Given that all audience members played a strategic role within the organisation and would invariably have to demonstrate leadership as required by their role, emphasising the importance of leadership and attributing failures and successes to leadership appears to be a rational step taken by the Chief Executive.

Furthermore, leadership has found to be a desirable, romanticised and popular identity constructed by individuals in organisations (Alvesson and Sveningsson, 2003; Meindl et al., 1987). Therefore, focussing on leadership would draw the audience towards the session, as responsibility itself is considered to be a non financial reward that motivates individuals. The use of the personal pronoun 'we' while highlighting the challenges of the organisation can be seen as carefully thought out so that the senior managers present do not feel targeted, and it conveys to them that the Chief Executive is in it with them in order to combat those challenges. He then goes on to highlight what the organisation has been doing well.

> *"...we have achieved and done it while sustaining our quality with a top level performance. Two things, save money we need to make, and we improve services we provide to customers, and have driven improvement in productivity being true to our values, being proud and decent. I am proud of you, for achieving goals by dealing with people in a compassionate way. You have put customers and citizens first. You have been optimistic. These values that we hold we have time and again been consistent with. We are human and have highs and lows. Overall when you step back and look at the experience, we have achieved an immense amount. What other public organisation has done that? How many organisations do you know that claim to have that space? We have done other things too. We have been innovators, done scary things. I remember being at SMT. At the time, we were looking at what represents us, we looked at hedgehogs and elephants. We as organisations are increasingly fast and innovating. Empower scheme is a great idea. I look at what is being done with future development. I look at the way we have steered change, that is an*

achievement! Some challenges we have talked about. We have achieved an enormous amount . We need to reflect on those as managers and also to reflect on what we believe in as public."

Emphasis on organisational values, organisational promotion, and other enhancements can be observed in the Chief Executive's message. He goes on to highlight what the organisation has done well and in doing so uses organisational promotion, and other enhancement which are impression management techniques in order to get the audience members on board. His use of rhetoric is seen as he suggests how North city council is unique in terms of its achievements. By pitting the organisation against other public organisations, the Chief Executive wanted the managers to feel proud and privileged of belonging to the North city council, as well as proud of their achievements. Recognition is a powerful non-financial reward which is known to motivate individuals and the Chief Executive is seen as using these classic techniques in winning over the audience. It is interesting to note how the personal pronouns 'you' and 'we' are used interchangeably. Whilst expressing his pleasure with the senior managers due to their achievements, the Chief Executive is seen as using 'you' which takes a personal approach in recognising their achievements and at the same time bestows responsibility upon them so they carry this forward. This was also likely done in order to encourage organisational citizenship behaviours.

In order to exemplify what the Chief Executive just said about their achievements, two video clips were shown to the audience members that highlighted their achievements. The first video clip that was shown demonstrated organisational innovativeness, which showed a couple of individuals giving examples of increased customer satisfaction due to organisational innovation.

The use of audio and visual techniques has been known to stimulate audiences to keep them interested. Therefore, in addition to serving as examples and corroborating to what the Chief Executive just described in terms of how much the organisation had achieved, they seemed to provide a timely break from the Chief Executive's speech to keep the audience members interested. A second video clip was shown which featured the Head of Organisational Development who talked about innovative HR initiatives within the organisation.

The second video provided a good summary of schemes that the organisation had been implementing due to austerity as a result of the great recession, and those schemes allow the organisation to cope better and are important HR issues that need to be addressed. The video clips are presented in order to reassure the senior managers that although there are hurdles that the organisation faces, the organisation has come up with several innovative policies to cope with these. The Chief Executive then goes on to highlight the challenges that the organisation is facing.

> *"This is only a small element in what we face. Challenges we face in the future are bigger. In 2010, the government announced financial settlements which are the worst since the Second World War. This has had huge ramifications. The settlement around revenue budget is only part of it. We have had to take out one third of the total resources of the council. Consider the implications on that! Consider doing that for three years. Huge undertaking, incredibly difficult task. It is a task we are capable of undertaking so long as we use the leadership potential."*

Austerity is clearly highlighted by the Chief Executive as one of the biggest challenges that the organisation faces. Given that this is a public sector organisation, the degree of authenticity expected of the organisation tends to be higher. Therefore, the challenges of the organisation are clearly communicated to the senior managers. A level of transparency can be observed in the Chief Executive's statements as he highlights how difficult it is coping with the cut in the resources instead of deceiving the audience into thinking that things would be smooth in the future. However, it can also be argued that this is clearly attributed to external pressures such as the government which relieves the Chief Executive of the extent to which he would be held responsible for this and to also garner audience appreciation and support. Leadership is clearly given emphasis again where being able to cope with the changes and carry out the difficult task is clearly attributed to leadership. The Chief Executive then goes on to elaborate the challenges.

> "*This city is under tremendous pressure. Job growth is limited..... The government now has three priorities. There is no mention of localism. The government is only interested in three things 1) growth 2) social policy with rights 3) to continue to reform public sector. Localism is only relevant to government if these three things are driven by localism. We have to consider what the impact for us is, that we make the right decisions in going forward. We*

can't become victims. We can take hold of the agenda and do our best. We have that choice. We have to be prepared for it a take the organisation through more change and remain consistent with our values. We have to refocus on services to deliver cheaper. We have to continue to breakdown boundaries in the organisation. Each boundary we take down and, we have to fundamentally accept that we are different. What is not going to change are the values we hold, and our responsibility. We ensure everything changes other than our core values. As individuals we need to grow into collaborative leadership and collaborate with everyone else. We are prepared to share with each other. We use other people's strengths to achieve our objectives and help them achieve theirs".

External pressures, organisational values and collaborative leadership are clearly interwoven in the Chief Executive's speech. Details of the specific pressures that the organisation was facing at the time are likely given in order to make the organisational members more aware of the difficult situation that the organisation is in, and to get them on board into coping with the changes that the organisation has to face. The use of language is quite interesting where it is mentioned that they should not become "victims", where the senior managers are asked to take responsibility and are empowered by the Chief Executive to do their best. Emphasis is laid on collaborative leadership where the individuals are asked to take down boundaries and work together, and more importantly do so whilst being consistent with organisational values. While the session started with emphasis on leadership in general, it could be noted that the emphasis was laid on collaborative leadership towards the end demonstrating the specificity of the type of leadership that the Chief Executive envisioned. The use of rhetoric in order to do so can be observed in the usage of words and the manner in which the phrases are framed evident in the language used by the Chief Executive.

The SMT meeting despite having few interaction elements, was largely an opportunity for the Chief Executive, and the Executive Management Team to instil in the senior managers, the organisational agenda. It appeared to be designed to clearly communicate to the audience what the organisational demands would be of the members that were present there. Despite the question and answer session at the end which involved more interaction, this only lasted around fifteen minutes of the two hour session. Therefore, the event was a perfectly staged event involving prior preparation with the agenda of

getting all the organisational members on board. Although there was increased emphasis on collaboration, the organisation seemed to adopt a leader centric, top down approach.

The role of impression management in audience understanding of authenticity.

This section answers our second research question which sought to explore participants' perceptions of how impression management played a role in the portrayal and perceptions of authenticity. Diagram 6.2 illustrates the main themes emerging under this category.

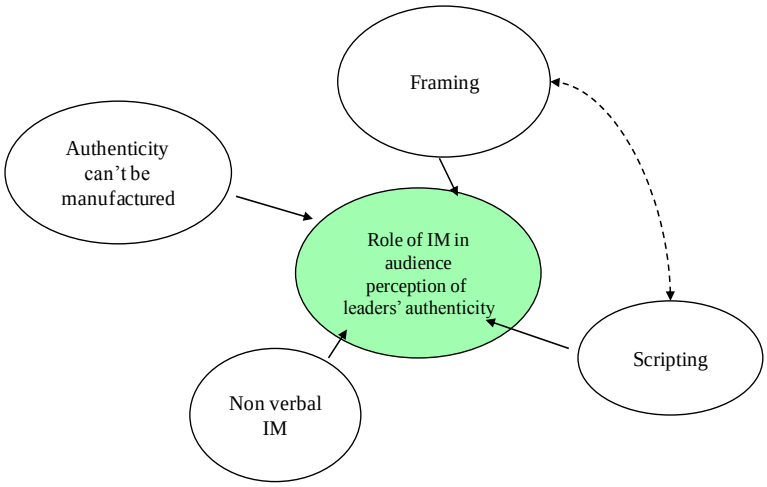

Fig. 6.2 The role of impression management in perceptions of authenticity

Overall, consistent with the previous findings chapter, the paradoxes concerning the relationship between impression management and authenticity were highlighted by the participants. The following quotation from one of the Heads of Service provides an excellent appetiser which helps sum up this section before specific themes are explored.

"I do believe impression management is very important because I would suspect that most people would do things in the confines of them being on their own or in their own house that they wouldn't do in a public setting but for me that is very natural, because for me that is about respect, it is about understanding boundaries, because I think we are all quite selfish people. I think our natural default is to make sure that we are happy and maybe, I suppose it has been proven over years that's the difference between a human and a non human isn't it that we have certain survival instincts which are more often than not individually based, and don't get me wrong some people aren't like that, they are very community minded...so therefore that has to have a link to how you manage your impression of yourself with others doesn't it?.. because although we can be as a human race very selfish, actually in a lot of societies, selflessness is seen as a great virtue isn't it, so there is a natural dichotomy there isn't it, which means it is a very natural thing, and therefore in managing your other people's impressions of you becomes almost human nature doesn't it? I suppose what I am doing is going back full circle in terms of it being almost inherent to what we as human beings would do wouldn't we, because again there are very few people who would just go out and even if they thought those things were wrong, would continue to do them and not manage the impression that would have on others. I don't know, you got me thinking now...." – Head of Transformation, Programme and Project office

The participant's analysis encapsulates the importance of social structures within which human beings are conditioned to operate. It is due to these social structures that individuals learn to manage impressions and tend to adhere to certain rules during interactions. The participant views impression management as a token of respect that is absolutely essential in order to function within the society. Instead of viewing impression management from the restrictive position which holds that impression management is consciously used to manipulate, or for self-gain; the participant goes back to the very basic need for the use of impression management. The view expressed above is in line with the expansive position of impression management according to which impression management is ubiquitous, and there is not anything inherently wrong with the use of impression management. However it is also interesting to note the paradoxes of the use of impression management expressed at the end, where it has on

the hand been linked to selflessness, and a sense of community, and selfishness on the other. Some interesting themes emerged that were consistent with the findings from the group discussions such as framing, scripting, and the importance of non-verbal impression management.

Framing

Gardner and Avolio (1998) pointed out that framing was one of the phases of the dramaturgical process in establishing a charismatic relationship between a leader and a follower. While dramaturgy and impression management have increasingly been associated with charismatic leadership (e.g. Harvey, 2001; Shields and Harvey, 2010) few have examined it in the context of authentic leadership (Liu, 2010). Consistent with the group discussions, framing emerged as an important theme in how the participants perceive impression management to play a role in people's perceptions of authenticity. Framing is usually used in order to energise followers and get them on board. We found that the Chief Executive and several participants used framing in order to portray authenticity and in fact saw the relationship between the two to be acceptable. When the Chief Executive was asked about how he portrayed authenticity, and what he thought about the conscious use of certain tactics to do so whilst communicating to the audience, he suggested the following.

> *"If you talk about being conscious at the level of it is not an act of deceit but it is a desire to find a language a form of communication that appeals to the audience so the audience understand then that is an entirely different issue, because you can still be authentic in that way. At its most crude, I might go and talk to a bunch of engineers, and I'll talk to them in a language and in a style that connects with their world, their interests and their issues I'll go to a bunch of social workers and I will talk to them in a completely different way because their interests, their experiences, their issues are different but it is the same me that is talking."- Chief Executive*

The Chief Executive clearly seems to believe that the use of framing strategies in order to be more appealing to the audiences is perfectly acceptable and an individual using such tactics would still be authentic. It can be observed that he highlights that he would consciously use a type of style and language whilst communicating with the audience

members. However while doing so he also highlights the importance of being himself. Motives of the individual using such tactics also seem to play an important role in the use of framing, and being authentic at the same time. This is seen where the Chief Executive suggests that as long as there is no deception involved, the use of framing can still be authentic. He then goes on to give a detailed example of how he used framing in order to communicate with a certain section of people as illustrated below.

> "*Umm, I talked to a bunch of street cleaners, very working class, North City people. Not highly educated, but nevertheless people who mainly not just work within the community but live within the community. It is where they were born and brought up. They have a high regard for their community. I am not a street cleaner, they would not expect me.. it would not be authentic of me as Chief Executive to dress up as a street cleaner. My appeal to them is to not to be them but my appeal to them is to be who I am so the issue for me in those circumstances, is to understand their core values, and understand this relationship with mine. So I know in that example that they are hugely key to ensure that their community the community they live in is well served by the council and that they do their jobs well, and they can feel proud that they are making a difference for the communities they come from. Huge link to what I'm trying to achieve, absolutely central to my values about public service and the importance of public service so my ability to talk to them about change and how their roles are changing and how we are expecting more of them. For example we wanted the staff not just to clean the streets and empty the bins but we wanted them to be our eyes and ears we wanted them to use technology, blackberries to report things when they were out in their rounds, graffiti, I don't know milk left out on elderly people's doorstep worrying about whether they are ill, anything. The appeal to them to do that and winning them over to the argument is all about that sense of pride in belonging to their communities and how much more that they could achieve as core to their role and what they were giving back to the council in doing those jobs*." – *Chief Executive*

The above example given by the Chief Executive illustrates the importance of demonstrating authenticity through framing. The SMT event and the interviews so far greatly laid emphasis on being transparent about the changes that the organisation would go through and that that is what make the leader authentic. The manner in which

the Chief Executive used framing could be observed at the SMT event as well where he went back to the organisational values in order to motivate the senior managers. Similarly, in this example he mentions the importance of understanding the audience's values and make the workers understand the connection of those values to the organisational values. This would be extremely important in getting the street cleaners to do more than what is required of the jobs. It can be observed that the Chief Executive mainly talked about pride which is one of the values of the organisation, and also a value that is largely pertinent to the street cleaners as they were born in that community and would therefore be proud of the community they came from. Luring them with the outcomes of non financial rewards such as responsibility, achievement, and job enrichment, the Chief Executive entices them into taking on additional responsibility.

Similarly one of the Heads of Service gives an example of framing used by her, this time not to lure followers, but to appeal to the higher ups in the organisation.

> *"...Members will love case studies, that really helps them understand , taking away the numbers and putting something that is far more holistic to them and for me you will think that through as an authentic leader, you will want that buy in because it is important that they understand those issues and think them through for themselves and contribute and work towards a common aim so you will think those through because you will deliberately put those..I now rarely ever give national statistics, I give North city council statistics because that's what they want to hear, they want me to be able to tell them that 873 of my benefits claimants are losing 43 pounds a week because they are moving to the single room rate and it's not about, we talked about data not carrying too much, but there are key facts that they need to understand because that allows them to think that through, and you can have that engagement with them but that is about being again, asking the open questions and presenting information that allows them to go on that journey with you so there will be some of which you said which is premeditated where you said I really need to use these case studies, I know that if I use this case study and that member is from that particular ward, they are really going to engage with me on that, and that's something that you have thought through." – Head of Transactional and Corporate Services*

The participant in the above example mentions the use of case studies as a tool whilst using a framing strategy. She highlights that she deliberately uses case studies in order to get the elected members on board to fulfil common aims and goals. It is interesting to note that part of being an authentic leader according to the participant is to work towards common aims, and the overall betterment of the organisation. Therefore, this requires the use of framing strategies in order to appeal to the audiences. It is also interesting to note that prior preparation goes into how the information would be pitched to the audience, where there is mention of doing what a particular member would like. Given that this is a public sector organisation, it is difficult to criticise the use of framing strategies all the more as everything boils down to the good intentions of the leader. Another example of framing was observed in the views given by the Head of Customer Service where she notes the importance of framing in assessments of authenticity while selling a product.

> "*I think also, again back to the situation, I have recently been through system procurement and a lot of suppliers were coming to us, trying to get us to buy their system and I think in that instance, presentation is very important but not just presentation skills as an individual but about what they are demonstrating so sometimes it can be down to products or services that can be sold and how good they stack up and I think there is individual authentication I suppose and then there is business or company or supplies or services authentication. You might totally believe the person that is selling the personal washing powder but if the personal washing powder does not work very well then it is going to let you down." – Head of Customer Service*

The subjective meaning that the participant associates to authenticity is that of a sales tool as pointed out by Peterson (2005) and Edwards (2010) where they argue that the idea of authenticity is problematic as various processes are involved in the fabrication of it in order to sell products and depends on the assessments made by the target audiences. The participant makes a clear distinction between authenticity of a product and that of an individual and holds the view that presentation skills are important in order to portray authenticity However, in doing so, she also recognises it as problematic as if the product does not work, then the authenticity would be destroyed.

This is consistent with the views of Goldman and Papson (1998) and Edwards (2010) where performing an authentic identity is seen as being a fragile endeavour as claims of being authentic are often open to counter claims in a competitive market. It can also be observed that as the participant is in the customer services arena, her understanding and association of impression management and authenticity is based around examples around products and services where she seems to understand the importance of impression management in first time interactions. Therefore, it can be argued that how people view authenticity, and the relationship between authenticity and impression management also depends on their industry and area of expertise due to the knowledge instilled in them through their experiences in the work place. All the above examples also indicate the importance of the context within which individuals operate as some situations require individuals to use framing strategies where others do not.

Scripting

The second stage of the dramaturgical model is scripting which was identified in the responses by some of the participants. As Gardner and Avolio (1998) point out a script is built on a frame in order to influence the definition of a situation. The group discussions with students revealed that the majority of the participants used scripting as a reason for assessing a leader as inauthentic, with a few believing the contrary. We found opposing views on this in a real, organisational setting. It can be interpreted from the following quote that preparation, and reading of scripts is seen as being part of putting on an authentic performance. The knowledge of scripting, and the team effort behind preparation nonetheless made the Chief Executive authentic.

> *"He will get down to the floor and he always seems to know his subject , I mean obviously part of that is the team around him* ***and he is well briefed and he reads his briefs*** *and he always seems to know his subject and it is amazing sometimes you walk in his office and you will have an hour with him on a subject and he is really drilling into things and being very challenging, and you think my goodness he is dealing with things from this to this, and he can drill right down and be very pertinent you know, and I think that level of challenge and scrutiny you just come out and you feel like he absolutely cares and he absolutely knows the subject and he is interested in you as a person as well as*

the role that you are playing in the job that you are doing you know I think it is all of those things."- Head of Customer Service

The Head of HR and OD seems to hold a similar view where he identifies that the Chief Executive prepares, and uses a predefined script in order to portray authenticity. Despite the knowledge of scripting, the Head of HR and Organisational Development perceives the Chief Executive as authentic. This indicates that according to participants, scripting makes an individual authentic which suggests that impression management is perceived as aiding in perceptions of authenticity.

That's very interesting. He is umm, the Chief Executive is an interesting character, and he is very cerebral so when he occasionally shows his emotional side, it becomes very strong, because it is not what you see from him. You saw him at the SMT event, he talked about achievements in the past, and he used phrases such as "amazing achievements" and people go like oh, that's not his natural way, his natural way is very analytical, very cerebral so I think he structures that. I don't know but I think he thinks, now is the time for me to share some positive emotions to give them a lift"- Head of HR and Organisational development.

The Head of HR clearly points out that how the Chief Executive uses scripting in order to order to entice the audience members. The participant's analysis of the Chief Executive's behaviour suggests that the Chief Executive does prepare carefully before speaking to a large audience for instance an event such as the SMT event. It was earlier explored from the Chief Executive's perspective that he used framing in order to cater to specific audiences to meet the organisational aims and objectives. From the perspective of the Head of HR, it is seen that it is clearly visible from the Chief Executive's performance that the words he uses have been scripted. This can also be attributed to the extent to which one engages with the leader on a one-to-one basis, as those who have never interacted with the Chief Executive on that basis would necessarily be able to tell. The Head of HR seems to make the assessment accurately that the Chief Executive structures it with the intention of motivating individuals to perform better. This however forces us to wonder about the paradox of authenticity where a speech may be so carefully scripted, and structured to cater to the audiences that it tends to move away slightly from the speaker's style and personality, which may

render the speaker inauthentic. This view is illustrated in the following example where the downfalls of scripting are clearly highlighted.

> *"When someone is talking to you whether it is a presentation or whether it is a strategic meeting, you can feel people's drive and commitment. It is not difficult to tell when someone does not honestly believe it. You can tell by their body language, their lack of engagement sometimes you can tell by a whole range of facets. Quite frankly, anyone can feel when someone is not authentic. When they are almost reading from a script you can hear, because it is not their words. For me that is why, I always keep going back to showing a bit of yourself because what you will find is , it doesn't matter what level in the organisation you are , people will sort out very quickly if you are just talking the talk and you don't honestly believe it and you won' illustrate it in the way you conduct your business. "* *- Head of Transactional and Corporate Services*

The above excerpt highlights two things; one is that the manner in which one presents oneself plays an important role in audience members' assessments of authenticity, which is why it is essential for performances to be authentic. Second, it indicates that the participant views the use of scripting to be inauthentic. It can be drawn from this that the knowledge of the use of scripting by audience members renders the performer inauthentic, which is why it can be argued that according to this view, authenticity seems to be about being true to the self as she clearly highlights the importance of showing a bit of oneself. This also relates to our earlier discussion on belief which highlighted that belief in a performance in a way tends to depend upon whether or not too many buzzwords are used by the performer. It is interesting to note that while some participants believe that the use of scripting is authentic, the Head of Transactional and Corporate Services views scripting as inauthentic.

Non-verbal impression management

Non-verbal impression management was found to play an important role in the participants' perceptions of portrayal and perceptions of authenticity, where appearance, delivery of the speech, and body language were seen as playing a huge role in people's perceptions of authenticity. For instance, the Chief Executive suggests that non-verbal impression management plays an important role in how authenticity is perceived.

"Definitely, in all sorts of ways. Things like speed and tone make a difference in terms of gravity and thoughtfulness and the considered aspects of this but it is also important to consider the balance of what you say and how you say it. Critically, things like humour are massively important. You have to keep a balance because in a sense you are creating a stage way because you have one person speaking to many, but actually which you probably do more naturally in an intimate relationship, where you go from serious to where you might go from serious political to academic into having a joke and you have to mix in that same way and ensure you have got the mix, and the mix that your audience can relate to so thinking about the construct is really important but it is limited by; you have to make a connection with your own style and approaches and it also has to fit with ours." – Chief Executive

It can be noted that the Chief Executive clearly highlights how the delivery of the speech which constitutes non-verbal impression management make a difference in how the audience members assess the authenticity of a leader. Clear emphasis on the manner in which an individual communicates is highlighted and the example used to illustrate the emphasis is that of humour. The above excerpt exemplifies how style, tone, and delivery play a huge role in whether the audience members perceive an individual to be humorous. More importantly, the balance between the use of humour and more serious elements is highlighted by the Chief Executive which indicates that humour is used as a tool in order to appeal to the audiences, and get through to them. The importance of catering to the audience's needs is underlined where an individual would have to change their style depending upon the type of audience they were addressing. However, this threads on a thin line as it is important for an individual to not only change their style with respect to the context but also at the same time be true to their authentic self.

The Head of Transactional and Corporate Services talked about the importance of non-verbal impression management such as an open body language and maintaining eye contact in putting on an authentic performance. She further added that body language and appearance contribute towards authenticity perceptions of the audience.

"*For me open questions and open language try your body language as open as you can and people will warm to that. We sit there and sometimes the body language it doesn't work. It is like dressing up and dressing down for the occasion. If you are in a cabinet, you have to be booted and suited. You will*

need to have a particular persona. However in the majority of instances I don't want to be seen as booted and suited , I am coming in and I am smart but casual because what you want to do is you want someone to work with you and coming in with very very smart a big suit and pointy shoes isn't always it is sometimes a mask that other people can hide behind and I think it is only appropriate for particular occasions but the majority of times you really don't mean to be carrying on any pips on your shoulders and that includes a...they will not expect me to be walking in with power suits on. However they will be the odd occasion when it might be a public consultation exercise where the inspectorate will just have the inspections. There was a particular persona should we say, but even then , once you get the breakdown of barriers you don't have to be in the zone as it were but for me that is the exception rather than the rule, but for me it is important not to overdress because I feel I can get that better engagement with people." – Head of Transactional, and Corporate Services

Similar to the Chief Executive's view that catering to the audience members is really important and therefore it is essential to pay attention to the manner in which one portrays themselves, the Head of Service emphasises the importance of non-verbal impression management. It is clearly highlighted by her that an open body language The participant whilst speaking of her own experience as one of the Heads of Service, highlights the importance of appearance and dressing appropriately in order to portray authenticity which is why it is coded under non-verbal impression management where she also highlights the dangers of overdressing as that prevents engagement with people. It can be noted again how one's image needs to be consciously managed in order to ensure that you come across as authentic. It is essential to note that this also highlights the paradox of authenticity as it can be questioned whether the conscious portrayal of authenticity can be regarded as authentic. However, as we learned from Goffman (1959), any individual would ultimately want to put on an authentic performance in order to be accepted by the society.

The Director of HR held a similar view about the conscious portrayal of authenticity.

> *"I think that there are times when you will always want to create an impression. For example if I am interviewing for a senior position, then I would always consciously think about what I was going to wear that day because I am conscious that people have a particular view of what is business like and what is appropriate in a way. So yes in a way I would manage my appearance or if I am speaking at a conference or if I am involved in running a workshop or I am leading on something, yeah I will think about it" – Director of HR*

The Director of HR, and OD indicates the importance of prior preparation in relation to her appearance, and attire before important occasions. As Goffman (1959) noted, it is essential to have consistency between manner, appearance and setting for a performance to be perceived as being authentic to the audience. It is interesting to note that she clearly cites an example of how people tend to adhere to set norms set by the society which are regarded as appropriate. The fact that she mentions that she consciously thinks about managing her appearance at certain occasions in order to appear authentic indicates that there is an obvious relationship between impression management and authenticity, contrary to the views of some scholars within the essentialist perspective on authentic leadership (see Endrissat et al. ,2007; Bass and Steidlmeir, 1999)

Authenticity cannot be manufactured

While we discussed how impression management plays an important role in portraying authenticity, we conclude this section on impression management by exploring some of the participants' views that indicated the dangers of impression management, and that authenticity by very nature is something that cannot be manufactured.

> "*If it is conscious in the sense of being artificial so it is not what you think, it is not consistent with what you believe, then you won't be authentic, you will be seen through. People are not stupid, they may not understand why it's not authentic but the best actors in the world still, people know they are actors they are playing a role, they are representing a set of behaviours that are not those individual so we can all distinguish between the actor and the role they are playing, because of that and people can do that in leaders." – Chief Executive*

This indicates that it is not possible for people to appear authentic if they are not consistent with what they believe, indicating that impression management cannot necessarily be used to manufacture authenticity, as the Chief Executive says that audience members will be able to tell whether or not the performance is real. The Chief Executive's view can also be linked to our earlier discussion on belief, where both belief in one one's own performance, as well as the audience's belief in the performance are related to the audience members' understanding of authenticity. In the context of the current theme, the Chief Executive seems to indicate that there is rather something that is not clearly explainable, like tacit knowledge through which the audience members can normally accurately decipher whether or not the performance of a leader is authentic.

The Chief Executive draws on the analogy of actors, where they slip into several different roles, and the audience members are perfectly aware of the fact that they are still actors, by suggesting that leaders will also be seen through if they merely adopt a role in which they do not believe. Therefore, while impression management plays a role in how audience members perceive a leader, authenticity cannot be manufactured if it is not there. In line with the Chief Executive's views, there were other views that were expressed which underlined that authenticity could not be manufactured

> *".....It is about how to treat people probably. It is about just being honest, open, and treating people the way they deserve to be handled. It is about, let me give you an example, if there is an issue that is really challenging us, I would be the first one to say that I need to talk to you all, and I trust you to be discreet about this but I am going to talk to you because you all need to understand if this is something that has gone very well, this is fantastic. I really think this is excellent piece of work. If it is not going so well, then I say that we are not doing well. It is just a natural mode of operation..* ***If it isn't unconscious, if it isn't sort of subliminal to a certain extent then it is something that you are trying to manufacture, if you are trying to manufacture what you believe to be an authentic approach to something, then it is not authentic****. It is not always..let me give you an example. Going into a set of circumstances where the future isn't mapped out, there isn't a pre written strategy to deal with it. An authentic approach in that respect will be to be open and honest in my view and say the future is very complex and we are going to be dealing with short term strategies*

until the complexity of the situation settles and we have a long term strategy is in place. The long term strategy is that we are having a short term strategy. We all need to work together and value everybody's contribution in a short space of time because there is going to be some tough times ahead and it is going to be rocky and we are going to get a lot of things wrong but we will get more right. But the strength of being open and honest about that then.. it strengthens the bond I believe with people you work with. If they know that, come and say you know where you are going, we have got a strategy in place , this is the next step and then try to front that up and when you know that you don't have a long term strategy in place, you get found out quite quickly" - Head of Commissioning, and Change Management

Similar to what the Chief Executive said, the Head of Service argues that authenticity cannot be manufactured by using impression management, as authenticity is about being honest and open, trying to manufacture what an individual believes to be an authentic approach in itself is not authentic which seems to indicate that even if the use of impression management is used with good intentions the performance is rendered inauthentic. It is interesting to note that the example that the Head of Service has used in order to illustrate his point of being honest and transparent about the future has been repeated throughout the interviews as an important aspect of being authentic. This again relates to the values of the organisation, which the participants have repeatedly laid emphasis on. While the participant highlights the importance of the role that transparency plays in being authentic, the idea of succumbing to certain norms that are set and are regarded as authentic is found to be inauthentic by the participant. Creating a front that is not consistent with the current scenario is not considered authentic by the participant. However, we also explored earlier how participants found impression management to be absolutely necessary in certain occasions and context.

Similarly, the Assistant Chief Executive was of the view that authenticity is something that is natural and therefore, cannot be manufactured.

"For me I think it should come from within, you have either got it or you haven't got it. So I think someone like the Chief Executive has got it and I think the bits on coaching have helped polish it so I think that's made it, it has just honed it a little bit more. And if I think about how I am and how I will work things or say

the Director of HR, we won't conform to such a level to go this way that I must do it this way or have a broach on, because it is not really what we are like but you can see others where they do try a little bit too hard. That's where you see the difference between the Chief Executive and some of his key directors where it comes naturally and whereas for others it is a hard step up. And there are a couple of examples of people who work here or have worked here in the past, their heart is in the right place, they have got the right values but they are not that authentic. Because they either overly try or they make people feel like they are just being totally stood on or belittled in terms of or alternatively, they do not know what they are always doing and it comes across in bigger situations because people are quite clever in terms of how you are , what you said the last week and how you have acted before as well." - *Assistant Chief Executive*

The Assistant Chief Executive indicates that ultimately authenticity comes naturally. She however, recognises the importance of coaching, which according to her has helped with the Chief Executive to a certain extent, acknowledging the team effort that goes into putting across an authentic performance which the Chief Executive himself highlighted. However, she seems to view too much preparation as a sign of being inauthentic as she highlights how she would not go to the extent of preparation as some of the others within the organisation. It makes us wonder, what it is about prior preparation, and scripting, that seems to make people think of a performance as being inauthentic. The examples the participant gives are quite interesting as she says that she would not consider putting in too much effort in her appearance in order to come across a certain way, as she considered trying too hard a sign of being inauthentic. This is an example of the authenticity paradox in many ways as trying too hard to be authentic reveals the inauthenticity of the leader to the audience members. Self-consistency is also linked to the above example, as holds the view that people tend to remember what the individual has said in the past, and hold them to account for what they said. This is again similar to the Chief Executive's view that the audience members tend to usually assess the authenticity of the individual quite accurately.

Factors that make the Chief Executive authentic

This section looks into the factors that made the Chief Executive authentic according to the senior executives of North City council.

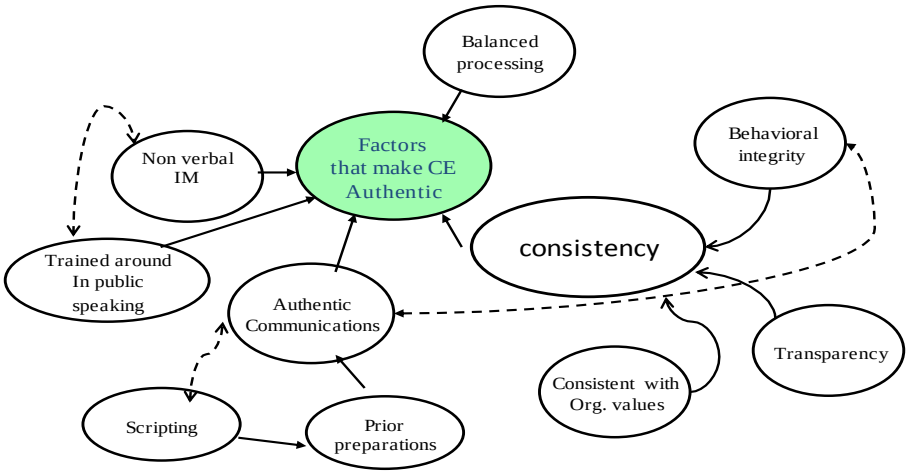

Fig. 6.3 Factors that make the Chief Executive authentic.

Consistency

As we found in our first section, the participants' understanding of authenticity corresponded to consistency which includes behavioural integrity and being consistent with organisational values. Additionally, we also included relational transparency as a sub theme under consistency, as it involves being honest and transparent. These emerged as reasons why the Chief Executive was perceived as authentic under consistency.

a) Behavioural integrity

As observed in the previous section, behavioural integrity is associated to authenticity by the participants. Similarly, the aspect that the participants found most authentic about the Chief Executive was that he followed everything through and demonstrated authenticity by being consistent through his actions. Therefore, behavioural integrity as

identified from the literature makes the Chief Executive authentic as demonstrated below.

> *"In my world, I think I am very lucky because in my world, I work in the customer service arena as you probably know. In my world, I have got two leaders who is the leader of the council and the Chief Executive of the council and both of those people are very authentic about their desire to put the customers first and to be a truly customer centric organisation and that authenticity is very strong and you can feel that. I have worked for this organisation two and a half years and I have worked for other local authorities where the council's corporate plan says we must put customers first but the authenticity has not been there, but here at North City Council, I think I am very lucky that both of my ultimate leaders are very authentic about customers and about the fact that we do need to strive to deliver good services for our customers and I witness that and I see that but not just through what they say but through their actions." – Head of Customer Service*

The participant's view of why the Chief Executive is authentic seems to be consistent with what the existing literature says about authenticity. This is also reflected in responses by the Head of Transactional and Corporate services, Head of Change and Commissioning, Head of HR and Organisational Development, and the Assistant Chief Executive. It is clearly highlighted by the participant that consistency between words and actions is what makes the Chief Executive authentic. Given that the participant heads the Customer Service division, her view on what makes the Chief Executive authentic is largely based around the principles of customer service. In a way this makes us also wonder whether authenticity requires exhibiting excellence in a particular field. Taylor (2012) articulates in his book that leadership is a craft which can be learnt, and becomes art, when individuals become artiste leaders, that is experts in a particular field.

b) Organisational values

It was observed during both the SMT events and during the interviews that the Chief Executive constantly went back to the values of the organisation which are proud, decent and together, and encouraged others to live by the values of the organisation

whilst they went about their functions, and this was found to be authentic by several participants. There are examples illustrated below regarding what the Chief Executive said, and what the other senior managers said.

> "*...An authentic leader is not someone who seeks to sell that deceit well but someone who actually acknowledges that there isn't a time when things will be stable and settled and in terms of what we do and how we do it, but offer people a different type of stability which is to say what the organisation stands for, the values and the guiding principles of the organisation remain constant, they are immovable , they are timeless, they are the constancy that people look for so we give them that stability on the things that really will genuinely remain stable and against which we should constantly be benchmarked are we living by our values, do we behave in a way that's consistent with them, not trying to see people saying that the way we work what we do for a living in an organisation, the jobs we have, will some point in the future stop changing because that just doesn't happen."- Chief Executive*

The Head of Transformation, Programme, and Project office said,

> *"I think the Chief Executive is very authentic in terms of his values, behaviours, what he is trying to achieve but there are a few key individuals who seem to be falling short in terms of their mark in terms of achieving authenticity."*

The Director of HR explicitly suggests that the fact that the Chief Executive lives by the values of the organisation, makes him authentic.

> "*Chief Executive is a good example actually; the council has got three key values and what is really important to me actually if you have values and you say these are our values, and actually they feel real, so when you are in the organisation, they actually feel authentic, that is another definition of authentic isn't it so if somebody says to me that X city council is proud, one of our values is we are proud, proud of our heritage, proud of our city, proud of our past, that's what it feels like to work here, if one of our values is decency, then actually we treat people decently, both people in the city who we serve, or*

people visiting or people working in the organisation, that the test of authenticity then is we have those values as an organisation, our leader in the form of a Chief Executive in the way that he deals with me, I work directly with him, I feel he treats me in a decent way so we might have discussions about things, we might be thinking about, how we are going to change our policy, or what we might do next. We are facing a significant public sector cuts as all councils are, we need to look to how we can make sure that we are as efficient as we possibly can be we are doing that without making people redundant. That fits for me, fits the value around decency. What would be a real struggle would be if and we have had discussions about it, if we were to unilaterally change people's terms and conditions of service, so we are going to tell people, as some councils have, we are not going to make you redundant, but we are going to take 20 % off you, we will issue you with notice that we are going to unilaterally reduce your wages by 20 % ..doesn't really feel like it fits with the values of the organisation. It is those kinds of discussions that you then have with the Chief Executive and you are testing that out, you constantly practice the values of the organisation and he does that" – Director of HR and Organisational Development

When the participant was asked to give examples of people displaying authenticity, the Chief Executive was mentioned as an example where the participants' assessment of the Chief Executive's authenticity depended on the extent to which the Chief Executive acted in line with the organisational values, which are proud, decent and together. As Yammarino (2008) discusses, authentic leadership at the organisational level is about being true to the organisational values. The Director of HR's assessment highlights that being authentic depends on the frame of reference within which one operates, as values for each organisation concerned would vary deeply.

c) Relational Transparency

One of the things that participants mentioned that made the Chief Executive authentic is that he is honest and good at communicating to people.

"The other thing that the Chief Executive does that is helpful, what you tend to find with Chief Executives is that people always say that I don't know what he is

thinking, I don't know where is coming from, although there is still there in the organisation, he does spend time out talking to people and explaining what he is doing. ***So if I go back three years before we had the banks crashing and everything else, he was saying this is going to be a recession, this is going to happen, it is going to hit us worse. We need to prepare now, you have got to be on board, if you are not part of this you can go now..so I think things like that have if you have been here for so many years, you can say well actually you were brave enough to say those horrible things at the beginning but actually it has all come true really so you have really helped."*** *– Assistant Chief Executive*

Being honest about future challenges is something that has been cited as all the participants, and even at the SMT event, as a behaviour that is regarded as authentic. Communicating honestly to people by exhibiting relational transparency in the way the Chief Executive manages things is viewed as authentic by the Assistant Chief Executive. In a way it highlights the importance of pessimism within organisations. As we discussed in our literature review, the overly optimistic views surrounding leadership is what may have in fact let to the problems as what Collinson (2012) describes as Prozac leadership and he highlights the limits of positive thinking in leadership. Relational transparency relates to this particular point where being transparent about the problems that the organisation may face in the future is in fact perceived as authentic.

Authentic communications

A theme that relates to scripting, discussed in section C is found to be authentic communications which was identified as a factor that made the Chief Executive authentic.

"Just at the moment we are planning, we are always a call handling centre for red nose day which was on the 23rd of March. Both our leaders will come along to that and they will do press releases, they will do photo shoots and it is that practice and it is that belief and I think I am very lucky in that respect." – Head of Customer Service

Authentic communications and corporate discursive practices are viewed as examples of authenticity by the participant which highlights the importance of the manner in which one presents oneself in the audience member's perceptions of authenticity. Therefore

claims made Guthey and Jackson (2005) and Edwards (2010) about authentic communications being inauthentic may be debatable as the participant views these practices as being authentic. However, as individual dispositions seem to play a role in terms of what is perceived authentic, it becomes problematic to make general claims or to pin point certain behaviours or practices as authentic. In this case they are also linked to behavioural integrity as the participant highlights the importance of actions taken by the leaders that reflect on authenticity.

Non-verbal impression management

The Chief Executive's delivery of the speech and body language was mentioned as one of the factors that made his performance authentic. For instance, the Assistant Chief Executive mentioned the following.

> *" I think also what he is quite good at is very very good eye contact. Strong eye contact all the time, he is never in a rush to get through things which is quite an act in itself and the pauses you know you tend to have a chit chat way of doing and there is not many pauses, whereas when he is presenting whatever else he pauses and if he has any criticisms or issues and it is like a general thing . For example at EMT a few weeks ago, he went and you know if you are doing stuff like government ministers and I don't need to be involved, I just need to know about how to make the links, but everyone went away thinking "was he meaning me?" Probably weren't them at all but he gets you to think that bloody hell like, because he looks at everybody as well. He does not give all the game away."*
>
> - *Assistant Chief Executive.*

As Discussed in the previous section non-verbal impression management is viewed as playing an important role in how individuals perceive authenticity, and in this example, the Chief Executive's body language, style, and the delivery of the speech are viewed as factors which lead him to be perceived as authentic.

Trained around public speaking

A theme that links to non-verbal impression management is that the Chief Executive is trained around public speaking.The Chief Executive admitted to being trained around public speaking as demonstrated by the quote below.

> *"As you would imagine I have done all the, I have been coached around public speaking, you learn loads of lessons and you learn loads about how to make the best of your strengths and how to work on your weaknesses but you can actually at the end of the day it gives you more tools in your kit bag but only experience tells you how to use those tools"*
> *- Chief Executive*

The Assistant Chief Executive then suggests that this has in fact helped the Chief Executive's presentation style, and he is therefore viewed as authentic. This also relates to being able to admit that one is not perfect, and needs work in certain areas and that makes the Chief Executive authentic. However, the importance of experience is also highlighted by him which suggests that merely being trained in those areas is not enough but some experience in using them is essential as well. Different situations call for different tactics, and therefore it is important to pay attention to that.

> *"We also a few years ago had some coaching as well so the Chief Executive has had a lot of personal coaching and members of EMT have had coaching as well in how to portray yourself, what to wear, how to get the most out of things if you are doing a big presentation things you don't want to do that are not naturally occurring in you so I think that has very much helped and his presentation style is fantastic now but he hates doing it but he is very honed at doing it, so when you went to the event at stadium of light, very good but he would say to me when I went in if that is very I don't know how to do this. He is still very humble, because he will ask advice and he doesn't think he knows it all and everything else but at the same time he has to work at that as well" – Assistant Chief Executive*

The knowledge that a leader has been trained around public speaking is viewed positively by the Assistant Chief Executive , where positive characteristics of the Chief Executive, such as his humility are also highlighted. In a way, admitting one's

weaknesses is seen as being authentic as we discussed earlier. The fact that he sought training in honing is skills have resulted in a good presentation style as pointed out by the Assistant Chief Executive. The importance of training and prior preparation are highlighted when it comes to big events such as the SMT event. This suggests that Impression management is not necessarily a bad thing and can in fact be used for the benefit of an organisation in certain circumstances.

Balanced Processing

The idea that the Chief Executive makes informed decisions by seeking others' opinions is linked to balanced processing, which is referred to how leaders show that they objectively analyse all relevant data before coming to a decision. Such leaders also solicit views that challenge their deeply held positions" (Gardner et al.,2005).

> *"He makes it obvious that he is listening to you, makes it very clear that he is going to take into account what you are saying but also makes it clear that he is going to make his own decision anyway, so he will listen to what you say take it on board but maintains for himself the right to take that decision I actually find that very comfortable. The Chief Executive says to me from tomorrow we are going to do this not that, and explain to me why, I accept he is the Chief Executive, I am not is his role, I am glad it is his role and it is not my role , because that would not be me at all, I wouldn't like to be in that role taking those decisions, I respect it particularly because I know my views will be considered and listened to and he makes that very clear everyone says this, he occasionally does meetings with random people, and they all say he is a good listener, he sounds like he is really interested in what you are about to say. Now a lot of that comes from the fact that he is but he clearly communicates that and manages that in a way that people pick that up and by being quite a quiet individual I wouldn't say he is introverted , not shy, certainly not that but much more introverted than most Chief Executives will be. I am thinking of previous Chief Executives, when we sit down in a meeting, they talk for 59 minutes and you squeeze a word in. But he would rather you talk for 59 minutes, but he will offer you his opinion if you say that to him I'm not sure what do you think?"*
> *- Head of HR and Organisational Development*

Employee voice, and non financial rewards such as empowerment can also be linked to balanced processing as the Head of HR highlights that he appreciates being sought after for his opinion by the Chief Executive. The above theme also relates to listening skills as it was mentioned by several participants that the fact that the Chief Executive listened to others made him authentic. Similarly the Assistant Chief Executive highlights how the Chief Executive lets others participate, and lets them have their say at meetings.

> *"...he does forget a lot of things as well because he has so much going on , so that is where I come in as well as times where we go that we need that so I make sure you get this so I get that already because you can' do it all. You can't remember all the things you've done or said so that is the way we tend to do it. I would always, in terms of my role is there aren't things that overall trip the organisation over. But you will also see with the Chief Executive in terms of his leadership style, we have a weekly EMT, if he chairs it, he mostly chairs it, and he will command the audience and people will say what they want to say. Some people try too hard like I've explained but then he will summarise and also give his own point. So he won't say well, Sue let us talk about the HR issue, I personally think, he will let everybody have their say and he will listen, so he is quite cold isn't it but this is what we should be doing, and people would go "yeah yeah" and he is quite clever and he will hold on to what he is thinking until the right moment and if he isn't at the EMT, we don't agree to anything. He does this in a very clinical cold way as well but it works." – Assistant Chief Executive*

It can be observed that the fact that the Chief Executive listens to people before having his say is found to be authentic by the participant. Similar to what the Head of HR mentioned, the participant highlights that the Chief Executive allows others to have their say and has the quality in him which encourages people to have their say in a given situation. This is a participative style of leadership as opposed to authoritarian where the employees have their say. This is seen as a sign of being authentic.

In summary, the reasons why the Chief Executive was perceived as authentic are attributed to his consistency with organisational values, his honesty and transparency,

which we coded under relational transparency, balanced processing, which is an a priori theme from the AL framework and several impression management tactics. The impression management themes include the Chief Executive's use of scripting, which is viewed as essential in delivering an authentic performance, and even the fact that he is trained around public speaking. Therefore a combination of impression management factors and AL components contribute towards the participants' perceptions of authenticity of the Chief Executive, indicating that the AL framework alone cannot explain authentic leadership.

Importance of Authenticity

This section seeks to explore the importance of authenticity, and some of the outcomes of authenticity as mentioned by the participants. All the participants viewed authenticity as being very important in leadership. The specific outcomes of authentic leadership are discussed in the following paragraphs.

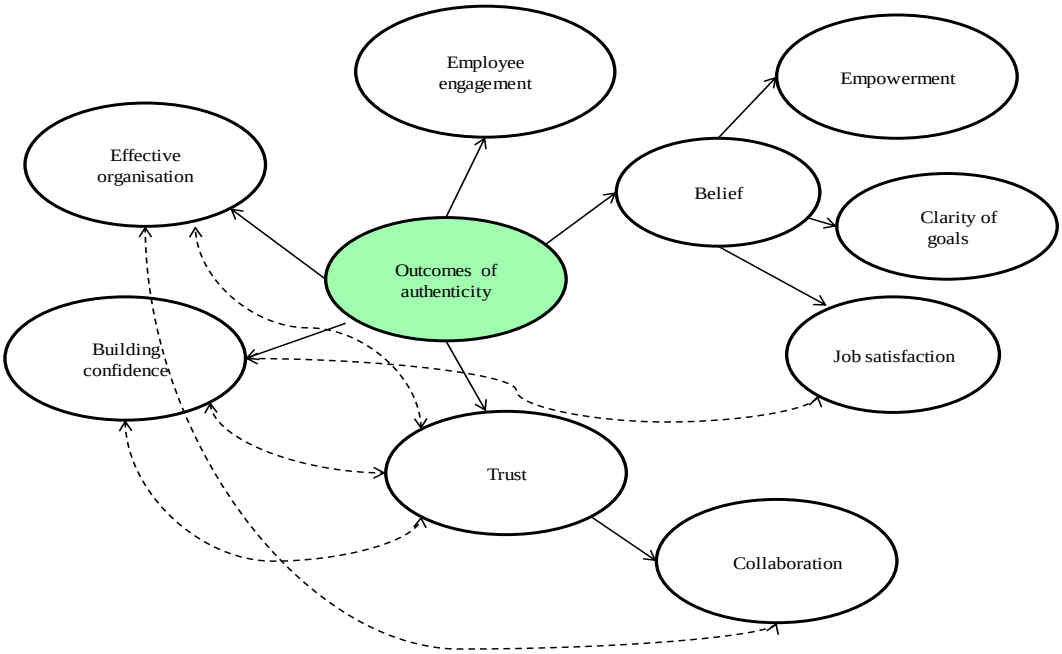

Fig. 6.4 Outcomes of authenticity

Effective organisation

The Chief Executive and the Director of HR mentioned that an effective organisation was an outcome of authenticity as displayed below where he discusses that ultimately, authenticity leads to improved performance of an organisation.

> *"The most important one is improved services that the organisation fulfils its objectives much better in qualitative and productive terms it becomes a more effective and efficient organisation. From my own experience, here , last year, we had to save 58 million pounds but our objective was to improve services and we introduced this programme 2-3 years ago because we did this on a planned managed way, last year we achieved the 58 million savings but our services improved. I know it is possible to do. Now everybody cringes because now we can do it again and don't tell me we can't because we just did that's when the humour comes in but you get the objectives achieved because the power of the howl is greater than one individual leader and they are leading the organisation to this now and I am running to keep up with this."*
> - Chief Executive

The Chief Executive clearly highlights how improved services and accomplishing organisational objectives are direct outcomes of being authentic. In highlighting the outcomes, the Chief Executive cites an example of savings that the organisation was able to make in addition to improving the services of the organisation. This is also linked to collaboration again, as he attributes the success to all the individuals in the organisation who worked together to make that happen. It is clearly indicated by him that the outcome is not the result of one individual leader, but others that lead the organisation. Therefore, authenticity at a group level is seen as increasing organisational performance. Similarly, the Director of HR mentions that the biggest outcome of authenticity in leaders is an effective organisation.

> *"Umm I think authentic leaders are much more effective. The key outcome is productive effective company or organisation. I think authenticity means that you achieve what you set out to achieve or you are much more likely to, and trust is critical in that."- Director of HR*

The participant's view echoes the Chief Executive's response that improved performance of an organisation is achieved by authenticity. It can also be observed that

the participant also acknowledges the importance of trust highlighting the relationship between authenticity, trust and organisational effectiveness.

Trust

Building on from the previous response, trust was also mentioned as an outcome of authentic leadership, an example of which is cited below.

> *"I think trust, building relationships, the motivation that comes with that, confidence that comes with that, motivated employees, massive. Would I put in that extra effort for that manager, yes I would. We all know, there is a lot of research out there, the relationship between the individual and line manager is most important so there is a bottom line effort there. If there is that level of authenticity and honesty, I suppose where there are issues and problems, opportunities even, they are therefore addressed and dealt with and moved on as opposed to disagreements that are kept below the surface they are constantly undermining progress so there is something there and in the same way the more I understand people that report to me the more I can get the best out of them."* - *Head of HR and Organisational development*

Motivation and building relationships are mentioned as outcomes in addition to trust. Emphasis is laid on the relationship between a line manager and an individual by the participant. Problem solving is seen as being related to being an authentic leader, as authenticity and honesty result in better management of issues that tend to be inevitable in organisations. This is therefore again linked to transparency, as the open discussions of issues is highlighted by the Head of HR in general. The relational aspect of authenticity is also highlighted by the Head of Commissioning and Change in the following example.

> *"I have just been out to a project this morning in ....and there was myself and a guy from primary care trust, and we met each other 3 or 4 years ago and since then we have done a lot of things together, which are almost under the radar and they were sort of very positive, they had a big impact in the city but we have*

*not gone through the normal mechanisms for that because the mechanisms slow you down. We have sort of developed it together, integrated facility developments, done some really great stuff, and one of the reasons why that relationship was strong from the very start, the authenticity was there**, there was the trust, there was the belief.** He knew that I wouldn't let him down. Even if we were going through tough times in the organisation, we knew that what we were doing was right. If he hadn't displayed those characteristics, we would have never gotten here." - Head of Commissioning and Change Management*

It is seen that according to the participant, authenticity and trust are related and a strong relationship and collaboration resulted from that. Therefore, relational authenticity is seen as being really important. Another important aspect to note is that the authenticity enabled them to work faster and go beyond the system, and if the individual had not exhibited the characteristics of authenticity, it would not have been possible according to the Head of Service.

Employee engagement

Employee engagement is also mentioned as one of the outcomes of authenticity as demonstrated by the following quote.

"If you say right, this is what we are going to do, and this is how we are going to do it, and then you do that and you have discussions around it and then you talk to all the right people and then you consult but you go ahead and you do it . Next time you go ahead and you say, this is the big challenge we face, let's hear ideas, let's think about what we are going to do, right this is what we are going to do you are much more likely to get more people going like okay last time they said they were going to do this, that did actually work, they did do it and actually we've moved on so that and you get less when you think about the significant amount of change that the council has been going through the last two years. When we started out by saying we aren't going to make people redundant, people go like "yeah right, you are really aren't you". At some point

you are going to come to us and say we are going to make you redundant, no we are not, lot of people saying oh that's not going to work they get fewer and fewer so the ability to get the organisation moving in the same direction is easier because you've got fewer people resisting it. Because actually the people who are wavering have seen that you've told them what you are going to do, you did it and you get much less resistance because people actually can see, they can also make choices about whether they want to remain or whether they want to stay part of that or whether they want to do something else so the key issue is whether you achieve what you set out to achieve much quicker if you achieve what you set out to achieve."- Director of HR

Employee engagement is identified as an outcome of authenticity as the Director of HR identifies that the willingness of people in the organisation to share ideas and engage with what the organisation is trying to do is mentioned as an outcome of authenticity. This is again linked to exhibiting honesty and transparency by the senior leaders within the organisation. When the actions of those individuals are consistent with what they have promised, then the leaders, as well as the organisation is viewed as authentic, which automatically results in higher levels of employee engagement.

Belief

One of the outcomes of authenticity mentioned is belief and it is interesting to note that belief was also equated to authenticity in addition to it being mentioned as an outcome.

"I think the biggest one I think is belief. Yeah and if you believe in somebody, you are motivated. You want to do a good job for them. You will deliver better results you know and let us face it, in our organisation; we are basically a people organisation. You know my area customer service is all about people. My entire budget is people. If I pissed all my people off then you know they are not going to do the job, they are going to go off sick, and they are not going to answer the phones, they are going to be grumpy with the customers you know everything is going to go wrong whereas if they are fired up and they believe in you, and they think you are doing a good job for them and you are working for them then they are doing a good job for you , then they are more motivated,

they feel more empowered, get more job satisfaction you know, communication channels are open , they feel like they are making a difference, they know where they are going, they know where they are heading . They know what part they play in that role. They are clear about what is expected so I do think it is incredibly important." - *Head of Customer service*

Note that the participant mentions belief as an outcome of authenticity and also relates this to other aspects such as increased job satisfaction, empowerment, and clarity of goals. Additionally, perceptions on outcomes of authenticity is also seen as being related to the industry or the department that an individual belongs to as the Head of Customer services emphasises the importance of people in customer service. It is interesting to note that belief and authenticity seem to be intertwined according to the Head of Customer Service, as we earlier saw that she also viewed belief as an antecedent to authenticity. Belief in the leader is also seen as being linked to the clarity that the individuals experience in their direction of travel in terms of where the organisation is headed. Belief was also viewed by other participants as being linked to authenticity as discussed earlier, and in a way also relates to trust in an individual.

Building confidence

Building on the previous theme around belief, building confidence in people is seen as an important outcome of authentic leadership, reflected in all the participants' views as discussed earlier. The Assistant Chief Executive argues that an authentic leader builds confidence in others and this is therefore mentioned as an outcome of authentic leadership.

"I think the role is really important because it gives people the confidence that things are working well. It is a bit like you know the duck is not in the pond. You might be paddling really hard underneath but you want to make sure that it comes over it is really simple and really straightforward, so you really want to give people the confidence that have the skills and knowledge or know who the right people or the right systems are for the main things to happen as well" - *Assistant Chief Executive*

It is also seen that building confidence further relates to other outcomes such as job satisfaction and trust as we discussed earlier. Exhibiting authenticity in terms of the right skills and knowledge is viewed as important by the participant as it gives the others confidence to keep moving forward.

The views regarding the outcomes suggest that authenticity is considered to be important in leadership highlighting the relevance and importance of the construct. Moreover, illustrating, and displaying authenticity is also considered to be important, thereby highlighting the importance of impression management in order to portray authenticity.

Authenticity and morality

Due to conflicting views within the literature around the relationship between authenticity and morality, it was decided that the participants would be asked about whether they thought morality had anything to do with authenticity and it was found the participants represented two distinct views which are discussed below.

Authenticity and morality are related

The Chief Executive, Assistant Chief Executive, Head of Commissioning and Change, Head of Customer Service, and the Head of Transactional and Corporate Services found that there was a link between authenticity and morality, which relates to internalised moral perspective. According to the Chief executive, a leader cannot lead without a moral foundation, as exemplified below.

> *"Well I would dispute with true leadership for me is not the ability at a moment in time to galvanise people around you to a particular end. True leadership is not time bound. Hitler lost. Hitler was not successful and arguably, he didn't have a sustainable model of leadership to take him with him so for me , I think morality does play an important part in the sense of if your morals as a leader are not in tune with people in the organisation, then ultimately you won't be successful. There has to be a sustainable model where you truly engage people. You can't lead without a moral foundation. You can fool people for so long." – Chief Executive*

The Chief Executive seems to strongly associate authenticity with morality whilst suggesting that the people within the organisation need to view their leader as moral in order to perceive the leader as authentic. Similarly, the Head of customer service quotes an example of a celebrity to suggest that authenticity is related to morality.

> *"I think so. I think so yeah. Also quite often, people just appear, famous people will appear, all of a sudden they are the in thing and then cracks will start to appear. Who was it who was caught smoking heavily pregnant this weekend? Stacey Solomon who was caught smoking heavily pregnant. She has always been this crazy Essex girl next door, quite squeaky clean, quite a likeable character and all of a sudden she is found smoking heavily pregnant. Now that is a very moralistic stance isn't it. She is going to lose a heck of a lot of followers for that action and she is going to regret that for a long time so I do think both from the individuals themselves and the people you know believing in those people or whatever I think eventually their moralistic stance will affect their judgements of that person and their belief in authenticity. How can this wonderful young girl who bounces around the screen presenting things be caught smoking heavily pregnant?"* *- Head of Customer Service*

This indicates that the participant's view of authenticity is strongly linked to a moralistic stance and therefore comprises of an overly positive view of authenticity which seems to involve doing the right thing. In many ways this links to internalised moral perspective, where an individual is viewed as authentic by others if their values and perspective on morality are viewed in the same way. Another aspect that this highlights is that authenticity is about being consistent.

Values can be immoral

According to the Director of HR, Head of Transformation, Programme and Project office, and the Head of HR and Organisational Development, morality and authenticity seemed to be linked, but they also acknowledge that values may be immoral.

"There are certain leaders who you could say are extremely authentic but I wouldn't want to be one of their followers because of their values. Were they good at what they did or are they good at what they do? Yeah and they are authentic, they tell you what their values are, they tell you what they believe in. They tell you what they are trying to achieve and they go and they do it, it is authentic just not very pleasant. A bunch of dictators and a lot of historical figures have been like that. You can be authentic and have values that aren't very moral or have integrity in my view, but you would still be authentic." – Director of HR

The participant's view is consistent with the views of Taylor (1991) and Price (2003) that one could be authentic and blinded by their own values; therefore the existence of a moral component in the understanding of authentic leadership is hugely problematic. Therefore the Authentic leadership theory seems to be problematic as experts in organisations themselves possess ambivalent views on whether or not morality has anything to do with authenticity. It is therefore essential to go beyond the essentialist notions of authenticity in order to fully appreciate the concept and apply this to organisations.

"I suppose on a personal level, there is a strong link for me, because if there is a strong link between values and behaviours, which I am saying that there is which is what I have said to you then there has to be an element of morality in my own personal values and behaviour sets but morality is a very precarious state isn't it because my view of human beings is that they opt in and out of morality when it suits them so therefore, I think that there is a link, in my mind there is a link because in terms of being authentic links to being consistent, being transparent, and being open and also links to a particular values set but I think that actually when you mention it, which is why you have mentioned it that it could be one of the downfalls of authenticity, is that we naturally believe that someone is authentic if they are moral and people let us down with their morality don't they?" -Head of Transformation, Programme, and Project office

It can be observed that while the participant's view is similar to AL theory, where internalised moral perspective constitutes one of the components of authentic leadership, which refers to a internalised and integrated form of self-regulation. This sort of self regulation is guided by internal moral standards and values versus group, organisational and societal pressures, and it results in expressed decision making and behaviour that is consistent with these internalised values. The participant also recognises that this is a problem with authenticity as the values people hold may change. This indicates that the existence of a moral component in the Authentic Leadership literature is problematic. Similarly, the Head of HR and Organisational Development begins by suggesting that there is a link but also recognises that individual values may be different and therefore immoral.

> *"Yes I suppose it must, yes. That is a big question that one isn't it? It must do because values in an organisation are important, values in personal life are important and that's not putting myself forward as a saint in a way but I see very few people as fundamentally bad people but I do see certain people dragged down the road for taking advantage over other people and that's what crosses the line for me. I don't expect people to be perfect I don't expect people to be totally selfless but when they are willing to undermine, damage others, then that crosses the line for me. Someone could authentically share with me their views and values, which were completely inconsistent with mine. Someone said to me, I did hear a senior manager saying when we were talking, a senior manager said bottom line is everyone is going to look after themselves aren't they? Once I talked to that individual, it was quite clear it wasn't what he believed, it was off the cuff statement, I could give him a number of examples which was a measure of self-sacrifice to help other people so he moved from that, but there will be people out there who would be interested. There is someone who is so far away from values, I'm never going to have a good relationship there, and in my view of the world, he has no place in the organisation, he might have a place in an investment bank, although one could argue that that kind of a culture in banks has gotten us to where we are at the moment." – Head of HR and organisational development*

It is found that while the participant recognises that morality may be linked to authenticity, he also recognises that individual values differ, and two individuals do not necessarily have to agree upon the same values. Overall it is found that while some participants hold the view that it authenticity is about having strong moral foundation, it is also suggested that individuals could be authentic leaders whilst living by values that may not necessarily be considered moral by others which appears to make the relationship between authenticity and morality problematic. In a way this reveals the dark side of being authentic and questions the very term authentic leadership that exists.

Conclusion

Careful examination of the interview transcripts and observations notes, coding the responses with both descriptive and theoretical codes and further merging enabled the researcher to come up with observations and form opinions about the emerging patterns and likely relationships. Various components that emerged as indications of audience understanding of authenticity include honesty, consistent with organizational values, collaboration, behavioural integrity, and admittance of any weakness. Other factors that were understood to influence these set of factors and the interrelationships were also indicated. We looked at impression management and how it is perceived as being important to cater to the audience members through non-verbal impression management. It is also observed that some participants believed that impression management was more important in creating authenticity perceptions on first impressions. Scripting also emerged as an important theme, indicating that this makes a performance authentic, as long as the intentions behind the use of it are noble. Many of the factors identified above also emerged as crucial ones that make Chief Executive as authentic. Additional elements that emerged were balanced processing and transparency. Likely outcomes of authenticity, as perceived by participants, are summarized. Employee confidence, belief, trust and employee engagement appeared as outcomes and effective organization, collaboration job satisfaction and empowerment as end results. The interrelationships between these were also explored. Finally, we explored the tensions in the relationship between morality and authenticity as perceived by the participants.

Chapter 7

Study 3 Obtaining further views

Introduction

The third findings chapter details the findings from further interviews and group interviews that were carried out from participants belonging to diverse industries. This was aimed at gathering an understanding of the other focused view on perceived leaders' authenticity, and how audience members perceive the role of impression management in portraying leaders' authenticity. In line with the previous two findings chapters', a thematic representation of the findings is provided in this chapter.

Participants' understanding of authenticity

This section, like the previous study, looks into participants' understanding of authenticity in leadership. The diagram below summarises the themes and sub themes that emerged.

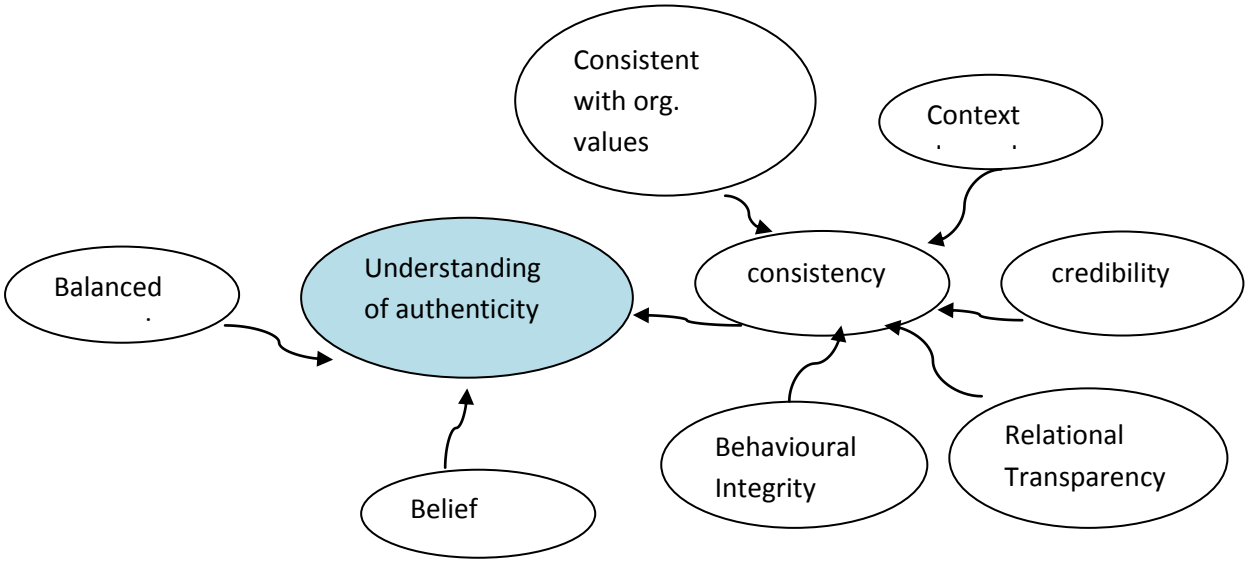

Fig. 7.1 Factors underpinning participants' understanding of authenticity

Consistency

Five sub-themes under consistency were created. Similar to study 2, a larger theme consistency was created as this was discussed extensively by the participants in conjunction with authenticity.

a) Relational transparency

The majority of the participants that is 8 of the 13 participants associated their understanding of authenticity with consistency. However, we found that the participants referred to two different types of consistency whilst expressing their understanding of authenticity. In one way consistency referred to honesty and genuineness in the sense that the individual expressed what they were truly feeling. This corresponds to relational transparency which is one of the four components of the AL framework. It is also essential to mention that for the participants it is important that the leaders appeared unrehearsed and therefore, in a way appearing unrehearsed is equated to authenticity which is interesting as our study deals with this very dilemma of impression management and authenticity.

> *"For me it means that he/she being themselves and not acting and not doing anything for effect. It is them; it is their genuine self, their personality and nature coming through."* – In 3
>
> *"My general understanding of authenticity is very similar and if somebody was not authentic, I would see them as being false, I would see them as not being honest. I would see them as trying to be somebody that they are not really, that they are trying to act."* – In 4
>
> *"I think it is about elements of honesty and what the person is saying is not just what the person is thinking but something that the person believes as well." – In 6*

The quotes above describe the participants' understanding of authenticity as consistency between what they feel and what they express. For instance as In3 emphasises, authenticity implies that their outwardly actions actually express their true selves. This is comparable to our discussion of the relationship between impression and expression and discussed in chapter 2, where Ichheiser and Goffman highlight that there is an increased probability that there would be a discrepancy between the two. Therefore, this

understanding of authenticity by the participant is very intrinsically focused where for the participant, authenticity would require an objective relationship between one's self and the expression given out thus forming the impression. Similarly, In4's understanding of authenticity revolves around honesty, again emphasising the importance between one's real self and the portrayal of it. It is interesting to note that both In3 and In4 emphasise that for them authenticity is not acting. This makes us wonder about how people actually make the assessment of what is real and what is not, which will be discussed further in the section that deals with the role of impression management in the audience perceptions of leaders' authenticity.

The second type of consistency that one of the participants referred to implied consistency in one's behaviour across situations.

> *"Honesty, acting how you really feel, being true to oneself. Umm.. it could mean consistency but not necessarily as the way you truly feel could change in which case maintaining consistency in actions would not necessarily be authentic. But I imagine in many cases it would also involve consistency. I think that sums it up".* – AWSN

Similar to In3, In4, and In6, AWSN associates honesty to authenticity, in the sense that one expresses what they truly feel. Therefore, consistency between one's feelings and actions is considered authentic by the participant. AWSN also highlights the importance of consistency across situations which imply that a leader may be perceived to be authentic if their actions are consistent over a period of time across situations. However, it is also acknowledged by the participant that the way an individual feels could change over time, therefore maintaining consistency in actions may not necessarily be authentic. The participant explains this further.

> *"Consistency can be authentic but is not necessarily authentic because authenticity is the way that the person actually feels to me and the way a person feels can change. I think authenticity refers to the relationship between the inner person and the outer actions of that the person, and the person's desires and motivations are reflected in their actions."- AWSN*

Similar to the other participants, AWSN also eventually argues that authenticity is about the consistency or similarity between one's inner self and the outwardly actions. Therefore, the participants' views correspond to the self focused view on authenticity

and authentic leadership to a certain extent. It is also especially important to note that AWSN reflects on the changing nature of authenticity by suggesting that the way one feels change. Therefore, this view that authenticity evolves as the self evolves is consistent with Ericksson's (1995) views that we discussed in chapter 3, that authenticity evolves with respect to the self. Another participant builds on this point about consistency and also adds that it is about effortlessness in behaviour, emphasising again that authenticity is not acting. However, the views of the this participant is contradictory to AWSN in one aspect which is with respect to authenticity being context dependent.

> *In general terms if you are talking about individuals, somebody displaying behaviour that is true to their genuine personality and their genuine beliefs rather than..I think it is* ***effortless behaviour rather than something that is constructed, something which is outside of their norms.*** *We were doing stuff with Myers Briggs recently and a lot of people in the group were talking about this is how I behave in work and this is how I behave at home, I think that would be an example of inauthenticity, them having to spend energy to put across a persona rather than what a person is like without having to put in effort..*- In1

It is interesting to note that In1 emphasises both the consistency in behaviour between different situations as well as the consistency between one's inner feelings and outwardly actions. The effortlessness of behaviour is emphasised which again implies that authenticity is not acting, but portraying one's true self. It should be noted that that effort put in order to convey a certain impression or persona is considered inauthentic by the participant. Therefore, the understanding of participant is that if an individual carefully considered behaving differently in different situations then that would make them inauthentic. For participant In1 , authenticity is not contrived or constructed but something that reflects on one's core beliefs.

Overall, the first theme that corresponds to the participants' understanding of authenticity essentially constitutes consistency between one's true feelings and outwardly actions which are inward focused. Kernis (2003) and Jackson (2005) define this as authentic functioning. While authentic functioning is the inward focused view, we also found to an extent that authenticity also corresponded to consistency between one's behaviour across situations, which the outwardly consistency. The first theme

essentially constitutes how participants perceive authenticity to constitute honesty and originality and this is focused on the self.

b) Behavioural integrity

Building on the previous sub-theme within consistency, five participants' understanding of authenticity corresponded to the definition of behavioural integrity. This theme was prevalent in the findings of both study 1 and study 2 and refers to the consistency between one's words and deeds as observed by others. How in differs from the previous theme is that this is the outwardly focused view on authenticity as opposed to the inward focused. Therefore, the emphasis is on others' perception of authenticity of the leader. The following quotes correspond to this understanding of authenticity.

> *"For me I think it is more to do with what you say is what you do, consistency between your words and actions" – GD1 3*
>
> *"One who does what he says so if I leader follows his own principles. As an example they say that if you want your employees to do something, then you should be doing that first so for me an authentic leader is someone who will not be stepping back from walking the principles".- In10*
>
> *"It means genuine, that you mean what you say. You preach what you do and do what you preach. (walking the talk) It means that you really have thought about what you are saying and you really do what you are saying and it has to come in a natural way."- In8*

The participants above all suggest that authenticity is about walking the talk and therefore their understanding of authenticity corresponds to behavioural integrity. For instance, In10 clearly states that for a leader to be authentic, they should be perceived by the followers to be following up on promises that were made. The participant also equates authenticity to following individual principles which could mean that he equates it to morality. However, this will be discussed later on in the chapter under the relevant section. Similarly, In8 mentions that it is about walking the talk which therefore equates to behavioural integrity. Additionally the usage of the term "preach" implies that the participant perceives the leader as being powerful and holds a leader centric perspective on authentic leadership. Another participant builds on this point and also emphasises the importance of actual actions over presentation.

“ For me because I do work for a big corporate multinational, an American company. For me authenticity means that whatever leadership says, they will go and do. They will act on what they say and execute against what they are telling us they will do. For me it is not so much about body language and impression management. It is more about, you said you would do it , and have you really done it, whatever the timescale. Maybe they need to come back to us tell us, this is what they said they would do and they have done.” – In2

In2 clearly emphasises the importance of following up on the actions promised by the leader and in addition, also adds that the manner in which leaders present themselves has little to do with authenticity. In a way, behavioural integrity can also be related to accountability of the leaders where the leaders are considered authentic if they take responsibility for their actions and live by what they promise. It is essential to point out that individual dispositions may play a role in how each individual perceives authenticity. As evident in the excerpt above, the participant emphasises that “for her” it does not have much to do with impression management and language and more to do with actions.

Overall, as observed in the first and the second findings chapters, participants’ understanding of authenticity seems to correspond to the definition of behavioural integrity where the leaders are held accountable for what they say and are therefore expected to walk the talk. This falls under the larger umbrella of consistency.

c) Credibility

Five participants associated authenticity with credibility and trustworthiness. We have combined both credibility and trustworthiness as they have a similar meaning according to the Oxford English dictionary. We however recognise that trust is a different concept and we observe this in relation to the importance of authenticity later on in this chapter.

> *"In leadership, you would expect someone to look and behave honestly and with integrity and that they were* ***again credible umm and that they didn't look as though they were speaking from a rehearsal sheet or notes****,* ***there was a degree of emotion there , coming from the heart, coming from some sort of passion, knowledge.*** *You would expect somebody to know the subject, in a leader you would expect them to know all about who they were leading, to inspire confidence I think, naturally". – In 11*

In the existing AL literature, credibility is linked to authenticity as well as integrity. It is interesting to note the In11 finds three factors that amount to credibility and authenticity. As mentioned under consistency, appearing unrehearsed seems to be an important element in making the leader seem credible. Passionate display of emotions is also mentioned by the participant that contributes towards her understanding of authenticity. Additionally display of knowledge is also seen as being authentic by the participant. Similarly, another participant emphasises that authenticity essentially means credibility.

> *"For me authenticity is credibility of an individual, and I think concepts such as integrity get involved with authenticity because for me if you are not authentic as an individual and especially if you talk about leaders, this is one bench mark that has evolved recently in major debates throughout the world where many politicians throughout the world have been alleged of corruption and their authenticity has been questioned.* ***For me authenticity is a synonym for credibility, synonym for reliability and accountability."*** *– In5*

In5 clearly associates authenticity with credibility and integrity. The example of increased scrutiny in terms of leaders' accountability is given by the participant. It is interesting to note that the participant mentions the prevalence of scandals as a reason for increased demands of authenticity from leadership. It is useful to mention here that In5 is a political journalist and therefore seemed to express the concerns surrounding

political leadership and authenticity. In addition to credibility, reliability and accountability are also mentioned by In5 in her understanding of authenticity. As mentioned earlier, trustworthiness was also mentioned in relation to authenticity which we have placed under credibility.

> *"Authenticity is someone who displays honesty, integrity, who I can trust, who I can see other people trust, and who leads by example. That is very big part of leadership." – In4*

It is essential to note that the participant highlights the word display whilst suggesting honesty, integrity and trustworthiness are important. The participant also later on goes on to suggest the importance of leading by example. It can be deduced from this that unless these characteristics , integrity, honesty, and trustworthiness are actually displayed by the leader, the leader would not be perceived as authentic. Therefore, a leader needs to demonstrate authenticity through their actions so the followers can then make assessments on authenticity. In4 holds another focused view on authenticity as opposed to the intrinsically focused view.

d) Context dependent

Four participants highlighted that authenticity was contextual which means that what is authentic would vary across situations. We discussed this under consistency where one of the participants observed that it would be unrealistic to suggest that authenticity implies consistency across situations as one's true feelings itself could change with the situation. Therefore, we include context dependency under consistency. When one of the participants was asked about their understanding of authenticity in leadership, the participant highlighted the importance of the context within which authenticity would be defined as seen below.

> *"I suppose the question is referring to how leaders are behaving towards the people they are leading and whether they are authentic towards them and I suppose that would be looking at authenticity as a management tool. I suppose there is a flip side of the coin, one being,* ***I think it is difficult to fake authenticity.*** *I think if you are being authentic with your team, it forms a strong bond with them but I think it forms a stronger personal bond with them rather than a professional bond, if that makes any sense at all.* ***So yeah...depends on what type of management style is necessary if you want to maintain distance***

between a leader and their team then some level of inauthenticity may be required. It is contextual*.”- In1*

The participant does not only imply that the understanding of authenticity is contextual but also suggests that authenticity may not be necessary in all situations. By suggesting that authenticity could be used as a management tool, and that inauthenticity may be essential at times, the participant suggests that the degree of authenticity required in different circumstances would vary. Having said that, the difficulty of faking authenticity is underlined by the participant. It is interesting to note that authenticity is not viewed as an absolutely vital characteristic by the participant, as he goes on to suggest that inauthenticity may be needed in certain situations in order to create a larger distance between a leader and followers. This is a clear example of the power dynamics that tend to be at play in leader-follower relations where there is danger that the motivation for the leader may sometimes be control related as opposed to attaining authenticity where portraying inauthenticity creates a distance.

On a similar note, another participant argued that authenticity is context dependent.

> *“I think in leadership it is probably about displaying your own tactics and what you want to do in the workplace and I think in a sense it is beneficial to rely on something that already exists so whatever exists could be authentic itself so you could choose to either follow that or be genuine and choose what you want to do and deploy that so to me I think it could be a bit of both.” – GD2*

As suggested by the participant, authenticity is flexible and contextual as it is a mixture of displaying one’s true self as well relying on pre-existing elements. While the participant suggests that authenticity is about presenting one’s true self, it is interesting to note that the participant essentially suggests that different aspects could be perceived as authentic depending on the circumstances. Another participant compared the understanding of authenticity to food.

> *“Isn’t it contextual depending on the industry that you are from. It is like food, we say it is authentic Indian food”* – GD1 3

The participant clearly suggests that what is authentic would depend on the frame of reference within which it is defined. As we discussed in chapter 3, gaining authenticity was about gaining a membership into a particular group where what is authentic is

defined by the members of the group and the newcomers of it would have to conform to the standards that are set. Another view which falls within the context dependent definition of authenticity relates to organisational values.

> *"I think there are two ways to look at it, authenticity of a leader as a leader affecting the organisational values and the leader affecting the personal values.* ***Both could be considered authentic, I think if there is any kind of difference between personal values and organisational values then that could lead the leader over time being perceived as less and less authentic.*** *If the leader's values don't line up with organisational values then it would lead to difficulties. "- AWSN*

As we just discussed the importance of frame of the reference in the definition of authenticity, AWSN suggests that this frame of reference could either be the organisation or the individual alone. The participant clearly observes that within an organisation, a leader would b perceived as authentic if they were consistent with organisational values but in other circumstances authenticity's definition would depend on one's own individual values. The participant points out the problem that this creates and emphasises the importance of the individual-organisation fit. This observation sheds light on the ambiguity surrounding the understanding of authenticity underlining that perhaps there is not necessarily one thing called authenticity.

e) Consistent with organisational values

Organisational values were discussed extensively in the previous findings chapter where members of the North City Council laid great emphasis on the importance of being true to organisational values and authenticity was therefore associated with being consistent with organisational values. However, it was interesting to note that in our third study, one of the participants threw light on the complexity around being consistent with organisational values.

> *I think there are two ways to look at it, authenticity of a leader as a leader affecting the organisational values and the leader affecting the personal values. Both could be considered authentic, I think if there is any kind of difference between personal values and organisational values then that could lead the leader over time being perceived as less and less authentic. If the leader's*

values don't line up with organisational values then it would lead to difficulties. – AWSN

The participant clearly distinguishes between personal and organisational values and emphasises the importance of the context, or the frame of reference within which each individual operates. As we saw in the previous chapter, the Chief Executive strongly believed that for an individual to be authentic within North City Council, their values would have to match the organisation's values, or they would have to go elsewhere. Similarly, the difficulties associated with the inconsistencies between personal and organisational values are highlighted by AWSN. Therefore, while it is possible for an individual to be perceived as authentic in one setting, they would not necessarily be perceived as authentic in the organisation if they did not display the same values as the organisation. Therefore, this highlights that there is not necessarily one thing called authenticity, as the definition of it changes with respect to the the context within which it is viewed. This notion is similar to the discussions by Peterson (2005), Moeran (2005) and Edwards (2010) that we discussed in chapter 3, where we found that authenticity needs to be enacted in order to claim membership of a particular field. Applying this to organisations, the values approved by the organisation need to be enacted in order to be seen as authentic within that context.

Therefore, the audience members' general understanding of authenticity in leadership seem to revolve around relational transparency, credibility, belief, consistency, behavioural integrity balanced processing, and being true to one's values.

Belief

The previous findings chapters found that belief was associated with authenticity, and also that two different types of belief were discussed in this context, the believability of the individual, and the extent to which the individual came across as believing in themselves.

"If it comes to be over thought or something like that, it has to be natural , the idea has to be crystallised and you have to be convinced yourself about it in order to deliver this message of authenticity. *I think you have to be convinced because at least for me I have to have a crystallised idea, that this is the right thing to do and I think it will be very for me to deliver the message in an authentic way.* ***The more the idea is crystallised, the more the person is***

convinced from their idea that they will be able to deliver it in a very genuine way and of course then it should not have any paradox or contradictions in it, if they say something and do something else then this will put their authenticity in question.*" – In8*

In8 points out the importance of believing in oneself in order to convince the others. The participant believes that the delivery of the performance is affected by the extent to which the leader believes in their own ideas. It is suggested that the belief in one's own performance shows through during the delivery and therefore results in being perceived as authentic. As we discussed in chapter 2, Goffman's (1959) sincere performances would come across as more authentic as the performer is taken in by their own act and comes to believe in their own performance. It is also interesting to note that the participant lays emphasis on the delivery of the message which indicates that individuals take into consideration the manner in which a message is delivered in addition to laying emphasis on the content of the message. This was discussed earlier in our literature review where it was found empirically that the delivery of the message is three times more important than the content.

Belief in the performer by the audience is the second type of belief that we found in our earlier findings chapters as well is this study.

"Realism and umm honesty and umm , credible, credibility, degree of integrity umm there mustn't be any perception of false, sort of acting. Yeah it should perhaps come from the heart. There should be a feeling of reality about it. It is , to be authentic it has got to be ***believable and has to have credibility*** *about it."- In11*

In11's view clearly talks about the believability of the performance by the audience. This was also coded under credibility. However it is essential to discuss this as it highlights the interplay between belief in one's own performance and the belief in a performance by the audience members. Both 1n8 and 1n11's views indicate that if an individual believes in his/her performance, then the audience members would also believe them. This is highlighted by In11 when he argues that it should be straight from the heart. Therefore, based on these observations, some of the things that authenticity refers to is the perception of one's belief in their performance as well as the belief in the performance by the audience.

Balanced processing

According to a couple of participants, their understanding of authenticity was similar to balanced processing which is one of the four components that constitute authentic leadership. The following quotes demonstrate this.

> *"Yeah, obviously you cannot take every action to exactly follow your values. There has to be some compromise somewhere. You can't go to an absolute because that would never work. There has to be some element of compromise. Just blindly following what you think is right and not following what others are saying on board would be ridiculous." – AWSN*

As the participant suggests, authenticity in leadership does not imply blindly following one's values but what it means is that others' suggestions are taken into consideration before making a balanced decision. In a way this also relates to our earlier theme about authenticity being context dependent, as what the participant seems to suggest is that following one's values may not necessarily work in every situation but that a certain amount of input may be essential in order to truly portray authenticity as a leader. This is an interesting finding as it contradicts internalised moral perspective which is one of the other four components of AL. Internalised moral perspective refers to being consistent with one's personal values but AWSN suggests that being authentic is not always about being true to your values. On a similar note around being unbiased another participant equates an authentic leader as the epitome of morality.

> *"For me, an authentic leader would be someone who will never be seen as a wrong person, any malpractice or anything bad cannot be related to him even in terms of corporation, there are many things which we relate to, this is a leader who looks after his own department or so..someone who is* ***really unbiased, for me he is authentic". –*** *In10*

While both AWSN and In10 equate authenticity to being unbiased, their views differ in terms of their understanding of the relationship between morality and authenticity. In10 clearly views the authentic leader is as a superhuman or to use Nietszche's term Ubermensch. The participant's observation can be seen as relating to internalised moral perspective, except that the participant focuses on the observable behaviour of the leader. Therefore, it would be difficult to tell whether or not the moral perspective is in fact internalised. It is also interesting to note that In10 does not allow for any mistakes

to be associated with his understanding of the authentic leader, therefore holding a very strength based view of the concept which we discussed as one of the criticisms of the existing AL theory in chapter 3.

The role of impression management in audience understanding of leaders' authenticity

This section looks into the participants' understanding of how impression management plays a role in perceptions of authenticity in a leader focusing on the outwardly actions of the individuals and how they are perceived. We earlier saw that authenticity was understood to be the consistency between one's true self and their outwardly actions. However, for followers it is impossible to tell whether leaders are being true to their true feelings. Therefore, perceptions are formed based on outwardly actions. We aim to analyse how people make that decision and in addition also explore whether they perceive the conscious use of impression management as authentic.

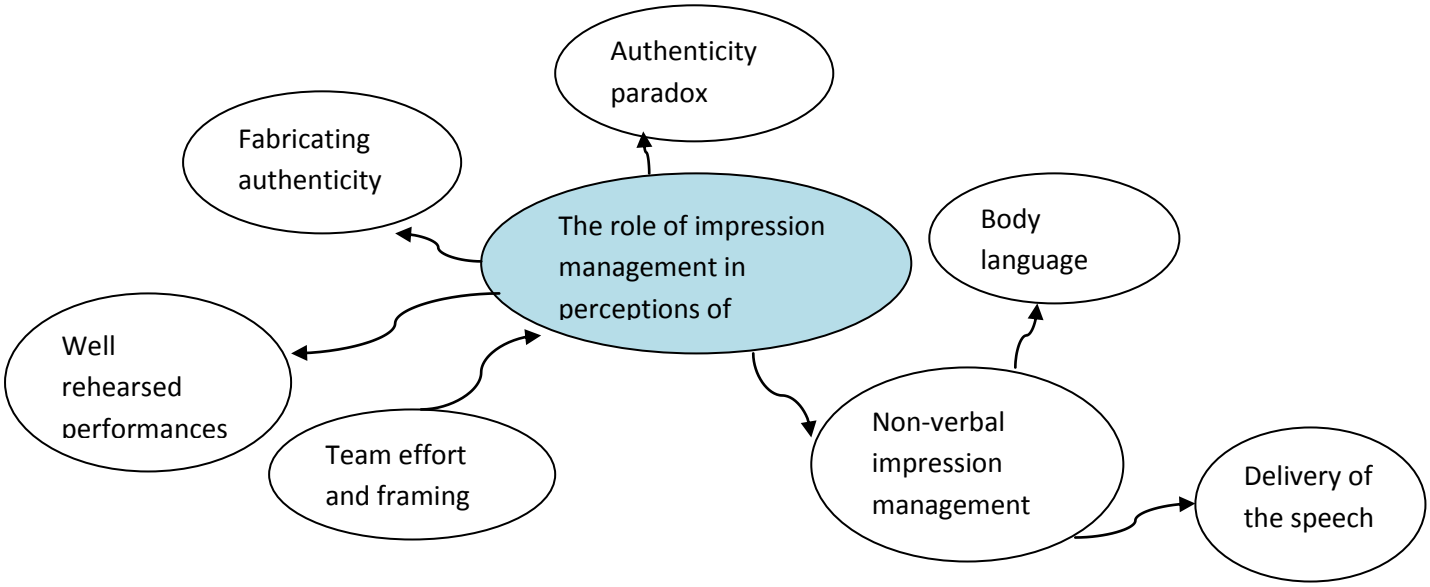

Fig. 7.2 The role of impression management in participants' perceptions of authenticity

Well rehearsed performances

Seven participants talked about the importance of the leaders being well rehearsed and how that influenced their perceptions of authenticity. Participant In2 extensively talked about the Chief Executive of her organisation being well rehearsed and how she found that authentic. The following two quotations exemplify the importance of being well rehearsed in appearing authentic.

> *"So it is not only* ***well rehearsed presentation of himself whether its physical or his own communication, I think it comes as a whole package across consistently*** *throughout his entire life with the company so whether he speaks to a customer or he speaks to us as employees, I have met him in person, even at that level, he will always present himself very consistently as a very businesslike person who also cares about us as individuals." – In2*

> *"He is always smartly dressed, always very* ***well rehearsed****. Everything he says, you can even see while he is doing interviews, he has practised the interviews, he has anticipated the questions, so he is always very well prepared. I think he puts in an awful lot of work and preparation into everything he does publicly within the company or even outside of the company"* – In2

As the participant points out, the Chief Executive of the multinational company that she works for comes across as being authentic. It is his consistency in how he presents himself that the participant finds to be authentic. This paradoxically comes from a strict regime of rehearsal in a performance. The participant gives an example of two different scenarios where she perceives the leader as being rehearsed, and they both come across as authentic. Firstly, one to one interactions of the leader with his employees also come across as being carefully managed and consistent which goes to show that he cares about his employees. Secondly, public appearances and interviews are rehearsed in order to portray authenticity. It is interesting to note that the participant finds the preparation, and the effort put in prior to these public appearances to be authentic. In a way it seems like a dichotomy where authenticity is perceived to be a product of much preparation and rehearsal and on the other hand, we found that authenticity is about being true to oneself under consistency. One of the reasons why the extensive rehearsal and preparation may be seen as authentic could be because the participant is part of the

same team as the leader and therefore understands the value of carefully management communications with relevant parties within and outside the organisation.

> *"Often, most speeches are rehearsed right? So it is often empirical what they talk about and the way they present is very much* ***rehearsed.*** *The Government particularly, the Prime Minister and anyone else that is presenting within that environment depending upon the audience knows exactly how to play the audience so it is the same if the leader is addressing their team, it is their employees." – In4*

Participant In4 talks about the importance of well rehearsed speeches as it is essential to cater to specific audiences as leaders present their ideas and vision to them. Therefore as discussed earlier, the manner in which leaders present themselves do not only have to be rehearsed but would also have to evolve with the context within which they operate. The participant draws from the example of a political leader addressing audiences. We used a similar example as we began the process of writing this thesis to illustrate the importance of performing appropriately for a given audience in a particular context. Similarly, the participant suggests that the situation is comparable to a leader within an organisation where they would have to think about the speech in advance and rehearse it before they recite it before their employees. In line with this point, another participant talked about the importance of training and prior preparation before an event for a leader as illustrated below.

> *"I* ***know that the leaders are being trained for it as well. They have training*** *so they have full training in terms of how they should behave in masses, how they should communicate before a crowd, how they should speak, what they should emphasise on, they have proper training of voice modulation as well. So all these things combined are very important in a leader."- In5*

Participant In5 again speaks in the context of political leaders as she is a journalist and therefore claims to know that leaders are prepared and trained for how they should conduct themselves before an audience which implies that rehearsal and prior preparation are essential. She also talks about the importance of the delivery of the speech which in the previous findings chapters we also found to be a contributing factor in perceptions of authenticity in a leader. Overall we find that being well rehearsed contributes towards a leader being perceived as authentic by individuals. However, it is

also essential to note, some participants find the act of preparing itself to be authentic, while the very notion of preparing and rehearsal by some is found to be inauthentic. One of the participants whilst talking about the importance of being rehearsed touch upon this point.

> *"Maybe a level of rehearsal but not necessarily to the extent of scripting if it just appears like they are reading out a statement and it looks like someone else's point of view rather than their own.* ***So some level of rehearsal but not necessarily to the extent of scripting although things could be scripted but appear unscripted.*** *If you look at a movie actor, a movie actor doesn't look like they are reading a script do they? They appear like a person who is saying what they are thinking.* ***If politicians had that level of acting ability, or leaders or business leaders or industry leaders have that level of acting ability then they could make something that is scripted ..make it appear off the cuff.*** *Just the fact that he seems confident and a degree of..****yes a degree of rehearsal is necessarily because you don't want them to stand there and talk nonsense for the first five minutes but I think it could go too far if it goes to the level that they are just reading off of a sheet of paper then that looks less authentic."*** *– AWSN*

The participant highlights three main aspects which include the importance of rehearsal, the importance of appearing unscripted and the dichotomy of rehearsal. While rehearsal is mentioned as being essential by the participant, he also mentions the importance of appearing unscripted. Therefore, while acknowledging that some level of scripting and rehearsal maybe necessary as we found in our earlier findings chapters, in order to be perceived as authentic, it appears that one needs to ensure that the performance appears unscripted in the eyes of the audience which can be attributed to good acting. The participant clearly highlights the dichotomy which is involved with rehearsal and scripting where on one hand, a leader must know in advance what he/she may want to talk about, but at the same time not appear artificial whilst doing it. It is also essential to note that by suggesting that a scripted performance could in fact appear unscripted, the participant highlights that authenticity is something that is constructed, or fabricated if the actors involved were good actors. However, it is also worth going back to our discussion or consistency and relational transparency where authenticity was described as consistency between one's true self and the outwardly actions. By suggesting that

what a leader says should look like their own point of view instead of someone else's reinforces that authenticity is understood as relational transparency, the detection of which is judgement dependent.

Fabricating authenticity

Building on the previous point where the dichotomy within rehearsed performances was discussed, the second theme under the role of impression management in the perceptions of authenticity is the debate regarding where or not authenticity can be fabricated. We discussed extensively in our second literature review chapter, the idea of fabrication of authenticity drawing on works by Peterson (1997, 2005); Hughes (2000); Guthey and Jackson (2005); Guthey, Clark and Jackson (2009). We found that several participants discussed this. An anecdote by one of the participants shows that authenticity can in fact be fabricated but that this is also one of the dangers in leadership because there might be a danger that they move too far away from their true self.

> *"I was working in London last Thursday and I was walking down regent street and I saw two people one chasing the other running to a phone box and a fight start and these were grown man , they were fit lads that were fighting. Then I saw the film crew then I saw the cameras, then I saw the director and I saw the sound recordist and I saw people marshalling traffic. So I was walking past on the other side of the street, and acting out of a film.* ***They were good. That fight scene came across as genuine. It was high energy stuff. It just reminded me that if one is going to be inauthentic, boy do you have to be a good actor/actress, and not many people are. So I think one of the dangers is when leaders are trying to augment their own self, they have to be really careful how stretched they become."-*** *In3*

The participant's experience is a direct comparison of a real life situation to the shooting of a film where he highlights the importance of an effective delivery of a performance, where we are unable to tell whether or not the performance is in fact sincere or cynical (Goffman,1959). This indicates that authenticity may in fact be fabricated in the eyes of the audience as long as the delivery of the performance is convincing. As the participant suggests, the particular scene came across as genuine, which in a way implies that the performance came across as authentic. However, the problems related to beign able to fabricate authenticity are highlighted as well where it is suggested by the participant that

not many people are good actors, and therefore those who are not necessarily good actors would not necessarily be able to put an authentic performance if they were inauthentic. An interesting element to note in the participant's observation is his comparison of it to leadership, where it is implied that a careful management of impressions is essential.

Another participant pointed out that authenticity can be fabricated and also went as far as to suggest that it may not necessarily be a measurable entity.

> *" From the leader's personal point of view, it might matter more to them that they are being authentic but from an external appearance, it is not really a measurable entity. It is very difficult to see how can you measure whether a leader is being authentic or not without being inside that person's mind and working out what their inner workings are, their feelings are, what their beliefs are. You can't dissect a person mentally in that way can you because you are basically relying on their..as long as their actions are consistent then they are going to appear authentic." – AWSN*

The participant suggests that authenticity cannot be measured precisely for the reason that it authenticity in one's external appearance could be fabricated. One of the limitations of the AL theory is also highlighted by AWSN as we had discussed earlier. Due to both self-deception or other deception, outwardly actions may not necessarily be consistent with an individual's inner workings. We had discussed self-deception in our earlier findings chapter where we found that a leader may be portraying their ideal selves instead of their true self which makes it difficult to make a true assessment of authenticity. Similarly, followers may also have certain biases due to which it may hinder their ability to assess the authenticity of a leader. For these very reasons, it can be suggested that authenticity can just as well be fabricated or a leader can appear authentic without actually being authentic. Therefore, this only reinforces the importance of the role that impression management plays in the creation of authenticity perceptions in leaders. In the following example, a participant gives an example of a political leader to illustrate that authenticity can be faked.

> *"People have good body language and good delivery of speech* ***but they try to mask their reality.*** *Many influential leaders talk very confidently about many things, you get an impression that they are confident about what they are saying*

but it may not be the case. It does have an effect but I am not so sure. So they can mask it, and fake it. For example the case of Obama, how he was dealing with healthcare situation, he was saying that it wasn't a problem confidently in front of the media but it was a problem but he was able to mask it in front of the media and he was making it out to be as if it wasn't a problem at all, and was taken care of, which was a big positive factor".-GD1

The participant highlights that through good acting abilities, and strong delivery of performances, leaders could deceive audiences into thinking that their performance is in fact real or authentic. In the participant's observation, Obama was clearly not being honest about the healthcare situation but put on an appearance of being honest about it. As the participant points out, although this benefits the leaders concerned, political leaders are often viewed with scrutiny because of this reason, and people therefore find it difficult to trust them. The example above again clearly highlights that authenticity can be fabricated through one's delivery of the speech and body language highlighting the importance of using impression management as a tool to portray an effective image. It is also crucial at this point for us to differentiate between authentic communications and the authenticity of an individual. It is interesting to note that while authenticity of an individual can be fabricated, the actual communication needs to be authentic in order to lure in the audiences. It may in fact also be that true authenticity of an individual can never be assessed, making the understanding of authenticity far more complex. While we have discussed that some participants believe authenticity can be fabricated through the use of good acting, some thought that authenticity cannot exactly be fabricated.

"*The other point is, it is very open communication at the moment so if you are using IM just to deliver a message that might be authentic but you are not in reality, because of the communication and the media, you will be easily found out, and even if it is not that it will be very short term and not long term. I believe that people are clever enough to determine when it is authentic and when it is not so I would say IM is still a crucial part for leadership and for authenticity."* – In8

Participant In8 clearly differentiates between authentic communication and authenticity in an individual. Contrary to what others suggested the participant seems to believe that authenticity cannot exactly be faked. This is because in the current day and age due to increased scrutiny of the leaders, they would easily be found out. Additionally, the

participant seems to lay emphasis on tacit knowledge through which the audience members are able to determine whether or not the leaders are being authentic or putting on an appearance of being authentic. It is however interesting to note that despite the fact that the participant believes that authenticity cannot be faked and that the audience can be fooled only for a short period of time, the participant nonetheless recognises the impression management is a vital tool in leadership and in authenticity. This can be related back to authenticity being context dependent, in that in certain situations, impression management may be absolutely crucial in ensuring that the message is conveyed effectively to the audience where the leader interaction with the audience might take place for a shorter period of time, as we found in the case of North City Council, but that during longer periods of interaction with the audience.

In line with this view, another participant elaborates on the reasons on why it might be difficult to fabricate authenticity. While she suggests at the beginning that it might be hard to determine whether a leader's performance is sincere or cynical in Goffman's (1959) terms, the participant later highlights that the audience is in fact able to determine whether or not the performance is genuine.

> *"I guess it is kind of hard to determine whether they are making a conscious effort or if they are acting well...I guess if you have to try to do it then it comes across as that is not who they really are**, so I look for natural speaking styles where you get the feeling that that's how they really are in their professional area, and I think I got pretty good at picking up on whether they are genuine or authentic or if they speak just naturally and what they are actually thinking, versus something that is staged and rehearsed** because I have heard speeches from some executives where they are certain way and they try to make a conscious effort to try to change their tone, when you know that that is not who they are, so I look for something that is more natural and relate that to genuine, but if someone tries and forces to portray authenticity, then that is picked up on. For whatever reason if they are trying to manipulate somebody or if they are trying to change everybody else's perception of them you can still pick up on that." – In9*

The participant suggests that she specifically looks for the manner in which the performance is delivered which indicates to her whether or not the performance put by the leader is in fact sincere. It is essential to note that the participant mentions factors

such as the tone of the speech, and whether or not an individual is speaking naturally in order to determine whether they are in fact authentic. She emphasises that the audience members would be able to tell if the performance were in fact contrived. Another thing to note is that the knowledge of whether or not the leader is making a conscious effort in order to portray an image might play a role in whether they are perceived as authentic. In the example given by the participants, she speaks of executives that she knows who have deliberately tried to change the manner in which they speak in order to portray a certain type of image. Therefore, it is essential to consider that this might be one of the factors that might play a role in whether an individual is perceived to be authentic, in addition to examining one's delivery of the performance alone. However, it is also important to note that cues regarding whether or not an individual's performance is authentic is also picked up by the audience members as suggested by Goffman (1959). According to Goffman (1959) even a staged performance in front of an audience is in essence an interaction where non-verbal cues are taken by the performer from the audience as feedback whilst they carry on with their performance.

Overall, we have explored both sides of the argument where some participants believed that it is impossible to tell whether someone is really being authentic, and therefore that authenticity can in fact be fabricated. On the other hand, some argue that it is possible to tell whether the authenticity is being faked.

Non-verbal impression management

Building on the previous theme non-verbal impression management was seen as playing a really important role in the authenticity of a leader by the participants. The participants mentioned the importance body language and delivery of the speech as contributing factors in their perceptions of authenticity in leaders. They are both discussed as subthemes under non-verbal impression management.

Body language

We explored the importance of body language in our first literature review chapter within Goffman's (1959) work where he points out the importance of the gestures made by performers that have a huge impact on the overall definition of the situation, for instance, in the case of dramatic realisation. We found in our first two findings chapters that participants thought that the body language of the leader played a role in how people perceived the leader's authenticity. Similarly, seven participants mentioned body

language as one the factors that they took into consideration whilst determining a leader's authenticity. Some of these examples are discussed below in order to highlight this point.

> *"Well, I think well rehearsed speeches would appear more authentic. If they are pausing and thinking then that could appear less authentic than having a more rehearsed presentation and that just seems counterintuitive but I think that is how I would feel if I were watching a presentation.* ***Confident body language, they should appear like they believe in what they are saying , they should not appear that they are nervous. If they appear nervous then it looks like they don't believe in what they are saying,*** *or they don't believe it is the right think. Appearing authentic means that they believe in what they are saying. Not playing with their hands or appearing authentic or fiddling with their hair , then that just appears right? Hand gestures should be solid upfront for emphasis rather than nervous ticks." – AWSN*

As the participant suggests, *in* addition to laying emphasis on well-rehearsed speeches and scripting as we discussed earlier, the participant lays emphasis on the importance of a confident body language. It can be observed from the excerpt above, that confident body language leads the audience members into thinking that the leader believes in their own performance, which in turn leads to them being perceived as authentic. Nervousness is mentioned as a clear indicator of inauthenticity with special emphasis laid on hand gestures. Hand gestures were mentioned by many participants in our first study in the context of the video clips where they were largely a reason for being perceived as authentic or inauthentic.

Another example given by one of the participants was that of Steve Jobs where he was perceived as being authentic. It is interesting to note that even in our first study, he was mentioned as an example of being an authentic leader.

> *"Steve Jobs is a good example. Whenever something was being launched by Steve Jobs, you people believed that it was going to be good.* ***He was able to convince people with his body language.*** *People had a perception that the product was going to be good. His convincing power was great even if the product may not be that great." – GD1*

The participant clearly implies that the manner in which one presents oneself has a huge impact on how they are perceived by an audience. This is especially evident when the participant seems to suggest that even though the product launched by Jobs may not necessarily impress, it was the leader's persona which influenced the audience members into thinking that it was going to be good. It was Steve Jobs' body language that the participant lays emphasis on as he observed that people were convinced by it. We found a similar description of Steve Jobs in study 1 where it was highlighted that he had the power and charisma to influence audience members into buying his brand. Therefore, the above example suggests that one's body language has an incredible ability of influencing people into perceiving the leader as authentic.

Several other participants talked about the importance of body language and the manner in which performances are delivered in general. The following quotes demonstrate this.

> *"I think the important thing* ***is their delivery of the communication, how they are delivering. Second is their body gesture, body language, third is their eye contact and fourth would be content*** *because at the end of the day, when a leader speaks the masses listen to him* ***but the manner in which he is communicating his content and the body language also matters. We have seen instances, as a journalist I have seen instances where the masses have gotten aggravated*** *or they have been annoyed at certain body gestures of the leader, so in my opinion these things are very important for a leader to understand." – In5*

> *"In particular it is their body language, level of enthusiasm, their energy, these things would be central for me". – GD2*

As In5 points out, the delivery of the leader's performance is extremely essential in determining audience perceptions. She lays emphasis on the body language of a leader whilst suggesting in the context of political leadership, that it is extremely essential to focus on the manner in which leaders presents themselves to the audience members. By using examples from her journalistic experience, the participant argues attention needs to be paid to the manner in which leaders portray themselves to the audience members in public platforms where their body language and the enthusiasm displayed by them are assessed by the audience members. As we discussed earlier, Argyle (1975) argues that non-verbal communication in fact has more of an impact than verbal communication, as it has existed for years compared to language that is comparatively

recent. This observation by the participant also takes us back to our introductory chapter, where we discussed a piece of the transcript of the political debates. The discussion was surrounding the importance of putting on a good performance whether one likes it or not from media analyses and the participant with journalism experience emphasises the importance of slight nuances with overall impact the performance of the leader. It is also essential to note that the importance of live audience reaction is highlighted which is comparable to theatre, as Goffman (1959) points out that the performers receive cues from the audience which lets them modify their performance accordingly.

Although prior preparation and rehearsal seems essential for the performers as highlighted by several participants, it is also essential to note that leaders must also be able to respond on the whim upon receiving specific cues from the audience members.

Delivery of the speech

As discussed in our previous findings chapters, delivery of the speech seems to play an important role in how audience members perceive authenticity. Six participants highlighted the importance of the delivery of the leaders' performance in their assessments of authenticity. As Goffman (1959) suggests for a performance to be perceived as authentic, there must be consistency between manner, appearance and setting. Examples of participants' observations on their leaders' delivery are given below.

> *"My leadership is based over in the US. The top leadership have been in the job for very long time. Our CEO is in the top 20 CEOS in the world.* ***If you watch his speeches and presentations from 10 years ago and compare it today, you will notice a huge change in his impression management, the way he is presented. You can see the way he speaks, the pace, the pitch, how he puts accents on certain words. That usually comes across then when he is presenting, whatever message he wants to come across, that's where he puts the focus on,*** *and he will do that in his company presentation and you will then see it consistently across all the communication afterwards as well"- In2*

As In2 highlights clearly, the leader who is one of the tops in the world pays significant attention to the way he delivers his presentation and makes sure it is consistent and appropriate to the situation. The participant observes that the impression management

used by the leader has changed indicating the importance of the context within which we operate. Three main things about the delivery of the speech are highlighted which include, pace, pitch and accents. This was also found earlier where the importance of pauses was discussed in the previous findings chapters. The importance of speech delivery is clearly emphasised by the participant in what makes him authentic. This is further shown in the excerpt below from the same participant.

> *"I think it is important in current competition and current environment. I think to a certain degree the audience expects the delivery to be professional and I actually think if you didn't make conscious effort to prepare in fluent how you deliver the message I think it would be perceived as unprofessional and I think it would be perceived as you don't care and that you haven't really put the effort into it." – In2*

In addition to emphasising the importance of the delivery of the speech, it can be drawn from the above example that it is essential for the leader to show the audience that he is making a conscious effort in order to prepare for the speech. By doing so it is conveyed to the other organisational members that the leader cares about them as well as the organisation. It is also essential to note that the participant recognises that there is an increased need for leaders to present themselves appropriately given the current economic climate as has been suggested by several AL scholars (see Gardner et al., 2005; Walumbwa et al., 2008) and others (see Liu ,2010) that the need for authenticity has increased due to increased scrutiny due to the increased tensions within the economic climate.

Another participant similarly points out that delivery of one's speech and body language are in fact more important than the content of the speech itself. This is consistent with what we discussed in our literature review chapter where Clark and Greathbatch (2011) empirically showed that the delivery of the speech was more important than the content of the speech. The following example explicitly suggests that the manner in which leaders present themselves is more important than the content of the message in certain occasions. The participant gives examples of political leaders in this context.

> *"**There are leaders who have less content but because of their delivery, because of their body gesture, because of their screen or stage presence, they are able to influence the target audiences very well. I cannot name the leaders***

currently as it would not be ethical but I have seen people who have no content at all but they speak marvellously. *If you are targeting an audience, they may be educated, they may not understand you completely but how you are addressing them is the question and they get influenced by you. Take leaders like Obama, or take influential leaders like Modi, who is alleged of so many other things, but because he addresses the masses in such a way that people believe him right? So you would understand* ***what contradictions I am talking about****."-In5*

It can be observed from the participant's analysis, that she highlights follower bias that seems to exist in how leaders' authenticity is assessed. This takes us back to the importance of the followership approach in individual dispositions. The more cynical audience members may be weary of being taken in completely by a leader's performance whilst others may in fact want to follow the respective leaders. The participant points out that in addition to content, not being very important in how followers perceive the leader; it is the lack of understanding which also may not be crucial in how followers perceive a leader. In a situation where audience members do not understand the leader, it is again the manner in which the leader addresses the audience members that becomes the determining factor. It is essential to note that this situation is seen as a contradiction by the participant where leaders who accused of unethical conduct are able to win over the audience members through the manner in which they deliver their performances. Therefore, based on the examples discussed, the delivery of the leader's speech seems to contribute towards perceptions of a leader's authenticity.

Authenticity Paradox

The authenticity paradox was discussed in the previous findings chapters where the participants highlighted it in the context of being well rehearsed and prepared or using IM tactics. In our third study, five participants similarly spoke of the complexity of authenticity in relation to impression management which we identified as the authenticity paradox. The excerpt below describes the paradox of the need to put on an authentic performance by a leader.

"So yeah wanting to do well and rehearsing is a good thing. Off the cuff and, see that is another quality of a good leader, being able to react off the cuff and

not having any rehearsed responses to a particular question so that is a great quality of a good leader who is able to come across as ***authentic even if it is off the cuff and it is not rehearsed if they wanted to look off the cuff and they are at least, they at least understand the value of authenticity, but it may be an ulterior motive that they need to do that. Why do they need to practise being authentic if they are not authentic already?*** *" -In4*

As In4 points out the importance of being spontaneous as well the importance of being rehearsed. While the participant emphasises the importance of being spontaneous and views it as a great quality in a leader, he also suggests that rehearsing is a good thing. The participant indicates that it is the dynamic interplay of the two which is important determinant of the leader is perceived. The paradox of authenticity is highlighted by the participant when he questions the authenticity of off the cuff remarks where appearing off the cuff may also be rehearsed. In this manner, it is questioned as to how authentic a leader really is if they need to practise it beforehand. In the context of being well rehearsed, another participant points out the importance of rehearsed presentations by leaders and how that makes them appear authentic.

"Well, I think well rehearsed speeches would appear more authentic. ***If they are pausing and thinking then that could appear less authentic than having a more rehearsed presentation and that just seems counterintuitive but I think that is how I would feel if I were watching a presentation.*** *Confident body language, they should appear like they believe in what they are saying, they should not appear that they are nervous.* ***If they appear nervous then it looks like they don't believe in what they are saying, or they don't believe it is the right thing. Appearing authentic means that they believe in what they are saying.*** *Not playing with their hands or fiddling with their hair ...Hand gestures should be solid upfront for emphasis rather than nervous ticks."* – AWSN

The authenticity paradox can be observed in the participant's analysis as he himself suggests that it is counterintuitive to suggest that a well rehearsed presentation would look more authentic as opposed to pausing to think about something. Again, the importance of the interplay between being well rehearsed and appearing spontaneous is seen because the participant observes a paradox in emphasising the importance of being well rehearsed. Belief in one's own performance is also mentioned as being essential which portrays itself through confident body language displayed by the leaders. We

discussed belief as one of the important themes that emerged which constitutes authenticity. Belief in an individual's performance seems to be dependent on the extent to which the individual believes in their own performance. There is a dichotomy that can be sensed from both the participants' observations where they express ambiguity in their understanding of their relationship between impression management and authenticity. Hence the authenticity paradox is seen. Another example is given below in order to strengthen our argument.

> *"Not necessarily to show there was preparation. I think you still need to look natural. You don't want to be saying that " I've spent three weeks preparing for this". I think you have to make it flow and make it look natural but I think it is still your responsibility to spend three weeks to prepare for it. If you don't, then you look like you don't care and you haven't put the effort into it.* ***Whether that is being authentic, umm I think most people won't even listen anymore because we are so used to the high standards we wouldn't accept anything less so maybe people wouldn't really perceive it as being authentic because we are used to the high level of delivery that we wouldn't want anything else****." –In2*

Higher standards have made us create a yardstick for authenticity and we seem to want to adhere to it. Peterson (2005) talked about acceptability into a group through the process of adhering to standards set by the group which are then considered "authentic". Similarly, Guthey and Jackson (2005) in discussing CEO portraits identified that they all consisted of the artist's own style, and referred to it as the authenticity paradox. Similar to Peterson (2005) and Guthey and Jackson (2005), the participant talks about adhering to standards which are accepted by people. In this case she speaks of the high level of delivery which is a standard that must be met in order to come across as authentic. It is also interesting to note that this participant also mentions the interplay between being rehearsed and appearing spontaneous as she suggests that it is essential for the leaders to look natural but in order to do that, spend time preparing for it. If preparation is carried out then the audience members perceive the leader as somebody who cares, and in turn authentic. Therefore, the authenticity paradox exists in IM tactics used to portray authenticity.

Building on the authenticity paradox in relation to impression management, our next theme under the role of impression management in perceptions of leaders' authenticity is team effort and how that plays an important role in the construction of leaders'

authenticity.

Team effort and framing

As we discussed in the literature review, it was pointed out that a team effort is involved in constructing one's authenticity (Peterson, 1997; Edwards, 2010). Similarly, five participants mentioned the importance of a team effort in portraying the authenticity of a leader.

> *I am sure he has got a large team, a lot of members, who help him with his presentation, and communication. It is very professional. When we were doing a module , where we were analysing communication of CEOs, it was so bullet proof in terms of some of the techniques you use in communication where you obstruct the meaning or you make negative messages look better or you may be disclosing things that you didn't really want to disclose by using certain words.* ***You just couldn't find anything in our CEO communication that would indicate any of that, it was just perfect which indicates that he has a got a huge team that helps him deliver, the way he presents himself, the company and all his communication, it is just picture perfect. –*** *In2*

The participant gives examples of analysis of CEO communications which do not contain any loopholes as they were constructed carefully by the teams involved. This is also an example of framing where negative messages are made to appear more positive or hidden under appropriate jargon. Therefore, it is clearly identified by the participant that certain techniques are used in the communication messages by the CEO which constitutes framing as we found in our previous chapter. However, more importantly, she recognises that a team effort is involved in helping the CEO communicate which means that the front of the CEO that is visible to the audience is a product of series of processes involving various people, and several impression management tactics. Hence this leads to a picture perfect portrayal of the CEO which plays a role in the CEO being perceived as authentic. There is also emphasis laid on the appearance of the CEO in addition to the manner in which he presents himself to the audience members.

The participant further goes on to suggest that it did not matter whether or not a team of people helped the CEO.

"I think it is necessary for the leadership to be polished if you like, in their presentation and their communication and authenticity for me represents in itself, yes you may have a very polished message that was constructed by a team of professionals but you said this, but if you haven't really delivered on it then you are not being authentic. If you said something and you delivered, for me that is the key, for me it doesn't matter that he might have 30 people helping him to deliver the message and prepare for what he wants to say for me, it is key that he said that he delivered on it.- In2

As the participant again points out, it is essential that the leaders present themselves appropriately, and it does not matter whether a group of people helped him, as the participant would still find that authentic. However what determines the authenticity is whether or not the leader walks the talk, that is whether or not consistency is demonstrated between their words and actions. Therefore, team effort, prior preparation, and using impression management tactics effectively are seen as essential tools pertaining to impression management that portray a good or authentic image of a leader. Additionally, consistency needs to be demonstrated for the audience members to continue to perceive the leader as authentic. Another participant holds a similar view about team effort involved in impression management in order to portray a good image.

"I think nowadays, leaders' speeches are not crafted by a leader but it is done by leading PR agencies, and I think it is very important for a leader, because he is going to address several communities, he is going to address several people in the crowd, he has to be sensitive about what he is talking about. I think these tactics are very important for a leader to be successful for a leader and that also creates self-consciousness among leader that they may go critical while reading the speech and they may cross question their own people and that substantiates IM tactics." – In5

The celebrity culture which is rising rapidly had led to a rise in the number of public relations firms. The participant points out the importance of other organisational partners such as public relations firms that play a crucial role in aiding leaders' delivery of performance. The example the participant is referring to in this instance is that of political leadership where several people of various backgrounds would be watching the leader perform. As the participant points out, it is essential for the leader to be sensitive to the audience members, as several times a faux pas during a speech has gone on to

create a huge backlash. It is clearly pointed out by the participant that speeches are written for the leaders by a team of individuals and leaders do not often do this themselves. This is however seen as a good thing as the participant emphasises the importance of an effective delivery of performance. Therefore, a leader and their team of people collectively create a desirable image of a leader in order to portray the authenticity of the leader. The authenticity paradox is also seen here where in the quest to be seen as authentic the leader relies on a group of people who construct a desirable image of the leader, where the leader is willing to move away from their true self.

Therefore, these examples indicate that participants perceive team effort to play a role in leaders' authenticity perceptions. More importantly, it is not seen as a deterrent to authenticity but as an essential aspect involved in portraying authenticity of a leader which characterises itself as a paradox to authenticity.

Therefore, we have seen that several aspects pertaining to impression management contribute towards audience perceptions of leaders' authenticity, such as non verbal impression management and scripting or well rehearsed performances. The authenticity paradox could also be identified in the third findings chapter and the idea of whether or not authenticity can be fabricated was also discussed. In our next section we discuss the participants' views on the importance of authenticity.

The importance of authenticity

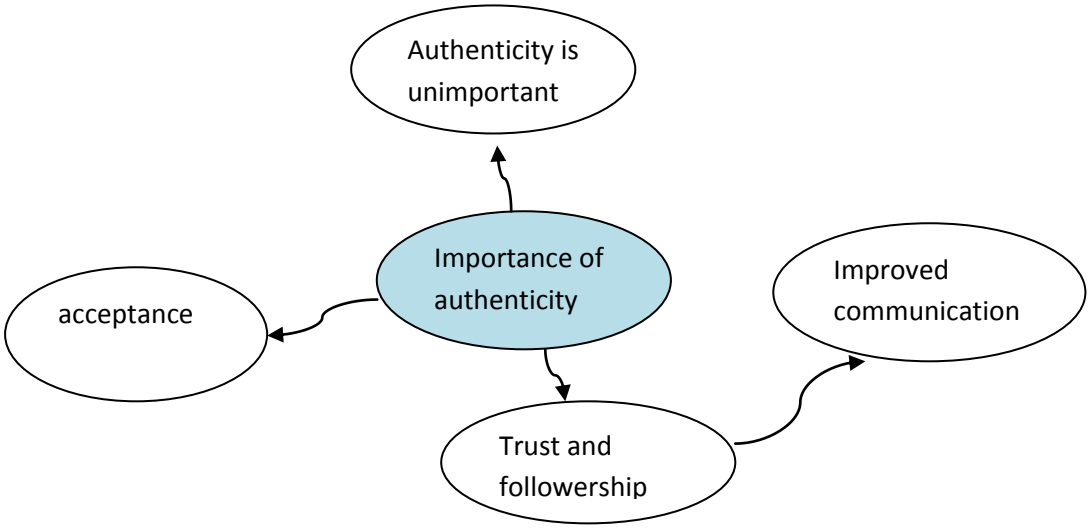

Fig. 7.3 the importance of authenticity

We continue our discussion of the importance of authenticity in the third findings chapter as previous findings suggested that authenticity was largely viewed favourably by participants barring a few that did not think it was as important. In our literature review we looked at some criticisms of the notion of authenticity and how it may be problematic (Edwards, 2010) thereby indicating that there is ambiguity surrounding the importance of authenticity. The following themes came up from the third study.

Trust and followership

Seven participants pointed out that they perceived authenticity to be important in a leader because it generates trust and in turn creates followership. The following examples demonstrate this.

> *"A leader has to appear authentic to be trusted. If people didn't think the leader was authentic, I doubt they would follow them. If you look at one of these Evangelical churches, the leader has to be charismatic and believable doesn't he? I doubt if you don't have a believable convincing leader then there is bound to be difficulty in maintaining followers". - AWSN*

> *"There has to be believability about them doesn't there, so that you would have to put your trust on to them to lead to country, to lead you on to battle. You must have the confidence in them. You must know that they wouldn't expect you to do anything that they wouldn't do themselves* ***so they lead from the front, and inspire sort of reaction but you actually feel emotional enough or confident enough in their ability or that you would do what they ask you to do that you would confidently follow them into battle or whatever, because you believe what they were saying was right".*** *–In11*

As AWSN suggests, the leader must appear authentic to be trusted. It is interesting to note that the participant suggests that the leader must appear authentic as opposed to be authentic which indicates that the appearance of authenticity is more essential than whether or not a leader is truly authentic, because it is impossible for the followers to be able to tell for sure as to whether a leader is truly authentic. Trust is seen as being important in creating followership, as without trust in a leader, it would be difficult to maintain followers, and a leader would not necessarily remain a leader without the existence of followers. Similarly In11 discusses the importance of believability of the leader in order to trust the leader. It is interesting to note that participant In11 speaks of

believability as a characteristic needed in a leader for them to be trusted. Believability is seen as being synonymous with authenticity which then leads to trust in a leader. Therefore trust is seen as an outcome of authenticity which in turn leads to followership. In11 also discusses the importance of leading by example in order to generate trust among followers where the behaviours of the leader are consistent with the messages given to the followers. The importance of leading from the front is mentioned where the followers must be confident in their leader in order to follow them in difficult situations. A common factor between both AWSN and In11 is charisma. While AWSN clearly mentions charisma in conjunction with trust, In11 speaks of being inspired to follow the leader. Therefore, authenticity is seen as creating trust in the leader and followership where being charismatic also helps. Similarly other participants highlighted the importance of creating followership and trust through displaying authenticity.

> *"A leader has to run an organisation so I don't think any leader can lead without a following. So in order to lead you need to have an organisation that follows you and in order for them to be able to follow you, you need to represent yourself as being authentic, you need to represent yourself as being trustworthy that you have understood the requirements of the business enough to be able to display leadership authority and you can make decisions relevant to the benefit of the organisation in general, but who understands all of the moving parts within the business." –In4*

In4 lays emphasis on the importance of a following, displaying authenticity, and displaying trustworthiness in the organisation. Therefore authenticity and trustworthiness are seen as important characteristics that need to be displayed by a leader in order to create and maintain followership. It can be suggested that authenticity in a leader leads to them being perceived as trustworthy by the audience which then is see as creating followership. Again, instead of being authentic, the importance of the display of authenticity is highlighted by the participant which would in turn help in creating more followers. As we discussed in our previous section, impression management is seen as a vital tool in communicating the message of authenticity by the leader. Therefore, as the participants seem to indicate, it is not just important to be authentic but display oneself to be authentic in order to generate trust and followership in the organisation. Another participant clearly highlights the importance of

authenticity in generating trust.

> *"Well I think a really important part of leadership is trust and trust is very tightly linked to* ***authenticity. I think also, leadership is about often taking people to somewhere they don't know so there's a trust element there, so you have to believe in that vision*** *and if you think there is a difference between what has been said and the reality of the situation, you are unlikely to follow that person. I think there is another element which is people often reflect their behaviours of the leader to, if a leader is saying something and doing something else, and they are quite influential in that group then it is likely that the group would behave in the same way and then you have got a broken and fragmented organisation."-In6*

In6 clearly indicates that leadership, trust and authenticity are intricately linked and goes on to suggest that it creates followership. The participant places emphasis on trusting the leader's vision which then leads to followership of that particular leader. The importance of leading by example is also highlighted where it is suggested that the leader needs to behave consistently with what he/she says to their followers. It can be drawn quite clearly form this example that authenticity is viewed as being important in leadership leading to trust in the leader and followership. It is also interesting to note that the participant views the leader as being influential and powerful which further requires that the leaders be consistent in their actions, otherwise the leaders' inconsistencies might trickle down the hierarchy to the others. Therefore, an authentic leader is seen as being essential in making sure that there is trust and followership maintained in the organisation.

Acceptance

We found one of the reasons why authenticity was perceived to be important was because of acceptance by the people as pointed out by three participants.

> *"I think very important. If I see renowned leaders who are known all over the world, they are very authentic. I don't think anyone can be* ***an accepted leader*** *without being authentic. I mean they can be a leader for sometime but they won't be held in good esteem but an authentic leader will be known forever.* ***If you want to be an effective leader you have to be having that trait of authenticity*** *and a leader who is biased will not be able to lead or do good in his*

career. For a leader to be unbiased and doing what he says is very important." – In10

As the participant points out, authenticity leads to large scale acceptance by the people around the world. Consistency is again mentioned as being important in being perceived as authentic where there needs to be consistency between a leader's words and actions. As the participant points out, authenticity is crucial to effective leadership, and authenticity is viewed as a trait that is essential. Similarly another participant also talked about acceptance as one of the outcomes of authenticity.

"To be a successful leader, to be a benchmark, ***to be accepted*** *by the people I think authenticity is a very important. But practically, many leaders are alleged of corruption and their authenticity is in question, which gives rise to another debate that how can we tackle authenticity with the current leadership? For me authenticity is a benchmark for any leader." – In5*

In5 speaks of benchmark leadership for which authenticity is crucial and again suggests that in order to be accepted by people authenticity is crucial. However, it is interesting to note that the participant points out that many leaders' authenticity is in question due to several accusations and wonders how it can be tackled. She clearly points out that for her authenticity is crucial in leadership. Overall, to be accepted by the society as a leader, authenticity seems to be a crucial element.

Improved communication

Improved communication seemed to be one of the reasons why authenticity was considered as important in leadership. A couple of participants highlighted that; authenticity would imply better understanding and communication between various groups in the organisation.

"You talk about organisational culture, having everyone's objectives aligned for the organisation to be performing well not just an organisation I suppose any group of people. I think when people are interacting with each other not just in a professional setting , if they are being authentic, how they share and learn from each other...it is easier for them to share and learn with each other ***. If you have authentic relationships particularly between leaders and their teams, I think it***

can bring those groups closer together. I think it can improve communication between them."- *In1*

In addition to authenticity in leaders, the participant points out the importance of authenticity in relationships between individuals in an organisation. At an organisational level, if leaders consistently demonstrated authenticity to their teams, then it would improve solidarity and communication between them by minimising the distance between them. Learning is also mentioned by the participant, which is crucial for any organisation as they constantly have to evolve, and authenticity in the leadership and relationships would make this process a lot easier as well. Another participant also highlighted the importance of solidarity and communication between people in organisations.

> *"It is very difficult for one individual to be at numerous locations all of the time, we recognise that, but communication needs to be often and relevant and it needs to demonstrate that the leader is acting on behalf of the organisation as a whole, and not just for himself or herself so as to not appear selfish. It depends upon who the stakeholders are ultimately but in a large organisation, the employees are a large part of the stakeholder make up.* ***There are other stakeholders that the leaders also have to keep happy, they may be communicated to in a different kind of way. The authenticity of communication is very important. The method of communication, and how the target audiences are addressed is very important."- In4***

It is interesting to note that In4 lays emphasis on the authenticity of communication where he points out that it is crucial to focus on the method of communication in order to maintain solidarity between the stakeholders in the organisation. The emphasis on the authenticity of communication can be related back to the importance of impression management in portraying authenticity in a leader. The emphasis here is more on how audiences are addressed as opposed to whether or not the leadership is authentic indicating that the appearance and demonstration of authenticity is crucial in a large organisation as opposed to being authentic and not coming across as authentic. This in a way questions the importance of authenticity in certain situations. Building on this point our next theme discusses that authenticity is unimportant.

Authenticity is unimportant

One participant questioned the importance of authenticity during the third study which is consistent with our first study where some participants argued that appearing authentic was more important as a CEO in order to save face as opposed to really being authentic. Similarly one of the participants sensed a tension in terms of the importance of authenticity.

> *"I think there is tension being authentic and being oneself as a leader and styles that may be more competent to a leadership situation.* ***I think the tension is that, one is that despite the laudable qualities of authenticity, if sometimes people behave authentically, it is not very good.*** *I believe Gordon Brown behaved authentically, I don't think he was a good leader. In those situations, as Margaret Thatcher being coached, what you are talking about is moving away from the way that person would genuinely do things into a form of an act but recognising that the act is more helpful. So the act is a degree of manipulation, but is manipulation that is potentially beneficial. So I think there is a lovely tension between, for me there is a tension around authenticity, does authenticity mean competent? Not necessarily, and what is more valuable, genuineness or competence even if it means doing an act? I have never resolved that one.* ***I think one can excuse being inauthentic, if one's intentions are wholesome.****" – In3*

The participant recognises the disadvantages of being authentic as a leader in certain situations which require a degree of manipulation or acting. The emphasis is clearly placed on one's motives or intentions behind putting on a performance or an act that is different to their sense of self. If one's intentions are noble then putting on a fake performance may be acceptable. The participant highlights that authenticity has the potential to be extremely damaging in certain situations, for instance, the Gordon Brown incident was mentioned. Therefore there seems to exist some kind of a tension in leadership on whether being authentic all the time was beneficial. This relates to Waskul's (2009) study that we discussed in our literature review where he talks of the importance of inauthenticity in certain situations, as being authentic in every single situation may not work.

In conclusion, several outcomes of authenticity such as trust, followership, acceptance

and improved communication were mentioned but at the same time we found that the demonstration or appearance of authenticity is more important. This means that impression management is a useful way of managing one's authenticity in leadership setting. Moreover, it was also suggested that authenticity is not important, and in fact even detrimental in certain situations indicating that being inauthentic is more useful as long as it is done with good intentions. This tension and the moral dilemma takes us to our next section which discusses participants' views on whether the moral component should be part of the authentic leadership literature.

Authenticity and morality

This theme discusses the relationship between authenticity and morality. The participants were asked about how they perceived the relationship between authenticity and morality. Eight participants felt that authenticity and morality were unrelated, three felt that they were related and the others were unsure. The following excerpts support the view that morality and authenticity are two separate constructs.

> *"They are two separate entities really. Authenticity could be moral or immoral , it depends on what the intention of it is. Do you intend to ..depends on what the intention of it is. You could have bad intentions but authentically believe that this is the best thing to do in this situation or you could have , you could be doing something that is considered very immoral but just be doing it because you want to create a good impression as opposed to how you really feel. So I think there's degeneracy between the two concepts. Authenticity could be moral if the intentions were good or be immoral. Morality does not necessarily imply authentic or inauthentic."* - AWSN

> *"I don't think there necessarily needs to be a link, I think it could be possible to be authentic without being moral but because of how often people perceive people it is likely a link assumed between the two by people. So if someone is perceived to be authentic, they may often very well assume that they are acting in a moral way so there doesn't have to be a link but there could be a perceived link. I think someone could be authentic without necessarily be moral".*- GD1

As AWSN points out there does not have to necessarily be a link between morality and authenticity as it ultimately comes down to intentions. This suggests that authenticity could be moral or immoral in a given situation and it depends on the construct. The

participant's view suggests that some really immoral leaders could be authentic in that they stick to their values and firmly believe in them. Similarly, GD1 suggests that there does not necessarily have to be a link between morality and authenticity because it could be possible for a leader to be authentic without being moral and vice versa. However, the participant does point out that there could be a perceived link between the two constructs indicating that the definition of both authenticity and morality varies from person to person. For instance, another participant pointed out that it has to do with the industry or the context of the situation a leader is in.

> *"In some cases, especially political leaders, it may not be the right way to do things, but they still mask themselves and try to be more authentic, in that case I feel there is no relationship between the actual political moral and authenticity ...but in cases of professional and charity organisations, there could be a good relationship". GD1a*

As the participant points out, the relationship between morality and authenticity would depend on the industry that one is from. He lays emphasis on the importance of organisational values by suggesting that charity organisations may have a relationship between morality and authenticity because of the nature of what they do but it does not necessarily hold for all organisations. This takes us back to the understanding of authenticity itself where being true to organisational values implies that authenticity depends on the frame of reference within which it operates, and the same could be said about the relationship between authenticity and morality.

> *"Why should there be connection between being moral and authentic? Surely they don't exclude each other. You can still be authentic and moral, just as you can be immoral and authentic because you wouldn't necessarily know if somebody is being immoral while you perceive them as being authentic. I don't think they exclude each other as well as you don't necessarily know that the person is being immoral unless you have access to more information , more background to make the judgement that the person is immoral, just as you don't know if the person is being authentic. So being authentic doesn't not mean you are being moral. People can still create a perception of being authentic whilst being immoral.* ***I don't think authenticity and morality come hand in hand. I think morality is about your own moral values and authenticity is about how***

other people perceive you. *Would I ever want to call myself authentic? No. Would I want to say I have moral values? Yes." – In2*

As In2 points out, authenticity and morality do not have to have a relationship. However her understanding of the relationship between authenticity and morality is slightly different as she suggests that people could create a facade or appearance of authenticity whilst being immoral and also suggests that while morality is intrinsic, authenticity is more about how others perceive the individual. By suggesting that she would not call herself authentic she clearly highlights that authenticity is more to do with perceptions of others as opposed to an intrinsic quality. Morality according to her on the other hand is solely about one's individual values, which varies from person to person. Lack of information about an individual is another aspect that she suggests prevents us from being able to tell whether or not an individual is moral or authentic.

Despite the fact that the majority of the participants thought that morality and authenticity were two distinct constructs, there were a three participants who saw a link between the two constructs.

"I think it is relevant. I think a moral discussion is relevant to authenticity and leadership because it comes down to, because inauthenticity is a form of deception so there is a moral argument around deceiving the people that you are working with, and that you are responsible for. I think it is contextual but I think morality is relevant to authenticity and should be included in the discussion because of that point, because I think that inauthenticity is a case of deception and is very closely tied into morality especially when you are talking about a leader and their team because there are all kinds of bonds of responsibility and dependency not just top down but bottom up as well and how that is dealt with is. ***Because a lot of leadership styles have been extrapolated from parenting styles and of course morality comes into that when you are talking about parenting styles and techniques. Morality comes into that..how you are teaching, how you are developing your team. Whether it is okay to deceive them for an end goal, I think it is relevant...yeah"-In1***

The participant has a prescriptive view of authenticity in leadership in that he suggests that authenticity n leadership should include a moral component in order to encourage leaders to do the right things. The participant views inauthenticity as a form of

deception at the same time argues that this is contextual. While the participant also focuses on the motivation behind being authentic, inauthentic or immoral, he argues that the discussion of morality is relevant within the authentic leadership literature. However it is essential to note that context and intentions are also mentioned by the participant which indicates that while the participant may think a moral discussion is relevant, he does not have a set view that authenticity and morality are related and would in fact depend on the situation within which one operates. In1's view on the relationship between morality and authenticity is consistent with the standard literature on AL (see Walumbwa et al., 2008) which consists of internalised moral perspective as one of the four components of authentic leadership.

Overall, we find that the majority of the participants suggest that morality and authenticity are separate constructs which serves as a criticism supported by empirical evidence against the inclusion of a moral component in the authentic leadership literature. The findings see consistent with the debate within the literature where many argue that the moral component should not be included in the AL model (see Price, 2003; Cooper et al., 2005; Ford and Harding, 2011).

Conclusion

This chapter focused on the findings from further interviews and group interviews that were carried out in order to reach theoretical saturation in that we wanted to see whether similar themes emerged from gathering data from participants belong to diverse industries. The factors underpinning people's understanding was discussed before moving on to how participants perceived the role of impression management in perceptions of authenticity. The importance of authenticity in leadership was examined where all participants barring one thought it was important and at the same time several participants thought it was important to appear authentic but not necessarily be authentic. The final section focused on the relationship between morality and authenticity where the findings were consistent with the previous findings chapter where most participants argued they were different constructs while a few thought they were related.

Overall, this chapter has provided an insight into the understanding of authenticity in a more diverse context in terms of the industries that the participants worked in. The findings did not represent the views of a single group of people, or within a single organisation which provides a richer variety in the findings. While the previous chapter

took a case study format on focused on gaining in depth data from a single organisation, and was advantageous in that we were able to observe a couple of meetings at the organisation and get to know it better, the third study strengthened our thesis on the whole by providing further data from 22 participants belonging to diverse industries.

Chapter 8

Discussion and conclusion

This chapter will draw conclusions based on the three findings chapters and summarise them in light of the literature pertaining to authenticity and authentic leadership. First, the aims of the thesis and the key research questions will be summarised in relation to the how the findings contribute to these questions. Second, along with the research questions, the implications of these findings will be discussed in light of the literature. This is done after each research question is discussed in order to maintain the flow of the chapter. Third, we conclude with a discussion of the cumulative contribution of the three studies, and discuss future studies that can be carried out in this area.

Contribution to the research questions and implications

Through the literature review chapters, we established that there were various perspectives on authenticity, and in leadership, authenticity was constructed through a myriad of factors, such as follower attributions, performance of the leader, the media, the context etc. We therefore argued that authenticity was a socially constructed phenomenon which was hard to pin down to a unified definition. Through the review of the criticisms of the standard literature on authentic leadership, we found that the standard AL framework did not adequately explain authentic leadership, as there is not precisely one thing called authenticity. Thus, we found a gap in the literature within authentic leadership. Moreover, we found that impression management played an important role in the construction of authenticity (Hughes, 2000), although the two concepts are viewed as opposites in the standard AL literature. Therefore, it was found that two main questions could be asked in light of the gap in the literature. Additionally, given that authenticity as a concept itself has been critiqued (Taylor, 1991; Edwards, 2010), we also found it essential to question the importance of authenticity.

Therefore, the three main research questions of the thesis were 1) to understand the factors that underpinned audience members' understanding of authenticity 2) to explore participants' views on the role of impression management in audience perceptions of authenticity and 3) to explore the importance of authenticity within leadership including the relationship between authenticity and morality. The following paragraphs discuss

how the findings of the three studies contribute to the research questions. After each research question, the implications in light of the literature are also discussed.

How do audience members understand authenticity?

There is not one thing called authenticity

One of the main findings from all the three studies that we conducted indicates that there does not seem to exist one common overarching definition or understanding of what authenticity entails as participants' understanding of authenticity in the context of leadership varied greatly depending on several factors. Study 1 found that participants' general understanding of authenticity corresponded to being true to oneself, however, as the discussion on the video clips continued, their understanding of authenticity unfolded. Several factors seem to play a role in the understanding of authenticity such as the context, leader's body language, the level of scripting, the interviewer and so on. This established that there was not one thing called authenticity, but that authenticity was a result between the interplay of several factors.

Study 2 found convincingly that the meaning of authenticity depended on the context within which one operated. Given that North city council placed great importance in their organisational values, it was found that all participants associated being authentic in leadership to being consistent with organisational values. Moreover, several factors such as being true to oneself, admitting one's weakness, and the fragile nature of authenticity were mentioned. Again, authenticity could not be brought down under a unified definition, consistent with study 1.

Study 3 confirmed the findings of both study 1 and study 2 indicating that authenticity depended on the context, inauthenticity was also important, and that there was not particularly one thing called authenticity.

This is one of the most important conclusions to draw from this thesis, as the very reason for carrying out research was the confusion between the opposing views on authenticity. In all the three studies carried out, it was impossible to pin down authenticity to a single unified definition in the leadership context.

Implications:

This finding is especially relevant within the leadership literature because of the haste in wanting to operationalise the construct, (Walumbwa et al., 2008) the standard AL model does not seem to allow for much flexibility. The study by Weischer et al. (2013) recently seems to recognise some of the pitfalls of the AL framework. However, the majority of the empirical studies carried out recently have blindly adopted the AL questionnaire in their research (see Leroy et al.,2012; Hsuing,2012; Peus et al.,2012) without critiquing the method. Therefore, while some of the themes reflected the AL framework, discussed later in this chapter, the overall finding indicated that there was not one thing called authenticity within the leadership literature. This is similar to our discussion in the authenticity chapter, where we discussed varied views on what authenticity encompassed, such as the existential view, the constructionist view of authenticity, and the essentialist view. The finding is similar to our conclusion in the literature review chapter that a single unified definition of authenticity seemed to be lacking, and that authenticity was a very complex construct which could not be easily simplified into four components.

More recently, Ladkin and Spiller (2013) argue that authentic leadership is a rather fluid, and relational phenomenon, and not something that can be distilled down to actions of one leader. This view, they argue is in contrast to much of the essentialist AL literature. Ford and Haring (2011) also challenged this positivist take on authentic leadership and argue that in the haste to operationalise the construct, we have come up with a limited view of authentic leadership, as the AL framework does not fully represent what it means to be authentic.

Therefore, consistent with some of the literature, and our argument, the findings of the three studies indicate that there is not one thing called authenticity.

The definition of authenticity depends on the frame of reference within which we operate.

As we discussed earlier, there does not seem to be one thing called authenticity, and the findings indicated that audience understanding of authenticity depended on the frame of reference within which they functioned. Study 1 clearly found that the context played a very important role in whether the leaders were perceived as authentic or not. In study 2, the underlying theme that emerged was that being authentic corresponded to being

consistent with North City Council's organisational values. This indicates that, being authentic as a leader would depend completely on the values of the organisation, and whether or not the individual followed those values. This again implies, that authenticity is fluid, and it is difficult to pin it down to a single unified definition. This was also found in the third study which highlighted the important role that organisations themselves played in defining what is authentic in turn influencing its members. Therefore, authenticity in a way seems to be related to organisational membership as well. Study 1 clearly found that the participants thought that the context of the situation played a role in the perceptions of leaders' authenticity. Study 2 established that given that organisational values played a role in perceptions of authenticity, it is contextual, as every organisation's values would differ. Study 3 confirmed it and also established the importance of the context.

Implications

This finding is consistent with Peterson (1997) where he argued that to be perceived as authentic a product or an individual would have to obtain membership within a group and adhere to certain standards that are accepted. Edwards (2010) also addressed this and pointed out that authenticity itself was defined by powerful groups or control systems. In light of this, within the organisational or leadership setting, one of the factors that being authentic corresponds to is organisational values which correspond to the standards set by the organisation. This finding highlights the criticism of the AL framework in that it is too standardised and does not address that authenticity might mean different things depending on the organisation. This was however addressed by Yammarino et al. (2008) who approach AL from a multi level perspective which included individual, organisational, group and individual. Therefore, consistent with Yammarino et al. (2008) being authentic in an organisation implies that one is consistent with the organisational values.

AL components

As we just discussed, the findings on the whole portray a different view of authenticity than what the AL framework suggests. However, some of the themes that emerged from all the three studies corresponded to certain AL components. The themes pertaining to the AL components were not however in the majority. It is still essential to discuss them given that they relate to the existing literature. These include, relational transparency, balanced processing, and self-awareness. Internalised moral perspective did not come

up in the findings and in fact most of the participants thought that the moral component should not be included in the AL model. This will be discussed later on in this chapter.

Implications

Behavioural integrity was mentioned by the most number of participants in their understanding of an authentic leader. This however does not constitute the AL components but is viewed as a separate construct that is related to authentic leadership. Previous research shows that authentic leadership and behavioural integrity predict similar measures of follower performance through similar theoretical processes (Leroy et al., 2012). It has been shown that authentic leadership drives follower affective organisational commitment, performance, and organisational citizenship behaviours through trust in the leader and identification with the leader (Walumbwa et al., 2008; 2010,2011; Leroy et al., 2012). Similarly, behavioural integrity does the same (Dineen et al., 2006; Palanski and Yammarino, 2011; Simons et al., 2007). Despite the fact that the constructs are similar, Palanski and Yammarino (2007) argue that they are not the same because authentic functioning is inward-focused that reflects on behaviours such as being true to oneself (Kernis, 2003, Jackson, 2005), while behaviour integrity is outward focused as others' perceptions of the alignment between word and deeds (Simons 2002, Leroy et al., 2012).

Despite this fundamental difference in the literature, our findings suggest that participants view authentic leadership to also be outward focused, in that it is about demonstrating consistency between one's actions and words. In fact participants such as In2 in the third study specifically pointed out that she perceived authenticity as outward focused. Therefore, based on our findings we concur that authenticity in the context of leadership is not about being true to oneself alone, but about being perceived as consistent by the audience. As Goffee and Jones (2005) suggest, authenticity is not an innate quality but a quality attributed by others. Therefore, demonstrating authenticity through actions becomes more relevant. This is an important finding in relation to the existing literature on AL as the extant literature is more self and inward focused. Building on this point about demonstrating authenticity through actions, we move on to our next research question which was about the role of impression management in perceptions of authenticity.

How does impression management play a role in audience perceptions of leaders' authenticity?

There is ambiguity in the relationship between impression management and authenticity in leadership as we had predicted at the end of our literature review. This is an important finding as large parts of the authentic leadership literature views impression management as being opposite to what it means to be authentic. Several participants viewed the performance of the leader to be an important determinant of authenticity perceptions. This was found in all the three studies where delivery of the speech and body language was found to be important in determining whether the leader was authentic. Additionally, the use of tactics, prior preparation, and team involvement in a leader's performance was also found to be authentic and as necessary as part of a leader's job. This is where the paradox of the use of impression management in portraying authenticity emerged as a finding known as the authenticity paradox (Guthey and Jackson, 2005). The paradox in the context of our finding is the dilemma of whether the use of scripting in portraying authenticity is indeed authentic. It is the question as to what extent is an individual authentic if the performance is scripted.

Implications

One exception to the studies that view AL and IM as opposites, is the latest study conducted by Weischer et al. (2013) where leader enactment is found to predict leaders' authenticity. Our study along with Weischer et al. (2013) only forms the beginnings of further exploration in this complex area of research within authentic leadership. While Weischer at al. (2013) make use of quantitative means in doing so, our three studies have provided rich qualitative data in order to support the finding that there does exist a relationship between impression management and perceptions of authenticity in leadership, and this relationship is complex and rather paradoxical. The authenticity paradox emerged as a finding within authentic leadership in relation to impression management, which is consistent with Guthey and Jackson (2005) where they focused on CEO portraits and the authenticity of the various images where the artist's style is visible in every portrait. Our findings show that the authenticity paradox also exists within leadership as participants themselves seem to question whether or not the use of impression management tactics, or prior preparation and scripting render the performance of an individual inauthentic. Ladkin and Spiller (2013) also point out the importance of performing authentically, as it is one of the requirements of leading, and it is hard to be one's true self at all times. Clarke, Kelliher and Schedlitzki (2013) point

out “the high degree of emotional labour required of leaders and clash with the idea that genuineness and openness are fundamentals of authentic leadership” (Ladkin and Spiller, 2013: 5). They maintain that leaders must from time to time move away from their real self.

Therefore, a tension could be sensed in this area where some participants viewed impression management as an important tool, and others viewed it as being unnecessary. Most importantly, there were some that suggested impression management was important, but true authenticity was unimportant as there would be no way to truly be able to tell whether or not one is authentic. In line with our findings, there is tension within the literature around the use of impression management. The exchange of letters between Bedeian and Day (2004) underpins this point. Bedeian wonders how high self monitors could be leaders as they indulge in false pretences and rely on context based cues, as opposed to low self monitors than seem to present their authentic selves. In response, Day (2004) agrees that this is indeed a worthy puzzle and talks about the importance of interpersonal motives within image management, which means that high self monitors do not only seek a higher status but also seek to get along with everyone in the workplace, and emerge as successful leaders. Therefore, while there might be an element of self-gain in the use of impression management, getting along with one’s colleagues is also essential. Therefore, we conclude that there is ambiguity around the relationship between impression management and authenticity. This leads us to our next section where we discuss the importance of authenticity in leadership.

What is the importance of authenticity in leadership?

The importance of authenticity was discussed in the findings where several important outcomes were mentioned in conjunction with authenticity. Most participants unanimously agreed that it was an important construct while two of them in study 2 and 3 talked about the importance of inauthenticity in certain situations. Overall, all the three studies found that authenticity was indeed essential in leadership.

Implications

Some of the outcomes such as trust, improved followership, increased performance, communication among others were already identified by several studies pertaining to AL (see Gardner et al., 2005; Avolio et al., 2004; Gardner et al., 2011; Walumbwa et al., 2008; Peus et al., 2012). However, it was interesting to note that certain participants questioned the importance of authenticity, and their views were consistent with the idea

that in some cases inauthenticity was inevitable (Algera and Lips-Wiersma, 2012). Consistent with Waskul (2009) it was pointed out that in order for the betterment of the organisation, it was essential to not necessarily always be authentic, but effective, as for favourable outcomes for the organisation as a whole, it was more important to be consistent with the organisational values as opposed to one's own individual values. Therefore, while there may be certain obvious favourable outcomes associated with authenticity, the importance of authenticity itself may be context dependent.

What is the relationship between morality and authenticity in leadership?

There is an obvious problem with regards to including a moral component to the AL model. As found explicitly in study 2 and study 3, the relationship between morality and authenticity seems to be problematic. The point that authentic leaders can be unethical or immoral shines through in the findings A few participants clearly noted that certain immoral leaders could in fact be very authentic in that they believed strongly in their values. However, their actions could be extremely immoral and unethical. The example of Hitler was mentioned a few times where he was found to be authentic but immoral. Moreover, some participants again mentioned that it was contextual, in that if morality was part of the organisational values, then the leader would have to be moral, and that would indeed be authentic. On the other hand, a few participants also viewed morality as an important part of authenticity which is consistent with the AL literature.

Implications

Consistent with some of the criticisms of the authentic leadership literature (Price, 2003; Freeman and Auster, 2011; Ford and Harding, 2011) our research supports the problem with linking morality and authenticity using empirical evidence. Consistent with our previous section, it may not be helpful to be authentic at all times, similarly, the reverse is possible where individuals could be immoral but true to their values, and therefore authentic. There could be several toxic leaders that are authentic and therefore, linking morality and authenticity would be problematic and future measures for authentic leadership need to consider this limitation of the ALQ. Interestingly as pointed out by certain participants, morality may be extremely relevant in charity organisations as by their very nature they are required to be moral, however this does not apply everywhere. It may however be appropriate to suggested that as a prescriptive model, morality and authenticity could be linked, as most scandals and failures in leadership are attributed to

lack of authenticity, but to equate morality and authenticity would be problematic. Charles Taylor (1991) in fact found the notion of authenticity to be unethical, as it is extremely individualistic and narcissistic to think of one's own self at all times. This is discussed in detailed in the first literature review chapter. Overall, consistent with the tension in the literature, there is a problem with including a moral component as part of authentic leadership.

Cumulative contribution of all the three studies

Overall, we found through the findings chapters, similar themes emerged from all the three chapters, and they collectively contribute to the literature pertaining to authentic leadership and impression management. Through study 1, we were able to show that almost any performance of a leader could be described as authentic or inauthentic, serving as a criticism to the standard literature on authentic leadership. This indicated that there was not one thing called authenticity, further reflected in study 2 and study 3 where several themes emerged as to what authenticity entailed. Some of these themes were consisted with the AL literature, however several new themes emerged. The importance of context, reinforcing the relational view of authentic leadership was reflected through all the three studies. The ambiguity surrounding impression management and authenticity was also reflected through all the three studies. The same also goes for authenticity and morality.

Through the use of video clips in our first study, we were able to focus on leader displays of authenticity. The participants were able to watch the videos and specifically look for behaviours that they thought were authenticity. The second study captured the details of an organisation in detail through observation of SMTs and in depth semi structured interviews. The observation sessions gave us a deeper understanding of how a leader functioned during meetings with large groups of people, and got an insider's view of how much preparation went into those meetings through the interviews. In order to confirm the findings of the first two studies, a third study was conducted which showed similar findings. Therefore, our three studies have contributed to the literature, and have found that authenticity in leadership is a rather complex construct that cannot be simplified in haste or be a priori but requires an in depth qualitative study in varied settings first. We have also contributed to the area of impression management by studying two supposedly opposing constructs, and found that the two are in fact related in a complex manner.

Implications on the definition of leadership

While we discussed the implications of this thesis on the defition of authenticity, it is essential to discuss the implications on leadership more generally.

Our findings clearly fall under the discursive perspective on leadership (see Fairhurst (2009)) as we found that there are various ways in which authenticity can be interpreted in leadership, and that the context plays a crucial role in the definition of authenticity. This is similar to Fairhurst (2009) where she argues that it is through context, human interaction and linguistics that leadership is defined. In this manner, we find that both authenticity and leadership are closely related due to the striking similarities of their interpretation. Therefore our findings are also in line with Alvesson and Sveningsson (2003) that there is not one thing called leadership, because if there is not one thing called authenticity, and if both authenticity and leadership are closely intertwined, then this applies to both authenticity and leadership.

Our findings clearly help us understand both authentic leadership and leadership differently. We find that both authenticity and leadership seem to be fluid concepts that cannot be pinned down to a few specific components. Building on this point, it is essential to think about what a concept such as authentic leadership then implies.

Based on our findings it is therefore argued in this thesis that the positivist litertature on authentic leadership is just another prescriptive approach to leadership on what leadership ought to be. This is because both authenticity and leadership seem to be ambiguous and socially constructed terms that cannot be clearly defined. It is for this reason, that impression management is found to play a role in how authenticity in leadership is performed in front of an audience.

What is authentic leadership is nebulous and subject to specific contextual interpretations of the audience to whom a performance is targeted. Consequently, views as to what comprises authentic leadership will vary and leaders and leadership trainers will have to ensure that they understand and deploy a broad range of factors relevant to the context to be thought-of as authentic.

Areas to explore for future research

Although we have carried out three separate studies in three different settings exploring authentic leadership, and the relationship between authenticity and impression management, there is still a long way to go in terms of empirical research. More research needs to be carried out within authentic leadership keeping the feminist context in mind as it was suggested that it is harder for women in the workplace to achieve authenticity (Eagly, 2005). Although many of the participants of our studies were women, we did not go in depth in order to explore the relationship between feminism and understanding of authenticity. One participant in the third study specifically suggested that it was harder for women to be seen as a leader, and as authentic. This is similar to Eagly's (2005) claim that women and other outsiders who have not traditionally had access to certain leadership roles, may find it difficult to achieve relational authenticity because they are not accorded the same level of legitimacy as leaders by the followers. Therefore, studies focusing on gender and authenticity in leadership need to be carried out.

Although our third study sample was representative of diverse industries, further in depth case studies could be conduct in various industries in order to get a more in depth and well rounded understanding of authenticity, and to confirm that there does not exist a single unified definition of what authenticity entails. Various industries could be explored one by one to look for any similarities and differences between them in the understanding of authenticity.

Another potential area for future research is the relationship between authenticity and toxic leadership behaviours given the ambiguity surrounding the importance of authentic leadership from the responses and the idea that some authentic leaders' behaviours could potentially be toxic. This is again a complex relationship, and through in depth interviews and case studies should be explored further.

Cultural differences could potentially be another factor influencing the understanding of one's authenticity. Again, although we interviewed a diverse group of participants in our third study, comparative studies between countries could be a potentially interesting area for future research.

Practical implications

Our three studies found that impression management indeed played an important role in the perceptions of authenticity, as the participants looked for cues in the leaders' body language to assess their authenticity. Therefore, it would be useful if organisations continued to train leaders in areas of embodiment and public speaking, as found in the second study, the Chief Executive admitted to being coached around these, and indeed found them useful. Therefore, it is essential to remember that it is important to deliver an authentic performance.

One of the findings indicated that authenticity depended on the context within which it was defined. Therefore, being consistent with organisational values would only be relevant to that one organisation. It is therefore essential to recognise that as with every organisation having different values, one's own individual values may also be different. Therefore, North city council might want to take that into consideration before forcing their members into adopting their organisational values. It is crucial that organisations recognise that individuals' values might be very different to what the organisation enforces.

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Appendices

Appendix A

Hello,

The third OB seminar focuses on leadership. It is an opportunity for you to reflect on the concept of leadership. It is also designed to give you an experience of live research and, to get you to think about how research is conducted.

No prior preparation is required. You are only asked to have an open mind about leadership and not necessarily be informed by existing theories on it.

Appendix B

Research led learning

Participant Information sheet

The role of impression management in audience perceptions of leaders' authenticity.

This session is designed to give you an experience of live research and to get you to think about how research is conducted. This is also an opportunity for you to reflect on the concept of leadership.

You are asked to have an open mind about leadership and not necessarily be informed by existing theories on it.

My name is Naveena Prakasam and I am a Doctoral candidate at Durham University. My study is aimed at looking into the role that impression management plays in audience perceptions of leaders' authenticity. Impression management involves social interactions where an individual modifies his/her behaviour in order to evoke certain responses from the audience. This study takes a socially constructionist perspective and aims at contributing to the existing literature pertaining to both authentic leadership and impression management.

The seminar will involve watching two video clips of leaders. After you are shown the videos, several questions will be presented to you for discussion.

The session will be audio recorded for research purposes only and the responses you provide will remain completely anonymous and confidential.

You are free to withdraw from this study at any point. You will be debriefed at the end of this session and a summary of the findings of the study will be provided to you. In the meantime, should you have any questions, please contact me at naveena.prakasam@durham.ac.uk.

Thank you for your cooperation!

Appendix C

Consent form

Project title: The role of impression management in audience perceptions of leaders' authenticity

Researcher: Naveena Prakasam

Please tick as appropriate Have you read the participant information sheet?	Yes/No
Have you had the opportunity to ask questions?	Yes/No
Have you been given enough information about this study?	Yes/No
Do you consent to this session being audio recorded?	Yes/No
Do you consent to participate in this study?	Yes/No

Appendix D

Participant information sheet

The role of impression management in audience perceptions of leaders' authenticity.

My name is Naveena Prakasam and I am a Doctoral candidate at Durham University. My study is aimed at looking into the role that impression management plays in audience perceptions of leaders' authenticity. Impression management involves social interactions where an individual modifies his/her behaviour in order to evoke certain responses from the audience. This study takes a socially constructionist perspective and aims at contributing to the existing literature pertaining to both authentic leadership and impression management.

Several questions will be presented to you regarding leaders' authenticity and how you perceive it. You will also be asked about your experiences with authentic leadership in this/any organisation. The interview will approximately last about 45 minutes to one hour.

This interview will be audio recorded for research purposes only and the responses you provide will remain completely anonymous and confidential.

You may withdraw from this study at any point you like. You will be debriefed at the end of this session and a summary of the findings will be provided to you.

In the meantime, should you have any questions, please contact me via e-mail at naveena.prakasam@durham.ac.uk or via telephone at 07503672603.

Thank you for your cooperation!

Appendix E

A research project request

The role of impression management in audience perceptions of leaders' authenticity

As Liu (2010) points out, there has been an increase in public concerns over organisational leadership, and the most appropriate response to these concerns seems to be authentic leadership. My study is aimed at looking into how impression management can be used positively, and the role it plays in people's perceptions of leaders' authenticity.

Impression management involves social interactions where an individual or individuals modify their behaviour, and how they conduct themselves in public, in order to evoke certain responses from others (Goffman, 1959). Although impression management can be used to deceive others, it is not necessarily always deceptive, and can be used for positive ends.

Method: My study adopts a socially constructionist perspective on authentic leadership and uses a mixed-method approach.

One study will involve administering questionnaires, and conducting focus groups, into authentic leadership. Respondents will be shown video clips of leaders post a major event or failure, where the leader is seen as giving an apology. The respondents will then be asked to fill in a questionnaire, which examines the role of impression management in perceptions of leaders' authenticity. Focus groups will be conducted with the respondents who filled in the questionnaire, in order to ensure that no variables have been left out, and gather rich detail. This could be conducted on a voluntary basis within North city council for any interested employees seeking an interesting activity during their lunch break.

Another – the primary focus of my interest in North city council – would involve carrying out observation of interactions between a leader and her/his subordinates in an organisation over a period of a few weeks or months, as appropriate. In order to provide information in terms of leader-subordinate relations in organisations, it would be really helpful to observe team meetings in an organisation, and conduct interviews in order to gather data on the role of impression management in portraying authenticity.

Access required for the ethnographic study:

- Observing 3-4 sessions of team meetings
- Interviewing the leader and a selection of subordinates

One possible opportunity might be to observe senior management meetings at SCC, involving the Chief Executive.

In all cases, the data will remain completely confidential and anonymous, and will be used for research purposes only.

Appendix F

Participant information sheet

The role of impression management in audience perceptions of leaders' authenticity

My name is Naveena Prakasam, and I am a Doctoral candidate at Durham University Business School researching audience perceptions of leaders' authenticity, with emphasis on displays of authenticity. It is because of the emphasis on displays that I am interested in how impression management plays a role in perceptions of authenticity, adopting a constructivist view. I have so far conducted two studies as part of my PhD. The first study focused on audience perceptions of video clips of two organisational leaders in the aftermath of a scandal. My second study was carried out in an organisation in order to obtain an insight into participants' understanding of authenticity in a real setting. I am now interested in obtaining further information in order to reach theoretical saturation. I will be grateful if at least 15 of you are willing to take part in my study. I would like to conduct one group discussion a day during the course of this module, for each of which I would request that at least five volunteers take part. The sessions will be audio recorded and the data will remain completely anonymous and confidential. Upon completion of the analysis, a summary of the findings will be shared with you through the Virtual Learning Environment (DUO).

The broad questions for the group discussions will be as follows:

1. What does authenticity mean to you?
2. What is your understanding of authenticity in the context of leadership?
3. What is the importance of authenticity in leadership? Why?
4. Could you give me examples of behaviours witnessed by you that you thought were authentic? What was it about those behaviours that made them authentic?
5. How does the manner in which leaders present themselves influence your perceptions of their authenticity? (such as their body language, delivery of the speech, appearance)
6. How does conscious effort made by a leader in portraying authenticity influence your perceptions of their authenticity?(e.g. use of impression management tactics such as framing, and scripting to appear authentic)
7. How do you perceive the relationship between morality and authenticity?