

Between Person and Person: Dialogical Pedagogy in Authentic Leadership Development

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Abstract

This paper is a critique of the dominant functionalist discourse in authentic leadership theory, which shapes the manner in which we perceive authentic leadership development. As an alternative, I offer adopting dialogical philosophy as a theoretical lens for conceptualizing authentic leadership development. Drawing on various dialogical communication works, I explore how dialogical pedagogy can be used to improve authentic leadership development. I suggest eight components of dialogical pedagogy that can be adopted in authentic leadership development: self-exposure, open-mindedness, empathy, care, respect, critical thinking, contact, and mutuality. The advantages, limitations, and implications of dialogical pedagogy for authentic leadership development are then discussed.

Published in Academy of Management Learning and Education, 13(2), 245-264.

DOI: [10.5465/amle.2012.0367](https://doi.org/10.5465/amle.2012.0367)

1. Introduction

In the recent decade the leadership research community has sought to define and refine the authentic leadership construct (Luthans & Avolio, 2003), to distinguish it from other constructs of leadership (Walumbwa, Avolio, Gardner, Wernsing, & Peterson, 2008); to illuminate its positive implications for organizations (Walumbwa, Wang, Wang, Schaubroeck, & Avolio, 2010); and to suggest ways of developing authentic leadership (Gardner, Avolio, & Walumbwa, 2005). Recent discussions stress the development of authenticity in leadership and dwell on the question of whether a structured intervention can help discover one's authentic self (Avolio, Walumbwa, & Weber, 2009). Caza and Jackson (2011) argued that "authenticity, as a sort of behavioral goal implied by authentic leadership theory, becomes a paradox: the simple act of intentionality 'being authentic' undercuts any possibility of achieving it" (359). The authors added that the current challenge should be reframed and reoriented "from developing authentic leadership to authentically developing leadership" (360).

I suggest that authentic leadership development can be improved by using a dialogical pedagogy. The current dominant discourse in authentic leadership theory adopts a technical perspective of the construct, which affects the way we think about its development. I develop the main argument of this essay in three steps. First, by critiquing the authentic leadership theory to point out the current challenges and possibilities of authentic leadership development under the current functionalist discourse. Second, by presenting the advantages of the dialogical philosophy and building an alternative dialogical theoretical framework of authentic leadership to justify and direct dialogical development in practice. Last, by discussing the advantages, limitations, and implications of the suggested dialogical pedagogy framework.

2. Review and Critique of Authentic Leadership Theory

Despite the growing interest in the construct, no agreed-upon definition of authentic leadership has been reached. A key element in all existing definitions, however, is that authenticity involves becoming aware of one's "true" self. Currently, authentic leadership theory is based on the modernist psychological assumption that an individual has a "true self," independent of contextual influences (Caza & Jackson, 2011). The conceptualization of the authentic self is based on an intrinsic proactive drive (Luthans & Avolio, 2003). Gardner and colleagues (2005) suggest two core

components of authentic leadership: self-awareness and self-regulation. Self-awareness is considered a key feature of authentic leadership. Gardner et al. speculated that leaders use introspective reflection to recognize their core values, goals, and identity. Furthermore, they suggested that authentic self-regulation processes include four elements: (1) internalized regulatory system driven by the leader's intrinsic self, (2) unbiased processing of self-related information, (3) actions that reflect self-core values, and (4) relational transparency. Moreover, authentic leadership is described as having a moral component (Luthans & Avolio, 2003). Thus, one's intrinsic commitment to one's identity serves as a basis for positive leadership.

These positive propositions of authentic leadership theory ignore the practical and political aspects of leadership in organizations. Critically exploring authentic leadership theory reveals several shortcomings in the approach. First, authentic leadership theory conceptualizes leaders' authenticity as an essentialist entity. Thus, it is suggested that leaders' authenticity has common features that can be objectively observed and identified (Walumbwa et al., 2008). As against this perception, Price (2003) argues that "most leaders can be said to support the values of authentic leadership. They disagree widely, however, on the specific demands of honesty, loyalty, and fairness as well as on what constitutes justice, equality, and human rights" (79). Moreover, the assumption of a coherent and consistent self is seriously questioned because in everyday life individuals play different and even opposing social roles (Algera & Lips-Wiersma, 2012). Thus, the conceptualization of authenticity as a fundamental and realistic human characteristic seems at best problematic.

Second, authentic leadership theory assumes that individuals can discover and develop their innate authentic potential by themselves, in a process that combines self-awareness and self-narration (Shamir & Eilam, 2005; Sparrowe, 2005), but the attempt to create a coherent personal narrative with a retrospective perspective can lead to self-deception. Leaders' motivation to create an exemplary life story can affect their self-awareness and lead to the creation of a false self-narratives. Self-exploration of one's authentic essence is problematic because individuals often submit themselves—even unconsciously—to external expectations or social roles and act in a conformist manner. Leaders motivated to construct coherent positive self-narratives may engage subconsciously in projective identification of their "unwanted self" onto others (Petriglieri & Stein, 2012). It is no surprise, therefore, that authentic leaders

frequently create stories portraying themselves in a positive light, as being humble, good-hearted, and selfless (Shaw, 2010). At present, authentic leadership theory appears unwilling to acknowledge that pressures on leaders to be consistent with the dominating positive images of leadership can cause them to suppress or hide parts of their true selves.

Third, authentic leadership theory presumes that the expression of leaders' true selves has positive implications for leader–follower relations and the organizations they lead, as authentic leadership theory assumes unity of goals (Costas & Taheri, 2012). Experience shows, however, that human and organizational reality inevitably involve challenges following from the misalignment of goals. Moreover, because authentic leadership theory often portrays personal commitment to individual authenticity as the most defining element of the true self, individual authenticity may be perceived as superior and valued over all other social and organizational commitments. The focus on self in authentic leadership does not necessarily imply egocentrism, but it can pose a significant challenge to the leaders' relationships and commitments. Leaders' power motivation to influence can assume either a socialized or a personalized form (Rosenthal & Pittinsky, 2006). When leaders have socialized power motivation, they feel mature and secure, and manage to balance their desire for personal expression at the expense of others. But when they have high personal power motivation, they are usually more focused on influencing followers than on relating to them, and therefore, may adopt aggressive and egoistic behaviors bordering on narcissism. Hence, developing leaders' commitment to a personal ethical philosophy can inadvertently foster in them feelings of moral superiority, which may cause them to act unethically, for example, by silencing and delegitimizing followers who resist them, and in this way harm interpersonal relations and organizational performance.

Last, authentic leadership theory suggests that leaders form their self-identity in an incremental process that results in a harmonious self-concept. Authentic leadership theory suggests that aspiring leaders must first have a fully developed self-concept as whole and authentic individuals (Algera & Lips-Wiersma, 2012) before assuming leadership roles. Thus, authentic leadership theory perceives developing subjective self-authenticity as a prerequisite to acting as a leader. But existentialist philosophy, which is considered to be at the root of authenticity in modern psychology, rejects this accumulative and definitive conceptualization of authenticity. Existentialism suggests that life offers continuous challenges, and therefore, the quest for authenticity is a

lifelong exploration. Scholars have also questioned the idea that the leader's self-concept is static and can be constructed in isolation from the relevant social relationships (Komives, Owen, Longerbeam, Mainella, & Osteen, 2005). Addressing specifically authentic leadership, Algra and Lips-Wiersma (2012) argued that authenticity should be viewed not as a "state-like quality" (125) but as a dynamic one. More important, the problem with this assumption is that it rejects the notion of leaders as developing in action, which is a key element in organizational reality. These shortcomings affect not only the way in which authentic leadership is perceived, but also the manner in which authentic leadership development is conceptualized, because the two conceptualizations are related (Day, 2001).

3. Authentic Leadership Development

The field of leadership development is among the least investigated within the leadership school of thought (Avolio, 2007). The gap in research concerning leadership development is surprising, considering the scale of financial and organizational resources devoted to leadership development initiatives. Note, however, that in the last decades scholars have made considerable theoretical progress in the understating of leadership development, especially in the area of the development of leadership expertise (e.g., Lord & Hall, 2005) and leader's identity (e.g., Day & Harrison, 2007). Progress has been made also with regard to the leader's authenticity (e.g., Walumbwa et al., 2008), but the progress is shaped by a specific conceptual paradigm that dictates certain ontological and epistemological assumptions, some of which were discussed above. A work by Mabey (2013) about discourse paradigms in leadership development marks a significant theoretical advancement in our understanding of the field. Mabey identifies four types of discourse that shape how we think about leadership development and how we explore it: The functionalist, the interpretive, the dialogic, and the critical. Following Algra and Lips-Wiersma (2012), who argued that "[a]uthentic leadership theory is in danger of being reduced to a 'technique'" (119), I suggest that the functionalist discourse is the dominant school of thought in authentic leadership development theory.

The functionalist discourse of development focuses on the best way of building leadership capability that helps improve organizational performance (Mabey, 2013). This paradigm assumes that leadership is an expression of one's stable self, which can be enhanced with structured development. As authentic leadership development

theory is captive to such a functionalist–essentialist paradigm, it suggests two central didactic methods for authentic leadership development: the narrative method and the dramaturgical method.

3.1. Current Didactic Methods of Authentic Leadership Development

Conceptualizations of authentic leadership development methods are currently in their early stages. Nevertheless, I suggest that it is possible to identify two central didactic methods of authentic leadership development in the literature: the first focuses on narrative identity processing, and the second on dramaturgical enactment. The two methods draw heavily on the functionalistic conceptualization of authentic leadership.

The first didactic method for authentic leadership development focuses on narrative identity processing (Shamir & Eilam, 2005). Narrative processing is linked to reflection, which is a “process of creating and clarifying the meaning of experience (past or present) in terms of self (self in relation to self and self in relation to the world)” (Boyd & Fales, 1983: 101). The premise of narrative processing is that in the learning process one recalls and contemplates one’s experiences in a manner that can affect one’s present reality. Benstock (1988) suggested that narrative development involves primarily analyzing life events in a deductive manner with the objective of constructing a coherent self.

Although a narrative development of leader identity can be accomplished only by the leader, in many cases it can be the result of structured interaction with others. Shamir and Eilam (2005) argued that a guided reflection process can assist authentic leadership development. The practical efforts of authenticity development through narrative can take several forms. McCormack, Illman, Culling, Ryan, and O’Neill (2002) suggested using a value clarification exercise and a visioning exercise in order to develop professional narratives. The work of Albert and Vadla (2009) is especially notable in this regard because it presents a coherent course plan. Based on their personal experience, the authors suggested giving written assignments to leadership students, aimed at evoking their emotional responses. The assignments were structured around the following topics: “Who I Am,” “Who We Are,” and “Future Stories.”

A second didactic method mentioned in the literature as possibly relevant to authentic leadership development is the interactionist method of dramaturgy. In the leadership field, dramaturgy involves the use of theatrical techniques to represent the

true or fictional self. Ladkin and Taylor (2010) adopted elements of the performing art of dramaturgy to theorize the enactment of authentic leadership. They suggested that enacting authentic leadership includes three elements: (1) one must become aware of somatic clues indicating to the person what is being experienced in a given situation; (2) the leader must “relate to” the self and communicate with it, with others, and with the specific situation, to be fully present here and now; and (3) the behaviors enacted must be perceived as “leaderly” by the group members, and they must embody the identity story of the group.

Cooper, Scandura, and Schriesheim (2005) maintained that there are “[authentic] behaviors which are associated with this type of leadership [authentic leadership] and it is possible that these behaviors may be taught through a reinforcement process” (486). Leberman and Martin (2005) offered to use dramaturgy as a leadership development method and to base leadership development courses on scenarios of activities in which participants play a leadership role. The authors argued that such activities can serve as a guided reflective journey that stimulates the physical, emotional, and psychological reactions of participants. Thus, the dramaturgical method serves as a stimulus of self-narrative and enactment.

3.2. The Need for a Pedagogy of Authentic Leadership Development

Current authentic leadership development methods are based on the functionalist perspective that emphasizes authenticity as an accumulative and coherent essence. These methods neglect a curial aspect of development, which is often suggested as the basis of authenticity development, that is, the intersubjective communication occurring during development interactions. Along this line, Heppner, Rogers, and Lee (1984) argued that the attitudes of the development facilitator are central in fostering a climate that supports self-actualization: “We became over-fascinated with techniques. . . but what you are in the relationship is much more important” (16). Although most authentic leadership development initiatives are based on interactions between development facilitators and trainees, scholars have neglected the effect of the quality of these interpersonal interactions on authenticity development. Sparrowe (2005) maintained that it is impossible for an individual to have a sense of “ownership” of one’s identity in isolation from others, because the construction of one’s identity occurs in the process of one telling one’s story to others. Thus, the relational aspect is essential for developing authentic leadership.

Moreover, the facilitator's attitude toward the development process can affect the authenticity of development. For example, Johns (1996) argued that a narrative development facilitator can promote one of two goals: a technical one, focused on promoting an outcome agreed upon by the members and the facilitator, or an emancipatory one, focused on the development of self-awareness and individual liberation. Adopting a technical goal clearly undermines the authenticity of development. Thus, it appears that the development of the authentic self cannot avoid addressing the relational element of the development.

Criticism of traditional attempts to develop self-actualization requires a more careful distinction,—often overlooked in leadership education—between “didactics” and “pedagogy.” Didactics deals with the organization of subject-matter knowledge and know-how (Tochon & Munby, 1993), traditionally formalized into the written curriculum. By contrast, pedagogy deals with the learning interactions that occur in the context of how meaning is co-constructed (Tochon & Munby, 1993). Currently, the two methods of development described above focus on the didactic aspects, mostly know-how, of authentic leadership but neglect the interactional aspects of development. I suggest that a basis for the pedagogical theory of developing authentic leadership can be formulated by dialogical philosophy.

Dialogical philosophy suggests that the path to authenticity is in attending to relational interactions (Ashman & Lawler, 2008). Lipari (2004) stressed that attending relational interaction should be “utterly without telos, aim, or intention. Speaking emerges fully from the present moment, not from prior intensions or future aims” (126). Such an attitudinal approach can promote the emergence of genuine dialogic moments that are linked with experiences of authenticity (Buber, 1958, 1965). These moments are said to offer a sense of integration and wholeness with oneself, with the partner, and with the world. The dialogical paradigm can help overcome the shortcomings of authentic leadership theory described above, as it assumes emergent and dissenting perceptions of individuals and of the social world, and may thus contribute to the realism of the authentic leadership development discourse.

First, in contrast to current authentic leadership theory, which regards the self as an essential entity with a coherent structure, dialogical philosophy conceptualizes the self as noncoherent (Ford, 2006). The dialogical perspective suggests that because our “comprehensive essence” (who we are, what the others and the world are for us) is “bound up with communication” (Jaspers, 1957: 79), our beliefs are influenced by

various agents. Thus, the self is formulated as incoherent and having internal contradictions.

Second, in contrast to the functionalist authentic leadership discourse, which suggests that authenticity can be achieved by self-narrative, dialogical philosophy argues that meaning can emerge only in an intersubjective space. Dialogical communication suggests that human communication is the sole path to self-authentication: “It is only in communication that I come to myself” (Jaspers, 1970: 53). The result of a successful communicative action is a momentary experience of human contact that leads to the emergence of shared meaning. Thus, individuals discover meaning in interpersonal interactions, and the risk of self-deception is reduced as the confirmation of self-authenticity becomes dyadic in nature.

Third, as noted, authentic leadership theory suggests that self-authenticity manifests in ethical conduct but falls short when goals are misaligned because authenticity may manifest in personal power motivation and unethical behavior. Alternatively, according to dialogical philosophy, authenticity is inherently linked to relational ethics. Thus, abstract moral principles or political norms are not the foundations of ethical human life. Instead, dialogical philosophy suggests that ethics emerges and is sustained through the obligation to respond to other individuals (Levinas, 1981).

Fourth, unlike current authentic leadership theory, which suggests an accumulative and definitive conceptualization of authenticity, dialogical philosophy regards the pursuit of authenticity as a continuous life journey of becoming (Schmid, 2002). Consistent with the dialogical perception of authenticity as a constant process of becoming, Rogers (quoted in Schmid, 2001) described a person as “[a] fluid process, potentiality, a continually changing constellation, configuration, matrix of feelings, thoughts, sensations, behaviors. The structure of the process seems configurational, not additive” (218).

It appears that dialogical philosophy can offer an alternative perspective on authenticity, which addresses the shortcomings of authentic leadership theory. Next, I propose guidelines for such a pedagogy.

4. A Framework for Dialogical Pedagogy in Authentic Leadership Development

The foundation of dialogical philosophy is said to have been developed by Martin Buber, who is considered the primary dialogical theoretician. Buber's (1958, 1965) philosophy suggests that there are four major attitudinal presuppositions of genuine dialogue: *candor*, *inclusion*, *confirmation*, and *presentness* (Johannesen, 2000; Zauderer, 2000). These four pillars of dialogical encounter can be important for leadership development. *Candor* means that participants apply directness and sincerity in their communications and actively attempt to avoid impression management and facade. This is accomplished in a safe environment in which embarrassment and harm are minimized. Candor is crucial for leadership development. At times, organizational communication concerning personal performance and feedback lacks candor, which leaves the leadership potential of the "benchers" underdeveloped (Kesler, 2002). *Inclusion* means that participants attempt to "see" each other and experience vividly the others' viewpoint of reality, factually and emotionally, experiencing another person's feelings and thoughts not in a detached manner but as a living reality. This is accomplished by a conscious intention to understand the meaning of another person's words and actions. *Confirmation* means that each participant is valued by the others as a human being. Moreover, one's personal viewpoint is acknowledged as meaningful even if we do not approve of it. Confirmation and "acceptance of otherness" are linked to a respectful environment. Confirmation is crucial for development and learning, as it is a key factor in human motivation. *Presentness* means that participants aspire to commit to the dialogue by being entirely immersed and present as authentic beings in the moments created in the encounter. The practice involves listening attentively and responding. "Presence means to confidently take part in the present moment of life. In a relationship it means to jointly learn from, and to respond to what just happened, to jointly experience the presence and to jointly create the future" (Schmid, 2002: 82).

The four pillars offer a theoretical framework for dialogue, but they must be further broken down into pedagogical components. To translate dialogical ideas into a pedagogical framework, I conducted a thematic analysis of works conceptualizing dialogical communication and developing authenticity in transformational teaching. Thematic analysis is a common technique for identifying and analyzing patterns within textual data (Braun & Clarke, 2006). The author and an additional researcher read the works separately. In the course of the reading the researchers identified key

elements of dialogical communication mentioned in the works. The two separate lists were merged. The merged list included elements from the various dialogical communication models and served as the text for analysis. Next, the researchers independently clustered the elements into meta-components and discussed their suggested themes in a face-to-face session until they reached an agreed number of components and definitional clarity of these components. Last, the resulting eight components and their definitions were presented to three midlevel managers in leadership positions from various sectors (public, private, and NGO), and their feedback was used to further increase the definitional precision of the themes. A short presentation of each work included in the analysis is given below.

Exploring communication theory, Cissna and Anderson (1998) analyzed transcripts of public conversations by Buber and Rogers on dialogue in developmental, therapeutic, and educational interactions in order to identify attitudinal elements that participants should adopt for the purpose of promoting moments of genuine dialogue in postmodern culture. Among the elements emerging in the paper are (1) awareness of other individuals as unique and whole subjects, emphasizing the importance of understanding their subjective standpoint; (2) sincerity that demands from partners genuineness and engagement in open dialogue; (3) respectful attitude for the promotion of dialogical communication; (4) attitude of suspicion toward meta-narratives; and (5) acceptance of the polarity of human nature. Salamun (1999) addressed existential communication that can be used by individuals in search of meaning and outlined the following attitudinal conditions that each participant must embrace: (1) viewing the communication not only as a means to self-realization, but also as an aim to assist partners in realizing their own existence; (2) embracing an open and candid approach; (3) accepting partners as equal regardless of their status; (4) willingness to reflect critically on one's own failings; and (5) readiness to bear possible negative consequences of existential communication and self-awareness. Johannesen (1990) reviewed the most influential perspectives on ethics in human communication, including dialogical philosophy. In the description of dialogical communication, Johannesen identified six characteristics of dialogue: (1) genuineness, (2) empathetic understanding, (3) unconditional positive regard, (4) presentness, (5) spirit of mutual equality, and (6) supportive psychological climate.

In the field of organizational studies, Bokeno and Gantt (2000) explored dialogical mentoring as a tool for generating organizational learning. The authors

suggested that dialogue depends on three components: (1) genuine care and respect for the partner; (2) ability and motivation to engage in reflection; and (3) ability and motivation to speak sincerely of one's cognitions and emotions. Furthermore, based on their theoretical review, they presented a conceptual definition of dialogue as a "collaborative, mutually constructive, critically reflective, participatory and emergent engagement of relationships among self, other, and world" (Bokeno & Gantt, 2000: 250).

Similar dialogical elements have been identified in the transformational learning literature. Cranton and Carusetta (2004) studied 22 educators in a 3-year longitudinal research, and using a grounded theory approach built a model of developing authenticity in transformative teaching. The authors described the following dialogical elements in their work: (1) awareness of students' needs and characteristics; (2) sharing self-information with students; (3) criticizing one's values to remain open to other truths; (4) care, as reflected in supportiveness and confirmation of the student's motives and goals; (5) personal contact with students; and (6) critical reflection on self, the other, the relationship, and contextual constraints.

Based on the thematic analysis, eight components (see Table 1) are suggested as a possible basis for dialogical pedagogy in authentic leadership development: *self-exposure, open-mindedness, empathy, care, respect, critical thinking, contact, and mutuality*.

Table 1. Comparison of Conceptualizations of Dialogical Communication

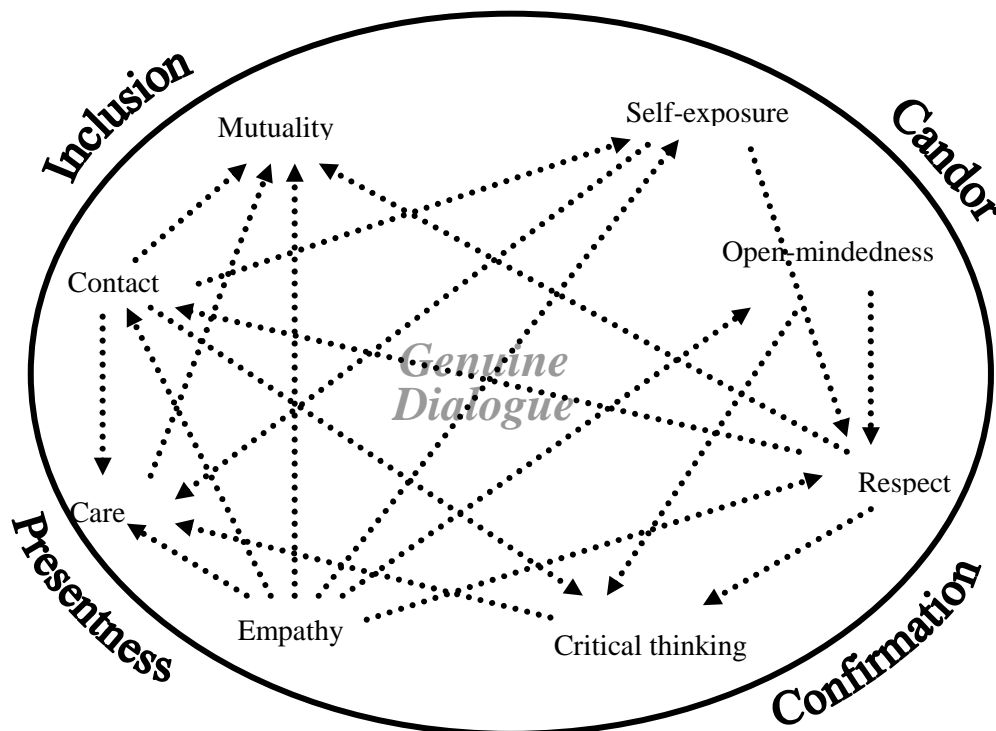
	Cissna & Anderson (1998)	Salamun (1999)	Johannesen (1990)	Bokeno & Gantt (2000)	Cranton & Carusetta (2004)
Field	Communication	Existential communication	Relational communication	Organizational learning	Transformational teaching
Self- exposure	+	+	+	+	+
Open- mindedness	+	+		+	+
Empathy	+		+		+
Care		+	+	+	+
Respect	+	+	+	+	+
Critical thinking	+	+		+	+
Contact			+	+	+
Mutuality			+	+	

The eight components of dialogical pedagogy can be traced back to the four pillars of dialogical philosophy. Self-exposure and open-mindedness can be linked with candor. Self-disclosure and an open mind shape a candid approach in the development of interactions, which is necessary for self-transformation (Barrett & Berman, 2001). Empathy and care can be linked with presentness. Schmid (2002) suggested that “presence” involves adopting an empathic understanding of others’ subjective experiences and having a positive emotional orientation toward them. Respect and critical thinking can be linked with confirmation. Respect is unconditional acknowledgment, which is the acceptance of others without judgment and assessment (Schmid, 2002). Critical thinking has emancipatory power because it makes interests transparent and enables true confirmation (Schmid, 2005). Contact and mutuality can be linked with inclusion. Buber (1965) perceived contact as being at the root of an inclusive relationship. Furthermore, mutuality has been identified as necessary for dialogical inclusion, but it does not require a “one-to-one equal exchange of contributions” (Johannesen, 2000: 154).

4.1. Components of Dialogical Pedagogy in Authentic Leadership Development

In presenting the eight operational components of dialogical pedagogy (see Figure 1) that can assist in authentically developing leaders, I elaborate on their components definition and operation, and refer to the leadership and leadership development literature to demonstrate their importance (see Figure 1 for interrelations of components).

Figure 1. The Circle of Dialogical Pedagogy



Self-exposure. Self-exposure in the presence of another human being means allowing one to be “touched existentially by another person’s reality and to touch his or her reality” (Schmid, 2002: 4). Conger and Toegel (2002) argued that using feedback for appraisal in leadership development activities is ineffective because individuals often feel pressured to be perceived as successful and choose to engage in self-presentation instead of self-transformation, adopting impression-management techniques without altering their suppositions or behaviors. Thus, willingness to engage in self-exposure is important for self-growth and leadership development.

Ladkin and Taylor (2010) suggested that self-exposure is one of the key components linked with how embodied authentic leadership is generated. They argued that leaders should be attentive to their somatic clues and choose how to express them.

Findings stress the significance of leaders conveying their weaknesses to promote the engagement and trust of followers (Luthans & Avolio, 2003), because exposing vulnerabilities encourages identification (Ladkin & Taylor, 2010).

Open-mindedness. Dialogue requires individuals to “soften” their certainties and have a humble attitude (Zauderer, 2000) for transformational learning to occur through reflection. Yost, Sentner, and Forlenza-Bailey (2000) suggested that open-mindedness is manifested in a willingness to listen to multiple points of view about a given subject and to recognize that even the firmest beliefs may be questioned. Norms of open-mindedness encourage new ideas and innovations in teams (Conger & Toegel, 2002).

Daresh and Playko (1995) explored mentorship relationships among experienced school administrators and aspiring principals and found that open-mindedness is fundamental to successful leadership development. Based on his personal teaching experience, Loughran (1996) suggested that trainee teachers’ open-mindedness to alternative perspectives enables them to develop more quickly as professionals and become reflective practitioners. Leaders must promote a “double-loop” learning approach in their organizations (Hughes, Ginnett, & Curphy, 1999), to create the motivation to confront one’s own beliefs and to invite others to challenge one’s beliefs. Thus, open-mindedness encourages leadership effectiveness because it promotes better identification and conceptualization of problems, enhanced communication, and improved decision making (De Hoogh & Den Hartog, 2008).

Empathy. Empathy is crucial to the effective facilitation in growth-focused relationships. Mehrabian and Epstein (1972) defined empathy as the ability to understand and experience another person’s emotions. Empathy serves as a bridge between individuals (Schmid, 2002), and as such, it is an essential condition for full participation in transformational discourse (Mezirow, 2003). Empathy is considered to be an interpersonal competence associated with social awareness (Day, 2001), and it is required to foster quality relationships and social capital. The application of empathic listening in conversations has been linked with relationship-oriented leadership (Kluger & Zaidel, 2013). Pagonis (1992) argued that empathy is one of the two pillars of leadership, and that part of the leader’s role is to develop empathic abilities in members of the organization.

Tangney (2003) argued that empathy also acts as a self-regulatory moral emotion. Based on a similar premise, Zhu, Riggio, Avolio, and Sosik (2011), in their theoretical

model of authentic transformational leadership and followers' ethics, suggested that authentic leadership affects the followers' moral identity and emotional experience, and it is manifested in empathy and guilt. While confronting moral issues, taking a broader perspective heightens sensitivity to others' potential loss and harm, generating guilt, which prevents unethical conduct (Zhu et al., 2011).

Findings suggest that people with high empathic abilities are perceived as more successful leaders by their peers (Kellett, Humphrey, & Sleeth, 2006), and empathic ability was found to be associated with transformational leadership (Barling, Slater, & Kelloway, 2000).

Care. Noddings explored the concept of caring, exemplified its significance, and applied it to educational settings. She argued that care and not curriculum is the foundation for human growth, development, and learning because it enables the creation of relationships (Noddings, 1986). Noddings (1984) suggested that humans have a natural inclination toward caring, which is expressed in human relations or encounters, and that this natural caring motivates ethical caring, as we strive to continue relationships. Thus the "one-caring" accepts the desires and choices of the "cared-for" if they do not conflict with the moral ideals of the "one-caring."

Beck (2001), who conceptualized care in nursing education, contended that in caring relationships one offers unconditional support, encouragement, and assistance to the other party. He also described caring as having uplifting consequences, as the other party feels valued and respected, which in turn motivates the other party to care for others. Caring is, therefore, contagious. Caring is also considered to be the mark of ethical leaders (Brown & Treviño, 2006). Scholars suggested that leadership development prepares future leadership to create the culture of caring necessary for promoting organizational learning and efficiency (Prewitt, 2003).

Respect. Respect for the other person is based on recognizing differences and similarities with that person and therefore responding with acknowledgment of the whole person (Schmid, 2002). Unconditional respect can have transformational effects on individuals. Findings indicate that acknowledgment has been identified as a key element in developing leadership (Wright & Cote, 2003). The importance of respect in leadership development initiatives is rooted in the relational model of leadership. The relational model of leadership focuses on shared commitments, which are sustained

by mutual trust (Brower, Schoorman, & Tan, 2000). An individual experiencing respect for the development facilitator can shape a more respectful perception of leadership and forge a stronger commitment to the facilitator. Moreover, respect is crucial for creating the psychologically secure atmosphere needed for individuals to feel safe and supported to change (Schein & Bennis, 1965). Acknowledgment and respect of other individuals is central for the emergence of leaders (Firth-Cozens & Mowbray, 2001).

Critical thinking. Individuals often feel powerless and forget that human-created structures and constructions can be changed (Watson, 1987). But according to Bebbington, Brown, Frame, and Thomson (2007: 366), “dialogic processes seek to deconstruct the sense of powerlessness experienced by individuals and reinstate belief in their agency.” One of the central critical educational theories is Freire’s (1970) dialogical pedagogy, which focuses on the concept of critical consciousness, that is, “conscientization.” The development of conscientization is linked with the dialogical educational process of becoming aware of social reality through knowledge and active reflection. Dialogical education is considered to have emancipatory power and the ability to change the social order. Conscientization requires exposing “invisible” factors oppressing specific groups, reflecting on familiar situations in light of new understandings, and renarrating existing social settings.

Managers’ identities are often constructed within hegemonic discourses, linked to historical and institutional conditions (Ford, 2006). Critical dialogical processes help develop emancipatory understanding of professional roles instead of the traditional technical-bureaucratic one (Bebbington et al., 2007). A critical reflection on language and behaviors exposes hegemonic discourse as a norm rooted in social institutions.

Contact. Rogers (1957) described the necessary and sufficient conditions for psychotherapeutic personality change to occur and argued that the first condition is that therapist and client have a minimal “psychological contact.” The contact manifests itself in a connection that has psychological, emotional, or spiritual expressions (Schmid, 2002). A person’s orientation toward others in interactions affects the quality of the communication and of the relationship (Kent & Taylor, 2002). Contact enables the individual to develop a feeling of a safe environment, necessary for personal growth.

A study in nursing management found that nursing managers' satisfaction was linked to connectedness with staff development and with the managers' will to develop staff (Sherman, Bishop, Eggenberger, & Karden, 2007). Miller (1976) found that women's development emphasizes connections, which have been argued to promote leadership development (King & Ferguson, 2001). Contact is also an asset for leaders, especially important for teamwork. Exploring the task of building leadership teams, O'Toole, Galbraith, and Lawler (2002) found that chemistry (i.e., successful interpersonal connection) is considered to be an important selection criterion by managers and business boards when assembling leadership teams.

Mutuality. A context of dialogue can promote mutuality because it offers opportunities for participants to hear each other out and to speak (Palmer, 1998). Mutuality breaks silence, a process that is essential for the "excavation of the self" (Estés, 1992). Rogers (1977) argued that a positive cycle characterizes dialogical relationships in which congruence produces congruence and authenticity cultivates authenticity, as defenses break down. In this way it is possible to promote mutuality by sharing experiences of vulnerabilities (King & Ferguson, 2001), and cultivating authenticity in dialogue depends on mutuality (Schmid, 2002). In organizations, power relations are often emphasized and politics is viewed as necessary "evil" for managers who wish to influence others (Vinnicombe & Singh, 2002), but some have criticized these perceptions and suggest that organizational relations can be harmonic and mutual (Fletcher, 1998). Adopting a relational perspective to leadership development initiatives may challenge the hierarchical structure of organizational relationship (senior–junior, supervisor–subordinate, etc.). Transformational leadership is considered by some scholars to be effective, owing to the mutuality that it promotes (Bowles & Bowles, 2000).

The eight dialogical pedagogy components are interrelated. Empathic attitude is known to be linked to compassion and prosocial behaviors (Mehrabian & Epstein, 1972; Wong & Fry, 1998). There is evidence that empathic listening is positively related to emotional support, which can be viewed as an element of care (Pines, 1983). This effect may be mediated by the leader's expressiveness and assuredness. In other words, letting others know what the leader thinks (which can be viewed as an element of self-exposure) was found to be positively related with the leader's supportiveness

(de Vries, Bakker-Pieper, & Oostenveld, 2010). The decision to express oneself is made when there is an expectation of respect (Kim & Drolet, 2003). Empathy is also related to respect for others. For example, Bodie and Villaume (2003) found that individuals' empathic listening style was linked with their tendency to accept the person with whom they communicated. That respect and acceptance increase relational commitment has been suggested (Sleebos, Ellemers, & de Gilder, 2006), and therefore, they seem to be related to greater feelings of interpersonal contact (or intimacy). Additionally, in a self-report study among college students, empathic listening was found to be positively related to the students' social and emotional expressivity (Gearhart & Bodie, 2011). Thus, one's empathy toward others seems to be related to one's self-exposure and to conversational mutuality. Caring and respectful behaviors also tend to manifest in interpersonal interactions in a reciprocal manner (Gaines, 1996).

Moreover, the component of empathy is linked with open-mindedness. Berson and Avolio (2004) discovered that a communication style of attentive listening to subordinates on the part of the leader was positively related with the leader's openness and willingness to hear subordinates' opinions. In addition, one's open-mindedness is related to one's ability to unlearn old knowledge (Sinkula, Baker, & Noordewier, 1997), which is a key element in critical thinking. It has been suggested that open-mindedness makes possible the respectful attitude necessary for in-depth critical thinking (Bailin, Case, Coombs, & Daniels, 1999). Similarly to empathy, critical thinking was found to be associated with care. De Vries and colleagues (2010) explored leaders' communication styles based on subordinates' reports and found the leader's argumentativeness (analyzing events and meaning in conversation) to be positively related to leader's supportiveness.

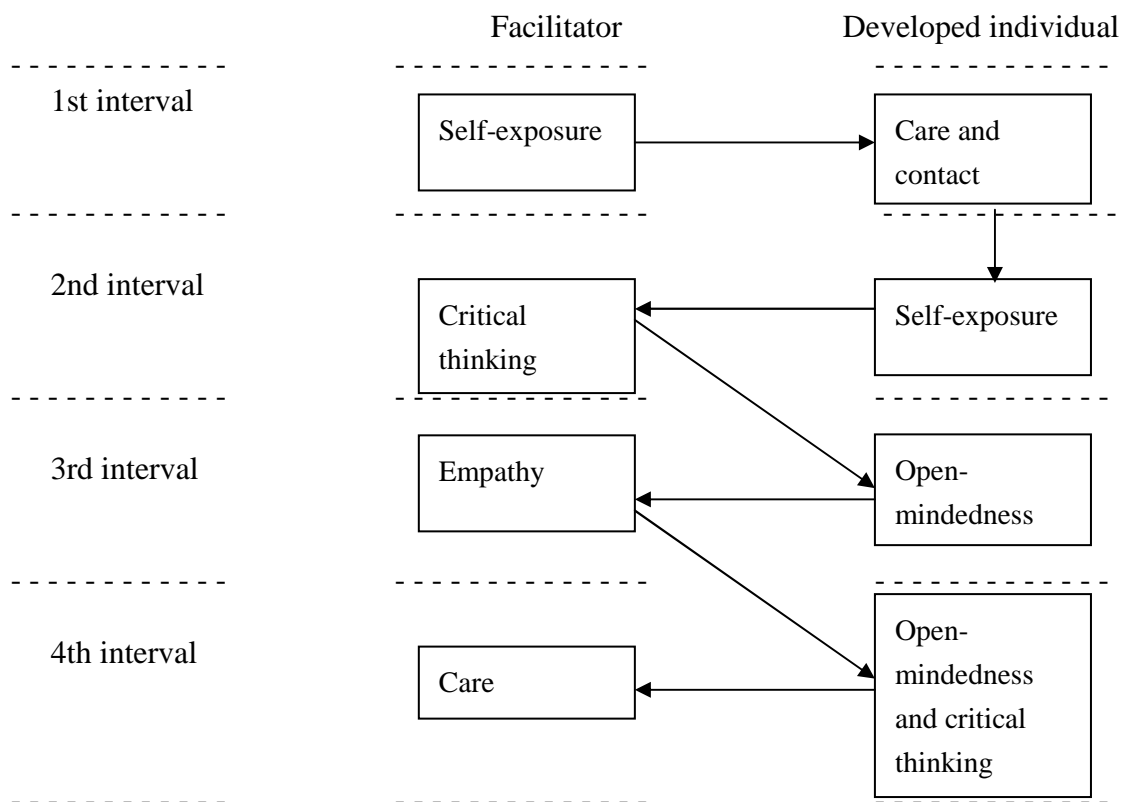
Empathy may also increase the sense of interpersonal connection because empathizing with the subjective feelings of another person contributes to an experience of connectedness (Olshansky, 2000). In a longitudinal study, Paleari, Regalia, and Fincham (2005) found that empathy positively predicts relationship quality. Moreover, salespersons' empathy was also found to positively predict buyers' anticipation of future interactions (Ramsey & Sohi, 1997). In turn, interpersonal contact or intimacy are related to the level of extended social support or care (Hobfoll & Lerman, 1989). Intimate connection is related to the depth of the information shared, and therefore, it enables greater self-exposure. Furthermore, research has shown that

feelings of connection of intimate partners are highly correlated (Weigel, 2010).

Contact also helps express critical thinking because it makes it easier to confront the partner, destabilizing the partner's basic assumptions.

I suggest that the eight interrelated components of dialogical pedagogy can enable the development of authentic leaders. Using a facilitator of dialogical pedagogy is expected to stimulate dialogical attitudes and behaviors on the part of the individual being developed as well (Figure 2).

Figure 2. Example of Application of Dialogical Pedagogy in Dyadic Interaction



For example, in a new mentoring relationship a facilitator may choose to disclose details about a personal disempowering event that influenced him or her life. Hearing about the disempowering event, the individual being developed may experience some level of caring and intimacy with the facilitator. Moreover, the facilitator's self-exposure legitimizes the self-exposure of the individual being developed. If the latter chooses to expose an event related to him or her self, the facilitator may use conscientization to shed light on the role played by contextual and social constraints in the event. The individual being developed may automatically reject this interpretation. In response, the facilitator may ask the individual being developed to explore the roots

of this objection as reflecting a measure of close-mindedness. Furthermore, the facilitator may use perspective-taking skills to imagine the place of the individual being developed and reflect on the latter's mental blocks. This may encourage the open-mindedness and critical thinking of the individual being developed. The latter's expression of emotional difficulties involved in critical thinking may be rewarded by an expression of caring on the part of the facilitator. These cycles of dialogical communication are expected to develop over time, thus increasing the chances of moments of genuine dialogue with shared meaning to become relational dialogical characteristics. The application of dialogical pedagogy in authentic leadership development can occur in both symmetrical and asymmetrical settings.

4.2. Symmetrical and Asymmetrical Settings for Dialogical Authentic Leadership Development

Two forms of known leadership development are particularly well suited to encourage dialogical communication: mentoring (including executive coaching) and encounter groups (also referred to as T-groups). *Mentoring*, defined as an enabling or developmental relationship (Kram, 1985), is a common management development practice in organizations. Valuable mentoring relationships have been described as having a dialogical nature (Gantt, 1997). Levinson (1979) identified good mentoring relationships as characterized by sincerity and some level of emotional attachment, and Clawson (1980) characterized them by the presence of mutual respect and interpersonal trust. A good mentor is also said to embrace communication behaviors focused on questioning and interpretive listening (Bokeno & Gantt, 2000).

In addition to one-on-one dialogical relationships, Rogers (1970, 1977) addressed the application of dialogical communication in group settings (encounter groups). Yalom (1975) found that group cohesiveness and interpersonal learning can have a transformational effect on self-identity, with the interactions of care and confrontation within the group enabling personal growth (Broekaert, Vandeveld, Schuyten, Erauw, & Bracke, 2004). The goals of encounter groups are not defined a priori, as the personal development of group members is often directed along multiple paths. Nevertheless, in time the pluralistic goals of the group frequently begin to converge and share a common direction, as if the group were a coherent organism (Rogers, 1977). Encounter groups are being used not only in therapeutic settings, but also in organizational settings to promote personal and organizational development.

Such groups (T-groups) lack a structured curriculum and are based on interpersonal interactions between members, involving self-exposure and reflection in order to promote awareness, authenticity, and collaboration (Campbell & Dunnette, 1968).

Mentoring and encounter groups can take the form of either *symmetrical settings*, based on peers relations, or of *asymmetrical settings*, based on relations between the development facilitator and the individual(s) seeking development. Symmetrical settings are peer-based and formed with the presumption that power and status rankings, which shape traditional developmental relationships, limit the possibility for transformation. Peer relationships can provide a forum for mutual exchange based on equality and empathy. For example, collaborative mentoring (or comentoring) between school teachers and academics, which promotes the border crossing of partners into each other's culture, enabling partners to journey into shared territory and discover new understandings (Mullen, 2000). Furthermore, organizational peer groups based on the similarity of jobs or challenges are becoming increasingly common (Chandler & Kram, 2005). Peer development relationships can stretch over decades; whereas traditional organizational development relationships usually last a few months to a few years (Day, 2001).

In symmetrical settings, the participants themselves apply the dialogical pedagogy, each one serving interchangeably as facilitator and as individual being developed at different conversational moments. One danger to the emergence of genuine dialogue in symmetrical settings is the formation of an informal hierarchy. We know that informal hierarchy can emerge in a short time as group members observe each other in group interaction (Magee & Galinsky, 2008). Informal hierarchies are to some extent self-reinforcing because the status of individuals shapes the way in which others appraise their conduct (Magee & Galinsky, 2008). The social structure influences communication and role taking, because individuals of different status level also differ in their motivation to assume another's role and understand another's point of view. Among status differences in Western culture known to influence role taking are characteristics of gender, race, and social class (Forte, 1998). Therefore, peer relational development does not always work and requires that participants be committed, train to become fully engaged in the process, and have time to practice (Parker, Hall, & Kram, 2008).

In some cases the help of a skilled facilitator can assist in guiding the individuals being developed in learning the foundations of dialogical communication, until they

develop their own relational skills (Chandler & Kram, 2005). Magee and Galinsky (2008) suggested that asymmetrical hierarchical power affects group dynamics because more powerful individuals speak longer than others and out of turn. They also indicated that individuals with greater power express their personal opinions more freely. Attempts to avoid dominance in dialogical conversations require that individuals with higher power or status continually communicate their weaknesses and lack of knowledge. Thus, dialogue “does not require the removal of power operations or rhetoric. It does, however, require resistance to the exercise of power, or counter-rhetoric” (Guilfoyle, 2003: 125). Similarly, Rogers and Buber (in Anderson & Cissna, 1997) addressed dialogical communication in asymmetrical settings and recommended that the participant with the formal role and status (the leading partner) be more active in promoting the dialogue, for example, by sharing first and thereby fostering a more equal communication. They also advised that the leading participant create a space in the communication in which the other partner can be present, allowing the dialogic moments to be experienced.

Note that the active change agent in the developmental interactions is the developed individual. Development facilitators can offer a space and time to developed individuals for engaging in identity development and their interactive presence, but only individuals being developed have self-generating ability (Bohart & Tallman, 1996). Thus, facilitators serve mainly as mentors or “fellow travelers” (Bokeno & Gantt, 2000).

Rogers (1977) similarly suggested that the group facilitator should play a minimally active part in group navigation and dynamics. Thus, in practice the facilitator relinquishes control of group outcomes. Rogers (1977) viewed the facilitator’s role in encounter groups as granting autonomy and legitimacy to participating individuals who express their thoughts and emotions; supporting learning; motivating individuals’ independence and innovative thoughts offering and receiving feedback promoting self-evaluation and finding satisfaction in the development of others.

Having an asymmetrical setting does not exclude the possibility that in time more equal relations will develop. For example, Beyene, Anglin, Sanchez, and Ballou (2002), who surveyed protégés in order to explore mutuality in mentoring relationships, found that 82% of protégés indicated that they felt free to challenge their mentors’ ideas. Moreover, the protégés reported that they perceived the

mentoring relationship as one that in some way benefitted the mentor as well. Furthermore, 57% of the sample indicated that they viewed mutual learning as extremely critical or very critical, and 34% indicated that they perceived it as somewhat critical.

4.3. Process Evaluation of Initiatives Based on Dialogical Pedagogy

The process of dialogical pedagogy, as manifested in promoting relational dialogical attitudes, and moments of genuine dialogue are best studied at the dyadic and group levels. The eight components of dialogical pedagogy (i.e., self-exposure, open-mindedness, empathy, care, respect, critical thinking, contact, and mutuality) that take place in a specific interaction or session can be investigated as shared perceptions of climate at higher levels (i.e., dyadic or group). These components, conceptualized at the dyad or group level, can be used to explore their interrelations at higher levels or their cross-level associations. For example, respect at the dyadic level may emphasize collective identity, which encourages dyadic loyalty and promotes stronger dyadic contact. A different example of cross-level relationships is the effect of a caring climate at the group level—characterized by benevolence and concern for the welfare of members—and may encourage participants to share and expose self-related information at the individual level.

Moreover, at the dyadic or group level the eight components may be used to predict the dialogical quality of the interpersonal interaction, as high dialogical quality represents moments of genuine dialogue. Deetz (1996) acknowledged that “in continuous time every consensus arises out of and falls to dissensus, and every dissensus gives way to emerging (if temporary) consensus” (198). I speculate that this consensus, that is, dialogical moments, manifest mainly in the cooccurrence of certain psychological outcomes among actors. I suggest that the dialogical quality of interactions can be represented by personal expressiveness, flow, and goal-directed orientation at a higher level. These constructs have been identified as expressing positive identity development related to experiences of youths at the individual level (Waterman, 1990), but they can also be conceptualized at a higher level of analysis (e.g., Parke & Orasanu, 2012, on group expressivity; MacDonald, Byrne, & Carlton, 2006, on group flow).

Personal expressiveness is a heightened feeling of involvement and fulfillment linked to a heightened sense of competence, control, and self-value. The feeling of

personal expressiveness is typical of activities in which an individual identifies as being in accord with one's "true self" (Waterman, 1990). Larson (2000) argued that cooccurrence of motivation and attention manifests itself in a subjective experience of flow. *Flow* represents the integration of action and awareness as one becomes completely immersed in an activity (Csikszentmihalyi, 1975). Setting personal goals is significant for identity development because it bridges the gap between one's current self and one's desired future self. To set personal goals, individuals must learn about themselves and the world around them, as well as acquire the skills and competences that will help them become the person they hope to be.

Dialogical moments can be studied both by quantitative and qualitative measures. Of the known quantitative methods in social psychology, the most relevant for the exploration of a dynamic dialogical context is experience sampling. The method taps the conscious experiences of respondents using electronic communication devices that they carry with them during the conversation, and when the device beeps respondents complete a brief questionnaire about the conversation. For example, the three indicators of dialogical quality (personal expressiveness, flow, and goal-directed orientation) can be assessed by an adaptation of Waterman's Personally Expressive Activities Questionnaire (Waterman, 1998: PEAQ). The spontaneous nature of genuine dialogue moments makes them difficult to explore, increasing the need for frequent timely measurement. But note also that recurrent measurements can harm the developing dialogical interaction. Future research must explore the boundaries and length of genuine dialogical interactions and the effect of repeated measurement on their development.

It is also possible to use qualitative methods to explore dialogical pedagogy in authentic leadership development. Among the recommended methods are participative observations and narrative interviews. *Participative observation* enables the researcher to be part of the investigated social group and obtain a firsthand account of its experiences (Patton, 2001). It is also possible to conduct in-depth phenomenological interviews with participants after the dialogical forums. The literature describes a method of dialogical analysis (Rober, 2005) that can assist with the analysis of data from observations and interviews. This method analyzes the voices in the narrative, the fit between the words chosen and the storyteller enactment, the manner in which the storytellers position themselves through the story within the group, and the sequencing of the story within the session. Moreover, with regard to

the analysis of the interview data, in order to maintain the dialogical essence of the interaction I suggest avoiding analyzing the data in a segmented manner. Using comparative narrative analysis, which places the narrative of the storyteller side-by-side with the narrative that the original listener experiences, can generate important insights.

5. Discussion

Cooper and colleagues (2005) identified the need to ensure the authenticity of development as one of the central challenges in designing authentic leadership development programs. The paper suggests that to meet this challenge, it is necessary to focus not on program didactics, which are based on a technical-functionalist perspective, but on dialogical pedagogy that addresses the interactions between the development facilitator and the individuals being developed. The paper draws on dialogical philosophy, which places the notion of dialogue at its center. I identify eight components of dialogical pedagogy that can be used in authentic leadership development initiatives: self-exposure, open-mindedness, empathy, care, respect, critical thinking, contact, and mutuality. Furthermore, the paper outlines the outcomes of dialogical pedagogy and offers several suggestions to assist in its exploration. The dialogical framework suggested here has several advantages, limitations, and implications which are presented next.

As with other development frameworks, this dialogical framework is a manifestation of ideological values. The dialogical pedagogy outlined here is derived from the humanist perspective of human beings, emphasizing their value and agency. As such, this work, similar to the functionalistic authentic leadership development approaches suggested earlier, is based on a positive premise of authenticity. But the dialogical pedagogy presented here differs in two ways from previous functionalistic approaches of authentic leadership development: (1) it views authenticity as emergent in communication and not as an a priori characteristic of individuals; and (2) experiences of authenticity are understood to be momentary and relational; therefore, dialogical authenticity does not necessarily promote positive conduct at all times. Thus, authentic leadership development by dialogical pedagogy offers a more realistic perception of positivity in authenticity because authenticity is emergent and interactional.

Also, dialogical pedagogy may not necessarily result in an authenticity that makes a positive organizational contribution. It is important to acknowledge that dialogical leadership development can lead to the emergence of a self-opposing organizational ideology (Finch-Lees, Mabey, & Liefoghe, 2005). A loss for the organization is possible as individuals who are becoming more authentic understand that their personal goals may not be consistent with their current organizational roles and wish to be reassigned or even quit. In the long term, however, organizations benefit when individuals filling leadership roles are more authentically aligned with their roles.

Moreover, current approaches of authentic leadership development neglect the effect of primary (i.e., sociohistorical) power and of secondary (i.e., conventional) power on authenticity. The critical reflective element in the dialogical framework suggested here addresses primary power relations, and thus, it may be able to promote some level of individual emancipation from limiting sociohistorical schemas and practices. Note, however, that dialogical philosophy in general, and the framework presented here, which is based on it in particular, do not offer a practical basis for handling secondary power relations. Thus, we must recognize that authentic leadership development by dialogical pedagogy can be limited by the exercise of secondary power.

Although attempts by different individuals and groups to promote their interests by accumulating power and resources are part of every organizational routine, in some organizations the political dynamics can assume a destructive, defensive form (Seo, 2003), as task or relational conflicts dominate. Authentic leadership development by dialogical pedagogy in such an organizational context can raise participants' fear of self-exposure or result in unwanted externalities. Because "primary power opens and constrains the possibilities for exercising secondary power" (Voronov & Yorks, 2005: 17), such externalities may include individuals making manipulative use of information revealed during dialogue, or the mobilization of resources to resist and silence criticism of oppressive organizational practices, by targeting either the individuals voicing them or the authentic leadership development initiative platform. Thus, initiatives of dialogical pedagogy can stimulate destructive behaviors on the part of participants who have not identified or embraced the humanistic spirit of dialogical philosophy. One option to address defensive organizational politics is to initiate dialogical development programs across organizational boundaries. Such

programs can help reduce defenses in a manner sufficient for them to become a subject for discussion, making their transformation possible.

Dialogical pedagogy can be particularly helpful for individuals experiencing role transitions. Organizational life offers macrorole transitions in which identity reconstruction is central (Ashforth, 2001). In such times the need to assist individuals in revising and reconstructing their identity is crucial. Periods of transition to new leadership roles involve a renewed concern with experiencing authenticity (Humberd, 2012). It is therefore recommended that leadership development initiatives based on dialogical pedagogy target leaders based on similarity in role transitions, particularly in rigid organizations and role designs. Creating development forums based on these criteria increases the possibility of discussing common dilemmas relevant to organizational life, with minimal interruption in the spontaneity of the communication. At the same time, it is important to remember that the first selection criterion for participation in dialogical development forums must be the individual's willingness to attend and participate.

In addition, it is important to stress that dialogical pedagogy does not mean acquiring applicable organizational know-how. But as work represents a key part of individuals' identities and daily routines, most participants struggle with the question of how to implement their dialogical insights about their authentic selves in their work. Note further that dialogical pedagogy is especially well suited for the objective of developing authentic leadership, but that it may not fit cases in which the goals of the development initiatives are to teach structured knowledge or skills. In such cases, as the focus becomes less dynamic and more technical, the discourse becomes more instrumental. When structure in learning increases, opportunities for genuine dialogue are expected to decrease (Moore, 1990).

Finally, because the dialogical and functionalistic perspectives conceptualize individuals and the social world in different ways, I believe that certain types of organizational structure may obstruct the positive effect of dialogical pedagogy. Organizational structures differ owing to various levels of formalization of rules and procedures and to hierarchical centralization (Sinden, Hoy, & Sweetland, 2004). Two types of structure emerge: hindering and rigid (high on formalization and centralization) or enabling and flexible (low on formalization and centralization). Leaders' dialogue-promoting behaviors have been found to be more frequent in organizations with the enabling structure. This may be linked with the greater

opportunities for interpersonal interactions in these organizations, which tend to have a flat hierarchy and highly informal culture.

5.1. Final Reflections

This essay, which follows earlier critiques of authentic leadership and draws on them (e.g., Algera and Lips-Wiersma, 2012; Shaw, 2010), is, as far as I know, the first attempt to offer a practice-oriented framework that conceptualizes authentic leadership development as an emergent process based on dissension. It is fitting that as a researcher criticizing dominant discourses, I should reflect on the discourse underlying my work. The theoretical framework presented here draws mainly on dialogical but also on critical discourse by incorporating a critical reflective component, particularly aimed at addressing the political context of social and organizational life. In this regard, Deetz (1996) already recognized that in practice “most researchers and teachers do not cluster around a prototype of each but gather at the crossroads, mix metaphors, borrow lines from other discourses, and dodging criticism by co-optation” (199). Furthermore, in relation to certain sections, specifically concerning the subject of evaluation, I adopt some elements of the functionalistic discourse. Nevertheless, my primary purpose was to emphasize dialogical processes as the main paths in the lifelong journey to develop authenticity.

My work here advocates the use of dialogical pedagogy in authentic leadership development for organizations. Some supporters of dialogical communication may object to this use of dialogue and argue that dialogue is an end in itself. Critical scholars may argue that organizational development initiatives serve primarily as a means to increase organizational control over members’ attitudes, behaviors, values, and identities. I believe, however, that the use of dialogical pedagogy within organizations can contribute to the promotion of organizations as a key arena for human actualization. Dialogue can connect individuals with one another and facilitate the fostering of experiences of authenticity. Thus, assisting in the development of human potential within the work environment, which accounts for the majority of our waking hours every day, can promote human fulfillment.

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