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Identifying the Function of Recalling Authentic Moments.

A thesis

Submitted in partial fulfilment
of the requirements for the degree

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Abstract

Authenticity within the workplace has been widely researched as a construct in counteracting negative affect. However, less is known about ways to increase a sense of authenticity within the workplace. This study aimed to understand how a sense of authenticity is affected after recalling an autobiographical memory of an authentic moment. This study also examines how recalling moments of authenticity and inauthenticity serve the three functions of autobiographical memory: self, social and directive.

Study 1 investigated archival data of employees written narratives of recalled authentic and inauthentic moments ($N = 29$). Study 2 replicated the same procedure with a student sample ($N = 119$) and included a control group and a measure of authenticity. Results from Study 1 suggested recalling authentic moments served the self and directive function, and inauthentic moments served the directive and self-function. Study 2 partially replicated Study 1 findings, indicating authentic moments primarily served the self-function, while inauthentic moments reported no difference between functions. In line with previous research, the control condition served the social function. Recall did not result in a change in authenticity levels.

This study demonstrated recalled authentic moments enhanced a sense of identity, while recalled inauthentic moments in Study 1 provided details in becoming more authentic. Moreover, provided foundational work in developing a memory recall intervention for the workforce in creating a sense of authenticity. Future research includes investigating authentic and inauthentic moments within different contexts to measure differences in functionality and sense of authenticity.

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Table of Contents

Abstract	ii
Acknowledgements	iii
List of Figures	vi
List of Tables	vii
Introduction	1
Authenticity.....	2
Authenticity within the workforce.....	7
Autobiographical Memory	9
Self-function.....	9
Directive function.....	11
Social function.....	13
Overview	15
Study 1	16
Method	16
Participants	16
Procedure.....	16
Measures.....	16
Results.....	20
Descriptive statistics	20
ANOVA	20
Discussion.....	22
Study 2	24
Method	24
Participants	24
Procedure.....	24
Measures.....	26
Results.....	26
Preliminary analyses	26
Descriptive statistics	29
ANOVA	30
T-test	31
Correlational data	32
Discussion.....	34
General Discussion	36

Theoretical Implications..... 41

Practical Implications 42

Strengths 43

Limitation and Future Research..... 44

Conclusion..... 46

References 48

Appendix A Narrative Coding Schemes of Self, Social, and Directive Function..... 66

Appendix B Consent Form and Information 67

Appendix C Integrated Authenticity Scale (IAS) 69

List of Figures

Figure 1 Autobiographical Function Use Within Authentic and Inauthentic Moment Recall.	21
Figure 2 Autobiographical Function Use Within Authentic and Inauthentic Moment Recall.	31

List of Tables

Table 1 Questions to Prompt Participants to Recall A Moment of Being Authentic and Inauthentic Within the Workforce.....	18
Table 2 Narrative Examples of Different Autobiographical Functions Being Present Within a Memory.....	19
Table 3 Descriptive Statistics for Memories of Authentic and Inauthentic Recall.....	20
Table 4 Descriptive Statistics and Cronbach Alpha Values for Authenticity Subscales for T1 and T2 Data.....	28
Table 5 Factor Analysis of the IAS at T1 and T2	28
Table 6 Descriptive Statistics for Memories of Authentic, Inauthentic and Memorable Moments	29
Table 7 T-test Results Comparing ASA and ASE Between T1 & T2	32
Table 8 Pearson Correlations Between Memory Recall Condition, Autobiographical Functions and Authenticity Subscales	33

Introduction

The success of an organisation is contingent on the employees that work for them. Yet, issues such as employees' non-engagement and low levels of mental wellbeing have challenged this success. Studies such as Gallup (2013), demonstrated this to be a global issue, showing work engagement worldwide, to be as low as 13%. A further concern is the estimated cost non-engagement has on an organisation; the USA alone estimates an economic loss of 450 to 550 billion US dollars annually (Gallup, 2013). Growing academic research in contesting such workplace problems has shown interest in encouraging employees to be themselves when working, or in other words, being authentic. Evidence has shown authenticity to be a driving force in employees' satisfaction, work engagement, and increase a sense of well-being (Emmerich & Rigotti, 2017; Goldberg & Grandey, 2007; Harter, 2002; Hewlin, 2009; Van den Bosch & Taris, 2014), as well to be a golden standard for leadership within organisations (Gardner et al., 2011) and reducing turnover (Cable et al., 2013). Although there has been an interest in individual's levels of authenticity within the workplace and its purposes (Gardner et al., 2011; Grandey & Gabriel, 2015; Roberts & Creary, 2013), the antecedents in increasing someone's sense of authenticity within the workplace is less known. Consequently, the importance of authenticity within the workplace warrants a need in research to understand what increases a sense of authenticity.

What this study offers is an exploration into answering this gap in the literature by investigating how autobiographical memories play a role with authenticity; more specifically, to determine what functional purpose does recalling moments of authenticity serve and how it may increase our sense of authenticity. Therefore, a mixed-method approach is adopted to analyse the qualitative content of memories to make a comparison between the functionality of memory and change in authenticity levels after recall. As well, this study provides comparative results against inauthentic and memorable memories to demonstrate differences

from authentic memories. Firstly, this study defines what authenticity is and how authenticity induces a positive effect within an organisational setting. Secondly, it outlines the functional purpose of recalling an autobiographical memory and how memory is related to authenticity.

Authenticity

The early conceptualisation of authenticity originated from ancient philosophers who delved into what it means to be ourselves (Waterman, 1993), implying that the journey of self-discovery for one's true calling and living in accordance with this self-realisation, to be the source of a higher state of wellbeing (eudaimonia). However, as time has passed, agreement upon a single definition of authenticity has not been reached; some attributing this issue to the lack of suitable measures and conceptual ambiguity because of a lack of a comprehensive body of research (Harter, 2002; Knoll et al., 2015; Sheldon, 2004). Nevertheless, prominent perspectives still emphasize the idea that the obtainment of psychological health and fulfilment is living in agreement with inner thoughts and feelings (Harter, 2002; Sheldon, 2004). These views include the essentialist and existentialist perspectives.

An essentialist view defines authenticity as when an individual acts in accordance with their defining traits. Theorists who follow this perspective consider the Big Five traits to be the best way of describing personality (McCrae & Costa, 1994; McGregor et al., 2006) and is said to be consistent throughout life (McCrae & Costa, 1984). Thus, one would say an individual who is categorised as an introvert feels more authentic when acting introverted, demonstrating that traits may be the being of "our very selves" (McCrae & Costa, 1994, p.175), whereas an individual that acts against these defining traits such as accommodating for external pressure, may experience inauthenticity and detrimental effects (Cross et al., 2003; Donahue et al., 1993; Mc Gregor et al., 2006). Findings such as Roberts and Donahue (1994) reiterated higher levels of wellbeing was the extent of variation between an individual's personality and a role. In contrast, Sheldon et al. (1997) indirectly demonstrated

the same relationship but with authenticity, showing individuals felt less authentic when personality was misaligned with roles (e.g., a role can be anything such as a student or employee). However, the trait perspective has been criticised for its very perspective of being consistent and stable; notably, the disregard of context and cultural roles that influences personality (McAdams, 1992). Additionally, findings indicated that authenticity can be experienced within different roles and independent of personality consistency (Sutton, 2018).

In contrast, the existential approach defines authenticity to have two components (R. M. Ryan & Deci, 2004; Wild, 1965). Firstly, being authentic is when the actions of an individual are self-authored; that is to say, the individual's actions are willingly enacted and they take full responsibility for their actions (Pugh, Maslen, & Savulescu, 2017). As recognised by the self-determination theory (SDT) (Deci & Ryan, 2000), authenticity is characterised to be self-determined and is related to the three basic psychological needs that are considered for optimal human function: competency, autonomy, and relatedness (Ménard & Brunet, 2011; R.M. Ryan & Deci, 2004). It is this sense of autonomy that one may experience authenticity; SDT defines autonomy to be one in control of their actions and aligned with purposeful direction. In contrast, an individual who is not motivated, does not act autonomously or is forced to act, is deemed inauthentic.

The next component of the existential approach is when the actions taken by the individual are genuine, also referred to as behaving in accordance with their values. Specifically, being authentic is not acting in a way that is defined by one's traits, rather acting in a way that feels expressive of the authentic self. At first, this may seem contradictory to consider someone feeling authentic when two similar situations may result in different behavioural outcomes, but as described by humanistic psychologists "authenticity derives from acknowledging contradictory behaviours and integrating this malleability into a coherent self-concept" (Boucher, 2011, p.1267). This is further illustrated by Rogers (1961)

who deemed a fully functioning person to be someone whose ideal self is congruent with their actual behaviour but is also continuously growing and updating the ideal self through new experiences.

These conceptualisations of authenticity are unidimensional and draw upon the idea of needing to understand the true self before the expression of the true self. However, the construct's richness and complexity are more than self-knowledge and expression of this knowledge. Kernis and Goldman (2006) suggested authenticity to be "unobstructed operations of one's true or core-self in one's daily enterprise" (p. 293) and is defined by four interrelated components. The *awareness* component is about self-knowledge and what it means to be one's true self. Self-knowledge may include knowing one's strengths and weaknesses, likes and dislikes, as well as defining dispositional characteristics. Furthermore, awareness is being motivated to further increase self-knowledge to better understand what it means to be authentic. The second component, *unbiased processing*, is to be objective in processing self-relevant information; creating a sense of self that is free from exaggerated based information or defence mechanisms. The third component is *behaviour* which involves individuals behaving in accordance with their internal values rather than external influences such as reward and punishment. The fourth and last component is *relational* orientation to personal relationships. Authentic individuals engage in self-disclosure with close relationships openly and truthfully, whereas inauthentic individuals are reluctant in revealing their true selves. The four-factor model of authenticity (Kernis & Goldman, 2006) can be measured by the authentic inventory 3 (AI-3), which showed construct validity and reliability in measuring authenticity. However, later criticism by White (2011) stated that initial results that supported factor structure for AI-3 were not able to be replicated and questioned the validity of what the constructs are measuring.

An alternative view of authenticity, which was also supported by White (2011), derived from Wood, Linley, Maltby, Baliousis and Joseph (2008) stating authenticity to be a tripartite construct. The person-centered conception of authenticity as briefly mentioned by Rogers (1959), suggests authenticity to be the “consistency between the three levels of (a) a persons’ primary experience, (b) their symbolized awareness, and (c) their outward behaviour and communication” (Barrett-Lennard 1998, p. 82). A person’s primary experience entails the mismatch between conscious awareness and actual experience. Congruence between these aspects is difficult, and the extent of *self-alienation* that occurs because of incongruence affects the level of authenticity experienced. The second condition is congruence between conscious awareness and behaviour. When an individual is consistent in expressing behaviour that is in line with conscious awareness of physiological states, beliefs, emotions, and cognition, then that individual is experiencing *authentic living*. The last condition involves accepting that people are influenced by others and in some situations, are required to conform to expectations set by others. In other words, the social environment (accepting external influence or views of others) affects our experience of *authentic living* and *self-alienation*. The 12 item Authenticity Scale (AS) can be used to measure the three constructs: self-alienation, authentic living and accepting external influence (Wood et al., 2008).

So far authenticity has been shown to have a wide range in conceptualisation, and while there are differences in conceptualisation, there are also similarities between these concepts. Most theorists refer to authenticity being the consistency between self-concept and self-expression. To elaborate, Kernis and Goldman argued authenticity is “the unobstructed operation of one’s true, or core, self” (2006, p.293), or that authenticity is “behavior that is phenomenally experienced as being authored by the self” (Sheldon et al.,1997, p. 1381). Others argue authenticity is when one’s actions are true to their values (Cable et al., 2013; Wood et al., 2008). All these overlapping conceptualisations refer to two dictums stated by

Harter (2002) when exploring authenticity and false development across the lifespan “know thyself” and “be thyself”. Drawing upon these characteristics, Knoll et al. (2015) created a two-dimensional model that suggests authenticity to be self-directive and self-expressing.

The first component, *authentic self-awareness*, states individuals who have high self-awareness understand who they are and strive to further grasp what constitutes self-understanding; in other words, exploring elements such as external cues (how people respond to one’s behaviour) and internal thoughts (what emotions one feels after achieving a goal or activity performance). It is an exploration process that requires a commitment to understand current self-identity and to further build upon identity by integrating new information continuously. This implies authenticity is not based upon pre-existing ‘true self’, rather a congruent identity that requires consistent vigilance in integrating internal and external influence (Knoll & Van Dick, 2013; Rogers, 1961). Moreover, acknowledging what it means to one’s self is only part of authenticity, since taking action is vital to enact what it means to be authentic. Thus, the second component, *authentic self-expression*, is when an individual has acceptance of one’s identity and is consistently representing this identity. A representation can refer to a wide range of contexts such as behaviour, clothing style, career decisions, and the like. *Authentic self-expression* is also conceptualised to be flexible and allows individuals to manage ways of expressing their true self and fulfil obligations (Deci & Ryan, 2000). As discussed in work context literature, people may autonomously manage their behaviour (emotions explicit for the role) but still cohere with internal values (Erickson 1995; Salmela, 2009).

To measure this two-dimensional conceptualisation of authenticity, Knoll and colleagues (2015) developed the Integrated Authenticity Scale (IAS). The initial premise of this scale was developed for use within organisational settings; however, it is not limited to

such a setting. Integration in conceptualising popular views of authenticity and demonstrating good psychometric properties gives suitability for using this measure for this study.

Authenticity within the workforce

Authenticity can affect employees and an organisation through the positive effect it can produce. Notably, some streams of psychology speculate that authenticity is not just the precursor of well-being but the very being of a healthy functioning individual (Wood et al., 2008); that is, behaviour or motivations that are self-authored to be linked to eudemonic wellbeing (Deci & Ryan, 1985; Ryan & Deci, 2001). As suggested by Sheldon et al. (1997), wellbeing may be dependent on how authentic an individual is in different circumstances or with different people, concluding that people whose actions are aligned with their core self to be positively linked with wellbeing. In short, authenticity can enhance wellbeing by developing self-clarity, and in turn what one pursues to maintain healthy functioning. For instance, Goldman and Kernis (2002) have shown authenticity to positively correlate for both self-esteem and subjective wellbeing. Additionally, Wood et al. (2008) identified not only authenticity increased subjective wellbeing but also reduced stress. Ultimately, the extent of how authenticity affects wellbeing has been studied in a range of contexts.

In more recent times, researchers have begun questioning the dynamics of authenticity and wellbeing within the workplace. Contributions include Ménard and Brunet (2011) when assessing the relationship between authenticity and wellbeing amongst managers, indicating that managers who were more authentic experienced higher satisfaction and positive affect while the opposite was true for lower authenticity. Moreover, the meaning of their work also played a role in mediating the relationship between the two. Likewise, Sutton (2018) conclude similar findings when investigating how authenticity and personality consistency impact work well-being. She expressed authenticity to be the key contributor to wellbeing rather than personality consistency, additionally stating authenticity to be a predictor in

lowering stress and higher satisfaction. Nevertheless, wellbeing is not the only aspect that is positively affected by authenticity.

Kahn (1990) suggested engagement in work-related responsibilities to be the degree of how much one employs and expresses their “true” self at work. In this case, work engagement is defined as a strong focus and dedication to work that is supported by a positive motivation state of intense energy (Schaufeli & Bakker, 2010). When individuals act authentically they express behaviour that is aligned with the true self, enabling them to draw more from personal resources such as energy and personal strength (Cable et al., 2013; Kahn, 1990, 1992). Comparatively, inauthentic behaviour has shown to be emotionally taxing, depleting energy, and reducing work engagement (Goldberg & Grandey, 2007; Reis et al., 2016). Also, as previously mentioned by SDT, authenticity contributes to a sense of autonomy. Having a sense of being the author of one’s behaviour increases motivation to engage because of the feeling of making the choice independently (Gagne & Deci, 2005; Leroy et al., 2013). In other words, employees who perceive to be the governor of their behaviour at work feel more personal engagement in activities related to work (Meyer & Gagne, 2008). Van den Bosch and Taris (2014) provided supporting evidence in finding a positive relationship between authenticity and work engagement. As well, a meta-analysis conducted by Sutton (2020) provided further evidence for a positive relationship between authenticity and engagement, additionally underlying authenticity contributing to wellbeing and engagement as a factor in building a healthy work organisation. The benefits of work engagement alone are incentivised enough to an organisation’s success showing an increase in profitability, customer satisfaction, decreasing turnover, and positive job attitudes (Saks & Gruman, 2014). Work engagement can also support increasing employees’ wellbeing, which provides further value in using authenticity to increase work engagement (Meyer & Gagne, 2008).

Autobiographical Memory

The feeling of authenticity can arguably be created from autobiographical memories. Authenticity is developed from past experiences and previously mentioned models of authenticity declared that internalising memories creates a sense of identity and in turn authenticity (Knoll et al., 2015; Kernis & Goldman, 2006; Rogers, 1961). Experiences tell the story of how one acted in a way that felt true to one's self; they are also a reference for how to express authentic behaviour. As a result, autobiographical memory is a crucial component in further developing authenticity because of information that is related to an individual's life.

To further illustrate how autobiographical memory can be linked with an increased sense of authenticity, an exploration into what purpose autobiographical memories serve is necessary. Only then will the links between authenticity and autobiographical memory will be more apparent. The formulation of what purpose autobiographical function serves are well represented by Pillemer (1992) who stated these as self (self-continuity, psychodynamic integrity), communicative (social connecting), and directive functions (guiding present and future behaviour), which are now more commonly known as the self, social and directive functions (Bluck & Alea, 2002).

Self-function

The self-function of autobiographical memory is to maintain continuity of self-identity (Bluck, 2003; Conway 2005). The recollection of autobiographical memories helps build meaning and making sense of past experiences (Thorne, 2000). These memories are the building blocks of self-knowledge that provide an understanding of not only who we are in the present, but also extend this knowledge to the future (Bluck et al., 2005; Neisser, 1988). Some may also refer to maintaining a long-term self-identity as creating a life story (Conway et al., 2004) with autobiographical memories (Bluck & Habermas, 2001). Life stories build

coherence from past events to promote a sense of self-identity over time, and motivations towards goals and future actions (Bluck & Habermas, 2001; McAdams, 1999). The relevance of this function to an individual's sense of authenticity is immediately apparent as the models of authenticity reviewed note that authenticity is impossible without self-knowledge (Kernis & Goldman, 2006; Harter, 2002; Wood et al., 2008). Like authenticity, memories serving the self-function are evaluated as congruent or incongruent with one's current identity, resulting in feelings of authenticity or inauthenticity (Libby et al., 2005; Sutin & Robins, 2008).

Developing a clearly defined self-identity in turn has been linked to an increased sense of authenticity (Diehl et al., 2006). Notably, Baldwin, Biernat and Landua (2015, p.143) found recollection of memories related to the intrinsic self to serve "a self-positivity function and a social connectedness function" as well as an increased sense of authenticity. Self-determination theory (Ryan & Deci, 2000) may suggest memories that offer authentic representations to fulfil the need for competence; these types of memory could be recalling memories of personal achievement and creativity. Research has shown that competence along with autonomy and relatedness is related to feelings of authenticity (Heppner et al., 2008; Kernis & Goldman, 2006).

Moreover, recalling different types of autobiographical memory contribute to a well-adjusted self-concept. For example, reminiscing about memories of nostalgia have been shown to counteract self-discontinuity and restore self-continuity (Sedikides et al., 2015). Equally, reflecting upon positive memories of personal agency have shown to increase optimism for the future and self-esteem (Abele & Wojciszke, 2007; Austin & Cotabile, 2017; Pillemer et al., 2007).

Within organisational settings, autobiographical memories help people define themselves in a professional role. Professional identity (Ibarra, 1999) is how one may define oneself in a professional role and is created from one's beliefs, values, attributes, and

experience (Schein, 1978). Like personal identity, the assumption is that professional identity is more malleable at a younger age and develops over time from experience (Schein, 1978). It goes without saying that developing identity is crucial to everyday life because of its guidance in what it means to be ourselves and regulating what to do (Baumeister, 1998; Forgas & Williams, 2002)

Hence, from this collective understanding, the first aspect of authenticity (knowing one's self) can be interpreted as serving the first function of autobiographical memory, the self-function. However, there is little research on how directly recalling a memory of being authentic serves the self-function, or whether an authentic moment affects the perception of how authentic someone feels; also, whether just recalling a memory that serves the self-function increases a sense of authenticity. This study aims to answer these questions. We hypothesised:

H1a: Memories of authentic moments will primarily serve the self-function of autobiographical memory.

H1b: Memories of authentic moments will serve the self-function more than other types of memories (inauthentic and memorable).

H1c: Memories of authentic moments will increase participants' authentic self-awareness.

H1d: The self-function will increase authentic-self-awareness.

Directive function

The directive function is applying one's memory to guide present and future behaviour (Baddeley, 1988; Pillemer, 1998, 2003). How our behaviour is guided by memories can be from the lessons we have learnt from past events (Pratt et al., 1999). Past episodes offer exemplars to solve similar problems in the present or problems that are anticipated (Lockhart, 1989; Pillemer, 2003). To further illustrate, a study investigating social problem solving (e.g.,

solving a disagreement between people) found recalling more personal memories generated more solutions to a problem (Beaman et al., 2007).

A part of authenticity can relate to this similar form of directive thinking, as one may engage in memory recollection to discover what it means to be authentic and begin acting more authentically. Such a description is indicative of *authentic living* (Rogers, 1959, 1961; Wood et al., 2008) where authenticity is a process of continuous self-discovery throughout the lifespan and behaving congruently to this coherent self-definition. Additionally, Kernis and Goldman (2006) state to express authentic behaviour one must first expand and process unbiased information that is self-relevant. Further support in the potential that recalling memories can increase our sense of authenticity is how different behaviour is influenced by recalling a memory. For example, Biondolillo and Pillemer (2015) demonstrated positive motivational exercise memory to increase exercise.

Therefore, it can be suggested that recalling moments of authenticity may influence an individual's behaviour. Such practice can already be seen from organisational leaders who make decisions based upon recalling their strengths and values that are related to being authentic (Gardner et al., 2011). Moreover, people that have been observed to be motivated to experience authenticity are also motivated to decrease inauthenticity (Lenton et al., 2013a), showing authenticity to engage in a form of problem-solving (Sutton, 2018).

Although this study discusses authentic moments, it is also important to explore inauthenticity. Demands placed on employees to meet workplace criteria can show a need to regulate their emotions, and distance themselves from their true emotions. Subsequent research shows feelings of increased inauthenticity to be associated with performing emotion management, in other words not being true to one's self (Erickson & Ritter 2001; Erickson & Wharton 1997). This demonstrates authenticity is not exclusive in using directive thinking and problem-solving.

From this review, the relationship between the directive function and *authentic self-expression* is clearer. The recollection of memories for the purpose of how to express authentic behaviour is viewed as problem-solving or guidance of behaviour. These are criteria that match the directive function. As a result, a positive relationship is to be expected between authenticity and the directive function. Also, a comparison between recalling moments of authenticity and inauthenticity is to demonstrate the variability in memory type. Inauthenticity has briefly displayed similar functionality to authenticity, such as directing behaviour to meet some standard. However, inauthentic moments may primarily focus on how an individual is able to achieve a set goal rather than focusing on characteristics that identify who they are, while authentic moments are the opposite and focus on what it means to be oneself and demonstrate a situation that shows how these values are meaningful. This suggests inauthentic moments may show higher levels of directive thinking. Therefore, the hypotheses for the directive function for memories of authentic and inauthentic moments are:

H2a: Memories of inauthentic moments will primarily serve the directive function of autobiographical memory.

H2b: Memories of inauthentic moments will serve the directive function more than other types of memories (authentic and memorable).

H2c: Memories of authentic moments will increase authentic self-expression.

H2d: The directive function will increase authentic self-expression.

Social function

Several authors have expressed that the primary function of autobiographical memory is the social function (Neisser, 1978; Nelson, 1993) since autobiographical memory is the basis of providing conversation material to facilitate social interaction (Cohen, 1998). What concerns the social function is how people use their memories in social interactions and the personal benefits when sharing memories (Pasuapathi, 2003). Upmost, personal interactions are to build

and maintain relationships (Bruce, 1989; Nelson, 1993), which can also create a shared history between each other that is stable (Bluck et al., 2005; Fivush, 1996). When social interaction is impaired by the inability to access episodic memory, social relationships can deteriorate due to the lack of contribution, reinforcing the importance of social bonding (Robinson & Swanson, 1990).

Furthermore, sharing memories can serve a role in maintaining intimacy in relationships. Alea and Bluck (2007) demonstrated that increased warmth, intimacy, and positive affect can be induced by recalling meaningful events of significant others. Close romantic relationships are also attuned to greater satisfaction when partners are perceived as being more authentic (Wickham, 2013). In fact, authenticity is linked to promoting well-being (compared to distant others) because of social acceptance, and ease of expressing who we truly are (Venaglia & Lemay, 2017), thus indicating positive social interactions and benefits to interpersonal relationships to be related to feelings of authenticity (Baker et al., 2017). As well, personal memories that are shared can invoke listeners to empathise, especially when a similar memory is shared back (Pillemer, 1992). Not only does personal memories help to empathise with individuals, but they also create a sense of being more truthful and making the talker more believable and persuasive (Pillemer, 2001). Likewise, detailed personal memories offer an opportunity to teach others because they are deemed to be more credible and persuasive (Bruce, 1989).

Facilitating social interaction is part of developing a work relationship which is integral for effective coordination (Dutton et al., 2006; Gittell, 2004) and citizenship performance (Settoon & Mossholder, 2002). Cultivating quality relationships additionally improves performance and learning (Carmeli et al., 2009). Such improvements can also be enhanced by the recollection of positive memories (Fredrickson, 1998), whether it be reminiscing individually or with others. Furthermore, meaningful conversations can promote

relatedness as well as enhance a sense of wellbeing (Reis et al., 2000). In return promoting wellbeing can help create a healthy workforce (Robertson & Cooper, 2010).

However, it is unclear how authenticity is related to the social function of authenticity. Given our definition of authenticity, there is a lack of emphasis on how authenticity is affected in a group dynamic. Thus, we do not expect there to be any relationship between the two variables. What we can speculate is the social function to be prominent in recalled memory when given the freedom to choose the memory. After all, sharing memories provide a basis for social interaction and in turn serve the social function. We hypothesised when given the freedom to recall memory to default to the social function, or as stated:

H3a: The control condition (memories of memorable moments) will primarily serve the social function of autobiographical memory.

Overview

To answer these hypotheses, we analysed two sets of data; one originally from a study that investigated how authenticity and personality consistency predicts well-being (Sutton, 2018), and another that was collected for this study. These data sets are separated into Study 1 and Study 2. The purpose of Study 1 was to investigate what autobiographical functions are present within an individual's written narratives of recalled moments of authenticity and inauthenticity. We then compared how autobiographical functions are used within and across event types. Study 2 follows the same process, but also includes a measure of authenticity to examine how authentic levels change after recalling a certain memory.

Study 1

Method

Participants

Recruitment was advertised in professional body newsletters, the researcher's personal contacts, and LinkedIn. Participants were required to be full-time employees (working a minimum of 37.5 hours a week). Initial participants recruited were 213 for phase 1 and then stratified into four groups of 12 participants for phase 2. For the purpose of this study, 29 participants from phase 2 were used. The mean age was 36.8 years ($SD = 8.8$) with 69% of participants being female.

Procedure

In phase 2, data was collected from an online questionnaire, that asked a series of open-ended reflective questions, one per week. Before answering each question, participants were presented with an information page explaining the purpose of the study and the assurance of anonymity for themselves and anyone mentioned. After, would be directed to a second page that contained the question and a text box to type their answer. Only data from two of the six open-ended reflective questions were used for this study. The questions promoted individuals to recall an experience of inauthenticity, and an experience of authenticity (See Table 1). Completing phase 2, participants were offered an amazon voucher. Of the 29 participants contributing data to this study, not all participants completed both questions. In total there was 28 authentic event recalls and 27 inauthentic event recalls. Any analysis when comparing between groups removed participants that did not complete both questions, resulting in a total of 26 participants.

Measures

Narrative Coding of Autobiographical Memory. Participants' narratives related to either authenticity or inauthenticity were then analysed to derive what functions are present.

This was conducted by implementing Waters, Bauer, and Fivush's (2014) coding scheme (See Appendix A). Raters compared the narratives provided by the participants to three categories in the coding scheme, which are the same as the triracial model of autobiographical memory (self, social, and directive function). The self-function category measured self-related content, the social category focused on the value of social relationships, and the directive category focused on behavioural changes based upon an event. Each category has a 4-point system (0-3) indicating if a function is present and how prominent it is. Examples of each function being present within a written narrative are reported in Table 2. To be scored on any of the three categories by the coders, a memory is required to meet the description criteria given at each point on any function. Overall narratives' scores are scored at the highest point given for each function, meaning that a narrative's score represents the extent to which a function is present rather than how many instances of that function are recorded in the narrative.

both raters independently coded a sample of narratives and later discussed discrepancies. Then would continue coding the rest of the data and establish reliability between the two independent raters when finished. Conducting an Inter-rater reliability analysis (Pearson's correlation) shows acceptable agreement levels between raters: $r = .66$, $.70$, and $.84$ ($p < .001$) for the self, directive, and social functions respectively. Therefore, the mean score established from the two raters will be utilised for analyses.

Table 1

Questions to Prompt Participants to Recall A Moment of Being Authentic and Inauthentic Within the Workforce.

Week	Topic	Prompt question
2	Experience of inauthenticity	We all take on different roles in our normal lives, whether at work, with friends or family. Sometimes this can mean "playing a part" or acting in a way that suits the situation rather than a way that feels like the "real you". Can you think of a time you did this at work?
3	Experience of authenticity	In the last questionnaire, we asked you to write about a time when you behaved in a way that seemed to suit your work role but was not necessarily your "natural" or preferred way of doing things. This time, we would like you to think of a time when you felt able to really "be yourself" at work and weren't just taking on a role.

Table 2*Narrative Examples of Different Autobiographical Functions Being Present Within a Memory*

Function	Narrative example
Self	<p>‘I feel with my team I am myself for large periods of time. Recently John in work went through a difficult time in his personal live, being the caring person I am and opening myself up to him I was able to support him through his pain and see a positive outcome in his life. Being myself shows my vulnerability to people and could take advantage of me but I have come to believe that it OK and most people will appreciate your openness.’</p>
Social	<p>‘There are many people I work with who I would consider trusted colleagues and therefore, I feel able to "be myself" with. These are mainly my peers and people who I interact with most frequently. I behave differently or adopt a role when dealing with people I am in conflict with and people who are more senior than myself.’</p>
Directive	<p>‘I needed to interact with some operatives, and so had to adapt my language/approach/behaviour to suit this audience. This meant speaking in a more informal 'matey' way to engage them. I think my approach was effective, but also feel that - since my behaviour was artificial, in a sense - it would have been apparent to the audience that it was an act. I find needing to do this is uncomfortable and requires additional effort. The easiest and best way to be is to act entirely naturally.’</p>

Results

Descriptive statistics

Skewness and kurtosis were assessed before further analyses were conducted. This is to evaluate how the data is distributed and whether a transformation is required. For this data set, if skew values are greater than +/- 3, or kurtosis values are greater than +/-8, then is suggested that the data be transformed (Kline, 2005, 2011). As indicated in Table 3 there were no extreme values for both skew and kurtosis, thus no transformation was required.

Other descriptive statistics reported in Table 3 were the mean scores for each function across the two memory recalls, authentic and inauthentic. Analyses will focus on these mean scores to investigate what functions are expressed within and between event recall. Preliminary analyses suggest word count did not affect function coding (Authentic: $M = 189.57$, $SD = 85.51$; Inauthentic $M = 227.70$, $SD = 104.77$).

Table 3

Descriptive Statistics for Memories of Authentic and Inauthentic Recall

Event Recall		N	M	SD	Min	Max	Skew	Kurtosis
Authentic	Word count	28	189.57	85.81	59	368	0.43	-0.83
	Self-function	28	0.93	0.66	0	2	0.76	-0.54
	Social function	28	0.29	0.54	0	2	1.76	2.50
	Directive function	28	0.50	0.58	0	2	0.62	-0.56
Inauthentic	Word count	27	227.70	104.77	78	437	0.65	-0.56
	Self-function	27	0.67	0.56	0	2	0	-0.65
	Social function	27	0.19	0.48	0	2	2.74	7.45
	Directive function	27	1.11	0.58	0	2	0.01	0.25

ANOVA

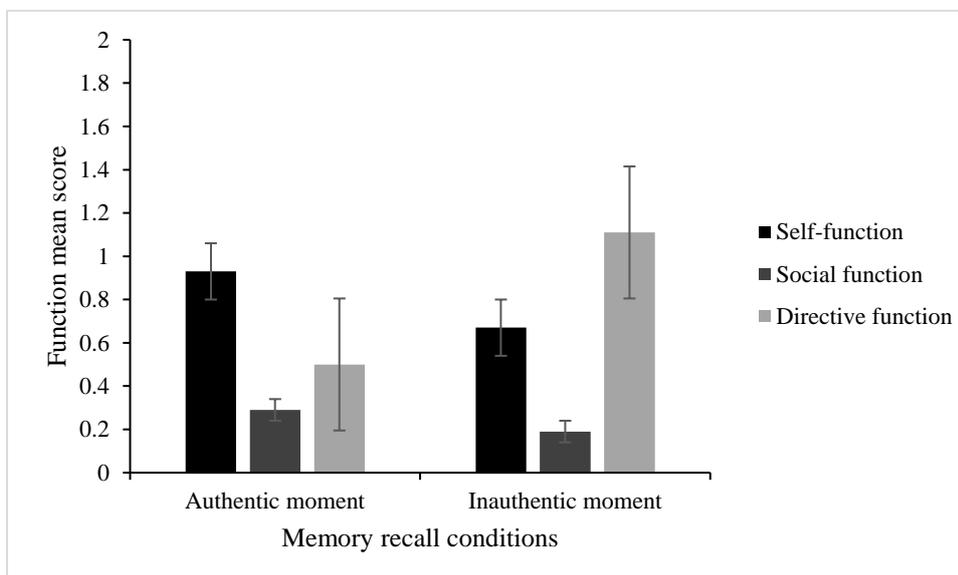
An initial 2x3 repeated measures ANOVA (authentic and inauthentic event recall x self, social and directive function) revealed a significant main effect for function $F(2, 50) = 14.51$, $p < 0.01$, $\eta^2 = .37$, and a significant interaction between function and event recall $F(2, 50) =$

7.43, $p = 0.01$, $\eta^2 = 0.23$. However, there was no significant main effect for event recall $F(1, 25) = 0.90$, $p = 0.35$, $\eta^2 = 0.04$.

Post-hoc comparison using Bonferroni correction revealed overall scoring for the directive and self-function were significantly more than the social function (corresponding mean differences of 0.62 and 0.60, $p < 0.01$). However, the directive and self-function were not significantly different (mean difference of 0.02, $p = 1.00$).

Figure 1

Autobiographical Function Use Within Authentic and Inauthentic Moment Recall.



A second ANOVA was then conducted to identify the differences in functions used within the authentic and inauthentic recall. Both authentic recall ($F(2, 54) = 7.15$, $p = 0.02$, $\eta^2 = 0.21$) and inauthentic recall ($F(2, 52) = 15.24$, $p < 0.01$, $\eta^2 = 0.37$) returned significant results, indicating a difference in what functions are used within each event recall. Figure 1 demonstrates the differences in the functions used for each event type. Post-hoc comparison using Bonferroni correction for authentic recall showed the self-function to be more prevalent than the social function (mean difference .64, $p = 0.02$). However, there was no significant difference between the directive function and the self-function (mean difference 0.43, p

=0.13), as well as the directive and social function (mean difference .21, $p = .48$). For the inauthentic condition, post-hoc comparison using Bonferroni correction revealed the self and directive function to be significantly used more than the social function (corresponding mean differences 0.48, $p = 0.01$ and 0.93, $p < 0.01$), but directive and self were not different from each other (mean difference 0.44, $p = 0.06$).

Comparison between authentic and inauthentic memory recall was also analysed. We found that the directive function served inauthentic memory more than authentic memory $F(1,25) = 15.10$, $p = 0.01$ $\eta^2 = .38$. The other two functions social ($F(1,25) = 0.07$ $p = 0.79$ $\eta^2 = 0.003$) and self ($F(1,25) = 2.86$, $p = 0.10$ $\eta^2 = .10$) were not significant. This suggests memories of inauthentic moments to serve the directive function more than memories of authentic moments but serve the self and social function similarly.

Discussion

Study one examines the functions that memories of being authentic or inauthentic may serve. Firstly, our results suggest both memories of authentic and inauthentic moments express more self and directive function than social function. This suggests that memories recalled within Study 1 were more concerned with enhancing and defining self-identity or changing behaviour related to the authentic self.

Secondly, while memories of authentic moments served the self-function more than the social function, there was no significant difference between the directive function and either the self or social function. This provides only partial support for recalling authentic moments to primarily serve the self-function (h1a).

Thirdly, memories of inauthentic moments did not reach a significant difference between the directive and self-function; however, both the self and directive did against the social function. This suggests inauthentic memories mostly use directive and self-function in comparison to the social function. Showing partial support for hypothesis 2a.

Lastly, a comparison was made between authentic and inauthentic recall function expressions. Inauthentic memories served the directive function more than authentic memories, but this was not true for the social and self-function. Inauthentic moments serving the directive function more than authentic moments may relate to the need in adapting behaviour to meet environmental demands, rather than being authentic. Concluding that there is supporting evidence for inauthentic moments to serve the directive function more than other types of memories (h2b) but not the self-function serving authentic moments more than other types of memories (h1b).

Study 1 provided preliminary data on what functions inauthentic and authentic memories may serve but is limited in multiple regards. Such as the study having a small sample size, limiting the robustness of these findings. Or that the archival data used did not have any measures of authenticity, preventing any interpretation on how authenticity levels may change based upon what functions are used or event type. Lastly, no control condition was implemented to investigate differences between authentic and inauthentic memories recall function. Hence, Study 2 was designed to rectify these issues as well as provide more conclusive results.

Study 2 was designed to replicate and expand upon the findings of Study 1 by introducing a control group, assigning participants to only one group, and having a larger sample size. Adding a control group allowed us to analyse whether there is a difference between autobiographical function use for authentic memories and memorable memories. Additionally, introducing a measure of authenticity provided further evidence for how authenticity may change based upon what memory is recalled. The main objectives of Study 2 were to: (1) Verify the findings of Study 1 (2) Investigate if recalling a memory of an authentic moment increases levels of authenticity (3) Investigate whether different autobiographical function usage influenced individuals' score on measures of authenticity.

Study 2

Method

Participants

Participants were students from the University of Waikato and were recruited from an online system. Students' time was compensated by giving course-related credit. A total of 119 students were recruited for this experiment. Age was categorised into five ranges, the percentage of participants that fell into these ranges were 0.8% for under 18 years old, 59.7% between the ages of 18-24, 22.7% between the ages of 25-34, 10.1% between the ages of 35-44, and 6.7% for 45 years and over. 79.8% of the sample population were female.

Demographic of the population were 65.5% New Zealand European, 19.3% Maori, 17.6% other, 3.4% Samoan, 2.5% Indian, 1.7% Japanese, 1.7% Chinese, 1.7% Fijian, and 0.8% Tongan.

Procedure

This research was conducted online and created with Qualtrics. Participants were given a website link that directed them to the research survey and could be completed at any time. The beginning of the survey provided information about the research and required consent before continuing (See Appendix B). As a note, this study was a part of a larger study that measured several other concepts as well. While the survey given to participants included other questionnaires, our study will only report on relevant content. How the study was conducted was by separating it into three stages.

In stage 1, initial levels of authenticity, as well as other constructs that are irrelevant to our study were measured using Likert-style questionnaires. The questionnaire we implemented to measure authenticity was the Integrated Authenticity Scale (IAS). Upon completing the questionnaire, participants were randomly assigned into one of three conditions for stage 2: requested to recall and write a minimum of 75 words about an

authentic moment, inauthentic moment, or memorable moment. Question-wording was adapted from multiple studies that researched authenticity and autobiographical memory (Demiray & Bluck, 2011; Gino et al., 2015). The questions are listed below:

Authentic moment recall. Please take a moment to think back over the last year recall a time in your personal or professional life when you behaved in a way that made you feel true to yourself, that made you feel authentic. Describe what happened, where and when the memory took place, who was involved, and thoughts and feelings during the event.

Inauthentic moment recall. Please take a moment to think back over the last year and recall a time in your personal or professional life when you behaved in a way that made you feel untrue to yourself, that made you feel inauthentic. Describe what happened, where and when the memory took place, who was involved, and thoughts and feelings during the event.

Memorable moment recall. Please take a moment to think back over the last year and recall something memorable from the period between 3 months ago and a year ago. Describe what happened, where and when the memory took place, who was involved, and thoughts and feelings during the event.

In Stage 3, the IAS from stage 1 was administered again to measure any changes after the intervention. As part of the ethics approval process, we wanted to ensure that any potential negative effects of recalling an inauthentic event were addressed before participants completed the study. Therefore, participants assigned to the inauthentic memory recall were also asked to write about an authentic memory after completion to reduce any negative effects. We did not use this second memory description in our analysis. In total, the survey took on average 20 minutes to complete. This study was approved by the Human Research Ethics Committee of the Faculty of Arts and Social Sciences, University of Waikato.

Measures

The Integrated Authenticity Scale (IAS; Knoll et al., 2015). The questionnaire has two subscales that measure authenticity, which is authentic self-awareness (ASA) and authentic self-expression (ASE). In total, 8 questions measured authenticity on a 5-point Likert-scale, ranging from 1 = never to 5 = almost always. Question examples are “I understand why I think about myself as I do” and “I always stand up for what I believe in” (See Appendix C for full questionnaire).

Narrative Coding of Autobiographical Memory. All written narratives were exported from Qualtrics and evenly assigned to each rater to be independently scored with the same four-point scale implemented in Study 1. As in Study 1, the two raters' data after independently scored would then be combined and used for analyses. In this dataset, at least 71.4% received a nonzero score for the functions and ranged between 0-3 for each scale.

Results

Preliminary analyses

Reliability Analyses. Cronbach's Alpha was conducted to assess the reliability of all scales used at time one (T1) and time two (T2). Set guidelines by Field (2018), Gliem and Gliem (2003), state alpha coefficient (α) > .9 to be excellent, >.8 to be good, > .7 to be acceptable, > .6 to be questionable, >.5 to be poor, and <.5 to be unacceptable. For our study, any item with an alpha coefficient that is below .7 is deemed insufficient and is removed to maintain internal reliability. No items within the measures reported lower than .7, thus no items were removed.

Cronbach Alpha analyses (α) displayed in Table 4 show the internal reliability levels for the IAS and its subscales for T1 and T2. Analyses indicate acceptable reliability for the IAS pre-test ($\alpha = 0.76$) and post-test ($\alpha = 0.82$) as recommended by Briggs and Cheek ($\alpha \geq$

0.7) (1986). The same is said for the subscales at T1 (ASA: $\alpha = 0.83$, ASE: $\alpha = 0.70$) and T2 (ASA: $\alpha = 0.86$, ASE: $\alpha = 0.74$)

Factor analysis. Exploratory factor analysis (EFA) was carried out on the IAS twice, the first for T1 and the second for T2. Before factor analysis was conducted, Bartlett's Test of Sphericity and Kaiser-Meyer-Olkin (KMO) measures were applied to assess the appropriateness of the sample for factor analysis. As suggested by Field (2018), values greater than 0.5 regarding KMO is considered acceptable. As for Bartlett's Test of Sphericity, the significance is considered at <0.05 (Field, 2018). Results for KMO at T1 and T2 indicate this sample to be suitable for factor analysis, KMO = 0.74 and 0.78. The same is said for Bartlett's Test of Sphericity $X^2(28) = 309$, $p < .001$ (T1) and $X^2(28) = 394$, $p < .001$ (T2).

Factor analyses for this study utilised Principle Axis Factoring (PAF) and direct oblimin rotation because the factors were expected to correlate with each other. Factor loading for this study is in accordance with Field's (2018) guidelines who deemed a value of 0.4 to be adequate loading.

Table 5 displays two factors being extracted for both times and displays how the 8 questions loaded. For time one, the two factors explained 65% of the cumulative variance (component one = 44.76% and component two = 20.76%). While time two showed the two factors explained 60.8% of the cumulative variance (component one = 38.76% and component two = 22.1%). All questions apart from question 6 in T2 loaded to their corresponding authenticity scale (Knolls et al., 2015). Factor 1 matches the *authentic self-awareness* scale while factor 2 matches *authentic self-expression*. Taken all together, both factors were deemed suitable for further analysis in this study.

Table 4*Descriptive Statistics and Cronbach Alpha Values for Authenticity Subscales for T1 and T2**Data*

	N	Mean	St.Dev	Skewness	Kurtosis	No. items	Cronbach's Alpha
Time 1 Data							
Authentic self-awareness	119	3.86	0.73	-0.59	0.15	4	0.83
Authentic self-expression	119	3.51	0.67	-0.50	-0.16	4	0.70
Integrated authenticity	119	3.68	0.56	-0.67	1.07	8	0.76
Time 2 Data							
Authentic Self-awareness	119	3.79	0.81	-0.31	-0.81	4	0.86
Authentic self-expression	119	3.49	0.71	-0.41	-0.18	4	0.74
Integrated authenticity	119	3.64	0.63	-0.39	-0.01	8	0.82

Table 5*Factor Analysis of the IAS at T1 and T2*

	Time 1 sample		Time 2 sample	
	Factor		Factor	
	1	2	1	2
I understand why I think about myself.	0.66		0.80	
For better or worse, I know who I really am.	0.92		0.96	
I understand well why I behave like I do.	0.81		0.77	
I feel like I don't know myself particularly well.	0.56		0.64	
I always stand up for what I believe in.		0.70		0.85
I am easily influenced by others' opinions.		0.43		
Sometimes I say nothing about issues or decisions, or I agree although I don't think it's right.		0.74		0.67
To express what I think, I am willing to bear negative consequences.		0.58		0.64

Descriptive statistics

For Study 2, the descriptive statistics include the mean, standard deviation, skew and kurtosis for autobiographical function usage, as well, the IAS and its subscales at T1 and T2.

Guidelines for skew and kurtosis are the same as Study 1. The data shows no extreme skewness and require no transformation. Authenticity descriptive statistics were calculated from a scale that ranged from 0-5. Likewise, calculating descriptive statistics for autobiographical function usage was the same as Study 1, using Waters et al., (2014) narrative schema that measured each function on a scale of 0-3.

Table 4 presents the mean scores for both integrated authenticity and its subscales.

Overall, the data depicts a decrease in mean scores from T1 to T2 (Respectively, IAS = 3.68, ASA = 3.86, ASE = 3.51, and IAS = 3.64, ASA = 3.79, ASE = 3.49). Function mean score usage across conditions ranged from 0.11 to 0.75 (See Table 6). Like Study 1, authentic moment recall seemed to primarily serve the self-function (M = 0.75, SD = 0.71). In contrast to Study 1, the inauthentic moment recall seemed to serve the self-function (M = 0.58, SD 0.64), rather than the directive function (M = 0.38, SD = 0.71). For memorable moments, the highest served function was the social function (M = 0.58, SD = 0.86).

Table 6

Descriptive Statistics for Memories of Authentic, Inauthentic and Memorable Moments

Event Recall		N	Mean	SD	Min	Max	Skewness	Kurtosis
Authentic	Word count	40	99.90	68.60	24	331	2.11	4.35
	Self-function	40	0.75	0.71	0	2	0.40	-0.88
	Social function	40	0.33	0.66	0	3	2.42	6.63
	Directive function	40	0.20	0.41	0	1	1.56	0.45
Inauthentic	Word count	40	99.90	64.72	15	374	2.25	7.53
	Self-function	40	0.58	0.64	0	2	0.65	-0.48
	Social function	40	0.30	0.46	0	1	0.91	-1.24
	Directive function	40	0.38	0.70	0	3	2.09	4.42
Memorable	Word count	39	101.60	54.46	30	236	0,87	-.045
	Self-function	39	0.21	0.47	0	2	2.25	4.70
	Social function	39	0.58	0.86	0	3	1.50	1.65
	Directive function	39	0.11	0.31	0	1	2.68	5.46

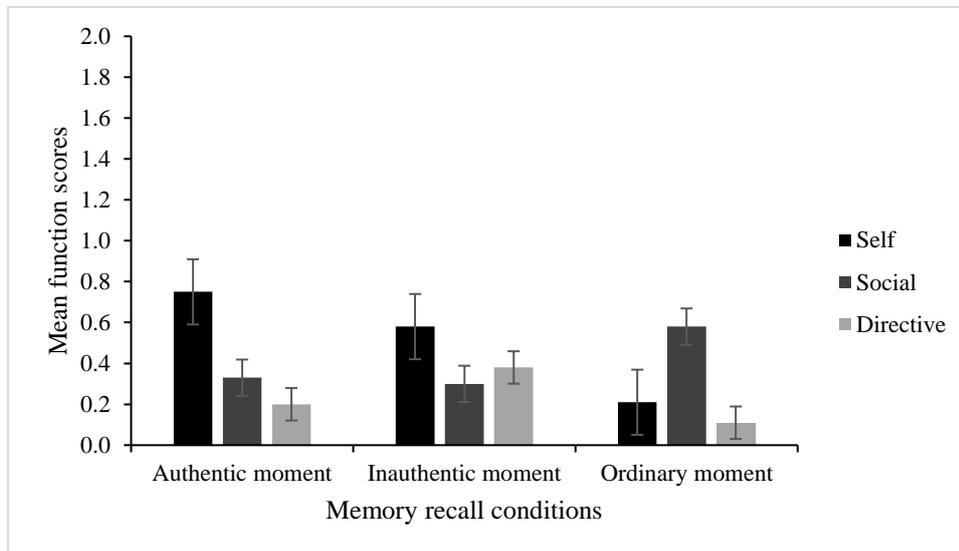
ANOVA

ANOVA was then conducted to determine function usage within each memory type (Bonferroni correction applied). Authentic memory recall ($F(2, 78) = 8.45, p > 0.01, \eta^2 = 0.96$) and memorable memory recall ($F(2, 78) = 2.52, p = 0.05, \eta^2 = 0.86$) returned significant results, suggesting that some functions are used more than others within memories of authentic and memorable moments. This was not the same for inauthentic memory recall ($F(2, 78) = 2.52, p = 0.09, \eta^2 = 0.49$). Functions serving authentic memories found there to be significant difference between the self-function and social function (mean difference = 0.43, $p = 0.03$) as well the self-function and directive function (mean difference = 0.55, $p = 0.01$). For the memorable memory condition, there was a significant difference between the social function and the directive function (mean difference = 0.46, $p = 0.02$).

Additional ANOVA was to investigate if the type of memory serves particular functions more than other types of memories. Results show the self-function to serve authentic and inauthentic moments more than memorable moments memorable (corresponding mean differences = 0.55, $p > 0.01$ & mean differences = 0.37, $p = 0.03$). The other two functions report similarly usage across different event types.

Figure 2

Autobiographical Function Use Within Authentic and Inauthentic Moment Recall.



T-test

A paired sample t-test was then carried out to answer whether recalling a memory of an authentic moment increases ASA (H1c) or ASE (H2c). As depicted in table 7, there was no significant change in ASA between T1 and T2 ($M = 0.08$, $SD = 0.42$) when recalling an authentic moment ($t(39) = 1.22$, $p = 0.23$). There was also no significant change in ASE between T1 and T2 ($M = 0.02$, $SD = 0.29$) when recalling an authentic moment ($t(39) = 0.41$, $p = 0.69$). Suggesting there is no change in authenticity levels when recalling a memory of an authentic moment. Other memory type follows this trend and reports no significant difference in change ASA and ASE between T1 and T2.

Table 7*T-test Results Comparing ASA and ASE Between T1 & T2*

			Paired				Sig. (2-
			Dif	St.Dev	t	df	tailed)
Event			Mean				
Recall							
Authentic	Pair 1	ASA (T1 & T2)	0.08	0.42	1.22	39.00	0.23
	Pair 2	ASE (T1 & T2)	0.02	0.29	0.41	39.00	0.69
Inauthentic	Pair 1	ASA (T1 & T2)	0.08	0.42	1.22	39.00	0.23
	Pair 2	ASE (T1 & T2)	-0.02	0.36	-0.33	39.00	0.74
Control	Pair 1	ASA (T1 & T2)	0.04	0.38	0.75	38.00	0.46
	Pair 2	ASE (T1 & T2)	0.06	0.39	1.02	38.00	0.31

Note. ASA = Authentic Self Awareness. ASE = Authentic Self Expression.

Correlational data

A correlational analysis (Field, 2018) was conducted to investigate hypotheses 1d and 2d.

These hypotheses investigated whether specific autobiographical functions present were related to a change in participants' authenticity. How authenticity change was calculated was by subtracting the mean scores of the IAS subscales at T2 from T1 (T2-T1). Guidelines for the strength of Pearson's correlation (r) between authenticity and autobiographical functions follow: small relationships = ($r = 0.1$ to 0.29), medium relationships ($r = 0.3$ to 0.49) and large relationships ($r = 0.5$ to 1) (Pallant, 2016). These relationships can also be negative and range between -1 (negative) to $+1$ (positive) (Pallant, 2016). Table 8 shows the overall correlational data for autobiographical functions and the IAS subscales change within each memory type.

From these tables, there were no observable significant correlational relationships found between autobiographical functions and the subscales of the IAS. The same is said when observing the relationships within the different memories types. Signifying that there is no increase or decrease in authenticity levels based upon what function the memory is serving. However, notable relationships approaching significance were *authentic self-*

expression change and the directive function ($r = 0.17$, $p = 0.07$), *authentic self-expression change* and the directive function within authentic moments ($r = 0.31$, $p = 0.06$), and *authentic self-awareness change* and the social function within inauthentic moments ($r = -0.30$, $p = 0.06$).

Table 8

Pearson Correlations Between Memory Recall Condition, Autobiographical Functions and Authenticity Subscales

Variables	Authentic self-awareness change	Authentic self-expression change	Self-function	Social function	Directive function
Authentic self-awareness change					
Authentic self-expression change	0.21*				
Self-function	0.03	0.02			
Social function	-0.13	-0.11	-0.14		
Directive function	-0.04	0.17	0.10	-0.07	
Authentic moment recall					
Authentic self-awareness change					
Authentic self-expression change	0.47*				
Self-function	0.15	0.07			
Social function	-0.20	0.00	-0.10		
Directive function	0.21	0.31	-0.18	0.04	
Inauthentic moment recall					
Authentic self-awareness change					
Authentic self-expression change	0.03				
Self-function	-0.08	-0.05			
Social function	-0.30	-0.15	0.18		
Directive function	-0.11	0.15	0.19	0.04	
Memorable moment recall					
Authentic self-awareness change					
Authentic self-expression change	0.19				
Self-function	0.11	-0.04			
Social function	-0.15	-0.14	-0.31		
Directive function	-0.22	0.52	0.21	-0.23	

Note. * $p < .05$.

Discussion

Findings from Study 2 partially replicated results from Study 1, also expanded upon how levels of authenticity are affected by autobiographical functions and recalling different types of memory. Recalling memories of authentic moments was demonstrated to serve the self-function more than the directive and social function, providing supporting evidence for memories of authentic moments to primarily serve the self-function (H1a). Next, analyses were conducted to investigate whether the self-function served authentic moments more than memories of inauthentic and memorable moments (H1b). Results showed that the self-function served authentic moments more than memorable moments but not inauthentic moments.

Results for recalling memories of inauthentic moments in Study 2 did not replicate findings from Study 1. When investigating whether inauthentic moments primarily serve the directive function (H2a), results suggest there was no difference between autobiographical functions usage. Implying there to be no supporting evidence for the directive function to primarily serve memories of inauthentic moments. Additionally, there was no supporting evidence for inauthentic moments to serve the directive function more than memories of authentic and memorable moments.

As for memorable moments, participants would generally reminisce about memories that related to social and self function. This infers participants when given the freedom to recall any memory, they tend to mostly serve the social function and the self function. Reinforcing previous literature perspective of the social function being the primary purpose of autobiographical memory (Neisser, 1978; Nelson, 1993). Thus, Study 2 provided partial evidence for memorable moments to primarily serve the social function (H3a).

To further expand on Study 1, we investigated whether recalling authentic moments will increase ASA (H1c) or ASE (H2c). Comparing the mean differences between T1 and T2

suggest there to be no change between authenticity levels when recalling memories of authenticity. The same is said when investigating if there would be a change for recalling inauthentic and memorable moments. In conclusion, the intervention did not seem to influence individuals' authenticity levels.

Finally, analyses were further conducted to investigate if autobiographical functions themselves affect authenticity levels. These analyses were both conducted within event type (authentic, inauthentic, and memorable recall) and directly between autobiographical functions and authenticity levels. Although some correlational relationships were approaching significance, there was minimal evidence to suggest autobiographical functions present in a memory affect authenticity level. Meaning the presence of a certain autobiographical function does not affect authenticity. Thus, rejecting that the self-function will increase ASA (H1d) and the directive function will increase ASE (H2d).

General Discussion

In these two studies, we examined the autobiographical function of three types of memories: memories of authentic moments, inauthentic moments, and a control condition of a “memorable” moment. The aims were to a) examine the functionality of recalling an authentic moment and b) determine how the type of memory recalled affects one’s authenticity. Results of this study go some way toward answering these questions, likewise, extending our knowledge in understanding the purpose of different types of memories.

Our first question was to investigate what autobiographical function authentic recalling moments served. H1a stated that authentic moments would primarily serve the self-function. Both Study 1 and Study 2 reported the self-function to be the highest function when recalling an authentic moment. Later, ANOVA testing in Study 1 found the self-function served authentic moments more than the social function did. In Study 2, the self-function served authentic moments more than the social and directive functions. From this dataset, we can then conclude that H1a is partially supported because the self-function was not significantly different from the directive function in Study 1. However, these results still support the idea that recalled authentic moments were related to self-identity, and it helped the individual to define what it means to be authentic. Such findings are in line with how authenticity can be viewed as a discovery of self-identity (Kernis & Goldman, 2006; Rogers, 1961), recalling moments of authenticity help people understand what it means to be their true selves.

Results from this study are comparable to research that accessed the link between self-related memories and authenticity. For example, Baldwin et al. (2015) stated memories related to the intrinsic self-enhanced sense of authenticity. Diehl et al. (2006) showed a greater sense of authenticity was achieved when people had clarity in who they believe themselves to be. Smallenbroek et al. (2017) found that when individuals described memories

that were aligned with their values to increase a sense of authenticity. Overall, these authors demonstrated memories that enhanced a person's self-identity also tended to increase their sense of authenticity.

This then begs the question of whether recalling authentic moments are any different from its comparative opposite, inauthenticity. As well, whether authentic moments are different from memorable memories. As acknowledged in H1b, authentic moments were suggested to serve the self-function more than inauthentic and memorable moments. From the results, it is clear that there is little support for this claim. In both studies, authentic moments' self-function usage was not significantly higher than inauthentic moments' self-function usage. However, an interesting finding was memories of authentic and inauthentic moments served the self-function more than memorable moments in Study 2. Therefore, there might be an underlying factor that is reciprocated between authentic and inauthentic moments.

A possible explanation is that recalling inauthentic moments can serve to enhance self-identity similar to authentic moments. Authenticity as we know is an ideal state that individuals strive to achieve (Sedikides et al., 2019) and is a means to maintain and facilitate self-coherence. As noted by Sheldon et al. (1997), authenticity may serve to construct a self-system through organising and integrating memories. This means when feelings of authenticity are experienced an individual's values are upheld, while the opposite is true for inauthenticity (Erickson, 1995). Hence, when recalling a memory of an inauthentic moment, a person still identifies their values, but also identify how behaviour was not aligned with these values. Stets and Carter (2011) describe this as identity discrepancy, this occurs when the perception an individual has of a situation does not align with their identity. Thus, leading to a change in behaviour to accomplish identity verification and reduce negative emotion.

Therefore, both memories of authentic and inauthentic moments may both serve as a process in verifying self-identity.

Moreover, a secondary function may be present within inauthentic moments other than self-verification. Other speculations about memories of inauthentic moments were whether they primarily serve the directive function (H2a) and whether the directive function serves inauthentic moments more than other types of memories (H2b). From the literature, inauthenticity is explained to prevent autonomous decision-making and acting under an external stimulus (Woods et al., 2008). Individuals that are acting inauthentically may engage in directive thinking to consider how to meet external standards set by the environment. However, from the data presented, the function of recalling inauthentic moments was not consistent between both studies.

Study 1 reported the directive function to be the highest function of inauthentic moments; however, this was not high enough to suggest that there was a difference from the self-function. Also, the directive function, in Study 1, was found to serve inauthentic moments more than authentic moments. However, this finding was not replicated in Study 2, possibly due to the difference in the sample. Study 1 participants were all full-time employees who were specifically asked about inauthenticity at work, while Study 2 participants were students asked to recall any experience of inauthenticity. It is possible that recall of inauthentic moments in a work context is particularly useful for the directive function.

Sutton (2018), the author of the archival data used for Study 1, stated that the motives of inauthentic behaviours motives were: acting to a professional standard, conflict avoidance, and keeping the job. Moreover, inauthenticity can also be experienced when individuals must regulate their emotions to perform their job (Erickson & Ritter 2001; Erickson & Wharton 1997). These views on inauthenticity within an organisation context suggests inauthenticity is

a change in expressed behaviour that is not aligned with the authentic self to accomplish a set goal. The results from Study 1 provide some further support for this by demonstrating similar levels between the directive function (shift in behaviour to accomplish something) and self-function (describing self-identity) when recalling an inauthentic moment.

In Study 2, participants were given more freedom to recall an inauthentic moment in either a social or professional situation and the directive function was no more likely to be used than the others. This suggests that autobiographical function may change depending on the context of the memory. For instance, recalling an inauthentic moment within a heavy social context may primarily serve the social function, while work-related moments could serve the directive function because of goal-orientated needs within that context. Authenticity is understood to be multifaced and malleable to change based upon context (Chen, 2019). Acting inauthentically is not a particular behaviour that is consistent across different situations. Instead, inauthentic behaviour can change based upon the situation, and in turn, so do the functions fulfilled by the recall of those incidents.

Situational influence may be why the descriptive statistics for function use was lower for Study 2 overall than Study 1. Because participants in Study 2 were recalling a range of contexts, there is a greater spread of function use rather than a concentration in a single primary function. Future research should investigate how different contexts of memory can affect autobiographical function use.

From these results, we reject H2a, which stated that memory of inauthentic moments primarily serves the directive function. However, the results do provide partial support for H2b because the directive function served inauthentic moments more than authentic moments in an organisational context but not in a general context.

An additionally interesting finding was memorable moments (control group) served the social function more than the directive function. However, the social function did not serve memorable moments more than self-function. Therefore, hypothesis 3a, which stated memorable moments would primarily serve the social function, is partially supported. These results may be due to how the question was framed to endorse certain memory recall; such as the last sentence in the question asked for individuals to describe their thoughts and feelings during the event. Phrasing may promote individuals to include an event concerning the self. Future studies within this area should be aware of wording as it may affect how memories serve autobiographical functions.

Next, this study investigated whether a change in authenticity levels was affected by recalling a memory. Previous research has shown a variety of ways authenticity can be felt, these include when individuals experiencing a sense of power (Kifer et al., 2013; Kraus et al., 2011), being in a positive mood (Lenton, et al., 2013b), and recalling events that were in accordance with one's values (Smallenbroek et al., 2017). Yet, minimal research has been conducted to investigate how authenticity can be created within an organisation.

From the data, there were no observed differences in authenticity levels after recalling either an authentic, inauthentic, or memorable moment. Concluding that there is no supporting evidence for hypotheses 1c and 2c; thus reject the idea that ASA and ASE will increase when recalling an authentic moment. Further examination was then placed on whether certain autobiographical functions serving memory could increase a sense of authenticity. It was hypothesised that memories serving the self-function would increase ASA (H1d) and memories serving the directive function would increase ASE (H2d). Surprisingly, we did not see an increase in ASA when the self-function served a moment, moreover, neither an increase in ASE when the directive function served a moment. Although, the latter

was closer in approaching significance, indicating there to be underlying factors that hinder the relationship.

It is possible to hypothesise that recalling a single memory may not be enough information for an individual to truly understand what it means to be authentic. It may be the case that recalling multiple memories, or a more detailed memory may see an increase in authenticity because of more information available. This explanation is similar to Water et al., (2014) conclusion when investigating autobiographical functions and event type. They expressed event types, such as extended events, can provide greater detail of experiences in comparison to recalling a single event. Further investigation is then needed to understand the extent of autobiographical functions serving authentic moments across a range of different durations.

Theoretical Implications

This study offers answers to prominent gaps in the literature relating to authenticity within the workplace. Particularly, the study demonstrated the functional purpose of memories of authentic moments. Findings suggest employees may use these memories to develop their sense of self, providing important information in creating or further developing self-identity. As a result, developing self-identity can lead to employees knowing how to direct future behaviour that is representative of one's self, when the situation permits it.

As for inauthentic moments, findings demonstrated inauthentic and authentic moments share a similar purpose. Recalled inauthentic moments, like authentic moments, expressed information about self-identity. Therefore, inauthentic moments may be as equally important in increasing a sense of authenticity. This is because recalling inauthentic moments provide a comparative opposite to authentic behaviour, hence offering indirect information about what it means to be authentic. Moreover, the negative feeling in recalling inauthentic

moments may warrant individuals to consolidate how to prevent inauthentic moments from occurring again (Lenton et al., 2013a).

Furthermore, while literature in recent times has explored what is authenticity and the perceived benefits of becoming authentic, less research has focused on how to help individuals develop a sense of authenticity. Hence, utilising the IAS to investigate whether authenticity levels change after recalling memories provided insight into whether memory can be used to increase authenticity. Although results suggested no increase in authenticity levels after memory recall, this study instead offers knowledge into what may affect authenticity after recalling a memory. For example, authenticity levels, like functions of autobiographical memory, may be affected by the length of the memory and different situational types of authentic moments. After all, to truly grasp what it means to be authentic may take time and involve specific memories that are enriched with information about the true self.

Practical Implications

Recalling times when an individual experienced a sense of authenticity has shown to be valuable in developing a sense of identity. Therefore, an intervention should be implemented within organisations to further develop employees' authenticity. This is because developing a strong sense of identity allows employees to draw upon identified personal strengths (Cable et al., 2013, Kahn, 1990,1992) and reduces cognitive demand when acting in line with one's self-identity (Goldberg & Grandey, 2007; Reis et al., 2016). Hence, the foundational work provided by the present study can be useful for organisations in developing a memory recall intervention to increase a sense of authenticity. The focus in improving the current intervention is to research what memories may offer the best results in increasing authenticity, and how much an individual needs to reminisce to feel an increased sense of authenticity.

Following this sentiment, there is an understanding that authenticity at times can be challenging to experience because of external strains conflicting with the authentic self. These issues can range from meeting the demands of the organisation (Reis et al., 2016) to hiding true feelings to prevent confrontation. Therefore, an added need why organisations should develop and implement a memory recall intervention is because of the simplicity of being able to use the intervention at almost any given moment.

Furthermore, organisations should be encouraged to help employees to develop authenticity because the perceived benefits outweigh the negative. For example, Sutton (2020) concluded from a meta-analysis that authenticity is increasingly important for an organisation, as it is associated with well-being and employee engagement which are metrics valued by organisations. Recommending that employees should be encouraged and given space to be themselves. As further highlighted by Friedman and Lobel (2003), future employees desire a working environment that advocates for their values and is deemed to be an aspect of whether they stay with an organisation. Better yet, suggested organisations that supported an authenticity culture showed employees who want to work longer hours did not replicate the same negative effect of reduced wellbeing and performance in comparison to employees forced to work longer hours.

Strengths

Implementing two studies provided comparative results that were used to either reinforce findings between the studies or investigate how different contexts and populations affect authenticity. Furthermore, implementing a control condition (memorable moments) provided a baseline memory to emphasize the differences between the memories that are being investigated. Overall, this means the study provided in-depth answers for what authentic moments serve by demonstrating differences between other memories.

Applying a mixed-method approach for this study is also another strength to consider. Autobiographical memories are enriched with large amounts of information and can be difficult to generalise meaning between multiple memories from a purely qualitative perspective. Adding a quantitative approach allowed large amounts of information to be refined; leading to what purpose each type of memory served. Moreover, using a narrative coding scheme allowed researchers to analyse the content of the memory rather than participants. This is useful because participants may lack the knowledge in reporting what purpose the memory may have served.

Another strength was implementing an authenticity measure before and after recalling an autobiographical memory. This provided a more accurate representation of how authenticity changed after memory recall. The alternative method would have only measured authenticity levels after memory recall, thus comparisons would have only been made between what memory has higher authenticity levels after the recall. Therefore, the method utilised for this study was appropriate.

Limitation and Future Research

To our knowledge, Waters et al. (2014) narrative coding scheme for autobiographical functions has been implemented in a small range of studies. Although the development of the measure demonstrates clarity in identifying the three functions, minimal studies have investigated the validity of the measure. Future research may incorporate other measures of autobiographical function to assure validity is achieved. Furthermore, independent coders of this study were not blind to the study's intent which may play a role in unconscious bias when coding. Inter-rater reliability was implemented to reduce these biases, however, the extent to how it may affect coding is unknown. Therefore, a second purpose for implemented multiple measures of autobiographical function can establish clarity between raters' and self-report interpretations.

The sample size in Study 1 was notably small in comparison to Study 2. Suggesting that Study 1 results may be more vulnerable to extreme data points and potentially skewing overall findings. Despite preliminary analyses suggesting skewness and kurtosis were in acceptable ranges, a follow-up study within an organisational context will then be required to confirm findings. As well as previously mentioned, future research should investigate how moments of authenticity within different contexts affect a sense of authenticity. It would be informative to determine if recalling authentic moments within the workplace to be the best solution in increasing a sense of authenticity at work, in comparison to recalling other types of authentic moments. Moreover, further investigation should test whether recalling a single memory is enough to induce a sense of authenticity. This can be achieved by having comparative results between single and extended memories. Understanding both questions can lead to better interventions in increasing a sense of authenticity and expand theoretical knowledge about what purpose authenticity serves.

General behaviour is also not always influenced by explicitly consulting autobiographical memories for relevant past instances. Without using purposeful mental effort, structural similarities between current and past situations can trigger memories to be used without awareness (Conway & Pleydell-Pearce, 2000 Pillemer, 1998, 2003). Furthermore, the emotional state and recently activated memories can adjust attitudes and behavioural intentions despite not having those memories present when deciding (Kuwabara & Pillemer, 2010). Recent studies have demonstrated the effect people not being aware of recalled memory have on their behaviour (Kuwabara & Pillemer, 2010; Philippe et al., 2012; Pillemer 2003). The issue with unconscious processing is the limitation in not being able to measure how directive thinking is used, which is why the directive function has been suggested to be underrepresented in comparison to the other two functions (Bluck & Alea, 2002; Pillemer, 2003). However, others attribute this issue to a lack of empirical research

using the functional approach and a lack of standardised instruments (Bluck, 2003, 2009, Bluck & Alea, 2011). Therefore, our interpretation may only investigate the conscious processing that individuals can express to the researchers. There may be more underlying functional mechanisms in play that serve the recalled memory that goes unnoticed. As well, this may be another explanation for why memories of inauthentic moments did not primarily serve the directive function in Study 2.

As a side note, while there is rigorous research suggesting memory serves three functions, there are also suggestions that these functions are not exhaustive in encompassing all functionality. For example, speculation includes people choose certain memories to regulate emotions to enhance positive and reduce negative emotion (Joormann & Siemer, 2004; Pasupathi, 2003; Rusting & Dehart, 2000). Although others suggest emotion regulation to be included under the self-function (Pasupathi, 2003) an argument can be made whether subsuming emotional regulation under the three functions may undervalue and not fully capture the functional purpose (Pillemer, 2009). Future research should then be aware of other possible functionality of autobiographical function to summarise what memories may serve.

Conclusion

This study contributes to answering the gap in the literature about authenticity and what purpose recalling an authentic moment serves. Moreover, provide comparative results by investigating what purpose inauthentic and memorable moments serve. As hypothesised, recalling authentic moments generally served as a reinforcement of self-identity both within an organisational context and general context. However, this was not exclusive to recalling authentic moments as inauthentic moments stated similar levels of serving the self-function of autobiographical memory. This suggests inauthentic moments may also serve to define self-identity. Additionally, inauthentic moments within the organisational context are

reported to serve the directive function more than authentic moments, suggesting there to be a goal-driven aspect that is set by the environment, such as maintaining behaviour to keep one's job or avoiding conflict.

Despite identifying what functions authentic and other memories may serve, we were not able to establish how authenticity levels change based upon the function the memory served. Numerous limitations may have affected these results such as sample size and event type (single or extended memories), thus requiring further research to explore these relationships.

Overall, the current study demonstrates the importance of authentic memories and how it is being applied within and outside an organisational context. Likewise, showing the equal importance of inauthentic memories and their role in becoming more authentic. In doing so, further research may lead to the value of authentic memories and being able to apply them to an organisational context in increasing the authentic self.

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Appendix A

Narrative Coding Schemes of Self, Social, and Directive Function

<i>Self</i>	<p><i>0 – No content suggesting the memory functions to define or enhance identity</i></p> <p><i>1 – Any mention of self enhancing or self deprecation due to reflection or remembering the experience, any mention of similarity or difference of self and other, any labeling of self as a member of a group, identification with an individual or group without further elaboration, identification of personal goals, or explicit mention of personal traits.</i></p> <p><i>2 – Any mention of a turning point, milestone, eye opening experience, change in perspective regarding identity –OR– elaboration on the content listed in scoring criteria for a “1”</i></p> <p><i>3 – Elaboration on why event/experience was a turning point, milestone, eye opening experience, or an explanation of how an experience led to a change in perspective in relation to identity –OR–elaboration of the impact of the event on identity –OR- elaboration of change in personal goals or attitudes relevant to identity.</i></p>
<i>Social</i>	<p><i>0 – No content suggesting a positive stance or a sense of valuing personal relationships</i></p> <p><i>1 – Any mention that a relationship or tradition is meaningful or valuable without further elaboration –OR–any description of a relationship as helpful –OR–missing an individual or period in a relationship</i></p> <p><i>2 – Minimal elaboration on the meaning or value of a social relationship or tradition –OR– mention of the developmental history of a relationship with a positive or valuing tone (note: do not count event focused elaborations, only code for elaborations on meaning or value of the relationship)</i></p> <p><i>3 – Extensive elaboration of the value of a social relationship –OR– a description of the developmental history of a relationship with intense positive regard</i></p>
<i>Directive</i>	<p><i>0 – No content suggesting a change in behavior as a result of the experience</i></p> <p><i>1 – Any mention of a change in a specific behavior as a result of the experience – OR– change of behavior tied to a specific location/person/context –OR– behavior changed on a single occasion “so I stopped going to her house” or “as a result I decided to drop calculus”</i></p> <p><i>2 – Change in specific behavior is generalized to a class of events i.e. “I no longer walk the streets alone at night” –OR– “I am now more careful in swimming pools”</i></p> <p><i>3 – Change in behavior is generalized to multiple contexts/relationships OR elaboration on the change of multiple behaviors across contexts</i></p>

Appendix B

Consent Form and Information

Authenticity, self-awareness and autobiographical memories

You have been invited to participate in this research investigating self-awareness, authenticity and wellbeing. We want to find out what effect recalling a specific memory might have on authenticity and wellbeing. This research is conducted by Honours students Emma McKenzie and Mischelle Edwards, Masters student Jason Render, and supervised by Dr. Anna Sutton.

Participants role

First you will be asked to complete a series of questionnaires about how you see yourself and your wellbeing. Then you will be asked to describe a memory in detail. This memory could be a positive or negative memory, of feeling authentic or inauthentic. After which we will ask you to complete some of the original questionnaires for a second time. Total time for completing is estimated to be 30 minutes.

This is not a test, so there are no right or wrong answers. We are interested in discovering your true views, feelings and encounters. Please be as honest as you can.

Confidentially and participants rights

All data will be anonymised meaning no personal information can be linked between yourself and the data that has been given. You can withdraw from the study at any time and without giving a reason by simply closing your browser window. Once you have completed the questionnaire you will be unable to withdraw your data as it is anonymised and cannot be connected to your identity.

Storage of data

Data will be stored for a minimum of 5 years after completion of this research project. The data will be stored securely by Dr Anna Sutton. Only the research investigators of this project will have access to this data. Data will not be attached to any participant's identities.

Funding

This project has no funding and is contributing to the completion of two dissertations and a master's thesis.

For further information

If you have any questions related to the research project, please email one of the researchers: Jason Render (jr119@students.waikato.ac.nz), Emma McKenzie (ecm2@students.waikato.ac.nz) or Mischelle Edwards (mbaae1@students.waikato.ac.nz) or the supervisor Dr Anna Sutton (anna.sutton@waikato.ac.nz).

Ethics approval

This research project has been approved by the Human Research Ethics Committee of the Division of Arts, Law, Psychology and Social Sciences. Any questions about the ethical conduct of this research may be sent to the Secretary of the Committee, email: alpss-ethics@waikato.ac.nz, postal address: Division of Arts, Law, Psychology and Social Sciences, University of Waikato, Te Whare Wananga o Waikato, Private Bag 3105, Hamilton 3240.

Consent

By proceeding with the online survey, you are agreeing that:

- (1) you have read and understood this information
- (2) questions about your participation in this study have been answered satisfactorily
- (3) you are aware of the potential risks
- (4) you are taking part in this research study voluntarily
- (5) anonymised data may be shared in public research repositories.

Appendix C

Integrated Authenticity Scale (IAS)

The Integrated-Authenticity Scale (IAS) questionnaire is designed to measure self-awareness and self-expression in relation to authenticity.

Instructions

Below is a list of statements about your general experiences. Using the scale, please indicate how frequently you experience or engage in each of them.

Never	Rarely	Occasionally	Frequently	Almost always
1	2	3	4	5

There is no “right” or “wrong” answer as everyone is different, so simply answer according to your own experience.

Authentic Self-Awareness (ASA)

1 2 3 4 5

1. I understand why I think about myself as I do
2. For better or worse, I know who I really am
3. I understand well why I behave like I do
4. I feel like I don't know myself particularly well [R]

Authentic self-expression (ASE)

1 2 3 4 5

5. I always stand up for what I believe in.
6. I am easily influenced by others' opinions. [R]
7. Sometimes I say nothing about issues or decisions, or I agree although I don't think it's right. [R]
8. To express what I think, I am willing to bear negative consequences.