

The Hermeneutical Approach of Friedrich Schleiermacher in Forming and Shaping Learners and Listeners Characteristics

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Abstract

With an emphasis on the function of speech, behaviour, and writing in the teaching and learning process, this article examines how adults and teachers impact the development of character. The study highlights the significance of comprehending the psychological, social, and cultural aspects ingrained in communication, drawing on Friedrich Schleiermacher's hermeneutics. The art of interpretation is emphasised by Schleiermacher's theories, which emphasise the interaction between grammatical and technical elements of language that disclose a person's identity and shape character development. To investigate how adults and instructors' behavioural practices mould children's minds, phenomenological and analytical methods are used. The importance of word choice, accountability, actions, expressions, instructional strategies, and interpretation are among the major themes. The results support a reexamination of the moral obligations of teachers and adult role models in creating constructive and life-changing learning environments. In order to foster trust, trustworthiness, and meaningful relationships in school and beyond, the study emphasises the significance of authenticity and the harmony of ethos, logos, and pathos in communication.

Key words: *Hermeneutical Approach, forming and shaping*

Introduction

It is normal to imitate people who have the position and role of forming others particularly in teaching and learning processes. This process can be performed in verbal or writings. In so doing few people realize that one's identity is made known and planted in the mind and the character formation of people specifically in young generation. For instance

"I write a good hand writing as my teacher do",

"I speak nicely like my teacher",

"I teach like my teacher",

"I behave like my teacher" and others alike.

Friedrich Schleiermacher known for his insights on hermeneutic is rich in ideas of psychology, social, anthropology and historical aspects hidden in one's speeches and writings. He helped people to recognize the importance of considering the mentioned aspects whenever one engages in interpreting, reading texts or listening to speeches.

This article is intending to bring about the reconsideration of the role of teachers and adults on influencing one's ideas in the formation of acceptable people in our communities especially in the teaching and learning arena. The phenomenological and analysis approach will be employed in reflecting the impact of behavioral practices of the teachers and adults like speeches and writings in teaching and learning. The terms hermeneutic and interpretation will be used interchangeably in this research.

His Biography

Friedrich Daniel Ernst Schleiermacher (1768–1834) was born in Breslau as the son of a clergyman of the reformed church. However, he continued in theology (Louden 2002). Much of his philosophical work was in the philosophy of religion, but from a modern philosophical point of view it is his hermeneutics (i.e., theory of interpretation) and his theory of translation that deserve the most attention. A convenient way into Schleiermacher's thought is through hermeneutics. He is frequently cited as the father of modern hermeneutics (Bowie 2005).

The Meaning of Hermeneutics

Hermeneutic can be understood as interpretation. From the etymological point of view the term hermeneutic is said to have entered the English language in 1737 in the second edition of Daniel Water land's Review of the Doctrine of the Eucharist. A century earlier the German Johann Dannhauer coined the Latin word "hermeneutica". "Hermeneutics" is a modified transliteration of the Greek verb "hermeneuein", which means to express aloud, to explain or interpret and to translate (Schmidt 2006).

Hence, the two terms that is hermeneutic and interpretation are used in reference to language, understanding and meaning. "The Latin translation of the Greek word is "interpretation", which, of course, is the root of the English "interpretation". (Schmidt 2006).

Schleiermacher sees hermeneutic as the art of interpretation where the intuition and identification of the author cannot be hidden (Bowie, Hermeneutics and Criticism 1998). Hermeneutic tries to bring a connection between historical events, social aspects, culture and

philosophy. It is a practice of meaning given to life, in viewing and reflecting the cultural experience to come up with critical reasoning (Okere 1983).

Schleiermacher's Theory on Hermeneutics

Schleiermacher defined hermeneutic as an art of understanding. This means that skills are "included the sense of knowing how to do something, which is the shared meaning in the terms "technical arts" and "fine arts". As an art hermeneutics includes methodological rules but their application is not rule-bound," (Schmidt 2006). He identifies his most important contribution as conceiving of hermeneutics as a general discipline, one involved in every human act of communication, rather than as a set of specific techniques for dealing with problematic ancient texts.

For Schleiermacher, thought is the inside of language, language the outside of thought (Schleiermacher 1998.). Even unexpressed thoughts of an individual are conceived linguistically. Producing and understanding any speech act (oral, written or thought) involves two parts namely the grammatical and the technical part.

For Schleiermacher hermeneutics is the art of understanding spoken and written language. The strict practice of hermeneutics assumes that misunderstanding usually occurs, hence interpretation is always required. Since any expression in language is related to the totality of language and to the thinking of the author, he divides hermeneutics into two practices (Schmidt 2006).

The Grammatical Part of Speech

This part consists of the language that makes this act possible the selection of words and the manner of using them.

The choice of words is done in order to foster education and formation. Hence, terms are selected based on development, freedom and clarity. The style of each individual is crucial in its relation with the grammatical resources at their disposal which is key to human development (individual and communal), and to understanding the meaning of an author or speaker.

The grammatical part of interpretation entails knowing the language of speaker and the speaker. This is possible through thoroughly reading of the written work by the author. As one rereads further one's facility at grammatical interpretation improves. As one then re-reads texts, one approaches them with a different understanding and a different set of questions, and so reads them differently. This is the famous hermeneutical circle (Schmidt 2006). That is to say in order to acquire complete understanding each particular aspect need to be considered so as to understand the whole and vice versa.

The grammatical part or the language available to speakers and listeners is a cumulative result of previous

speech. It is a combination of the grammatical and technical parts. It contains in it the personalities (styles, manners, attitude and method) of previous speakers, to a greater or lesser extent

The Technical Part (The Psychological Part)

The technical part is the one that entails the particular and individual use of this language by a person. According to Schleiermacher proper understanding is the reverse of expression, the goal being to understand in a speech act what the expresser meant to say to his or her intended audience (Schmidt 2006).

Each speaker in as far as the technical part is concerned is influenced in greater or lesser level by other previous speakers. And so there is unity between the grammatical and technical aspects of language. In this manner humanity is changed and shaped by interactions with others. The 'technical' acts that include not only language but also gestures and facial expressions of others affect the grammatical range of ideas and expressions we can have.

The Identity of a Person in Speech

An individual is made known through his words. In each speech at the very personality of the actor is expressed. Schleiermacher is best classified as an expressivist. Expressivists' thinkers argued that human beings and nature are both dynamic powers. Authentic, genuine and free human action expresses the human subject. Actions do not merely make manifest a form that is already complete; rather, the very act of expressing clarifies and allows the subject to develop (Schmidt 2006).

Human Actualization in Expressions and Transformation of Nature

It is better to have a clear understanding of nature in as far as this article is concerned. Nature is that which is made itself appearing to others. It is the phenomena of the physical world in a collective sense. That is to say it includes human beings, animals, plants, landscape and so forth. Based on this definition in the process of teaching and learning – there is an aspect of transformation of nature which happens in double note.

In a learning and teaching process, the instructor is actualizing the potency which can be known only through his/her speaking, for in speaking one's thinking is revealed and so self-actualization in that aspect is reached. At the same time, in the same manner the listener is transformed from the unknown to known, from ignorance to knowledge, from being unaware of the aspect delivered to awareness.

The Individual Subjectivity in Interpretation

There are many aspects which can be revealed in speech and written texts; these aspects can be made clear in the whole process of hermeneutic. In so doing they make determinate, or clarify, their individual subjectivity.

Since thinking is always in language (words) weather spoken or written this makes human beings fundamentally and primarily social beings. The use of language has shaped interactions among groups with common culture and customs. It is through language and its usage that values were transmitted and passed from one generation to the next in the community, from family level, social, religious community to nation.

The Psychological Aspect in Hermeneutic

The psychological aspect of hermeneutics belongs to the technical part. It is not a replacement of it for the psychological part reveals that speech is the product of the entire human being. The entire human being can be defined as a human person in consideration of all dimensions. If the role of the technical part of interpretation as a whole is to understand speech acts¹ as the outcome of an individual and not as the result of language alone. Then we can detect two things in the technical task which are the way one thinks and the why one speaks in such a way. The first aspect Schleiermacher calls psychological while the second is known as technical proper

The Method of Hermeneutics

Two methods are given by Schleiermacher namely the comparative method taken by the technical part. In which there is awareness of what people are like, and so one can make educated assumptions about how this author's personality influenced this text or speech.

The second method is known as divinatory. In this method one transforms oneself into the other person and tries so to speak to understand the author directly. Schleiermacher is quite clear that the comparative method is based on comparing an author to what we know of other people; the divinatory method is based on comparing an author to what we know about others by knowing ourselves. These methods are used together most of the time and in one way or another they are both comparative.

According to Schleiermacher, hermeneutics is the art of understanding the meaning of another person's words correctly. That means building a bond between the person one understands and the third person to whom the thing that one understood was transmitted to.

Findings

The Implication of Schleiermacher's Approach in Formation of Characters

The Act of the Freewill to Become a Bridge

The Choice of Words

Our word choices have a great deal of power since they can affect results, evoke feelings, and change views. In the interview respondent contented that negative answers are

commonly used by the teachers who think that a student cannot realize the studies.

Interview 5: *You will not reach far because you are not serious with studies and your head does not work well.*

Interview 2: *...University studies are not for everyone you better opt for other business.....*

Interview 10: *I guess you are the only person with the highest level of education in your clan, do not go beyond otherwise you will run mental*

Careful word choice guarantees communication that is precise, respectful, and clear. This is true for conversations in schools, workplace, daily life, and in social settings, where using the right words can increase positivity and understanding of the reality. Poor word choice is frequently the cause of discouragement, misunderstandings, offence and conflicts. As a teacher or adult make a careful choice of words which will save the positive purpose.

The Choice to Be Accountable

A fundamental component of moral conduct and professional activity is accountability. It stands for an institutional and individual dedication to carrying out duties, living up to expectations, and taking responsibility for the results of one's activities. Being accountable promotes a culture of accountability, integrity, and trust in leadership, education, and personal development Bovens (2007), asserts that accountability includes the need to defend and explain actions to others in addition to simply reporting them. Consequences, either good or negative, are frequently attached to this explanation, which serves to further encourage responsible behavior (Mwakalinga and Mbuta, 2025).

Adopting responsibility fosters openness and increases trust in both professional and social settings. Leaders that are transparent about their choices, own up to their errors, and aggressively look for answers build trust and encourage others to do the same (Covey, 2006). In addition to strengthening their bonds with pupils, teachers who set an example of accountability in the classroom also impart important life skills. Students are more likely to internalise similar principles if they observe their teachers accepting responsibility for mistakes, keeping their word, and treating people with dignity (Bandura, 1986). Young kids have a tendency to imitate adult behaviours and internalise them as standards during early learning experiences, which makes this modelling impact especially significant.

According to interviews done for this study, watching individuals who were consistent in their words and deeds helped many participants establish a strong sense of accountability. These role models—parents, teachers, and community leaders—influenced the participants' views on

¹ Speech act can be understood as oral or written document

accountability and perseverance (Mwakalinga, 2025). Participants revealed that their actions were motivated to be trustworthy and proactive by the moral example given by people they looked forward to, rather than by rewards or penalties. It is supported by their reflections that "embracing accountability nurtures trust, builds credibility, and promotes a culture of integrity."

Accountability also entails a readiness to face challenges and grow from mistakes. Learning organisations are based on cultures that support individuals in acknowledging and reflecting on mistakes without fear of repercussions, as Senge (2006) points out. Because they present obstacles as chances for progress rather than as dangers to one's reputation or career, these settings foster development. In this way, choosing to be accountable also means choosing to be open, to develop, and to uphold moral integrity.

Accountability becomes more than just a personal virtue in today's world, where blame-shifting, avoiding of responsibility, and disinformation are commonplace. The decision to be accountable promotes mutual respect and good organisations in business, government, and education. It is an ongoing, deliberate choice that calls for bravery, introspection, and a commitment to justice and truth.

The Choice of Actions

Actions frequently speak louder than words. Although a person's actions may clearly represent their ideals, objectives, and intentions, language is prone to manipulation and misunderstandings. "Action expresses priorities," as Gandhi famously observed, highlighting the fact that people's actions, particularly when they are in positions of responsibility, tell significantly more about their character than their words alone (Sharp, 2012). People's decisions and behaviours influence institutional culture, efficacy, and trust in both leadership and educational settings.

The best ways to judge a leader's sincerity and integrity are through their behaviour. Exemplary leaders set an example for others by modelling the behaviours that they would like to see in others, according to Kouzes and Posner (2017). Whether it is keeping promises, correcting injustice, or offering assistance when things become tough, a leader's actions affect not simply short-term results but also for a long time morale and unity. Leaders that continuously behave in accordance with their shared values establish credibility, uphold accountability, and foster conditions that are psychologically safe for others to follow suit.

The growth of students is also greatly impacted by the actions of teachers in the field of education. A classroom culture of respect and motivation is created by educators who treat students fairly, make substantial engagement investments, and keep their word (Hattie, 2009). On the other hand, a teacher who acts inconsistently or indifferently

may cause confusion, disengagement, and a decline in trust. Students often imitate the behavioural patterns that teachers exhibit, internalising social-emotional cues as well as knowledge that influences their own behaviour. This emphasises how crucial thoughtful and moral decisions are to regular teaching.

Furthermore, ethical behaviour is greatly influenced by the action one chooses. Ethics is frequently evaluated by observable behaviour rather than just beliefs or intentions. According to Rest (1986), moral behaviour is made up of four elements: moral sensitivity, moral judgement, moral motivation, and moral character, which is shown by deeds. A person's behaviours reveal a lot about their values in situations that need moral bravery, such as denouncing misconduct, speaking up against inequality, or intervening in bullying.

In the connected world of today, deeds also have wider ramifications and frequently shape opinions on digital and international forums. Positive or negative, a leader's or educator's action can have far-reaching effects that go beyond its local context, impacting public trust, organisational reputation, and systemic change (Fullan, 2003). Therefore, for all professionals who want to lead with integrity and have a positive influence, deliberate and thoughtful decision-making is essential. In conclusion, our actions ultimately show who we are, even though words may set the scene. Making thoughtful, moral decisions, particularly when in positions of power, can help people build trust, improve education, and bring about revolutionary change.

The Choice of Ways of Expressions

Expression is in many different ways, it includes non-verbal cues, tone, body language, and creative outlets. The way individuals express themselves can influence the way of understanding or interpreting things. In the interview session the following were noted as anchor examples:

Interview 7: *Some of the facilitators feels like they have everything they talk in low voice which bores and makes listeners to loose concentrations...*

Interview 1: *Some teachers shouts as if they want to kill someone, making follow up on their words and what they are saying needs strong heart.*

Interview 5: *Some facilitators speaks as priest do, they attract attention, yet they can make listeners to sleep....*

Choosing appropriate and empathetic expressions is crucial in fostering effective dialogue, resolving conflicts, and encouraging attention and creativity. In education, this choice influences how students feel supported, understood, and motivated.

The Choice of Teaching and Learning

A major influence on the experiences and results of education is the choices made about the organisation of teaching and learning. Methodologies, learning resources, instructional strategies, and assessment methods are all chosen with the needs, preferences, and social settings of diverse learners in mind. It takes deliberate decisions that take into account the backgrounds, learning preferences, and cognitive abilities of students in order to educate effectively. According to Darling-Hammond et al. (2017), learner satisfaction and academic performance are improved by responsive teaching strategies that take into account cultural relevance, prior knowledge, and learner involvement.

Teachers' teaching strategies have a big impact on how well their students comprehend and engage with the material. Whether it be inquiry-based learning, cooperative learning, lecture-based education, or problem-solving techniques, each teaching method has a unique effect on students' ability to retain information and grow as learners. Visible learning techniques that encourage metacognition, student feedback, and purpose clarity can significantly raise student accomplishment, claims Hattie (2009). The underlying premise of these methods is that learning is most successful when students actively participate in the process as opposed to being passive information consumers.

By choosing how to interact with the material, learners also actively shape their educational experiences. For example, students can take charge of their education, set objectives, and look for materials that suit their interests and learning style through self-directed learning. According to Zimmerman (2002), students who are self-regulated—that is, who organise, track, and assess their own learning—tend to do better academically and show resilience when faced with obstacles. Autonomy and lifelong learning skills are improved when students are encouraged to make well-informed decisions about how to approach activities.

The focus on active engagement, critical thinking, and flexibility is a fundamental element of successful teaching and learning strategies. Students can create meaning, question presumptions, and relate theory to practice in classrooms that encourage inquiry, discussion, and exploration. In contrast to passive consumers, Freire (1970) promoted a dialogic approach to education in which students co-create information. Such a methodology validates the lived experiences and viewpoints of all learners, which not only advances equity but also improves cognitive growth.

Teaching and learning decisions must be flexible and responsive in today's educational environments, when diversity and quick change are the norm. An expanded range of learner requirements can be met by educators through the integration of technology, customised instruction, and inclusive pedagogies. Relevance, accessibility, and

influence of education are ultimately determined by the deliberate and thoughtful decisions made by educators and students. Making involvement, diversity, and adaptation a priority makes the teaching-learning process a dynamic, life-changing event.

The Choice of Interpretation

People understand and react to events, texts, messages, and behaviours based on their interpretation choices. Prior information, beliefs, values, emotions, and cultural background all influence this dynamic process. One's interpretation of a communication or circumstance has a big impact on relationships, learning outcomes, emotional reactions, and decision-making. Interpretation entails going beyond the literal meaning to investigate deeper meanings, as explained by Ricoeur (1976). These implications are influenced by the text as well as the interpreter's own understanding horizon.

The selection of interpretation is very important in the field of education. Teachers' interpretations of written responses, classroom dynamics, and student behaviour influence how they interact with students (Mwakalinga and Kisima, 2023). For instance, depending on the viewpoint and context awareness of the teacher, a student's quiet could be taken as either deliberate reflection or disengagement (Mwakalinga, 2022). While careless interpretation might result in incorrect reactions, careful interpretation can provide empathy, support, and more successful teaching methods. Teachers must take into account not just what is said or done, but also the cultural and developmental environment in which it takes place, as Vygotsky (1978) asserts that meaning is created through social interaction.

The development of interpretive skills is also necessary for students to understand texts, instructions, feedback, and classroom interactions. Critical thinking, bias awareness, and the capacity to interact with different points of view are all necessary for this. Building democratic societies requires developing students' interpretive abilities since they allow them to critically analyse stories, comprehend the experiences of others, and steer clear of oversimplified or biased conclusions (Nussbaum, 2010). As a result, understanding is both a moral and psychological endeavour that requires humility, receptivity, and the ability to modify one's mind. A comprehensive understanding of literary and textual analysis requires interpretation.

Interpretation is essential to gaining a thorough comprehension of literary and textual study. Readers' interpretations of a work are influenced by the frames of reference they bring to it. Hermeneutic scholars contend that meaning is not established but rather is negotiated between the reader and the text (Gadamer, 2004). This has implications for teaching reading and writing because it fosters a more diverse, inclusive classroom atmosphere by

enabling students to recognise many points of view and helps them comprehend the depth of the human experience.

Collaboration and communication also heavily rely on interpretation. Frequently, misunderstandings result from how something is interpreted rather than from what is said. Building trust and encouraging productive discourse so depend on developing interpretative awareness, which is the ability to be aware of how one is making meaning of information and to be receptive to different points of view. In both professional and interpersonal settings, careful interpretation can foster mutual understanding and avoid conflict.

To sum up, interpretation is a strong, continuous cognitive and moral act that influences how people interact with the outside world. In educational settings, choosing thoughtful and well-informed interpretation decisions fosters inclusivity, empathy, and critical thinking—all of which are necessary building blocks for effective learning and group development.

Awareness of the Role and Influence of Speakers

Speakers are conscientious stewards. They are aware that a statement's delivery presents content. Things like, tone, body language, emotional appeal, and narrative framing, affect how people gain understanding of the message. Ethos (credibility), logos (logic), and pathos (passion) are crucial components that allow a speaker to successfully and morally persuade, according to Aristotle's rhetorical philosophy (Kennedy, 2007). In order to make their communication consistent with the ideals of inclusiveness, honesty, and respect, skilled communicators consciously control these components.

Facilitators at all level of education have significant impact on students' intellectual and moral growth in educational environments. According to research, students' motivation and comprehending considerably increase when teachers communicate with clarity, passion, and empathy (Mazer, 2013). Conversely, a biased message or poor communication might result in misunderstandings, apathy, or the reinforcement of preconceived notions. Hence, teachers need to be deliberate and cautious about the messages they deliver, particularly in multicultural and varied classes. Leaders and public speakers have a big influence on how people think. Their remarks have the power to create conflict, heal divisions, or spark movements.

Both instances where demagogic discourse caused harm to society and historical individuals like Martin Luther King Jr., whose speeches inspired civil rights activity, demonstrated the power of eloquence. Understanding rhetorical power necessitates ethical responsibility. In addition to committing to honesty, respect for different viewpoints, and refraining from manipulating or inciting

fear, speakers must consider the ramifications of their words (Jamieson & Cappella, 2008).

Speakers' power and reach have been further increased by digital communication, which allows anyone to instantly broadcast messages throughout the world. The necessity of appropriate communication is heightened by this greater visibility. Accountability is more important than ever since a speaker's message can be disseminated, stored, and interpreted in a variety of cultural and chronological settings. As Turkle (2015) points out, maintaining meaningful public discourse in an age of instantaneous digital expression requires careful and moral communication.

In a nutshell, speakers have a great deal of power and have an obligation to communicate honestly. Speakers can make a good impact on cultural cohesiveness, society advancement, and individual understanding by acknowledging their role and upholding ethical norms.

The Ethical, Logical, and Pathos Concerns

Pathos (emotional appeal), logos (logic), and ethos (credibility) must all be balanced for communication to be successful, Mbuta (2023). Being truthful and upright while avoiding dishonesty or manipulation is a requirement of ethical behaviour. In order to uphold ethical standards in conversation, communicators must act fairly and transparently, particularly when convincing others, claims Herrick (2020). In order for arguments to be coherent and verifiable, logical appeals require sound reasoning and supporting data. Contrarily, pathos engages the audience's emotions, promoting empathy and establishing a rapport. Emotional appeal has the power to support rational and moral arguments when employed properly. For speakers to maintain credibility and guarantee persuasive efficacy in a variety of settings and audiences, they must adeptly handle the ethos, logos, and pathos (Herrick, 2020).

A Call for Authenticity

Authenticity is essential to real conversation. Listeners can relate to presenters more when they are forthright and honest about their goals. According to Jones (2021), audiences are more receptive to communications from individuals who appear genuine, consistent in their tone and demeanour, and free of malice. Building interpersonal trust and long-term credibility requires being real, which goes beyond style choices. The effect of their message is increased when authentic communicators promote openness and respect.

In communication, authenticity is coordinating one's words, beliefs, and behaviour. The audience is informed that the communicator is reliable and trustworthy

by this alignment. People are increasingly aware of the distinctions between spoken and nonverbal communication, claims Brown (2018). One may unintentionally be contradicting their own message if, for example, a speaker emphasises the value of empathy but conveys apathy through tone or body language. A relationship founded on integrity is established between the speaker and the listener, on the other hand, when words and actions are consistent. Due to this congruence, listeners experience a sense of appreciation and are motivated to engage with the content on a more critical and emotional level. Authenticity is crucial in both professional and academic settings. Integrity must be continuously displayed by activists, educators, and leaders in order to promote trust and cooperative communication. Research on organisational communication highlights how ethical behaviour, organisational commitment, employee engagement, and leadership authenticity are all strongly correlated (Luthans & Avolio, 2003). Employees and students are more driven and effective when they perceive their leaders or teachers to be authentic, self-aware, and values-driven. Genuine communicators frequently foster cultures in which ideas are freely shared, mistakes are accepted without fear, and development is seen as a journey rather than a directive from above.

Authenticity is even more important in today's media-rich world, where false information and image control are pervasive. Social media's emergence has made it harder to distinguish between appearance and reality, frequently promoting performative rather than genuine interaction. Turkle (2015) contends that the culture of curated identities, in which people showcase idealised versions of themselves rather than their complete, genuine selves, has been facilitated by digital communication. As a result, public discourse has seen a general decline in trust. Scepticism increases and audiences get more resistive or disengaged when authenticity is lacking. Communicators must actively fight the impulse to embellish or misrepresent their message in an effort to gain favour or popularity.

Being open to vulnerability is another requirement for authenticity. Brené Brown (2012) emphasises that a crucial element of genuine communication is vulnerability. This calls for having the guts to talk honestly, own up to doubts, and own up when one does not know everything. It does not imply oversharing or emotional vulnerability for its own sake. When combined with clarity and confidence, vulnerability shows people that the communicator is relatable, human, and reliable. In actuality, some of the most powerful messages come from ethical dilemmas, personal experience, or genuine moments of introspection.

Furthermore, genuine communication is sensitive to context and culture. Because different communities have

varied norms about emotional expression, directness, and self-disclosure, what is deemed "authentic" may differ among cultures. Intercultural communication skill entails modifying one's message without compromising authenticity, claim Ting-Toomey and Dorjee (2018). This balance ensures that the message retains its integrity and respect while being suitable and understandable to a broad spectrum of listeners. Therefore, communicators must cultivate self-awareness, empathy, and cultural sensitivity as part of their actual practice.

Generally speaking, authenticity is a deep-seated dedication to integrity, congruence, and genuine involvement rather than a surface-level quality. It makes it possible for communicators to establish ethical, intellectual, and emotional connections with audiences. Authenticity creates trust, promotes understanding, and maintains healthy relationships in boardrooms, classrooms, and online. A route to more moral and productive speech may be provided by going back to the fundamental principle of authenticity as communication grows more complicated and mediated. In addition to advocating for improved communication, embracing authenticity is a plea for more humanity.

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