COMPARING THE EXPERIENCE OF EMOTIONAL LABOUR BETWEEN HOTEL WORKERS IN THE PHILIPPINES AND AUSTRALIA, AND IMPLICATIONS FOR HUMAN RESOURCE DEVELOPMENT

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Abstract

This thesis addresses a neglected aspect in the emotional labour literature by seeking to identify the impact of societal culture on how service workers perform emotional labour and its effect on their wellbeing, in terms of the emotional exhaustion and depersonalisation dimensions of burnout. Its original contribution lies in using respondents residing in two contrasting cultures, the Philippines and Australia. The research instrument brings together the INDCOL survey, Emotional Labour Scale, Maslach Burnout Inventory, and job autonomy questions from the Job Diagnostic Survey. Data is analysed from 734 surveys completed by guest-contact workers; hypotheses are tested using the independent samples t-test in SPSS. Meaningful results mainly emerge from comparing responses filtered according to how respondents describe themselves on the INDCOL dimensions rather than by their countries of residence, highlighting the importance of identifying individual-level differences within societies rather than relying on overall descriptions of culture, for such comparative purposes. Respondents report higher levels of burnout when using surface-acting more frequently, and lower levels of burnout when using deep-acting more often. Further, they report similar levels of deep-acting and burnout, and those who report high job autonomy also report lower levels of burnout. Higher levels of burnout are reported by individualists who use surface-acting more frequently. The significance of these findings is the emergence of similar results among respondents in the contrasting culture of the Philippines. The final key finding is that respondents who perform high levels of emotional labour and who experience high job autonomy report less depersonalisation in Australia than the Philippines. Overall, these findings support the usefulness of applying culturally sensitive HRD interventions in the Philippines as well as Australia, to increase the ability of service workers to perform sincere emotional labour and replace negative consequences with positive outcomes for workers, customers and hotels.

Key words: emotional labour, national culture, burnout, hotel, Philippines, Australia.

Acknowledgements

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Abbreviations

CPP   - The Company which provides the Maslach Burnout Inventory

GDP   ó Gross domestic product

HRD   ó Human resource development

INDCOL   ó Individualism-collectivism survey

I   ó Individualism

C   ó Collectivism

MBI   ó Maslach burnout inventory

EE   ó Emotional exhaustion

DP   ó Depersonalisation

LPA/PA   ó Lack of personal accomplishment

SPSS   ó Statistical processes for the social sciences

T&T   ó Travel and tourism

JA   ó Job autonomy

ELS   ó Emotional labour scale

SA   ó Surface acting

DA   ó Deep acting

SAHF   ó Surface acting, hiding feelings

SAFE   ó Surface acting, faking emotions

SP   ó Showing positive emotions

HN   ó Hiding negative emotions

I   ó Intensity of emotional display

F   ó Frequency of emotional display

V   ó Variety of emotional display

D   ó Duration of interaction

Introduction

This introduction lays the foundation for the thesis by briefly outlining the broader context in which emotional labour sits, explaining the research problem and how it materialized, outlining core literature, stating the specific research propositions, presenting the outcome of the research in the form of eight key findings and how they have added an original contribution to the literature, providing an overview of the methodology used, defining key terms, and explaining delimitations. The final section gives an overall outline of the thesis, chapter by chapter.

Background to the research

The study of emotions, which includes emotions in the workplace, has grown significantly since the early 1980s (Thoits, 1989; Wharton, 2009). This has occurred in tandem with the decline of manufacturing as a major employer and economic contributor in many developed economies in the past 25 years, offset by a rise in service industries, which brings with it different skill requirements as the nature of work changes, and many organisations attempt to manage the emotions of their employees (Bolton, 2005). Workersøemotions are managed by techniques such as prescribing the display rules to be applied in customer interactions, which began with companies such as Walt Disney, but are now mainstream practices in service organisations (ibid). Management is increasingly taking new initiatives to control emotions at work (ibid), especially in the area of *emotional labour*, which is concerned with how service workers interact with customers, and is the focus of the research covered in this thesis.

Research problem, propositions, research issues and contributions

Research studies and theories concerning emotional labour have emerged in individualistic cultures, predominantly North America, UK and Australia. There are studies that have taken place in other countries, for example Augustine and Joseph (2008) in India and Bozionelos and Kiamou (2008) in Greece, but these are few and far between. Only the work of Brotheridge and Taylor (2006) compares emotional labour between different cultures in their study of airline workers from different cultural backgrounds working together in a third country in the Middle East. The research problem in this thesis builds on the work of Brotheridge and Taylor (2006) by seeking to uncover differences in the experience of emotional labour between service workers in contrasting societal cultures. Differing from Brotheridge and Taylor's approach, respondents in this research are individuals working in the hospitality industry in two different societal cultures, Australia and the Philippines. The main argument investigated is that because the people of many Asian collectivist countries are renowned for what appears to be their authentic display of gracious hospitality, performing emotional labour is less stressful and results in fewer negative effects on their wellbeing, than such workers in individualistic societies. This proposition is explored through analyzing quantitative research data gathered from surveys distributed to guest-contact employees in hotels in each country. The survey asks respondents questions about burnout, emotional labour, societal culture and job autonomy. Results are analysed using SPSS software. With regard to the literature, influential foundational work that conceptualises emotional labour has emerged since the early 1980s.

Prior to the work of Hochschild (1983) and researchers such as Rafaeli and Sutton (e.g. 1987), the role of emotions in the workplace had been an implicit theme, although

many organisations already recognized the link between service standards and feeling rules (Ashforth and Humphrey, 1993). It is only since the work of these authors that the study of emotions in the workplace has gained momentum (Ashkanasy *et al*, 2002). As Ashforth and Humphrey (1993) indicate, the concept of emotional labour is important because service encounters represent an organisation to the customer. Encounters are usually face-to-face or voice-to-voice, and as well as being intangible, they often have a ±dynamic and emergent qualityø (ibid: 90). The construct of emotional labour was first articulated by Hochschild (1979) and popularized in her book, *The Managed Heart: Commercialization of Human Feeling* (2003, 20th anniversary edition, first published in 1983). Frequently cited in the literature (Bolton and Boyd, 2003), the book presents her findings from a study of flight attendants and bill collectors and introduces the concept of emotional labour that she defines as ±the management of feeling to create a publicly observable facial and bodily display that conforms to an organisationøs ±feeling rulesø, which requires inducing or suppressing feelings, and is exchanged for a wageø (2003: 7). She emphasises the negative consequence of emotional labour on the wellbeing of frontline customer-contact workers in the form of burnout (Maslach and Jackson, 1981). Principal contributors to the major body of theory that builds on Hochschildøs work and who are examined in this thesis are Rafaeli and Sutton (1987), Ashforth and Humphrey (1993), Morris and Feldman (1996), Kruml and Geddes (2000a), Schaubroeck and Jones (2000), Grandey (2000), Rubin *et al* (2005), and Bolton (2005). From these and other contributors emerge a body of literature that covers the conceptualisations, antecedents, and consequences of emotional labour. In the area of societal culture, it has been fashionable to uncritically refer to the work of Hofstede (2001), whose work is referenced in this thesis together with caveats, although more prominent is the work of Triandis (e.g. 1995) and Singelis *et al* (1995). This overview

has introduced a number of contributors to the study of emotional labour, societal culture and burnout that are the three core elements of this thesis, linked to the original research question. These core elements are examined in some detail in the literature review chapters, which ultimately give rise to the following research propositions, presented in detail the end of Chapter 3.

Propositions 1a, 1b, 2a and 2b seek to confirm the expected reporting of respondents in the Philippines and Australia on the INDCOL survey. It will be shown that Filipinos are expected to report themselves as collectivists and vertical-collectivists, whereas the Australians report themselves as individualists and horizontal-individualists. This avoids making assumptions that arise from using cultural generalizations. Propositions 3a, 3b and 3c state the expectation that respondents variously reporting themselves as Filipinos, collectivists and vertical-collectivists will report using more deep acting than their corresponding opposites (Australians, individualists and horizontal-individualists). Propositions 4a, 4b and 4c state the expectation that respondents variously reporting themselves as Australians, individualists and horizontal-individualists will use more surface acting than their corresponding opposites (Filipinos, collectivists and vertical-collectivists). Propositions 5a and 5b state that respondents who are expected to perform specified standards of emotional labour will experience fewer burnout symptoms, specifically emotional exhaustion and depersonalisation, in the Philippines compared to Australia. Propositions 6a, 6b, 6c, 6d, 6e and 6f assert that of respondents who report using relatively high levels of emotional labour, Australians, individualists and horizontal-individualists will report higher levels of emotional exhaustion and depersonalisation than their respective -oppositesø (Filipinos, collectivists and vertical-collectivists). Proposition 7 states that Australians will experience more job autonomy than Filipinos. Propositions 8a, 8b, 8c and 8d look at each country sample separately,

but apply the same hypothesis that respondents who report high levels of emotional labour together with high job autonomy, also report relatively lower levels of emotional exhaustion and depersonalisation, compared to others. The research identified a number of key findings.

Answering the research question and testing the propositions listed above resulted in several contributions to the emotional labour literature, presented in detail in Chapter 7, and shown below as eight key findings:

1. Respondents in the Philippines and Australia do not report themselves as expected on the INDCOL survey

2. Australian *and* Filipino respondents who report using relatively high levels of deep acting, also report lower emotional exhaustion and depersonalisation than others

3. Australian *and* Filipino respondents who report using relatively high levels of surface acting, also report higher emotional exhaustion and depersonalisation than others

4. Individualists in Australia *and* the Philippines use surface acting significantly more often, and report higher levels of emotional exhaustion and depersonalisation, than others

5. There are no significant differences in the degree to which deep acting is performed by 1) Filipinos and Australians, 2) individualists and collectivists, and 3) horizontal-individualists and vertical-collectivists

6. Service workers in hotels in the Philippines are as likely as those in Australia to experience burnout

7. Australian respondents who perform high levels of emotional labour and who have high job autonomy report less depersonalisation than comparable Filipinos

8. Respondents in the Philippines and Australia who report high job autonomy, also report lower emotional exhaustion and depersonalisation

Justification for the research

Most work on emotional labour ignores the possibility that societal culture might affect how frontline service workers experience emotional labour, or assumes that culture is not a relevant antecedent. It is not known if performing emotional labour in collectivist societies, for example, leads workers to feel similar levels of burnout as in other societies, with a similar knock-on effect on service worker motivation, customer satisfaction and organisational performance. This is an important avenue of enquiry at a time when much global economic growth and societal development is taking place in emerging economies such as Brazil, Russia, India, Indonesia and China. A better understanding of these issues might, for example, help multinational service providers such as hotel companies improve the wellbeing and competence of their employees, and reap the further benefits for their customers and organisations. The cross-cultural study of emotional labour is in its infancy and there is a wide range of research possibilities ahead.

Methodology

After establishing that a quantitative methodology was most suitable for answering the research question and hypotheses, a survey was assembled that reflected the independent, intermediate and dependent variables and drew on the work of relevant prominent researchers. The final survey brought together the INDCOL questionnaire (Singelis *et al*, 1995) that measures horizontal and vertical individualism and collectivism; plus the emotional labour scale developed by Brotheridge and Lee (2003) that measures the two core dimensions of emotional labour, deep acting and surface

acting, and four sub-dimensions, intensity, variety, and frequency of emotional display and duration of interactions; together with the Maslach Burnout Inventory (Maslach *et al*, 1996), that measures burnout using three sub-scales, emotional exhaustion, depersonalisation and feelings of a lack of personal accomplishment; and finally, three questions about job autonomy from Hackman and Oldham's (1975) Job Diagnostic Survey, revised by Idaszak *et al* (1988). A number of demographic questions were also added. The survey was administered to frontline workers in hotels in Manila, Sydney and Melbourne, distributed through their managers and supervisors, following a pre-planned personal visit by the researcher to the principal contact person(s) in each participating hotel. Hard-copy format surveys were distributed and collected over a period of one week in each location. Data was then collated, organised, checked and analysed using SPSS version 16.0. Independent samples t-tests were used, since analysis of data concerned comparing the mean responses between various combinations of two groups of respondents, filtered from the total sample of 734 questionnaires according to the particular hypothesis that was being tested (e.g. Filipinos and Australians, individualists and collectivists, and workers performing high levels of surface and deep acting compared with those who did not).

Definitions

Since some definitions of terms vary among researchers, academics and business disciplines, it is useful to clarify those used in this thesis. The term *societal culture* is used instead of *national culture*, to refer to the dominant culture within the countries discussed, because it is incorrect to assume that a country has only one culture (Brotheridge and Taylor, 2006). The terms *collectivist, individualist, vertical-collectivist and horizontal-individualist* are used to present generalised descriptions of societal culture, drawing on the work of Triandis (1995) and Singelis *et al* (1995). The

term *burnout* is used to describe *emotional exhaustion* and *depersonalisation* as defined in the Maslach Burnout Inventory (Maslach *et al*, 1996). The terms *health* and *wellbeing* are used here in the context of emotional labour and burnout. The term *respondent* refers to an individual in a participating hotel in Manila, Sydney or Melbourne, who completed the survey. *Emotional labour* refers to -the effort, planning, and control needed to express organizationally desired emotion during interpersonal transactionsø (Morris and Feldman, 1996: 987). The terms *guest* and *customer* are used throughout to refer to a client, guest, patient or any other member of the public with whom a service worker may interact as part of his or her job. The term *service encounter* refers to an interpersonal interaction between a customer and a service provider (Czepiel *et al*, 1985, in Härtel *et al*, 2002), and is also referred to as just *encounter* and *interaction*. It includes what Gutek (1995) labels -service relationshipsø The term *service worker* refers to a provider of service to a customer on behalf of an organisation and occasionally this is interchanged with the term *emotional labourer*.

Delimitations of scope and key assumptions

This research falls within a broad area of emotional labour research that Wharton (2009) describes as focusing on analysing emotions themselves to understand workers efforts to regulate their emotions and the impact on their wellbeing, usually using quantitative methods, as opposed to a focus on emotional management set within other features of particular occupations that usually employ an ethnographic and qualitative approach. The experience of emotional labour among hotel service workers in specific hotels in the Philippines and Australia is examined. These countries were chosen because firstly, their hotel industries are large enough to provide a suitably sized pool of potential respondents, secondly, they have contrasting societal cultures, thirdly, their relatively close geographical proximity to each other makes the researcherøs itinerary

more practical, and fourthly, because the level of English language fluency is relatively high in the Philippines (US Department of State, 2009) compared to other collectivist countries that could have been chosen, avoiding the complexities and challenges of translation and communication in a language other than English. Service workers are guest contact staff working in the hotels in different roles such as waiters, front desk agents, reservations agents, telephone operators, guest relations staff, and bell attendants. Supervisory and other non-supervisory employees with substantial guest contact were also invited to participate. The researcher gained access to fewer hotels than were targeted in Sydney, which meant widening the search and gaining access to hotels in Melbourne whose general managers volunteered to participate, to reach an acceptable number of completed surveys (300). Once again, a number of preferred hotels declined to participate. Respondents were those service workers on duty in participating hotels at the times their managers or supervisors distributed the surveys, and who chose to respond. It was impractical for the researcher to directly communicate with each available service worker.

Thesis outline

Chapter 1 presents the foundational literature on emotional labour, beginning with definitions and principal conceptualisations, followed by dimensions, antecedents and consequences, and concluding with an examination of emotional labour in the hospitality industry. Chapter 2 develops the theme of emotional labour related to societal culture and hospitality, widening to look for further relevant insights in the broader individualism-collectivism literature, including work that relates to societal culture in the Philippines and Australia. This chapter also sets out the context by providing an overview of hospitality and hotels, including characteristics of work and employment. Chapter 3 identifies the implications for human resource development

(HRD) of the various findings that emerge from the literature and concludes by presenting the hypotheses. Chapter 4 explains the methodology in detail, including the results from tests to check the reliability and validity of the scales used. Chapter 5 presents the results from testing each hypothesis. Chapter 6 discusses the results and identifies patterns and significant findings. Finally, Chapter 7 forms the conclusion that presents eight key findings, identifies limitations, and presents implications for theory, practice, methodology, and future research.

Chapter 1 – Emotional labour

Introduction

The literature review extends over three chapters and reflects the principal themes of this thesis. Propositions are identified during the review and brought together in the latter part of Chapter 3. This chapter sets the scene by looking at the general literature concerning emotional labour, examining its definitions, principal conceptualisations, dimensions, antecedents, and consequences, together with a review of the limited literature that explores emotional labour in the context of the hospitality industry, also touching on the role of societal culture, which is covered in greater detail in Chapter 2. First, the general literature on emotional labour is reviewed.

Definitions of emotional labour

Following Hochschild, the study of emotional labour has mushroomed and definitions vary. One of the most cited is that of Morris and Feldman who see emotions as controlled by the individual but influenced by the social context, defining emotional labour as ‗the effort, planning, and control needed to express organizationally desired emotion during interpersonal transactions'(1996: 987). More recently, Härtel *et al* drawing on Hochschild (1983), Ashforth and Humphrey (1993), and Wharton (1999), have defined emotional labour as ‗the efforts to display or to feel organisationally desired emotions in jobs where face-to-face or voice to voice interactions with the public are an important component of the job'(2002: 255). These definitions capture a number of important features, however several conceptualizations and practical operationalisations have caused some confusion in defining emotional labour (Grandey, 2000; Cropanzano et al 2004, in Bono and Vey, 2005; Fisher and Ashkanasy, 2000). Bolton describes the ‗neglect of occupational complexity'(2005: 54) in the various

ways emotional labour is presented and studied in different jobs and how these approaches have moved away from Hochschild's original emphasis on the commercialisation of feeling.

Bolton (2005) cites Hearn's (1993) observation that emotional labour occurs in all aspects of organisational life. Pugliesi also observes that emotional labour is not restricted to service occupations, but also occurs as part of social relations in the workplace, often causing greater distress to workers than when performing emotional labour with customers (1999). The literature does make a distinction between emotional labour, which is described as having exchange-value and is usually controlled by an organisation, and emotion work, which has use-value and is more often controlled by the individual (Callahan and McCollum, 2002). Emotion work refers to the non-service 'roles' that workers play within an organisation, where the emphasis is on altering the feelings of others. These non-service scenarios are a departure from Hochschild's context and overlap with the broader literature relating to emotions in organisations, particularly that which concerns impression management, a concept articulated by Goffman (1959). Why is it that there are such differences in interpretation?

The reason for the confusion in defining emotional labour and the lack of conceptual and operational clarity in the literature is related to its current level of maturity as a construct (Bono and Vey, 2005). Bono and Vey refer to Reichers and Schneider's (1990) proposition that scientific constructs evolve through three developmental stages, namely, concept introduction/elaboration, concept evaluation/augmentation, and concept consolidation/ accommodation (2005). They argue that emotional labour is currently in the second of these stages, where 'critiques of early papers and disagreements over how to properly define and operationalize the concept arise' (2005:

214). It will be shown in this thesis that these differences do not prevent a working model of emotional labour from emerging that facilitates meaningful research.

Conceptualisations

There are several principal contributors to the emotional labour literature who provide the foundation for current thinking on the topic, their ideas still prominently cited today; the following section presents an overview of their work. These contributors are Hochschild (2003); Rafaeli and Sutton (1987), whose antecedents, dimensions and consequences of emotional labour frequently appear in subsequent literature; Ashforth and Humphrey (1993), whose behavioural approach downplays the internal management of emotions; Morris and Feldman (1996), whose interactionist approach emphasises that emotion is partly socially constructed; Kruml and Geddes (2000a), whose focus on emotive effort and emotional dissonance serve as measures of emotional labour; Schaubroeck and Jones (2000), who emphasise display rules; Grandey (2000), whose ‑dramaturgicalø conceptualisation of emotional labour views a service encounter as a performance directed by the organisation (Grandey, 2003: 86) and who also draws on emotion regulation theory (Gross, 1998b) and takes a holistic approach, formally incorporating antecedents and consequences; Rubin *et al* (2005), who present their own comprehensive research model of emotional labour; and more recently, Bolton, who sets emotional labour within a broader ‑typology of workplace emotionø (2005: 89). These are not the only significant contributors in the field of emotional labour, but simply those that appear to have established the principal conceptualisations on which subsequent study and research has built. Hochschild was the first to bring emotional labour to prominence, popularizing the concept in *The Managed Heart* (1983).

Hochschild draws on the work of Goffman (1959) who suggested that people routinely act, manipulating their emotional expression for self-serving reasons and paying attention to their outward demeanour, which may present different emotions to those that are felt and hidden. Appearing in the impression management literature (e.g. Giacalone and Rosenfeld, 1989), the feigning of emotions in this way is also termed 'surface acting' (Hochschild 1979: 558). Surface acting is one of three emotional labour approaches that Hochschild identifies, the others being deep acting, where effort is taken to align felt and displayed emotions; and suppressing genuine emotion, where not doing so would breach the organisation's expectations of one's behaviour. Hochschild described the requirement to display specific emotions as part of the job for which one is paid, as the 'commoditization of feeling' (1979: 569). To elaborate here, Hochschild is critical of what she sees as the commercial exploitation of feelings for profit by organisations, without due consideration of the negative impact on employee wellbeing. Further, Hochschild sees feeling rules used more frequently by the middle-class, and applicable to jobs that are often filled by women. Overall, her account of emotional labour emphasizes its detrimental effects (Kruml and Geddes, 2000a) although a growing body of subsequent research has indicated a number of positive outcomes for individuals that accrue from performing emotional labour (e.g. Adelmann, 1989; Erickson, 1991; Wharton, 1993) and some have argued that potential benefits are underestimated (Wouters, 1989; Kruml and Geddes, 2000a), such as increased job satisfaction (Ashforth and Humphrey, 1993). Other features of Hochschild's work emerge through the brief review below of further core emotional labour literature, beginning with the work of Rafaeli and Sutton.

Rafaeli and Sutton (1987) introduced a conceptual framework that identifies the sources of display rules, the process of emotional expression, and its outcomes. Sources

stem from the organisational context and the nature of interpersonal exchanges between employee and customer, depending on the context. The organisational context includes practices of selection, socialisation, training and reward, which influence the emotions displayed by members of a particular organisation. In a later article (Rafaeli and Sutton, 1989), the writers reframed these sources as a function of societal norms (which vary across cultures), occupational norms and organisational norms. These are often referred to as antecedents in the literature. The expression of emotions takes place during the interpersonal exchange, or ‑emotional transactionø (ibid: 26), which is the way in which a service worker responds and adjusts to the reaction of the ‑customerø in order to maintain the appropriate emotional expression. Once the emotions are expressed, there are outcomes salient to the organisation and to the individual. For the organisation, such outcomes may be ‑immediate gainsø (ibid: 29) such as the customerøs perception of high quality service which may result in higher sales, ‑encore gainsø such as repeat customers, and ‑contagion gainsø, such as creating awareness of a service, be it positive or negative, through word-of-mouth, regarded as a powerful form of communication (ibid). For the individual, outcomes may be financial, such as waiters receiving tips, or mental and physical, where the pressure of performing emotional labour might adversely affect psychological wellbeing. This appears to be an important contribution since it draws together antecedents, dimensions and consequences of emotional labour that frequently appear in the subsequent literature, as will be shown in this review. The authors suggested that the complex combinations of body language and words through which emotions are displayed make the study of displayed feelings methodologically challenging. It has been left to subsequent theorists and researchers to address this challenge in the context of emotional labour, such as Ashforth and Humphrey (1993),

who apply an interactionist model of emotions and emphasise the significance of individuals' identification with social groups.

The work of Ashforth and Humphrey (1993) reinforces the social interactionist nature of emotional labour by applying social identity theory, which describes the self-concept as a personal identity, shaped by individual characteristics and identification with a particular social group. Different social groups have their own display rules and role expectations and when one's workplace role expectations conflict with those of the group with which that person identifies, the greater the chance of emotional dissonance (based on the idea of cognitive dissonance, Hochschild, 2003) and a negative impact on wellbeing. Ashforth and Humphrey (1993) focus on emotional labour as observable behaviour in what could perhaps be described as a behaviourist approach, downplaying the management of feelings and the effects of surface acting and deep acting on stress and health (Grandey, 2000). This emphasis makes observation and measurement easier, but ignores the broader aspect of emotional management that involves dealing with internal feelings, therefore making a connection to consequences such as burnout more difficult to assess (Bono and Vey, 2005). The ideas mentioned so far are brought together succinctly in the work of Morris and Feldman (1996).

Dimensions, antecedents and consequences of emotional labour, and an emotional labour model of four inter-related dimensions, are articulated by Morris and Feldman (1996). The first dimension is 'frequency of emotional display', which refers to how often emotional labour is required; the second is 'attentiveness to required display rules', which addresses both the duration and intensity of each emotional display, variations of which will determine the worker's need to perform surface acting or deep acting; the third dimension is 'variety of emotions required to be expressed', such that

the greater the variety, the greater the emotional labour requirement (ibid: 989-991).

Incidentally, the term 'display rules'(originating from Ekman, 1973: 176), which refers

to the norms of a particular role that determine the emotions which ought to be

displayed or hidden (Hochschild, 1979), has replaced the term 'feeling rules', because

the former refers to the visible behaviour used to perform emotional labour (Ashforth

and Humphrey, 1993). These dimensions enable the measurement of the degree of

overall intensity experienced by a service worker performing emotional labour (Bono

and Vey, 2005). The fourth dimension is emotional dissonance, which represents the

gap between felt and expressed emotions. A large gap can lead to job dissatisfaction

and emotional exhaustion (Hochschild, 2003). Dissonance itself is difficult to measure,

however it appears from these authors representation that dissonance could be seen to

mediate the effects of performing emotional labour on its consequences, such as

burnout. On the other hand, the first three dimensions are measurable, and may explain

the experience of emotional labour, its effect on dissonance, and the arising

consequences on employee health and wellbeing. All of Morris and Feldman's (1996)

dimensions, they argue, are positively related to emotional exhaustion. Morris and

Feldman attach antecedents to each of these dimensions and state a number of

propositions. For example, the greater one's job autonomy (JA), the less emotional

dissonance is experienced. In a subsequent study (Morris and Feldman, 1997) the

authors did not find support for the hypotheses that emotional exhaustion was

positively related to the frequency of emotional display and duration of interaction, but

did find support for the hypothesis that dissonance was positively related to emotional

exhaustion. By defining dissonance as the difference between felt and displayed

emotions, and using questions such as 'Most of the time, the way I act and speak with

patients matches how I feel anyway'(1997: 7), the authors are in effect treating

dissonance as surface acting, and on this basis dissonance can be regarded as a dimension of emotional labour, as they propose. This study does not examine variety and intensity of emotional labour because, argue the authors, these components are better measured by observational methodologies, however they do acknowledge that they should be included in future studies to provide further insights. This research indirectly treats dissonance as a dimension of emotional labour, which is an idea further developed in the work of Kruml and Geddes (2000a).

Conflicting assertions regarding emotional labour are addressed by Kruml and Geddes (2000a). The first three of Morris and Feldmanøs dimensions, which constitute ÷emotive effortø together with the fourth dimension, ÷emotional dissonanceø provide the two main measures of Kruml and Geddesøemotional labour scale (ibid: 13). Dissonance increases along a continuum that places passive deep acting at one end and surface acting at the other; the greater the degree of surface acting, the greater the dissonance, which is the difference between felt and feigned emotions (Hochschild, 2003). Basically, Kruml and Geddes (2000a) treat surface acting as dissonance and deep acting as effort. These authors level some criticisms at the work of Morris and Feldman, such as their failure ÷to conceptually link í three emotional labor dimensions to their definition of emotional laborø (ibid: 14). They indicate that frequency of emotional display and duration of encounter are job characteristics, not dimensions and, together with variety and intensity of emotional display, they comprise factors that are speculative and lack content validity as they have not emerged from a theory-building process. However, these job demands do play a role in shaping the experience of emotional labour and are returned to later. The literature indicates that surface acting and deep acting are the primary dimensions of emotional labour and therefore, using emotive effort and dissonance to define emotional labour does not

explain how emotional labour is performed and managed at work (Grandey, 2000). Surface acting is a dimension that Schaubroeck and Jones (2000) chose to elaborate upon in their analysis.

Whilst Kruml and Geddes identify dissonance and effort as the two principal dimensions of emotional labour, Schaubroeck and Jones (2000) have taken a different approach by focusing on the expression of positive emotions and the suppression of negative emotions, which represent two general categories of display rules found in organisations. This is an elegantly simple characterization that would appear to represent how emotional labour is performed in many occupations but not all, as the authors point out, such as ¬psychological therapists, morticians, and other job-holders who are often required to ¬deep-actø(Rafaeli and Sutton, 1987) sadness, concern, and other less ¬positiveøemotions (e.g. bill collectors studied by Sutton, 1991)ø (Schaubroeck and Jones, 2000: 165). They take a psychological approach, seeking to understand how individual differences in certain contexts affect the ways in which individuals perform emotional labour. In effect, the categories of Schaubroeck and Jones represent response-focused emotional labour (Gross,1998b, see below), requiring workers to adjust their displayed emotions in a more reactive way that corresponds with surface acting. Therefore surface acting can be performed by expressing positive emotions that are not felt, and by suppressing negative emotions. These two approaches to performing surface acting are also measurable, in that they can be reported by service workers who perform emotional labour. Many of the ideas presented so far are brought together by Grandey (2000), who introduces another useful model of emotional labour that has been built on by subsequent researchers (e.g. Chu and Murrmann, 2006).

Dissatisfied with the conceptualizations of Ashforth and Humphrey (1993) and Morris and Feldman (1996) in particular, Grandey states that 'emotional labor í is the process of regulating both feelings and expressions for the organizational goals' (2000: 97). Of particular interest, is her application of emotion regulation theory to emotional labour. Antecedent-focused emotion regulation involves an employee modifying his or her perception of a service encounter and adjusting his or her emotion beforehand, resulting in a form of deep acting during the service interaction. On the other hand, response-focused emotion regulation involves an employee adjusting his/her emotional expression to the situation, as it unfolds, which is a reactive approach that corresponds to surface acting. Grandey's 'conceptual framework of emotion regulation' (2000: 101), incorporates various antecedents from the literature, particularly the duration of encounter, frequency and variety of emotional display, and required display rules, which she calls situational cues. In addition, she identifies individual factors (gender, emotional expressivity, emotional intelligence and affectivity) and organisational factors (job autonomy, supervisor support and coworker support) in shaping the emotional regulation process. It is therefore important for researchers to be cognisant of, and perhaps control for these and other possible factors that may influence how service workers experience emotional labour, beyond their use of surface acting, deep acting and the effects of situational cues. The actual process of emotional labour is presented by Grandey as both deep acting, where feelings are modified through attentional deployment and cognitive change before the interaction, and surface acting, where expression is modified at the time of responding to a cue in the encounter. The interaction of all these elements leads to positive and negative consequences, although she emphasises the negative consequences of emotional labour on individuals' health and wellbeing, and organisational performance. Amongst her recommendations for

future research, she states ‒emotional labor researchers need to integrate the personality variables into the emotional labor framework, in order to understand the concept of emotional labor more clearlyø(2000: 105). Personality variables, which are among a range of antecedents that are explored later, feature in the emotional labour model of Rubin *et al* (2005).

Building on the work of Grandey (2000), Rubin *et al* argue that current conceptualizations of emotional labour create ‒theoretical and practical confusionø (2005: 191) by merging the experience of emotional labour with the motivated behaviour applied in emotional labour. They outline that hitherto, conceptualizations of emotional labour (discussed earlier) can be organised in three categories: emotional labour as an emotional state arising from organisational or social norms; emotional labour as the behaviour to manage an implied or explicit emotional state; and emotional labour comprising states, behaviour, and/or situational factors (ibid). Commonly, two or more of these conceptualizations have been combined within a single construct (ibid). To overcome this confusion the authors present their own model that identifies situational demands (job characteristics and role requirements), the individual state (perceived dissonance), possible motivated acts (surface acting, deep acting and other behaviour), and possible outcomes (job attitudes such as job satisfaction; health and wellbeing, including burnout; and job related behaviour such as absenteeism and turnover). Interacting with the situation, individual and motivated acts, are individual differences (role internalization, emotional intelligence and positive/negative affectivity). Rubin *et al*øs model is shown below in Figure 1.

Individual Differences
- Role Internalisation
- Emotional Intelligence
- Positive and Negative Affectivity

Job Specific
- Job Characteristics

Emotion Specific
- Display Rules
- Frequency
- Duration
- Variety
- Customer Expectations

Situational Demands

Perceived Dissonance

Perceived Emotional
Requirement
Vs.
Felt Emotions

Individual State

Emotional Labour and Alternative Behaviours
- Surface Acting
- Deep Acting
- Violence
- Passive-Aggressiveness
- Task Avoidance
- Genuine Behaviour

Possible Motivated Acts

Job Attitudes
- Job satisfaction
- Cynicism
- Turnover Intention
- Organisational Commitment

Health and Psych. Wellbeing
- Stress
- Somatic Symptoms
- Burnout

Job Related Behaviour
- Turnover
- Absenteeism
- Organisational Citizenship
- Performance

Possible Outcomes

Figure 1 – Research model of perceived emotive dissonance and emotional labour,
from Rubin *et al*, 2005: 193

This appears to be a more comprehensive model against which the contributions of others can be set. So far, emotional labour has been examined as a discrete topic but in fact it sits within the broader field of emotions at work. This review of key contributors will conclude by looking briefly at the work of Bolton (2005), who adds a UK-based contribution, as opposed to the predominantly North American emotional labour literature, and locates emotional labour within the broader field of workplace emotions.

Bolton (2005) presents a typology of emotion management in the workplace, consisting of pecuniary, prescriptive, presentational and philanthropic emotion management, in an attempt to regain clarity lost by the use of the term emotional labour beyond the settings and conditions that Hochschild (2003) originally intended. Bolton's work also serves to remind us that emotional labour is one facet of the literature exploring emotions in the workplace. Emotional labour occurs in the pecuniary and prescriptive types of emotion management, controlled by an organisation's commercial and/or professional feeling rules. Pecuniary emotion management occurs where an individual

performs emotional labour cynically and with an absence of feeling. Prescriptive emotion management occurs when an individual identifies with an organisation or professional body and creates sincere performances. Although Bolton (2005) does not go into the mechanics of emotional labour covered in the foundational literature, she describes pecuniary emotional labour in a way that appears to emphasize the use of surface acting in interactions, as a result of the imposition of management controls. When describing emotional labour as a prescriptive form of emotion management influenced by professional feeling rules, Bolton implies the predominant use of deep acting. This brief review of Bolton's contribution concludes a foundational presentation of principal contributors in the study of emotional labour, which provides the history of the construct's developments and shows the breadth of theoretical contributions. The next step is to examine in more detail how emotional labour is operationalized through a number of dimensions.

Dimensions

Surface acting and deep acting

As the review of key contributors shows, surface acting and deep acting (Hochschild, 1979, 2003) are regarded as the two primary dimensions used by a service worker in an encounter with a customer, when the worker is unable to spontaneously display an appropriate emotion (Diefendorff *et al*, 2005). Therefore, surface acting and deep acting operationalise emotional labour by representing a means of emotional regulation, which is the process by which individuals select, experience and express their emotions (Gross, 1998b) incorporated into Grandey's (2000) emotional labour model. Spontaneous emotional displays, also described as passive deep acting (Kruml and Geddes, 2000b), genuine acting (Hochschild, 2003) and surface authenticity (Ashforth

and Tomiuk, 2007), are considered by some (e.g. Diefendorff *et al*, 2005) as a third dimension. Diefendorff *et al* (2005) found support for the view that deep acting, surface acting and genuine acting are distinct constructs and that genuine acting was used more often than surface acting or deep acting. They also write that the personality traits of extraversion and agreeableness predicted the display of naturally felt emotions (i.e. genuine acting) (ibid), which lends support to the view of other researchers who indicate that this behaviour actually requires little effort because there is virtually no difference between felt and displayed emotions (e.g. Ashforth and Humphrey, 1993; Rubin *et al*, 2005) and a state of emotional harmony prevails (Mann, 1999). Thus the core emotional labour dimensions remain surface acting and deep acting.

Surface acting focuses on changing outward behaviour (Ashforth and Humphrey, 1993) and occurs when a worker's felt emotion differs from her displayed emotion. This has been described as faking (Zerbe: 2000), and may be 'faking in good faith' when genuine concern is displayed but with hidden anxieties for example, or 'faking in bad faith' when responses are routine and may appear insincere (Rafaeli and Sutton, 1987: 32). In many contexts, surface acting involves faking (or evoking) positive emotions and/or suppressing negative emotions (Hochschild, 1979; Gosserand and Diefendorff, 2005; amongst others) although there are occupations where this is reversed (e.g. police officers in Stenross and Kleinman, 1989; bill collectors in Hochschild, 2003, and Sutton, 1991). According to regulation theory, surface acting is a response-focused form of regulation that involves changing behaviour rather than feelings, as required by the demands of a situation (Grandey, 2000).The discrepancy between felt and displayed emotions when performing surface acting creates emotional dissonance, which is positively related to emotional exhaustion (Morris and Feldman, 1997; Kruml and Geddes, 2000b; Grandey, 2003). The consequences of emotional labour for individuals

and organisations appear regularly in the literature and will be addressed fully in a later section. The second principal dimension of emotional labour is deep acting.

Deep acting, described as ‒faking in good faithø(Rafaeli and Sutton (1987: 32), focuses on changing inner feelings and occurs when a service worker attempts to feel the required emotion, as actors from Stanislavskiøs (1936) method acting school (Hochschild, 2003) are taught. This equates to an antecedent-focused form of emotional regulation since it requires manipulation of the input that precedes the performance of emotional labour (Gross, 1998b). Although dissonance is low, the effort required is often high (Kruml and Geddes, 2000a). This does not imply that performing deep acting leads to stress and burnout symptoms; on the contrary, deep acting can help workers feel more engaged at work, experience a rewarding sense of contribution and build healthy relationships with customers (Kruml and Geddes, 2000b). In this context, some theorists question the ethics involved in organisational actions to promote emotional labour that manipulate both the behaviour of service workers (through management control) and customers (Steinberg and Figart, 1999a). The degree to which surface and deep acting are used by service workers in contrasting societal cultures and their relationship with dissonance and effort is expanded upon in Chapter 2 and ultimately leads to propositions 3a, 3b, 3c,4a, 4b and 4c (on pages 96 and 97). Links between emotional labour, remuneration and gender are also explored by theorists who show how emotional labour is not financially rewarded and has often been seen as womenøs work (ibid). These valid arguments perhaps need to be considered in the context of the broader issues of work, employment and society. How the employee-focused (Brotheridge and Grandey, 2002) dimensions of surface acting and deep acting are used in an encounter depends to a large degree on four job-focused (ibid) situational cues identified by Morris and Feldman (1996).

Role requirements

Situational cues, also described in the literature as role requirements (Brotheridge and Lee, 2003), which represent the emotional demands of a job, are frequency of emotional display, attentiveness to required display rules (consisting of intensity and duration of emotional display), variety of emotions and emotional dissonance (Morris and Feldman, 1996). Morris and Feldman label these role requirements as ÷dimensionsø (1996: 989), which they use to define emotional labour, illustrating one of the several variations in its conceptualisation. The first role requirement, frequency of interactions, is important because the greater the frequency of interactions in a role, the greater the likelihood that displays of emotion are regulated (Morris and Feldman, 1996) and the greater the use of surface acting and deep acting (Brotheridge and Lee, 2003; Brotheridge and Grandey, 2002). Research is not conclusive however, as Kim (2008) for example, did not find such a relationship. With regard to attentiveness to display rules, the greater the requirement, the more psychological energy and physical effort is demanded of employees (Morris and Feldman, 1996). Attentiveness involves duration of encounter and intensity of emotional display. Shorter encounters are often more highly scripted, requiring little effort and fewer emotional displays (Sutton and Rafaeli, 1998; Rafaeli, 1989a; Leidner, 1999), whereas for longer encounters the reverse is true; further, the longer that emotional displays go on, the less scripted they become and the more emotional stamina is required (Cordes and Dougherty, 1993). In such cases, it is more difficult to fake emotions, resulting in workers often choosing to use deep acting (Diefendorff *et al*, 2005). Again, Kim (2008) did not find support for this in her research, though the small sample size and low survey return rate of her study limit the generalisability of her findings. Intensity, which is largely influenced by the behaviour of the customer, has been found to associate positively with effort and deep acting

(Ashforth and Humphrey, 1993). The fourth role requirement concerns the necessity to use a greater variety of emotions in a short space of time and requires service workers to plan and anticipate their emotion requirements, thus demanding more emotional labour effort in the form of deep acting (Morris and Feldman, 1996; Brotheridge, 2006b; Kim, 2008). It is also argued that members of individualistic cultures display a wider variety of emotional behaviors than do members of collectivistic cultures (Matsumoto, 1991, cited in Gudykunst and Kim, 1992). As presented in the work of Morris and Feldman (1996) earlier, the intensity and duration of emotional display constitute display rules that are influenced both by an organisation, and the employee's commitment to apply them in every customer interaction (Gosserand and Diefendorff, 2005).

Display rules

Display rules derive from social, cultural, occupational, personal, situational and organisational norms (Ekman and Friesen, 1975, in Brotheridge and Taylor, 2006; Rafaeli and Sutton, 1989). The degree to which display rules are made explicit by organisations is illustrated by Walt Disney Enterprises Disneyworld in Anaheim, California where, since 1955, the organisation has trained employees to use elaborate and comprehensive display rules (Van Maanen and Kunda, 1989). The Ritz-Carlton group, Baldrige Award winners in 1992 and 1999 (Baldrige National Quality Program, 2010), presents a more recent though less prescriptive example, in the form of their Gold Standards (Ritz-Carlton, 2009). Morris (2003) who cites Ekman's (1973) recognition of the role that societal culture plays in shaping display rules (governing the use of particular facial expressions), uses the often mentioned example (e.g. Mann, 1999), concerning the opening of McDonald's first outlet in Moscow, where the requirement that employees smile was met with bemusement by customers for whom

smiling was inappropriate and its purpose was misunderstood. As these examples show, display rules vary across cultures and determine the degree of emotional labour required at work. The relationship between expressed feelings, felt feelings, external feeling rules and internalized feeling rules may lead to emotional harmony, emotional deviance or emotional dissonance (Rafaeli and Sutton, 1987). Emotional harmony reflects a good fit between the person and the environment, causing little occupational stress; emotional deviance occurs when inner feelings are expressed that disregard feeling rules; and emotional dissonance occurs when felt and displayed (or feigned) emotions differ (ibid; Hochschild, 2003).

Dissonance and effort

This difference between felt and displayed emotions, what Rafaeli and Sutton (1987) elaborate on as an individual's needs and values versus the demands of others in an organisational context, and what Middleton (1989) describes as the difference between genuinely felt emotions and those required in organisations, can be seen as a form of role conflict which creates emotional dissonance. Emotional dissonance is presented in the literature as occurring as an antecedent of emotional labour (e.g. Rubin *et al*, 2005), as a dimension of emotional labour (e.g. Morris and Feldman, 1997; Kruml and Geddes, 2000a) as a consequence of emotional labour (e.g. Adelmann, 1989), and also as a stressor (Zapf *et al*, 1999) resulting from emotional labour. Regardless of where one locates emotional dissonance in the emotional labour process, it is generally recognized that the greater the degree of emotional dissonance experienced, the more likely it is that emotional exhaustion will occur (Morris and Feldman, 1997; Härtel *et al*, 2002, citing Abraham, 1998, 1999, and Saxton *et al*, 1991). Emotional dissonance is principally the result of the requirement to surface act (Kruml and Geddes (2000a, 2000b) which is seen as being at one end of a continuum with passive deep acting at the

other; the greater the level of surface acting, the higher the degree of dissonance. Perhaps the challenge to locating emotional dissonance in the process is its key role as a mediator between emotional labour and burnout. Associated with dissonance is the idea of ÷emotive effortø which forms the second of Kruml and Geddesødimensions, and requires active deep acting. (2000a: 21). It is generally viewed that the effort needed to perform emotional labour comes from both surface acting and deep acting (Morris and Feldman, 1997) which is expended through the way the role requirements ó duration of interactions, frequency, intensity, variety and duration of emotional display ó are applied during an encounter (Brotheridge and Lee, 2003). Further, it is argued by some that well-defined display rules require greater effort and result in higher dissonance (Rubin *et al*, 2005) leading to increased stress (Pugliesi 1999), and physical symptoms (Schaubroeck, Jones 2000). All these aspects are measurable through observation, interview or questionnaire. How these so-called dimensions of emotional labour are defined and experienced is further complicated by an array of environmental and individual factors that precede and influence emotional labour, collectively referred to as antecedents.

Antecedents

Antecedents that cause or influence emotional labour are organized for the purpose of this review under the headings of 1) societal factors such as culture, 2) organisational and occupational circumstances, for example the specific role requirements of a particular job, 3) situational demands such as a customerøs interaction expectations, and 4) individual characteristics that include personality. All these areas are important and require explanation because they constitute factors that alter the experience and consequences of emotional labour wherever it is performed.

Social/societal factors

The impact of societal culture on emotional labour is seldom mentioned in the literature. Most emotional labour research has taken place in economically developed Anglo-Saxon environments (Bozionelos and Kiamou, 2008), and within individual countries where very few published studies have considered the cultural perspective (Brotheridge and Taylor, 2006). These findings highlight the opportunity to extend research into different societal cultures, thereby informing HRD practices and improving their effectiveness (Bozionelos and Kiamou, 2008). This is especially significant at a time of intensifying globalisation (Houghton and Sheehan, 2000), when international hotel chains move management around the world, especially to developing countries, with some companies investing in training local nationals to reduce the expatriate workforce (Yu, 1999). The effects of societal culture on emotional labour are central to this thesis and are considered in some detail in Chapter 2. Funneling down from broad societal influences, the next level of analysis considers organisational and occupational antecedents.

Organisational and occupational antecedents

The execution of emotional labour and its consequences for service workers may be affected by an organisation's culture and structure. Aspects of structure include occupational requirements that set out the nature and extent of display rules, the degree of task routineness and the level of job autonomy. Specific roles also determine the power relations between service worker and customer, and shape the way emotional labour is performed. These factors will be examined after first considering the emotional labour literature that relates to organisational culture. Organisational culture influences the expression of emotion at work (Van Maanen and Kunda, 1989) including

how workers perform emotional labour, which in turn feeds back into further shaping the culture (Mumby and Putnam, 1992). Support for the emotional wellbeing of employees who perform emotional labour depends on management awareness and proactive interventions, formalising the visibility and significance of emotional labour, as described by Boyle who states that this is recognised by "the degree to which an organisation acknowledges, addresses, legitimizes, rewards, or compensates the existence and demands of emotional labour"(1999, cited in Härtel *et al*, 2002: 266). Such formal support is often complimented or replaced by social support from peers or coworkers, to help create a positive working environment (Schneider and Bowen, 1985, in Grandey, 2000) where job satisfaction and performance increases, whilst stress and turnover intentions decrease. Social support may become organised through informal communities of coping that emerge within workplaces, which may be partly due to management's inability to proactively establish viable support mechanisms (Korczynski, 2003). In fact the author extends the argument to suggest that trade unions "may see communities of coping as an important form of nascent solidarity"(ibid: 75) that may spawn unionism. Trade unions might take a more pro-active, political and social approach to helping service workers cope, contrasting with more individualised stress-management approaches often advocated by management (ibid), and filling a void when such issues are neglected by management. Overall, social support positively influences employees' experience of work events (Pugliesi, 1999). Social networks beyond the workplace, such as spouse, family and friends, also provide positive buffering effects that help workers manage stress (Abraham, 1998). Returning to the broader topic of organisational culture, according to a study exploring the influence of culture on employees willingness to deliver service, Johns *et al* (2003) found it likely that organisational culture has a greater impact than societal culture. This is an

important finding because it suggests that the way in which emotional labour is performed in different cultures or by individuals from different cultures, may in some circumstances be influenced by an organisation's culture, more so than societal culture. There appear to be few studies that consider the relationship between emotional labour and organisational culture in general, however there are studies that do explore the impact of specific aspects of organisation structure and employee behavior on the experience of emotional labour and its consequences.

The literature illustrates how different occupations place different demands on workers to perform emotional labour, some of which create positive psychological states through skill variety, task identity and task significance (e.g. Humphrey, 2000). It has already been mentioned that the greater the intensity of role requirements, the greater the emotional labour effort expended (Pugliesi, 1999; Morris, 2003). Further, organisations specify the explicitness of display rules in job roles, particularly when gains are envisaged (Van Maanen and Kunda, 1989). Positive display rules have been found to predict deep acting, whilst negative display rules, that is, rules that set out what a worker should not say, have been found to predict surface acting (Diefendorff *et al*, 2005). Display rules vary according to the nature of tasks that service workers are required to carry out. More routine tasks, such as those of counter workers in fast food restaurants, are often highly scripted and less personalised (Leidner, 1989), requiring a higher frequency of emotional display and lower attentiveness (Morris, 2003), making it less likely that such workers will perform deep acting (Diefendorff *et al*, 2005) and more likely they will experience dissonance (Morris and Feldman, 1997; Morris, 2003). On the other hand, the greater the task variety of employees, the greater the variety of emotions expressed (Morris and Feldman, 1996). Such variety is regarded as negatively related to the power of the role receiver, another antecedent, whereas attentiveness

(duration and intensity) to display rules, and the frequency of emotional display, are positively related to the power of the role receiver (Morris and Feldman, 1997). Task routineness and task variety may still require the service worker to be closely monitored and adhere to explicit display rules and scripts, but the more freedom the worker has, the greater is his/her job autonomy (Morris and Feldman, 1996). Higher job autonomy is expected to result in lower dissonance (ibid; Bono and Vey, 2005) and is linked to empowerment, increasing self-esteem and job satisfaction in workers who are predisposed to taking on such responsibility (Chappel, 2002). Wharton (1993) found that high levels of job autonomy reduced the likelihood of emotional exhaustion. Tolich (1993) studied how supermarket checkout clerks found ways of performing autonomous emotion management which alleviated a sense of alienation created by complying with management's need to regulate behaviour. Grandey *et al* (2005a) found that the relationship between response-focused emotion regulations and burnout is moderated by job autonomy. Further, low job autonomy has been identified as a source of life stress (Rodin, 1986, in Grandey, 2000) and job stress (Grandey, 2000). The impact of job autonomy on how service workers in contrasting cultures experience emotional labour is considered in Chapter 2 and gives rise to propositions 7 and 8a, 8b, 8c and 8d (see pages 101 to 102). These propositions suggest that respondents in Australia will report higher job autonomy than those in the Philippines and further, all respondents who report relatively high job autonomy, wherever they are located, will report lower emotional exhaustion and depersonalization than others. Such assertions are further backed up by additional findings reported in Chapter 2. Moving on, these general organisational and role characteristics are complimented by antecedents that vary according to the particular situation.

Situational antecedents

The three main situational antecedents of emotional labour are, firstly, the emotional demands of a particular encounter (described as *customer interaction expectations*), secondly, circumstances that call for instant emotional regulation to be able to perform emotional labour (various *emotional events*), and thirdly, the face-to-face or voice-to-voice nature of the encounter (labelled as the *form of an interaction*). Customer interaction expectations and emotional events are identified by Grandey (2000) who points out that the former requires different types of emotion work, specifically, integrative (expressing happiness or sympathy, for example), differentiating (such as anger, used by bill collectors) and masking (suppressing emotions, such as therapists and judges) (Jones and Best, 1995, Wharton and Erickson, 1993, in Grandey, 2000). The latter refers to occasions that require emotional regulation to maintain appropriate work behaviour, such as when handling an angry customer or hearing news of a family member becoming sick. These events can have positive or negative effects on an employee's wellbeing. For example, very high service expectations that are often used by organisations to differentiate themselves, place pressure on employees, increasing their perceived emotional dissonance (Rubin *et al*, 2005). The form of interaction is significant because face-to-face encounters require more effort and lead to greater dissonance than voice-to-voice encounters (DePaulo, 1992; Saarni and Von Salisch, 1993, in Morris and Feldman, 1996). The way in which an individual responds to a specific situation stems not only from the interaction between the rules of an organisation and the expectations of the customer, but also the attributes of that individual.

Individual antecedents

Antecedents at the level of the individual which shape the experience and consequences of emotional labour are personality, including affectivity, emotional expressivity and self-monitoring; emotional intelligence, role internalisation and gender. Firstly with regard to personality, several studies link the big-five personality factors (extraversion, neuroticism, agreeableness, conscientiousness and openness to experience, Costa and McCrae, 1992) to emotional labour. Extraversion is illustrated by sociability and outgoingness; neuroticism relates to emotional instability, tension, anxiety and hostility; agreeableness is displayed by compassion, gentleness and warmth; conscientiousness is associated with persistence, self-discipline and goal-directed behaviour; and openness to experience reflects curiosity, imaginativeness and sophistication (Berry *et al*, 2008). Extraversion appears to be positively related to both the expression of genuine positive emotions (Diefendorff *et al*, 2005, using Saucier's [1994] measure) and the faking of positive emotions (Tews and Glomb, 2003), the latter perhaps because extraverts are often high self-monitors who are more able to manage impressions (ibid). Thus extraversion positively correlates with both deep acting (Austin *et al*, 2007), and surface acting (Diefendorff *et al*, 2005; Brotheridge and Lee, 2003). Neuroticism is reported to relate to more frequent expression of genuine negative emotions and faking positive emotions (surface acting), and in general, is positively correlated with surface acting (Austin *et al*, 2007). Further, extraversion correlates with positive display rule perceptions, and neuroticism with negative display rule perceptions (ibid). Agreeableness is found to be positively related to genuine and deep acting, and negatively to surface acting (Austin *et al*, 2007; Diefendorff *et al*, 2005), although Tews and Glomb's research (2003) puts this a different way by suggesting that agreeableness is positively related to the suppression of negative

emotions, which can be achieved by deep acting or surface acting. More conscientious individuals are found to fake less and hide negative emotions (Diefendorff *et al*, 2005; Tews and Glomb, 2003, respectively), which supports the findings of Austin *et al* (2007) who correlated surface acting negatively with conscientiousness. Individuals who are more open to experience tend to suppress negative emotions less (Tews and Glomb, 2003). These findings clearly indicate that there is a relationship between the personality of individuals, as measured by the big five personality factors, and their performance of emotional labour. Extraversion has been consistently related to positive affect and neuroticism consistently related to negative affect (Tews and Glomb, 2003). The psychological construct of affectivity provides a separate distinct area of individual difference.

Positive affectivity is exhibited by characteristics such as enthusiasm and optimism, whereas negative affectivity is demonstrated by a pessimistic outlook and ‑aversive mood statesø(Grandey: 2000: 107). According to Staw *et al* (1994), felt and expressed positive emotions lead to favourable work outcomes for employees. In the same vein, Augustine and Joseph (2008) found that employees with high positive affectivity experience less emotive dissonance and exert less emotive effort than employees with low positive affectivity. They also found that employees with high negative affectivity experience more emotive dissonance and exert more emotive effort than employees with low negative affectivity; and employees with high emotive dissonance experience less job satisfaction and more emotional exhaustion than employees with low emotive dissonance (ibid). Morris and Feldman (1996) qualify these observations by proposing that positive affectivity will correlate with dissonance when display rules require negative emotions, and negative affectivity will correlate with dissonance when positive emotions are required. Another aspect of personality that emerges separately

from within the literature although it relates to extraversion and positive affectivity, is emotional expressivity.

Emotional expressivity refers to the degree to which people display positive or negative emotion (Kring *et al*, 1994). Workers who are high in positive expressivity are likely to be skilled at meeting organizational display rules (Grandey, 2000), perhaps through genuine acting since such behaviour has been found to be negatively related with surface acting and not related with deep acting (Diefendorff *et al*, 2005). The fourth topic in this section is another aspect of personality which is identified in the literature as self-monitoring, referring to an individual's ability to monitor the social environment, control his/her felt emotions and expressive behaviour, and react appropriately (Snyder, 1974; Abraham, 1998 ;Wharton, 1999). High self-monitors tend to perform surface acting more often that other individuals (Brotheridge and Lee, 2003) and are also regarded as better at providing customer service (Caldwell and O'Reilly III, 1982; Friedman and Miller-Herringer, 1991; cited by Grandey, 2000), experiencing less dissonance (Abraham, 1998) and burnout (Grandey, 2000) in the process. Although this may seem something of a contradiction, since the literature relates surface acting to dissonance, it appears that high self-monitoring moderates the negative consequences of performing surface acting.

Self-monitoring is a feature of emotional intelligence, the fifth of the individual-level antecedents under review, which refers to the ability to read emotions in oneself and in others, and to be able to use this information to guide decision-making (Mayer and Salovey, 1995). Workers high in emotional intelligence are better able to regulate their emotions (Rubin *et al*, 2005), are more skilled at managing social interactions (Grandey, 2000) and are more likely to use deep acting and less likely to use surface

acting (Brotheridge, 2006b; Austin *et al*, 2007). As a result, such employees are likely to experience less dissonance than others whilst exerting greater emotive effort (Morris, 2003). Prati and Karriker (2010) found that emotional intelligence also moderated symptoms of burnout. There are two further aspects relating to the individual that influence the experience and consequences of emotional labour, which are role internalization and gender.

Role internalization, also referred to as role identification in the literature, occurs when individuals incorporate organisational demands into their real identities (O'Reilly and Chatman, 1986 in Morris and Feldman, 1997). This is more likely to happen over time and through performing longer periods of emotional labour (Ashforth and Humphrey, 1993; Morris and Feldman, 1997), resulting in deep acting, lower levels of dissonance (Rubin *et al*, 2005; Schaubroeck and Jones, 2000), and a personal sense of deep authenticity (Ashforth and Tomiuk, 2007). Finally, gender is an issue in relation to emotional labour since most service jobs are performed by women (Hochschild, 2003; Bolton, 2005), whose association with using feelings and emotions at work and in the home goes back to the gendered division of labour that emerged as the result of capitalism (Zaretsky, 1976, in James, 1989). A study of workers perceptions concerning the extent to which they performed emotional labour found a higher prevalence of perceived emotional labour amongst women (Schaubroeck and Jones, 2000). The literature contains descriptive and theoretical discussions concerning topics such as womenøs emotional expressivity (Grandey, 2000 citing King and Emmons, 1990; Rafaeli and Sutton, 1989) and their attentiveness and responsiveness to the emotional cues of others (e.g. Domagalski,1999; Kruml and Geddes, 2000a). There is little else in the literature, outside the field of health services, that specifically addresses gender differences in performing the actual dimensions of emotional labour (i.e. surface

acting and deep acting), apart from a study that found women were more likely to report dissonance than men (Kruml and Geddes, 1998, in Brotheridge and Lee, 2003). These individual level antecedents clearly shape the experience of emotional labour, and therefore its consequences.

Consequences

Introduction

Several consequences of performing emotional labour such as emotional exhaustion, a dimension of burnout, have already emerged in this literature review as the various features of emotional labour have been introduced, although they have not been addressed in detail. The consequences of performing emotional labour are both negative and positive for individuals and organisations (Pugliesi, 1999) and the results of various studies often differ because researchers use diverse operationalisations of emotional labour (Fisher and Ashkanasy, 2000). The consequences for individuals in relation to burnout, self-esteem and job satisfaction, and for organisations, in terms of customer satisfaction, sales and organisational performance, are considered in this section, after locating burnout within the broader literature on work and health.

Work, health and wellbeing

Work, health and wellbeing are closely linked (Black, 2008) and in Great Britain they constitute key issues that are costly to employees, employers, organisations and communities (Hassan *et al*, 2009). Widely varying definitions of these terms have emerged (Danna and Griffin, 1999) and scholars still refer to the World Health Organization's definition of health, which is a ‒state of complete physical, mental, and social wellbeing and not merely the absence of disease or infirmityø

(World Health Organization, 1948, in Hassan *et al*, 2009: 14). Wellbeing can be seen in terms of three axes, displeasure-to-pleasure, anxiety-to-comfort and depression-to-enthusiasm (Warr, 1999, in Hassan *et al*, 2009: 15).

Health and wellbeing is examined in the literature at the level of the individual through physical, emotional, psychological and mental perspectives that consider personal as well as working lives, the two domains being entwined and influencing each other (Danna and Griffin, 1999). There is also a body of literature that addresses the societal consequences of poor health and well-being (ibid). Danna and Griffin (1999) use a conceptual framework that presents the antecedents and consequences surrounding health and wellbeing issues. Antecedents include the headings of 'work setting', 'personality traits' and 'occupational stress', whilst consequences are recorded under the sub-headings, 'individual consequences' and 'organisational consequences'. The model is shown below as Figure 2. Hassan *et al* (2009) have since adapted this model and added lifestyle and further individual factors such as age and gender within the antecedents, and 'societal' as a third area under which to view consequences. Inevitably this model overlaps with those presented in the emotional labour literature, such as Rubin et al's (2005), shown on page 32. Within this particular model, one can position emotional labour as an 'occupational stress' antecedent. Having introduced this section by drawing attention to the broader aspect of health and wellbeing in the workplace, this review now moves on to consider the specific consequences for individuals of performing emotional labour.
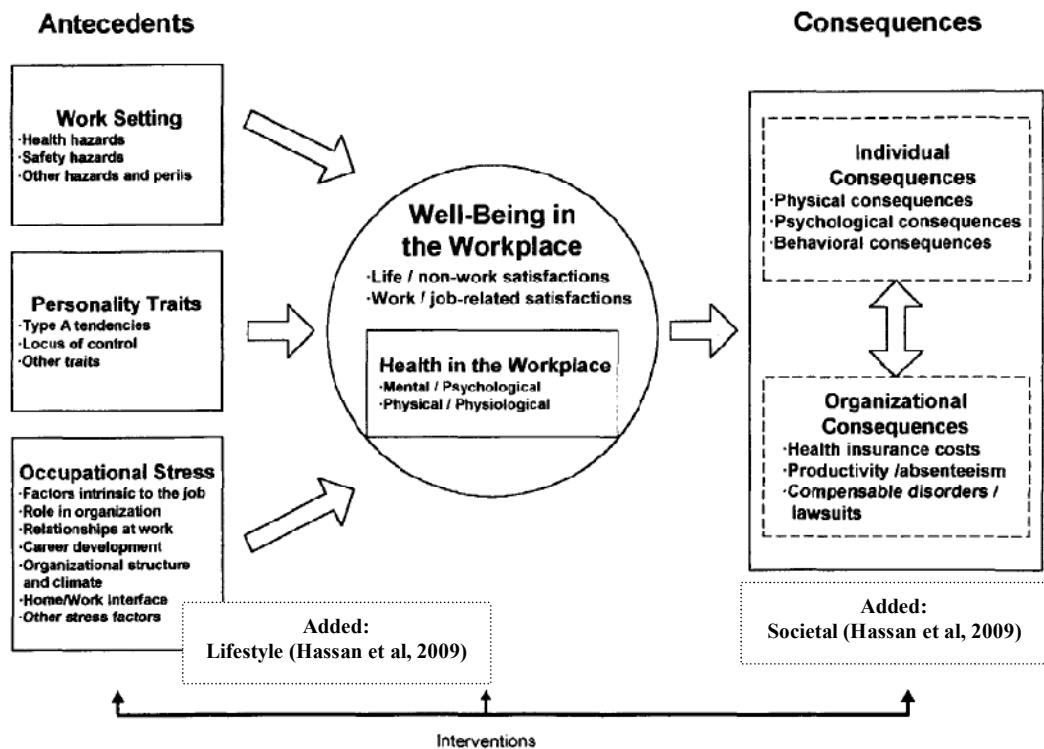
Figure 1. A Framework for Organizing and Directing Future Theory, Research, and Practice Regarding Health and Well-Being in the Workplace

Figure 2 – Conceptual Framework for Health and Wellbeing (Danna and Griffin, 1999)

Consequences for individuals - burnout

Predictors of burnout can be grouped as personal, job/role related and organisational (Cordes and Dougherty, 1993), which form a categorization that reflects many of the antecedents presented earlier. The most frequently used measure of burnout is the Maslach Burnout Inventory (MBI) (Maslach and Jackson, 1981), (Halbesleben and Demerouti, 2005), which is a psychometrically sound tool that has standardised the measure of burnout (Cordes and Dougherty, 1993), 'although researchers have been troubled by some of the psychometric limitations of that scale' (Halbesleben and Demerouti, 2005: 209). The MBI was originally designed to measure burnout amongst staff in human services institutions but has since been modified to suit educators (MBI Educators Survey) and general service workers (MBI General Survey) (Maslach *et al*, 1996). This tool is designed to assess the dimensions of emotional exhaustion (EE),

depersonalisation (DP) and lack of personal accomplishment (LPA) (ibid). The emotional exhaustion subscale is characterised by a lack of energy and measures feelings of being emotionally overextended and exhausted by work; the depersonalisation subscale measures the degree to which a service worker reacts in an unfeeling and impersonal manner towards customers, sometimes displaying cynicism as a consequence; and the lack of personal accomplishment subscale evaluates a workerøs feelings of reduced competence and work achievementø (ibid). Emotional exhaustion is considered by many researchers to be the first stage and key component of burnout (Cordes and Dougherty, 1993). For example, emotional exhaustion is seen by Härtel *et al* (2002) as the principal outcome of a causal sequence, *emotional labour-emotional dissonance-emotional exhaustion*, in which emotional dissonance serves as both a consequence of emotional labour and a mediator between emotional labour and emotional exhaustion (ibid). Some authors present a further causal chain linking emotional exhaustion to depersonalisation and then to lack of personal accomplishment (e.g. Cordes and Dougherty, 1993). However, whilst emotional exhaustion and depersonalization have consistently been associated with emotional labour in studies, this has not been the case for lack of personal accomplishment (Bono and Vey, 2005). This distinction between emotional exhaustion, depersonalisation and lack of personal accomplishment, and the causal sequence mentioned above, does conform to the MBI Manual (3rd Ed.) guidelines, which describes levels of burnout as the result of combinations of emotional exhaustion, depersonalisation and lack of personal accomplishment (Maslach *et al*, 1996). Thus, high emotional exhaustion and depersonalisation and low lack of personal accomplishment is considered to reflect a high degree of burnout, moderate scores on all three sub-scales reflects an average degree of burnout, and low emotional exhaustion and depersonalisation, coupled with

high lack of personal accomplishment reflects a low degree of burnout. The high, moderate and low scores each cover a third of the normative distribution. There are a number of different consequences for individuals that arise from experiencing burnout.

The consequences of burnout for individuals may be classified as physical, interpersonal, attitudinal and behavioural (Cordes and Dougherty, 1993). Physical health problems include =fatigue, insomnia, headaches, and gastrointestinal disturbancesø(ibid: 638, citing Kahill, 1988). Interpersonal consequences include deteriorating social, co-worker and family relationships, greater impatience and moodiness, less tolerance with others, and less desire to have contact with the public (Maslach and Jackson, 1985). Attitudinal consequences =involve the development of negative attitudes toward clients, the job, the organization, or oneselfø(Cordes and Dougherty, 1993: 639, citing Kahill, 1988), as well as feelings of low self-esteem, depression, irritability, helplessness and anxiety (Jackson and Maslach, 1982). Behavioural consequences are described as being work, organisation or consumption related. As a result of these symptoms, research suggests that burnout causes workersø job performance and morale to deteriorate, increases their levels of absenteeism and turnover, leads to greater use of alcohol and drugs, and causes marital and family problems (Maslach *et al*, 1996). The literature also emphasises the impact of emotional labour on self-esteem and job satisfaction.

Consequences for individuals - self-esteem

Low self-esteem may occur both as an antecedent of emotional labour, arising from the personality traits of negative affectivity (or neuroticism), and also as a consequence of emotional labour, resulting from emotional dissonance (Abraham, 1998). Individuals experiencing low self-esteem who are required to display positive emotions are likely

to feel greater dissatisfaction and emotional exhaustion than others (ibid). Further, Singelis *et al* (1999, cited by Triandis, 2001) found that allocentrism, which is essentially collectivism at the level of the individual (ibid), is also related to low self-esteem. The cultural aspect is discussed later but it is pertinent to suggest here that if this is the case, so-called ‑collectivistsø(ibid) may experience higher levels of exhaustion and lack of personal accomplishment than idiocentrics (individualists), when performing emotional labour. The full impact of culture on the performance and outcomes of emotional labour is covered in Chapter 2. Apart from affecting peopleøs self-esteem, emotional labour can have both positive and detrimental effects on job satisfaction.

Consequences for individuals - job satisfaction

Job satisfaction, defined as ‑a pleasurable or positive emotional state resulting from the appraisal of one's job or job experiencesø(Locke, 1976: 1300, cited by Rafaeli and Sutton, 1987), has been found to be negatively related to emotion regulation (Grandey, 2000), dissonance (Augustine and Joseph, 2008), and the suppression of unpleasant emotions. These ‑negativeøcircumstances may increase intentions to quit (Côté and Morgan, 2002) and result in higher turnover (Abraham, 1999; Grandey, 2000; Johanson and Woods, 2008). The extent to which emotional labour influences churn as compared with other factors will no doubt vary across industries and businesses. For example, the hospitality industry suffers from an above average rate of turnover, reaching 45-50% per annum in hotels in Australia, the UK and the US (Lucas, 2004), for a number of reasons that may include the consequences of performing emotional labour. On the other hand, the effect of emotional labour on job satisfaction is not always negative. For example, Whartonøs (1993) research, which signaled a shift from qualitative towards quantitative studies of emotional labour at a time when research began to focus on how

workers managed their emotions (Wharton, 2009), found that emotional labour is positively related to job satisfaction and lower emotional exhaustion, particularly amongst women and workers who are high self-monitors and whose jobs allow high job autonomy and job involvement. Individuals do have the ability to resist feelings of degradation and inauthenticity and protect themselves by distancing their selves from their work roles (Paules, 1991). Further, when workers are able to influence the conditions in which emotional labour is applied, avoid excessively high job involvement, and possess the ability to self-monitor, they are much less likely to experience burnout and low job satisfaction (Wharton, 1999). These positive effects of emotional labour on job satisfaction are further supported by the work of Adelmann (1989). Wharton (1993) suggests that workers who perform emotional labour are hired based on their people-orientation and their tendency to self-select, since many roles requiring emotional labour are visible to people in general. This idea of self-selection could mean that even in contrasting cultures, individual service workers may have similar personal attributes and therefore experience emotional labour and its consequences similarly. The favourable outcomes from performing emotional labour, many of which have been identified by Hochschild (2003), are summarised by Kruml and Geddes as:

> increased satisfaction, security, and self-esteem (Strickland, 1992; Tolich, 1993; Wharton, 1993); increased self-efficacy and psychological wellbeing (Ashforth and Humphrey, 1993; Conrad and Witte, 1994); decreased stress (Conrad and Witte, 1994); increased task effectiveness (Ashforth and Humphrey, 1993; Connellan and Zemke, 1993); and an increased sense of community (Shuler and Sypher, 2000).
>
> (Kruml and Geddes, 2000a: 13)

Service workers who deep-act and use sincere positive emotional expressions that contribute to good work performance, can also benefit from tips (Adelmann, 1995; Tidd and Lockhard, 1978). These findings concerning the positive effects of emotional labour contradict reports emphasising the negative consequences, which is partly the result of unclear definitions of emotional labour (Fisher and Ashkanasy, 2000) and is related to Bono and Vey¢s (2005) contention that emotional labour is in the concept evaluation/ augmentation stage of Reichers and Schneider¢s (1990) stages of scientific construct development. The consequences of emotional labour for individuals often spill over into consequences for organisations.

Consequences for organisations

As Grandey (2000, citing Pugh, 1998) points out, positive emotional expression has been shown to result in higher customer satisfaction and =the more distal goal is to gain loyal customers for the organization¢ (2000: 97). Higher customer satisfaction often translates into higher sales levels (Heskett *et al*, 2003), though there is no empirical research directly linking emotional labour as such, to financial performance (Brotheridge, 2006). Although not explicitly addressed in the emotional labour literature, writers from various disciplines propose a direct link between levels of employee satisfaction, customer satisfaction and the performance of the organisation (e.g. Heskett *et al*. 1997). As discussed earlier, another organisational outcome arising from the effects of emotional labour is employees¢ degree of intention to quit, which ultimately translates into turnover; this also has financial implications for organisations to fund recruitment and training, for example. Perceptions of service quality are also influenced by the effects that emotional labour has on emotional contagion with customers, and employees¢ positive affect.

Studies have shown that customer perceptions of service quality are influenced by emotional contagion defined as

> the tendency to automatically mimic and synchronize facial expressions, vocalizations, postures, and movements with those of another person and, consequently, to converge emotionality. (Hatfield *et al*, 1992, pp. 153-154, in Hatfield *et al*., 1994)

The idea of emotional contagion also applies within an organisation and can lead to a positive working environment (Barsade, 2002). Also, these researchers (Hatfield *et al*, 1994) point out that emotional contagion is not a one-way process. The reverse scenarios also occur where for example, a customer is able to influence an employee and the emotion can be transmitted to other workers. With regard to customersø positive affect, research by Pugh (2001) found that it is positively related to an employeeøs positive displayed emotions, which in turn is positively associated with that employeeøs level of emotional expressivity. Further, customers who are experiencing higher positive affect from service workers, tend to rate service quality higher. Earlier, Verbeke (1997) had carried out a study of sales managers that considered the emotional constitution of transmitters and receivers of emotions, finding that sales managers with certain styles of communication are better able to empathise with and influence customers, but also that certain individual differences made these workers susceptible to burnout. In this thesis, emotional exhaustion and depersonalisation are treated as dependent variables, measuring the principal negative consequences of performing emotional labour, and featuring in propositions 5a, 5b, 6a, 6b, 6c, 6d, 6e, 6f, 8a, 8b, 8c and 8d (see pages 98 to 102). Exactly how these propositions emerge from the literature is expanded upon in Chapters 2 and 3. As this review of the literature has shown so far, emotional labour is applied and studied in a broad range of service contexts. There is also a relatively small body of literature that focuses on the hospitality industry.

Emotional labour in the hospitality industry

Of the limited literature that examines emotional labour in the context of the hospitality industry, much covers familiar ground and the hospitality setting is often incidental. Relevant material from this literature at individual, organisational and cultural levels is presented below. After outlining key principles of service, this section will review the consequences of emotional labour (burnout), how hospitality workers cope with the stresses of emotional labour, the use of emotional labour as a form of management control, the effect of different types of service jobs on performing emotional labour, and the implications of culture in the hospitality setting. This section will conclude by looking at a measure of emotional labour designed specifically for the hospitality industry, but first, how is service defined?

The meaning of service

Across the globe, competition is growing and there are more choices for customers (Morris, 2003), therefore sustainable competitive advantage depends on the quality of customer service and a service-excellence focus (Enz and Siguaw, 2000; Anderson *et al*, 2001; Bolton and Boyd, 2003; Bolton, 2005; Constanti and Gibbs, 2005). Hence employees need greater expertise to deal with wider offerings, a wider variety of customers, and their growing needs and expectations (Morris, 2003). The requirement to raise standards of service quality, which is more important in longer customer interactions (Lucas, 2004), results in a greater need for emotional labour, but what is meant exactly by *service quality*? The term has been notoriously hard to define, partly because of what Parasuraman *et al* describe as its ‑intangibility, heterogeneity, and inseparability of production and consumptionø (1988: 13), however these authors have identified service quality dimensions consisting of *tangibles, reliability,*

responsiveness, assurance and *empathy*, of which responsiveness, assurance and empathy have potentially high emotional content (Bailey and McCollough, 2000). These characteristics of service mean that encounters between workers and customers, and the emotional rapport between them, are not under the direct control of management (Ashforth and Humphrey, 1993). This may be overcome by establishing a service culture in which workers internalize the espoused values of the organisation and identify with their service roles to the extent that the use of emotional labour involves the experience of emotion and not just emotional display (ibid) (i.e. deep acting rather than surface acting). The following section shows how hospitality-related literature adds to the body of work that examines how service workers cope with burnout.

Burnout and coping

The causes of burnout described in the general emotional labour literature have already been reviewed. Like Kruml and Geddes (1998) and Brotheridge and Lee (2003), Kim (2008) did find that staff in hotels who surface-acted were more likely to experience emotional exhaustion than staff who deep-acted, with higher surface acting leading to greater cynicism, and more deep acting leading to greater authenticity. These negative outcomes indicate the need for service workers to develop coping strategies, which can be classified as emotion-focused or problem-focused, and to use coping resources (Anderson *et al*, 2002). Strategies that are emotion-focused include ‗avoidance, minimisation, distancing, and wresting positive value from negative events‗ in which cognitive appraisal might be used to enable service workers to think differently about a situation and minimise its negative impact (ibid). The authors also describe behavioural strategies such as physical exercise, venting and seeking emotional support. Problem-focused coping strategies include learning new skills or procedures for dealing with situations (Lazarus and Folkman, 1984, in Anderson *et al*, 2002). Coping resources can

be personal or external. Personal resources include physical (health and energy), psychological (e.g. positive beliefs) and competency-based (problem-solving and social skills, for example) (ibid). External resources may be social or material, where social support is found in a network of individuals who could be co-workers (and co-team members), family, friends or others who are valued (ibid). Support from colleagues is also mentioned by Seymour (2000) who talks of the value of backstage support provided to service staff in a fine-dining restaurant, and Sandiford and Seymour (2002) who discuss the benefits of group support provided by colleagues and friends. The latter authors also briefly outline coping strategies such as focusing on the more pleasant aspects of the role, educating individual clients (explaining the stresses of the work), depersonalizing interactions by scripts, wearing uniforms, using titles instead of names (which may go against the policy of an organisation), leaving the stage (and therefore going backstage), and using humour to deal with problems. Employers can certainly assist in a number of these coping strategies and are urged by Anderson *et al* (2002, citing Bailey and McCollough, 2002 and Briner, 1999), to be mindful of the ability of their employees to perform emotional labour. Seymour (2000) points to a lack of guidance or training given to workers in how to manage their emotions in these ways. What may be considered management support on the one hand, can be interpreted as management control on the other.

Management control

The view of emotional labour as an insidious form of managerial control over employees in service industries is illustrated by the work of Jocoy (2003), as well as Leidner (1999), who quotes MacDonald and Siriannis (1996) comparison between assembly line workers, who can hold their own attitudes provided tasks get done, and service workers, who may have to pretend liking their jobs and act. Bolton observes

that ̶analysis of the capitalist labour process is very relevant when analyzing the unequal emotional exchange which occurs as part of service encountersø because customers do not have to follow interaction rules (2005). Leidner refers to Gutekøs (1995) classification of service interactions as either relationships or encounters, where relationships provide a greater incentive to perform emotional labour with less need for managerial control. Managerial control is extended through selection, training, indoctrination, scripting of service interactions, explicit display rules, and monitoring (via customer feedback, for example). As well as looking at service roles in general, studying specific jobs can reveal variations in how emotional labour is performed.

Job types and their role requirements

Morris (2003), in a text written for hospitality industry students, revisits and updates the Morris and Feldman (1996) model of emotional labour by presenting the construct as involving a combination of emotion regulation and emotion presentation (as Grandey, 2000, has outlined). Morris points out how different combinations of attentiveness to display rules and variety of required emotions combine to form job types. For example, jobs described as requiring high attentiveness and high variety include debt collectors and college professors. In effect, different combinations of role requirements can be associated with different types of job. This is useful to bear in mind when conducting research that compares samples across different cultures, because the role requirements might serve as independent variables. Morris (2003) suggests that as competition increases in the industry, there will be a greater demand on workers to exhibit more sincere emotional labour through deep acting. Seymour (2000) compared the experience of staff in a fine-dining operation with a fast-food operation. A fine dining environment demands more personalised service, where employees perform more deep acting to appear genuine and authentic. Fast food workers feel that

scripts provide protection, allowing them to distance themselves from the performance and giving confidence to less experienced staff. Such workers still take steps to personalize their service in order to retain their own character. Seymour (ibid) goes on to suggest that the use of emotional labour in this and other contexts means that the deskilling theory may be less applicable to service work. These and comparable studies have taken place in a limited variety of national or societal cultures.

Societal culture, emotional labour and the hospitality industry

In the context of emotional labour as a form of management control, Leidner (1999) asks, ‑Why did more workers not refuse to go along with organizational scripts and emotion rules?ø This question appears to reflect attitudes in individualistic societies, which is confirmed when she goes on to state that ‑the standardization of self í is at odds with values that are especially strongly emphasized in American society, such as individuality, sincerity, and self-directionø This brings us to a key observation that is the focus of the research presented in this thesis: emotional labour has almost exclusively been explored in individualistic cultures, and occasionally in slightly different cultures (e.g. India) with minimal consideration given to the implications of cultural differences. Leidnerøs point about the value of sincerity is echoed by Seymour, who highlights the ‑Western preoccupation with authenticityø contrasting this with other culturesøconcern for ‑faceø(1999: 169). Morris (2003) touches on the topic of culture, from both customer and worker perspectives, using three of Hofstedeøs (2001) cultural dimensions (power distance and individualism are combined) to suggest how emotional labour will be performed in cultures that emphasise each of these dimensions. This is a somewhat simplified representation, indicating the merits and relevance of undertaking robust empirical research in the area. Further details of Morrisøs contribution appear in the next chapter dedicated to the role that culture plays

in the use of emotional labour and its consequences, particularly in the hospitality industry. This chapter concludes with a look at a measure of emotional labour that is tailored to the hospitality industry.

Measuring emotional labour in the hospitality industry

The hospitality emotional labour scale was developed to specifically measure the experience of emotional labour among hospitality employees (Chu and Murrmann, 2006). The conceptual framework of the Hospitality Emotional Labour Scale was derived from the work of Grandey (2000), Kruml and Geddes (2000a), Brotheridge and Grandey (2002) and Brotheridge and Lee (2003), as well as from qualitative research studies including Rafaeli and Sutton (1987), Ashforth and Humphrey (1993) and Hochschild (2003). Scale items were drawn from Brotheridge and Lee (1998), Kruml and Geddes (2000a), Grandey (1999) and DeLay (1999), and were reworded to reflect the hospitality industry. The scale focuses on surface acting and deep acting and uses dissonance and effort in a two-factor model. Chu and Murrmann point out that in the future, researchers who use Hospitality Emotional Labour Scale in different cultures need to examine the factor invariance to ensure that the relationships between the items and the construct remain the same across cultures (2006). This chapter has focused on examining the general but fundamental features of emotional labour that provide the foundation for the research. The cultural and hospitality contexts have been introduced and these aspects are elaborated on in the following chapter.

Chapter 2 – Societal culture, the hospitality industry, and emotional labour

Introduction

This chapter explores the societal culture literature in an attempt to uncover reasons why the experience of individuals who perform emotional labour and the consequences they face, may vary across cultures. An early but resilient definition of culture and a review of literature that explores elements of emotional labour in different cultural settings is followed by a presentation of the somewhat limited literature directly linking culture to hospitality and emotional labour, in which Hofstede's (2001) cultural dimensions are elaborated upon. A deeper trawl of the literature follows, focusing on the individualism and collectivism dimensions that have a long history in the literature and are most associated with the work of Triandis (e.g. 1995). This exploration, coupled with the work of Church (1987), presents characteristics of the collectivist Philippines culture that point to how service workers in the country might experience and react to performing emotional labour differently, when compared to service workers in individualistic countries where emotional labour has been studied, including Australia.

Defining culture

Kluckhohn provides an informative definition of culture that illustrates the acquisition of distinctive values, attitudes and behaviour over time:

> Culture consists in patterned ways of thinking, feeling and reacting, acquired and transmitted mainly by symbols, constituting the distinctive achievements of human groups, including their embodiments in artifacts; the essential core of

culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values. (Kluckhohn, 1951: 86; quoted in Hofstede, 2001: 9)

Kluckhohn writes of ‑human groups‗, whereas others more recently refer to national culture (e.g. Hofstede, 2001) and ethnic culture (e.g. Johns *et al* 2007). In this assignment the term ‑societal culture‖ is used, to avoid the danger of appearing to equate nations with cultures (a criticism Baskerville, 2003, has of Hofstede‗s work), even though much of the literature still largely does so, because although nations do not always correspond with homogeneous societies, there is usually strong integration towards a shared culture, or a dominant culture of the majority group in nations where there are other distinctive cultural groups, such as different ethnicities (Schwartz, 1999). Only in the past ten years have studies of culture directly addressed how emotional labour is performed, although culture appeared as an antecedent in the literature as far back as the 1970s.

Culture and emotional labour

Ekman (1973, cited in Chappel, 2002 and Morris, 2003) points out that display rules differ greatly across cultures, and Mattila describes how many Asian cultures prefer high-context communication that tends to focus on the quality of the interactions between employees and customers, whereas most Western cultures prefer low-context communication with a focus on task completion and efficiency (2000, citing Riddle, 1992, who appears to draw on Hall, 1976). A study of Japanese geishas (Dalby, 1983, in Seymour, 2000) found that the emotion work they performed was not affecting their sense of authenticity as might happen in Western cultures, and the concept of *honne* (what is actually felt) versus *tatemae* (what is socially required) allows them to cope

with the dichotomy, such that the geishas recognized the need for tatemae in certain situations, without feeling insincere. More recently a number of writers have theorized on differences in the way emotional labour is performed in different societal cultures, drawing examples from different cultural settings in a somewhat fragmented manner. For example, the danger of taking a culture-free approach to emotional labour when considering surface acting is mentioned by Chu and Murrmann, who state:

> The concept of appropriate emotional labor in one culture is not always transferable to another. For example, some service acting techniques, such as surface acting, may not exist in certain cultures, such as some service-oriented Asian cultures. (Chu and Murrmann, 2006: 1189).

As well as these general observations linking elements of emotional labour to culture, there is a modest body of work that looks at these in the hospitality industry.

Culture, emotional labour and hospitality

There has been little work exploring the effects of culture on how emotional labour is performed in hospitality environments, although in a related area, Johns *et al* (2003) researched the effects of culture on workersø attitude and readiness to provide service. They applied Lee-Rossøs (1999) service predisposition instrument together with the Chinese Culture Connectionøs (1987) Chinese Values Survey, to examine the link, vindicating Lee-Rossøs model in the process of identifying that cultural differences, specifically humbleness, loyalty to superiors and tolerance, positively affect service predisposition. Overall, deference, rather than relationship-building, appeared to account for a willingness to deliver service. These findings point indirectly to cultural influences on emotional labour since the attributes described reflect behaviour found in collectivistic societies (Johns *et al*, 2003). In a 2007 article, Johns *et al* report on a

study using a questionnaire that combined items from Hofstede's survey, the Chinese Values Survey, and Lee-Ross's Service Predisposition Index. They found support for the hypothesis that although national culture influences workers' service predisposition, a greater impact is made through teaching and skills practice. Morris (2003) confirms that at the time of writing, no empirical research had been conducted into emotional labour amongst hospitality workers in different cultures. He makes some suggestions based on Hofstede's (2001) cultural dimensions of individualism-collectivism, power distance, uncertainty avoidance and masculinity-femininity. To fully appreciate Morris's (2003) comments and understand later references to Hofstede's work, a brief description of his cultural dimensions is required.

The first of Hofstede's (2001) dimensions is power distance, which he describes as 'usually formalized in boss-subordinate relationships' (2001: 79) and which expresses the degree of inequality in the relationship. The second dimension, uncertainty avoidance, 'tend(s) to be correlated' (2001: 145) with power distance and measures a society's degree of uncertainty about the future. The third dimension, individualism-collectivism, 'describes the relationship between the individual and the collectivity that prevails in a given society' (2001: 209) and is comparable with the work of Tönnies (1963) and Triandis *et al* (1993). The fourth dimension is masculinity/femininity, which identifies the emotional and social roles of the genders across societies. Hofstede does present a fifth dimension, long-term versus short-term orientation, identified in the work of Michael Harris Bond and the Chinese Culture Connection (1987) who use the term 'Confucian work dynamism', although this is not referred to by Morris. There are dangers in accepting Hofstede's work at face value, as many authors do. His research is often accepted for its veracity by researchers who unconditionally apply his dimensions in their studies, even though criticism has been leveled at his approach, such as

Baskerville (2003), who is concerned that equating nations with cultures is misleading and inaccurate, since there is often more than one discernable culture in a nation. Further, quantifying culture by using numeric dimensions and matrices is criticized by researchers due to the ‑dynamic and adaptive nature of the balance between such attributesø (ibid: 8). A further related concern is that the observer in such studies is usually positioned within the culture, whereas Hofstedeøs position is external. Other critics, for example McSweeney (2002), challenge the usefulness of a relatively small sample size limited to a particular employee profile within IBM globally, and contest the way in which Hofstede defines the relationship between national, organizational and occupational cultures. Somewhat inevitably, perhaps, considering Hofstedeøs association with IBM and the workplace setting of his studies, his work is management-oriented. A danger in applying Hofstedeøs dimensions lies in the opportunity for one to generalize, ignoring individual differences and failing to appreciate the overall complexity around cultural difference and behaviour. Defenders of Hofstedeøs work consider it rich in depth and breadth, drawing on a wide range of literature to corroborate findings, compared to many theories that address only partial aspects of culture (Schwartz, 1999; Hofstede, 2001). Overall, it appears unwise to use Hofstedeøs work as the definitive word on culture. This discussion is as a result of Morrisøs (2003) use of Hofstedeøs dimensions in one of the few writings that links together emotional labour, hospitality and culture.

Returning now to Morris (2003), and firstly looking at Hofstedeøs (2001) individualism-collectivism and power distance dimensions, the author suggests that in societies characterised by these dimensions (such as Japan, moderately positioned on both collectivism and power distance) the seller is of low status in the interaction, display rules emphasise emotional expression that shows respect and liking towards the

buyer, and the emotional labour requirements will be ─high frequency, low duration, and little varietyø (Morris, 2003: 238). In high-uncertainty avoidance environments emotional displays will be highly scripted (Morris, 2003, citing Leidner, 1999) and to avoid the risk of awkwardness, the nature of emotional labour is likely to be ─high frequency, low duration and low varietyø (Morris, 2003: 238). Highly masculinity cultures suggest different emotional labour roles for men and women; female service providers will be expected to display high attentiveness (duration and intensity) and suppression of negative emotion, whereas male service providers may be able to display less attentiveness and occasionally express negative emotions. These references present a very limited exploration of the relationship between emotional labour and culture within the hospitality industry since they only focus on emotional labourøs sub-dimensions concerning effort and ignore the effect of culture on surface acting, deep acting and dissonance. While there have been several studies of emotional labour in different cultures (e.g. Bozionelos and Kiamou, 2008), only Brotheridge and Taylor (2006) have empirically researched and compared differences between service workers from different cultures.

In a ground-breaking study, Brotheridge and Taylor (2006) conducted a systematic analysis of the effects of cultural difference on the performance of emotional labour using a culturally diverse group of flight attendants working for a Middle-Eastern airline. Drawing on the work of Oyserman *et al* (2002) and Merritt (2000), they argue that of the various cultural dimensions, individualism-collectivism is most likely to show variations in the way emotional labour is performed. They did hypothesise, reflecting the work of Matsumoto (1991) and Markus and Kitayama (1994), that collectivists are more likely to align their felt and expressed emotions (deep acting) and hide negative emotions (part of surface acting). But hiding negative emotions is only a

part of surface acting and one can argue that in the workplace this sub-dimension is subsumed within the display of positive emotions through deep acting. In hotels, display rules usually demand that the predominant emotions required are to show positive and hide negative emotions. Thus the need to display a great variety of emotions is less than in other roles such as those of the caring professions. Therefore deep acting may require less effort and become more internalized over time (Ashforth and Humphrey, 1993, in Brotheridge and Taylor, 2006). So whilst it appears reasonable to opine that collectivists use more deep acting than individualists, it is much less clear cut to suggest they also use more surface acting. In fact, Brotheridge and Taylor admit that no clear patterns regarding emotional expression emerge from the literature (2006). When it comes to considering the approach of individualists, who seek to maintain their individual identity, such individuals are more inclined to express their emotions openly (Markus and Kitayama, 1994, in Brotheridge and Taylor, 2006) although with strangers, they may suppress negative emotions (ibid, citing Matsumoto, 1991; Triandis *et al*, 1988). This preference suggests that in order to comply with a hotel¢s display rules, particularly those that require displaying positive emotions, individualistic service workers are more likely to use surface acting. This differs from a Brotheridge and Taylor (2006) hypothesis that suggests collectivist service workers use more surface acting than individualist service workers, because the researchers appear to be equating hiding negative emotions with surface acting. As it turned out, the authors found mixed support for their hypothesized relationships between culture and emotional labour.

In this study, the authors used the horizontal and vertical distinctions of individualism and collectivism, from the work of Singelis *et al* (1995), which is covered in detail in a later section. They found that flight attendants with individualist values were more

likely to engage in deep acting as well as the ‑hiding feelingsø sub-dimension of surface acting. However, these individuals did not respond to their individualism-collectivism survey (INDCOL) in a manner consistent with the culture in their countries of origin, such that so-called individualists valued collectivism and used more deep acting and the surface acting sub-dimension ‑hiding feelingsø as the researchers described:

> Respondents from individualistic countries tended to value horizontal and vertical-collectivism as well as V-I (*vertical-individualism*) to a much greater extent than their counterparts from collectivist countries. As a result, the former also reported significantly higher mean levels of deep acting and hiding feelings than the latter. This is consistent with the finding that deep acting and hiding feelings are positively associated with horizontal and vertical-collectivism.
> (Brotheridge and Taylor, 2006: 188. Italicised words added)

This suggests that deep acting and the ‑hiding feelingsø sub-scale of surface acting are used more frequently by collectivists than individualists. The work of Brotheridge and Taylor (2006) does lend support to the merits of using the cultural dimensions of vertical and horizontal individualism and collectivism to compare societal cultures and therefore partly informs the first propositions (1a, 1b, 2a, and 2b) tested in this thesis, which seek to confirm that Australians report themselves as individualists and horizontal-individualists, whereas Filipinos will report themselves as collectivists and vertical-collectivists. Further, Australians, individualists and horizontal-individualists may use more surface acting and less deep acting than Filipinos, collectivists and vertical-collectivists, thus informing propositions 3a, 3b, 3s, 4a, 4b and 4c. Returning now to Brotheridge and Taylorøs (2006) study, their approach of using one company does avoid the issue of controlling for variables between organisations, other factors might shape the values of employees and the way emotional labour is performed. For

example, this study took place in a multicultural living and working environment away from the respondents $\emptyset$home countries. Further, the organisation $\emptyset$s selection criteria, organisational culture and training, amongst other things, all play a part in influencing workers attitudes and behaviour. This may contribute to explaining why Brotheridge and Taylor (2006) found that flight attendants from more individualistic countries displayed collectivistic values, for example. The researchers went on to recommend the need to further study emotional labour in a cross-cultural context, which is the focus of this thesis. They further suggest considering the influence of what organisations *expect* from service workers in terms of how emotional labour is performed, since it is a feature of an organisation $\emptyset$s culture. In conjunction with later findings from the literature concerning societal culture, this suggestion informs propositions 5a and 5b which state that service workers in the Philippines will experience less emotional exhaustion and depersonalisation in complying with such expectations compared to service workers in Australia. Before reporting on the approach to addressing this very recommendation, a further look at cultural differences through a broader trawl of the literature is required.

Individualism and collectivism in Australia and the Philippines

According to Triandis (2001: 907) ±the individualism-collectivism cultural syndrome í appears to be the most significant cultural difference among cultures. $\emptyset$Triandis identifies four dimensions of individualism-collectivism: interdependent versus independent self, alignment of personal and communal goals, obligations to others versus personal needs and rights, and unconditional emphasis on relationships versus rational analyses about maintaining relationships (1995). The first of these differences indicates that collectivistic cultures may be described as promoting interdependence amongst individuals within what is termed their ±in-group $\emptyset$ which might be the family

or tribe, or other social grouping to which an individual belongs. The needs of the group usually take priority over the needs of the individual and concern with maintaining strong relationships is high. In individualistic cultures, people are usually independent, prioritising their personal goals over the goals of their in-groups. Triandis (2001) explains that whilst there are many varieties of individualism and collectivism, the horizontal-vertical element is particularly important. This is comparable to Hofstede's (2001) power distance dimension, which, according to his research, is negatively correlated with individualism. Adding this element results in four cultural patterns (Triandis, 1995; Singelis *et al*, 1995):

> Horizontal Individualistic (H-I), where people want to be unique and do õtheir own thingö; Vertical Individualistic (V-I), where people want to do their own thing and also to be õthe bestö; Horizontal Collectivism (H-C), where people merge their selves with their in-groups; and Vertical Collectivism (V-C), where people submit to the authorities of the in-group and are willing to sacrifice themselves for their in-group. (Triandis, 2001: 910).

By measuring these elements one can determine the extent to which cultural values are actually held by the individuals under study (Brotheridge and Taylor, 2006). As mentioned earlier, these elements inform propositions 1a, 1b, 2a and 2b (pages 95 to 96) which are designed to confirm that individuals in Australia and the Philippines actually do report themselves as theory and previous research suggests. At the level of the individual, individualism and collectivism, described as idiocentric or allocentric, are measured using different tools (Triandis *et al*, 1995), therefore it is important not to confuse individual responses on the INDCOL cultural survey with idiocentrism or allocentrism (or psychological collectivism, as Jackson *et al*, 2006, prefer to describe it), although the literature does not always make this distinction clear. There are a

number of attributes of collectivism, drawn from the work of Triandis (1995), that may relate to how collectivists perform and cope with emotional labour. Collectivists prefer attitudes that reflect sociability, interdependence and family integrity, and view helping others as a moral obligation. These characteristics contribute to their low self-esteem and low self-monitoring, compared with members of individualistic cultures who often display unusually positive self-esteem and show a higher degree of self-enhancement compared to collectivists (Markus and Kitayama, 1991, in Singelis *et al*, 1995). Interpersonally, with acquaintances, collectivists prefer to show positive emotions while controlling negative emotions; also, they tend to be other-focused and empathetic. The similarities and differences between members of individualistic and collectivist countries can be further examined in relation to specific countries which, for the purpose of this thesis, are Australia and the Philippines.

Australia is an example of a horizontal-individualist culture (Triandis, 1995, 1996) and the Philippines, a vertical-collectivist culture, or high power distance and collectivist, to use Hofstede's (2001) dimensions. The Philippines therefore provides a contrasting environment to that in which most previous emotional labour studies have taken place, including Australia. Using these two dimensions of Hofstede, the Philippines, which clustered most closely with a number of Asian, Latin American, and southern European countries, ranked among the highest of the countries on Hofstede's power distance dimension (Hofstede, 2001). Studies of Filipino values and traits frequently mention ―close family ties, respect for authority, self- and emotional control, courteous and friendly interactions, concern and sharing with others, hospitality, industry, courage and endurance, and desire for economic progress‖ (Church, 1987: 273). Church refers to Lynch's (1973) definition of the smooth interpersonal relations of Filipinos, who are able to get along with others without showing signs of conflict, ―being agreeable even

under difficult circumstances, sensitive to what others are feeling, and willing to adjust one's behavior accordinglyø(Church, 1987: 274). These ±collectivistøcharacteristics point to Filipinos as perhaps being more adept at performing surface and deep acting than individuals in contrasting cultures. There are, cites Church, critics of these descriptions, perhaps because there are individual differences within cultures (Triandis, 2001) such that there are Filipinos who display individualistic and low power distance characteristics, and Australians who display collectivistic and high power distance characteristics, but also, Filipinos may react differently to people in out-groups, compared to their in-groups. Overall, the characteristics of Filipinos presented here lend themselves to hypotheses that support their use of deep acting and surface acting whilst downplaying their experience of the negative consequences of emotional labour, as compared with an egalitarian (Chappel, 2002) and individualistic culture such as Australia. Research also shows that individuals in different cultures experience the effects of stress differently (Triandis *et al*, 1988).

As this study also examines the consequences of emotional labour, it is useful to refer to Triandis *et al* (1988) who provide evidence relating to how culture affects the health and wellbeing of a community. They argue that, treating other factors as equal, stress in individualist cultures weakens the immune system and creates greater likelihood of infections and heart disease, including heart attacks, than in collectivist societies. They further suggest that collectivists provide greater social support in times of difficult life events. The proposal here is that people in collectivist cultures are healthier and experience less stress than people in individualist cultures. Consequently, these observations appear to support the suggestion that collectivists experience the effects of burnout to a significantly lesser extent than individualists, which informs propositions 6a, 6b, 6c, 6d, 6e and 6f (pages 99-100) that propose Australians, individualists and

horizontal individualists who use high levels of emotional labour will report higher levels of emotional exhaustion and depersonalization compared to Filipinos, collectivists and vertical-collectivists. To conclude this section, the literature identifies two other factors that lead individuals towards a collectivist mindset. The older one gets, the more social relations one will have developed and the more collectivist one becomes (Triandis *et al*, 1988); and lower social classes are more likely to be collectivist than upper social classes (Daab, 1991, in Triandis *et al*, 1995). The former point suggests a useful independent variable in cross-cultural research, whilst the latter point can be related to Hofstede's (2001) finding that national GDP is negatively related to collectivism. This concludes a review of literature linking culture and emotional labour to tourism, travel and hospitality. There appears to be strong though limited evidence that societal culture shapes the experience and consequences of emotional labour. To confirm, this particular literature provides the basis for propositions 3a, 3b and 3c (pages 96 to 97) that suggest Filipinos, collectivists and vertical collectivists will use less surface acting and more deep acting, whereas Australians, individualists and horizontal-individualists will use more surface acting and less deep acting (propositions 4a, 4b and 4c, on page 97). The following section, which concludes this chapter, takes a broader look at the organisational context within which this research sits, before examining methodology and presenting the results.

The hospitality industry in the Philippines and Australia

Introduction

Earlier sections have looked at emotional labour and culture within the hotel industry however, this specific contextual backdrop requires amplification. This section provides the industry background, starting with broader national comparisons between

the Philippines and Australia regarding economic competitiveness, human development and their national travel & tourism industries. The structures of hotels are outlined, including employment practices and the nature of work. Details are largely drawn from literature in developed economies, including Australia.

Economic and tourism data for Australia and the Philippines

The World Bank (2010) reports Australia's 2008 GDP/capita as US$47,370 and the Philippines, as US$1,847, based on their GDP per capita definition which is not corrected for purchasing power parity. When corrected, according to the CIA World Factbook (2010), in 2009 Australia ranked 23 at US$38,800/capita, and the Philippines ranked 162 with US$3,300/capita, out of a total of 227 countries. Citing an Asian Development Bank study, Dumlao (2007) reports the Philippines as ranked 15th in per-capita income, out of 23 developing countries in the Asia-Pacific region. It is reasonable to infer that these figures reflect a developed country (Australia), compared to a developing country (the Philippines). Definitions and measures of a developed or developing country are imprecise and vary among organisations. The United Nations Development Programme (2010) in their 2009 report, use the Human Development Index, which measures life expectancy, literacy, education enrolments, and Gross Domestic Product per capita. On this index, Australia is ranked 2, behind Norway, as ‑very high in human development' whereas the Philippines is ranked 105 at ‑medium human development' Within these economies, travel and tourism plays an important role; Australian receipts in 2009 amounted to US$93bn, 10.2% of GDP, whereas the Philippines generated US$14.8bn in receipts, accounting for 8.7% of GDP; the sector accounts for 10.6% of employment in Australia and 10.1% in the Philippines (World Travel and Tourism Council, 2009a; World Travel and Tourism Council,

2009b). Now attention turns to the specific nature of hotels, particularly their structure, organisation, and work practices.

How hotels are organised

Structure

Hotel organisation structures around the world have evolved since the classic European model exported to the U.S. at the beginning of the twentieth century, built around the chef and the maître d'hôtel (Rutherford, 2002). They are usually drawn along functional lines with departments grouped together according to their specific work activities to provide efficiency (Eddystone C. Nebel III in Rutherford, 2002). The following description is also taken from Eddystone C. Nebel III in Rutherford, 2002. A hotel is usually headed by a General Manager, who is sometimes assisted by one or more Executive Assistant Managers, especially in larger, high standard properties. There are heads of each function, who report to the General Manager or Executive Assistant Manager depending on the features of the hotel (described below). The main revenue generating operational functions include employees with guest contact, and these are Rooms Division and Food & Beverage. Rooms Division includes staff working in housekeeping, front office, security, uniformed services (e.g. concierge, bell department, guest services), and telephones. Food and Beverage includes departments such as restaurants, bars, food production, banqueting, catering, and room service. There are usually heads of each department, reporting in to the head of the overall function. Management and supervisory jobs will vary in scope depending on factors such as the standard of products and services, the required degree of specialisation, level of departmentalization, patterns of authority, spans of control and methods of coordination. Revenues also accrue from other services such as health clubs and spas, sports and recreation facilities, and business services (e.g. business centre, Internet

access). Often, these functions report in to the head of Rooms Division, but again, this varies. Sometimes space is leased to retailers or restaurant and bar operators. Staff functions are the ‑behind-the-scenesø activities that support the line functions and often have little guest contact. These typically include sales & marketing (which usually has more guest contact than other support functions) engineering, human resources, finance, and purchasing. There are a number of different jobs within each of these departments.

Types of jobs, labour intensity and labour costs

Typical hotel jobs include managers, chefs/cooks, waiting staff, bar staff, receptionists, housekeepers, hotel porters (bell attendants), kitchen porters, and catering assistants (Lucas, 2004). Individuals performing these roles are often part of a relatively large workforce that constitutes high labour cost as a percentage of turnover, compared to other industries, because of the personal service delivered, particularly in high quality operations (Yu, 1999). Yu states that ‑Labour intensiveness is a unique characteristic associated with the hospitality industryø (1999: 7) and points out that developed countries such as Germany and Sweden (and by extension, Australia) have the highest labour costs, whereas Latin-American, African and many Asian countries have the lowest unit labour costs, enabling hotels in these environments, such as the Philippines, to be more profitable, since the variation in room rates across developed and developing countries is relatively small (Yu, 1999). Historically, international hotel chains move management around the world, especially to developing countries, although few companies have invested in training local nationals to reduce expatriate workforce, except where mandated by the state, as in Indonesia, for example (Yu, 1999, quoting Chris Green, General Manager of Dusit Mangga Dua, president of Casa

Grande, representing 41 top hotels in Jakarta, Indonesia, at the time).There are a number of other work and employment characteristics associated with hotels.

Work and employment

In this section, the organisation of labour and characteristics of work and jobs in hotels are presented, concluding with comparisons between hotels in the Philippines and Australia. A significant feature of the hospitality industry is its application of a core-periphery model (Guerrier and Lockwood, 1898, in Wright and Pollert, 2005), which results in a number of distinctive labour market characteristics elaborated on in this section. Management in hospitality businesses apply the core-periphery model to gain more labour flexibility, using functional and numerical flexibility. Functional flexibility involves multi-skilling and multi-tasking, whereas numerical flexibility refers to matching staffing levels to business demand by using part-time, seasonal or casual staff (peripheral workers). These practices are prevalent in some countries, such as Australia (Davidson *et al*, 2006) where agreements with organized labour or government legislation otherwise limits how fulltime employees (core workers) are deployed and remunerated (Lucas, 2004). The implications and consequences of the approach outlined here are briefly elaborated upon below.

In terms of specific skill supply strategies, it is recognized that hotels rely on the external labour market at the expense of internal labour markets, welcoming outside applicants for virtually all positions, and training workers on-the-job in an unstructured, informal manner (Simms *et al*, 1988). The high proportion of part-timers would seem to relate to labour cost and the need for employers to maximize productivity by matching labour supply to customer demand. These arrangements provide many entry-level jobs particularly suitable for students working part-time, and offering flexible

working hours convenient to people with non-work obligations such as family care, who are often women (Lucas, 2004). Contingent jobs where workers may be hired seasonally, on fixed term contracts or in casual work (Fashoyin, 2003), account for more than 50% of employment in Australia's hospitality industry (Whitehouse *et al*, 1997, in Lucas, 2004). In general, women are disproportionately over-represented amongst the part-time and casual labour pools, tending to be less qualified and less well remunerated (Fashoyin, 2003). In Australia prior to 2001, 58 per cent of workers in the hospitality sector were women, (International Labour Office, 2001). Whilst women are predominantly employed in unskilled or semi-skilled labour such as cleaning, much skilled work is attained through apprenticeships and the majority of participants are male (ibid). Internationally, the industry is regarded as having relatively high employee turnover (though churn may be higher in particular jobs) which can lead to poor service and lower productivity, affecting the reputation of a business and ultimately its financial performance (ibid). Turnover has many causes but is often explained by low pay, so-called 'unsocial hours', low skill barriers to entry and job-hopping (Davidson *et al*, 2006); and it is also affected by a reliance on students and women who have other non-work priorities and goals (Wright and Pollert, 2005), and therefore often join the part-time workforce. Whether or not the characteristics outlined above equally apply in developing economies is unclear although there is evidence that hotels in Manila use non-regular employees who provide numerical flexibility to meet business peaks and troughs (Solis, 2003).

Evidence from the hotels used in this study indicates that those in the Philippines have a higher headcount as a ratio to rooms than the Australian hotels, also rely on part-time staff, and have substantially lower payroll costs than Australia. To illustrate this, one of the hotels in Manila whose employees participated in this research has 700 rooms,

employs 755 fulltime staff, uses a further 520 part-time and casual staff for peak periods, and has an annual payroll and related cost below 15% of gross revenue (*personal email from the hotel's General Manager*). In contrast, a comparable standard hotel in Sydney which also participated in this research, has approximately 550 rooms, employs just over 300 fulltime staff, uses a further 150 part-time and casual workers for business spikes, and runs an annual payroll and related cost above 40% of gross revenue, even with some services (e.g. cleaning and security) contracted out (*personal email from the hotel's General Manager*). It is possible that these variations affect how emotional labour is performed in each country and in particular, suggests that the role requirements may vary, with longer and more intense encounters occurring in the Philippines compared to Australia because service workers in the Philippines may have more time. The perception of service work varies between these countries. In parts of the developed world, service is associated with playing a servile role (Fashoyin, 2003) and the industry is seen as low status and exploitative, whereas in some developing countries, it is regarded as high status and offering secure employment (Lucas, 2004, citing Baum *et al*, 1997). Hospitality businesses rely on the skills of their service workers to create a positive impression, whatever the perception of the industry as an employer and in-spite of the aforementioned labour practices, which do not appear to make this requirement easier. Creating a positive impression is partly an outcome of skillful emotional labour expected by organisations and customers in most countries and service industries. Throughout these two chapters, a number of the cited authors have also presented implications for organisations and, more particularly, HRD. These contributions are drawn together and expanded upon in the following chapter.

Chapter 3 – Implications for HRD; and presentation of the research propositions

Introduction

As Anderson *et al* (2001) state, there is a need to train workers how to cope with performing emotional labour:

> Given the negative effects associated with the performance of emotional labour, it is imperative that service workers are helped to cope with the demands associated with the performance of such labour, so that their wellbeing is not affected and subsequent interactions with customers are not tarnished (Anderson *et al*, 2001: 3)

The literature presents a number of ways in which emotional labour may be formally managed in the workplace. These are presented below, organized for convenience into several themes, though these are not clear cut and there are inevitable overlaps. In many cases, these themes stem from the antecedents of emotional labour discussed earlier. The first theme considers in general terms how organisational culture shapes workers experience of emotional labour and touches on the importance of leadership style. The second theme illustrates how emotional labour is managed through formal structural interventions (Callahan and McCollum, 2002), which include defining levels of responsibility and designing work and jobs. The third theme looks at the ways in which emotional labourers cope, and how organisations provide structured mechanisms to support them. The remaining themes relate to specific human resources and HRD actions covering recruitment and selection methods, training and development interventions, and remuneration practices. These are all worthy of scrutiny, since the roles of HRD practitioners vary between organisations, and such individuals will have

the opportunity to influence and shape these approaches to greater and lesser degrees in different settings.

Organisation culture

The influence of organisation culture on the performance and consequences of emotional labour for individuals has been examined already in this literature review. As Härtel *et al* point out, organisations that have a -cultural orientation to emotionø (2002: 266) are concerned with employee wellbeing and are likely to have recognized the significance of emotional labour and provided an array of formal and informal systems and processes that help employees cope with emotional job requirements and foster a healthy working environment. One such approach is to create a customer-oriented culture that enables the employee-customer relationship to be personalized, thereby reducing the effect of dissonance which is created by roles in which workers do not normally have the opportunity to get to know customers personally (Kruml and Geddes, 2000a). Other systems and processes that influence culture are captured in the themes that follow. Workgroup emotional climate, which describes qualitative dimensions of an organisationø environment and is more temporary and changeable than culture, is a measurable contextual factor that can also affect how emotional labour is performed (Härtel *et al*, 2002). The authors refer to the emotional climate of fear during wartime as an example. An emotional climate can be transmitted between employees by emotional contagion (Hatfield *et al*, 1994), which has also been touched on earlier in this review. The implication for HRD is to proactively support the creation and shaping of organisational culture to recognize and support workers who perform emotional labour, through interventions that are appropriate to the workplace context. Organisational cultures that support emotional labour are often positively influenced by a transformational rather than a transactional leadership style, which engages

employees more fully and creates stronger emotional bonds with employees (Callahan and McCollum, 2002). Evidence of such interventions may appear in the research results as hotel workers reporting less surface acting and more deep- or genuine acting, and fewer symptoms of burnout. However, this opens up a complex line of enquiry that moves beyond the scope of this particular study. Other organisational practices that may shape organisational culture and which are more direct, are described in the literature as structural interventions.

Structural interventions

Structural interventions, the second theme, include vertical loading, autonomous emotional labour and job/workplace design. Vertical loading (Hackman and Oldham, 1980, in Callahan and McCollum, 2002) places decision-making and problem-solving lower down the organisation structure and gives workers more control and autonomy to minimise situations that may lead to high dissonance, and thereby reduce the adverse effects of emotional labour. The significance of job autonomy, a related practice, as a buffer against the stresses of performing emotional labour and as a means of increasing self-esteem and job satisfaction (Chappel, 2002) has already been highlighted and is considered in propositions 7, 8a, 8b, 8c and 8d. Collectively, these empowering practices allow employees to handle problems on their own, resulting in quicker resolution of guest complaints and higher customer and employee satisfaction (Johanson and Woods, 2008). Those employees who are more empathetic might also be given more latitude in the ‑display rulesøthey use, in order to reduce dissonance (Kruml and Geddes, 2000a). Looking beyond empowerment, there emerges what Tolich (1993) calls autonomous emotional labour, where an employeeøs emotional labour is authentic, self-determined and aligned with the organisationøs expectations. The author describes supermarket clerks who extended their use of positive emotions

when performing their duties (Callahan and McCollum, 2002). This resembles the point made by a number of researchers that expressing an emotion can lead to feeling the emotion (e.g. Hochschild, 2003) or put more broadly, using certain behaviour may changes one's attitude, which then becomes congruent with the behaviour. This type of emotional labour results in fewer negative consequences. Just how autonomous emotional labour is 'managed' is open to debate, since it is intrinsically motivated and as such, the emotional labour behaviour may decrease if external rewards are introduced (Ashkanasy *et al*, 2002). These authors suggest that such emotional labour might be sustained more effectively through indirect methods that shape an organisation's culture, including job design.

In terms of job design, workers can be multi-skilled so they are able to rotate between jobs that have a high emotional labour content and those that do not, thus providing breathing spaces from the stress of emotional labour (Callahan and McCollum, 2002). These authors also refer to Goffman's (1959) conception of emotional regions, elaborated on by Boyle (2005), who presents three regions of emotional culture, namely onstage, backstage and offstage. Emotional labour is performed *onstage*, emotion work is performed with organisational members *backstage*, sometimes as part of job rotation within a shift of duty (Bailey and McCollough, 2000), and *offstage* refers to a location physically away from the organisation. Designing jobs and workplaces with these regions in mind goes some way to acknowledging and legitimizing emotion management (Ashkanasy *et al*, 2002) and creates opportunities for employees to restore their own emotions (Callahan and McCollum, 2002). Within jobs themselves, organisations sometimes have policies that create negative service encounters and lead to service workers experiencing dissonance and stress (Kruml and Geddes, 2000a). Management can avoid this by designing service encounters in a way that reduces

unnecessary hassles and job overload (Härtel *et al*, 2002). The design depends on the exact nature of the service interaction and may involve allowing enough time and resources for service encounters, creating efficient service scripts, and providing means of diverting customer requests or complaints (ibid). Even physical working environments can be designed to help emotional labourers deal with negative customer interactions, as illustrated by Tracy and Tracy (1998) who describe how 911 call-takers work stations were designed in a way that allowed them to share experiences with each other and thus reduce stress. This is an example of an organisation's structured intervention, with the emotional content of a job in mind, which is the focus of the next theme.

Coping and support mechanisms

The third theme concerns coping strategies and structured support mechanisms provided by organisations to emotional labour workers. A number of coping approaches have been discussed earlier in this review, however the discussion is expanded here for the purpose of exploring HRD implications more fully. A valuable study by Bailey and McCollough (2000) identified seven coping strategies, sometimes used in combination with each other, that are applied by service workers to minimise the negative effects of dissonance when dealing with difficult customers. The first of these is referred to as *emotional management* in which a service worker maintains a positive emotional state through an interaction with a difficult customer. This sometimes involves rationalizing the situation or deliberately fostering a positive attitude with another customer in order to restore a positive mood, and even asking a customer to change his/her attitude, which may conflict with some organisations display rules. The second strategy is *compensation and punishment* where employees might treat difficult customers with extra courtesy and greater use of positive emotions,

or swing the other way and exact a form of punishment on the customer by ignoring him/her for example, or even responding to rudeness with rudeness. Clearly these latter strategies are less likely to be sanctioned by an organisation, unless it is a defined display rule in a particular context such as debt collecting, for example. *Expediting* is the third strategy, where service workers try to complete the transaction as quickly as possible or divert the customer to another person. The fourth strategy is *avoidance*, which refers to employees moving backstage to perform different tasks or take a break, which may also have a negative effect on the quality of service delivery. Fifth is *discourteousness* towards customers during transactions which again, is less likely to be sanctioned by an organisation unless explicitly required. Sixth is *venting* offstage, usually with co-workers, to release frustrations and confirm that he/she is not alone in such experiences. This strategy can be positive by alleviating a worker's frustrations, but may also create negative affect amongst workers through contagion. The final strategy is *referral* in which the employee refers a difficult customer to someone else, such as a manager, if the situation cannot be resolved. Recognising that these strategies occur provides managers and HRD specialists with opportunities to formally help employees develop acceptable methods for managing emotions (ibid; Anderson *et al*, 2001; Strazdins, 2002). In particular, when offstage (and perhaps even onstage at times), creating the setting for co-worker support is helpful, as such interactions can significantly help to reduce dissonance (Kruml and Geddes, 2000a). Further, opportunities to socialise backstage and offstage also contribute to creating a supportive environment (Van Maanen and Kunda, 1989). Supportive environments may also extend to establishing structured employee assistance programs designed to help employees learn methods to counter the stress of emotional labour, creating more team working, using sensitivity training, providing the opportunity to balance work and

family through flexible rostering, and scheduling breaks (Johanson and Woods, 2008). Throughout this section, interventions relating to selection, training and development might come to the reader's mind and it is to these aspects of HR, followed by the literature concerning remuneration for emotional labour, to which this review now turns.

Recruitment and selection approaches

The emotional labour literature makes frequent reference to the importance of the selection process when hiring service workers who will perform emotional labour (e.g. Rafaeli and Sutton, 1987; Leidner, 1999; Anderson *et al*, 2001; Bolton and Boyd, 2003; Chu and Murrmann, 2006). As in any good selection process, the key is matching the attributes of the individual to the needs of the role and there are a number of specific considerations described in the literature. Some advocate testing for personality characteristics such as extraversion and emotional intelligence (Austin *et al*, 2007), and other related attributes such as emotional expressivity (Kring *et al*. 1994), positive affect (Watson *et al*, 1988), and service predisposition (Hogan *et al*, 1984; Ashforth and Humphrey, 1993). Chu and Murrmann (2006) recommend using their Hospitality Emotional Labour Scale in the selection process. Testing is not a practical solution in many situations, for a number of reasons such as language barriers, cultural appropriateness and cost, although increased cost can be offset by workers who have higher job satisfaction, provide better service, and stay longer with an employer (Chappel, 2002). These and other requirements can also be gleaned through structured interviews and careful reference checking that uncover attributes such as empathy (Kruml and Geddes, 2000a), sociability and ease in communicating with strangers (Chappel, 2002). In the hospitality industry, as in others, there is also a degree of self-selection that takes place, as individuals with the appropriate attributes gravitate to jobs

where their characteristics are valued (Guy *et al*, 2008). Another aspect of recruitment concerns hiring older workers, which is occurring more often in countries with ageing populations. Older workers are more skilled in emotion management than younger people and although they experience more dissonance and exert more effort, they do not become so emotionally exhausted, perhaps through having developed more effective coping strategies (Johanson and Woods, 2008). It is therefore pertinent to consider the age demographic when analyzing the research results to establish where or not it is an intervening or independent variable that affects how older workers perform emotional labour and cope with its consequences. Making the right selection decisions often renders training more effective, since employees with suitable dispositions and attitudes are a more natural fit (Johanson and Woods, 2008), experience fewer negative symptoms of performing emotional labour (e.g. burnout), and can be more easily trained in the display rules and technical skills required for a particular emotional labour job. As Lashley points out, ˉemotional dissonance is not a factor when the employee does not have to act out or hide emotionsø(1995: 26, in Johanson and Woods, 2008). In hospitality environments where encounters are usually positive, properly selected employees may be more likely to express genuine feelings and can be given greater display latitude, reducing the need for a substantial investment in training, whereas in environments where encounters are frequently negative, more training and support is likely to be required (Kruml and Geddes, 2000a). Therefore the nature of encounters will determine the investment in training that is needed (ibid).

Training interventions

Training is frequently mentioned in the literature and is clearly a key HRD intervention that supports service workers ability to deliver emotional labour and cope with its consequences (e.g. Briner, 1999; Bailey and McCollough, 2000; Schaubroeck and

Jones, 2000; Guy *et al*, 2008). Teaching and skills practice have been found to have a greater impact on service behaviour, including emotional labour, than national culture (Johns *et al*, 2007). The exact nature of training obviously varies according to each particular context. The investment in training partly depends on the particular nature of service encounters, for example, as mentioned earlier, when service workers are expected to be generally positive, providing them with greater display latitude might be more useful than investing in training (Kruml and Geddes, 2000b). Where training is considered to be an appropriate option, there are some suggestions of interest in the literature. Many service workers do not know how to deep-act (Grandey, 2000, 2003) and providing training in how to deep-act would appear to hit at a core means of helping service workers deliver effective and more authentic emotional labour, which will also result in less dissonance and burnout (Brotheridge and Grandey, 2002; Guy *et al*, 2008) even if effort may be relatively high. Such training might draw on the way drama students learn to feel their roles (Kruml and Geddes, 2000a) and use emotional memory, for example, as Stanislavski (1988), founder of the school of method acting, taught. Hunter and Smith (2007) lament the inadequate preparation nursing staff receive to perform emotional labour and refer to occasional innovative educational practices such as those that use drama and group analysis. The authors quote Freshwater and Stickley (2005) who argue for emotions to be explicitly covered in nursing curricula to develop emotionally intelligent practitioners. Nursing jobs have relatively high emotional demands that are more varied, more intense, and potentially more debilitating than hospitality service workers, whose emotional labour is usually confined to evoking positive emotions and suppressing negative ones (when dealing with rude customers, for example) (Humphrey *et al*, 2008). However, hospitality service workers often have relatively little vocational education and those who do may

also not receive training in how to perform emotional labour either, which Grandey (2003) suggested as being a more widespread situation. Other training that supports emotional labour in hospitality roles includes establishing customer service standards, using scripts as a guideline for the required service (Johanson and Woods, 2008), providing skills training in how to apply display rules and create desirable customer experiences, problem-solving, listening skills (Chappel, 2002), interpersonal skills (Kruml and Geddes, 2000b), harnessing the concept of emotional contagion (Humphrey *et al*, 2008) and using emotional intelligence (Austin *et al*, 2007; Brotheridge, 2006a). As Goleman (1995) points out, employees with high emotional intelligence are skilled in social encounters and also have the ability to make others feel good about themselves. As well as training designed to enhance customer experiences and reduce the negative effects, there will be some workplaces where stress management and wellness programs for employees are appropriate to further relieve the pressures of performing emotional labour (Callahan and McCollum, 2002). Training need not be confined to frontline service workers.

The ability of leaders to manage their own and othersø emotions are key skills (ibid) which are components of EI that may enable leaders to perform emotional labour more effectively (Humphrey *et al*, 2008). More specifically, ¬leading with emotional labourø (ibid: 153) has emerged as a relatively recent phenomenon that provides pointers for training leaders and managers and is defined as ¬managers or other leaders who use emotional labor and emotional displays to influence the moods, emotions, motivations and performance of their subordinates or followersø (ibid). It is arguable that the emotional roles played by leaders fall under the rubric of *emotion work* rather than *emotional labour*, based on earlier discussion about these definitions, but this does not

detract from the value of the contribution. Leaders have to display a wide variety of emotions and select the emotion to apply in any given situation, which is likely to be a more complicated process than the emotional labour requirements of service workers (Humphrey *et al*, 2008). These authorsø presentation of transformational emotional labour capabilities includes the ability to display confidence (even if it is not felt), to create positive emotional contagion, be emotionally expressive, and create shared emotional experiences. The authors believe that expressing appropriate emotions is an important leadership function for which they need to be trained, to make the workplace productive and enjoyable and avoid the harmful effects of surface acting (ibid). Having looked at emotional labour from the perspective of identifying what HRD implications there are in relation to recruitment & selection, employee wellbeing, and learning and development, it remains to consider literature concerning emotional labour and remuneration.

Remuneration

Long unsocial hours and low pay in relation to effort characterise work in the hospitality industry, contributing to high turnover (Lucas, 2004) and partly reflecting the low value that is placed on the emotional labour content of jobs. In the context of the caring professions, such lack of recognition of emotional labour as legitimate work and its absence from job requirement documents, for example, leads Guy *et al* (2008) to urge human resources specialists to identify and address the disconnect between recognising the skills of emotional labour and award commensurate remuneration. Foegen (1988) calls for the recognition of the emotional content of service roles in job evaluation, and more pay to compensate service workers for the stress of performing emotional labour, just as workers in other jobs are often paid more to offset unpleasant work. The demands on healthcare workers are clearly considerable, however,

arguments for higher remuneration in these and other fields of work, such as a supermarket cashiers, may be questionable in that the use of much emotional labour is based on social norms and often depends on personality (Payne, 2009). The value of a job will partly depend on the level of skills involved and the availability of the skills required, including emotional labour (ibid). There is little else in the literature that relates emotional labour to pay in anything but the caring professions. Therefore this concludes a review of the literature that considers the HRD implications of emotional labour.

Valuable suggestions have been identified that inform HRD about how to create workplace environments where service workers are able to perform emotional labour in ways that meet organisations needs, whilst minimizing the negative consequences for themselves. However, the literature largely draws on practices in developed economies that do not represent the full breadth of national cultures. Therefore in the context of this thesis, which is comparing the experience of emotional labour in two contrasting cultures, issues surrounding the transferability of HR practices across cultures become relevant. This theme is revisited in Chapter 6, the discussion. The final section of this chapter reveals the propositions that are central to this thesis, providing a bridge to Chapter 4 - Methodology.

Propositions

In summary, it is proposed that there are significant differences in the ways that hotel service workers in the Philippines and Australia experience emotional labour and its consequences in terms of emotional exhaustion and depersonalisation.

More specifically, based on the evidence that has emerged from the foregoing literature review, it is proposed that:

a) Using the INDCOL survey, Filipinos are likely to report themselves as collectivists and vertical-collectivists, whereas Australians are likely to report themselves as individualists and horizontal individualists.

b) Following on from this, when comparing service workers in hotels whose jobs require high levels of emotional labour, those who report themselves as Filipinos, collectivists or vertical-collectivists use deep acting significantly more often than Australians or those who report themselves as individualists and horizontal-individualists, who will instead use surface acting significantly more often.

c) Consequently, Filipinos, collectivists or vertical-collectivists will report experiencing significantly lower levels of emotional exhaustion and depersonalization than Australians, individualists or horizontal-individualists.

The three statements (a, b, and c) above, are broken down into a series of specific propositions, explained and presented below.

The literature concerning individualism-collectivism shows that researchers view the dominant cultural pattern in Australia as horizontal-individualism, and in the Philippines, vertical-collectivism. However, at the level of the individual, there may be Filipinos who report themselves as horizontal-individualists and Australians who report themselves as vertical-collectivists. Further, it is possible that individuals in both countries report themselves as both I and C, or even horizontal-individualists *and* vertical-collectivists. These distinctions must be reflected in the research and therefore inform propositions 1a, 1b, 2a and 2b below.

> Proposition 1a: Service workers in Australia are significantly more likely than service workers in the Philippines to report themselves as individualists in the INDCOL survey.

Proposition 1b: Service workers in the Philippines are significantly more likely than service workers in Australia to report themselves as collectivists in the INDCOL survey.

Proposition 2a: Service workers in Australia are significantly more likely than service workers in the Philippines to report themselves as horizontal-individualists in the INDCOL survey.

Proposition 2b: Service workers in the Philippines are significantly more likely than service workers in Australia to report themselves as vertical-collectivists in the INDCOL survey.

The literature linking emotional labour to cultural differences, which indicates amongst other things that Filipinos appear to be agreeable, empathetic and authentic, and their expressed and felt emotions are aligned, suggests that they are more likely to use deep acting in interactions with customers. This contention is supported by the findings of Brotheridge and Taylor (2006) who assert that collectivists who consider customers to be part of their in-groups are more likely to try and align their felt and expressed emotions. However, there is no certainty that customers are indeed considered part of the in-group and if not, more individualist-like behaviour may be displayed that might infer greater use of surface acting. Nevertheless the literature points to Filipinos using more deep acting in the workplace where display rules and role requirements demand courtesy and friendliness. These circumstances result in propositions 3a, 3b and 3c below.

Proposition 3a: Deep acting is used significantly more often by service workers in the Philippines, than service workers in Australia.

Proposition 3b: Deep acting is used significantly more often by collectivists, compared to individualists.

Proposition 3c: Deep acting is used significantly more often by vertical-collectivists, compared to horizontal-individualists.

Filipino characteristics, including their tendency to be -other-focused¢ their subordination of their selves to the group, their control of negative emotions and their display of positive emotions, might suggest they are more likely than Australians to use surface acting. However, it has been hypothesised that Filipinos, collectivists, and vertical-collectivisms are more likely to internalize these requirements and use deep acting more frequently than Australians. On the other hand, Australians, individualists, and horizontal-individualists are more likely to suppress negative emotions, display positive emotions, and therefore use surface acting more often than Filipinos, collectivists, and vertical-collectivisms, as reflected in propositions 4a, 4b and 4c below.

Proposition 4a: Surface acting is used significantly more often by Australians in Australia than Filipinos in the Philippines.

Proposition 4b: Surface acting is used significantly more often by individualists than by collectivists.

Proposition 4c: Surface acting is used significantly more often by horizontal-individualists than by vertical-collectivists.

The use of emotional labour by service workers may vary according to the degree to which workers in an organisation are *explicitly instructed*, or *expected* to conform to display rules and/or role requirements. They may be required to use both deep acting

and surface acting (the latter including evoking positive emotions and suppressing negative emotions), and maintain specific levels of variety, intensity, frequency and duration of emotional display. In such cases, service workers may internalize role expectations and expend effort using deep acting more frequently, or may be more likely to experience dissonance and burnout symptoms by being restricted in aspects of their emotional expression. The literature suggests that the former is more likely in the Philippines and the latter in Australia. Since ±emotional exhaustionø and ±depersonalisationø have consistently been associated with emotional labour in studies, and the literature suggests a causal link between them, whereas this association has not been found with the ±lack of personal accomplishmentø sub-scale, the hypotheses concerning burnout reflect only the emotional exhaustion and depersonalisation sub-scales, treated separately. Therefore, with regard to the effects on burnout of what organisations expect from service workers in terms of emotional labour, the following propositions should apply:

> Proposition 5a: Service workers in the Philippines who indicate that they are *expected* to consistently meet organisational standards relating to emotional labour, will report lower levels of emotional exhaustion than service workers in Australia.

> Proposition 5b: Service workers in the Philippines who indicate that they are *expected* to consistently meet organisational standards relating to emotional labour, will report lower levels of depersonalisation than service workers in Australia.

The literature suggests that workers who experience high levels of deep acting use relatively more effort than when performing surface acting but experience relatively fewer symptoms of burnout (a negative correlation), whereas workers who experience high levels of surface acting experience relatively high emotional dissonance and

therefore higher levels of burnout (a positive correlation). Therefore, it is contended that Filipinos, collectivists and vertical-collectivists, are less likely than Australians, individualists and horizontal-individualists to experience emotional dissonance and its consequences, because individuals in the former groups are culturally predisposed to think and act interdependently, help and honour their obligations to others, build relationships, display courtesy, behave flexibly according to the situation, and provide each other with social support, all contributing to deep acting and possibly, genuine acting as well. Australians, individualists and horizontal-individualists, on the other hand, are more likely than Filipinos, collectivists and vertical-collectivists to experience emotional dissonance resulting in significantly higher levels of emotional exhaustion and depersonalisation, because of their greater use of surface acting. The literature also suggests that these latter assertions will be exacerbated by demanding role requirements, however, respondents will be selected based on reporting that they perform a ‚relatively high level of emotional labourø which is defined as above mean responses for surface acting, deep acting. The four role requirements, intensity, variety, frequency and duration, are excluded. From these interpretations, propositions 6a to 6f emerge, as shown below.

> Proposition 6a: Australian service workers who report using relatively high levels of emotional labour, also report significantly higher levels of *emotional exhaustion* than comparable Filipinos.

> Proposition 6b: Australian service workers who report using relatively high levels of emotional labour, also report significantly higher levels of *depersonalization* than comparable Filipinos

Proposition 6c: Service workers who report themselves as individualists and as using relatively high levels of emotional labour, report significantly higher levels of *emotional exhaustion* than comparable collectivists.

Proposition 6d: Service workers who report themselves as individualists and as using relatively high levels of emotional labour, report significantly higher levels of *depersonalisation* than comparable collectivists.

Proposition 6e: Service workers who report themselves as horizontal-individualist and as using relatively higher levels of emotional labour, report significantly higher levels of *emotional exhaustion* than comparable vertical-collectivists.

Proposition 6f: Service workers who report themselves as horizontal-individualist and as using relatively higher levels of emotional labour, report significantly higher levels of *depersonalization* than comparable vertical-collectivists.

It has been shown in the literature review that job autonomy moderates the relationship between emotional labour and emotional exhaustion. More specifically, a service worker¢s level of job autonomy is negatively related to his/her level of emotional exhaustion. Further, job autonomy is positively associated with the variety of emotions displayed. These observations are drawn from individualistic Western cultures where greater importance is attached to autonomy, freedom and challenge at work, such that individuals are able to exercise control over their jobs and working conditions, whereas collectivists are more inclined to conform, exercising less control over their jobs and working conditions (Hofstede, 2001). There are also relevant differences in power distance, which is comparable with the vertical and horizontal dimensions of INDCOL. In high power distance cultures such as the Philippines, leadership styles tend to be autocratic, paternal and authoritative, and decision structures are more centralised,

whereas in low power distance cultures such as Australia, a more democratic and consultative leadership style is practiced, and decision structures are more decentralized (ibid), thus creating an environment that is more likely to facilitate job autonomy. With these points in mind, proposition 7 is articulated as follows:

> Proposition 7: Service workers in Australia will report higher levels of job autonomy that service workers in the Philippines.

If proposition 7 is found to be correct, and as it has been argued that features of organisational culture might override =forcesø of societal culture, and further, the literature does not preclude Filipino from benefitting from greater job autonomy, it is proposed that both Australians *and* Filipinos who report high levels of job autonomy will report relatively lower levels of emotional exhaustion and depersonalisation than others. In such circumstances, propositions 8a through 8d are put forward:

> Proposition 8a: In Australia, service workers who report performing relatively high levels of emotional labour (surface acting and deep acting) and who report relatively high job autonomy, will also report significantly lower levels of *emotional exhaustion* than service workers who report high levels of emotional labour but relatively low levels of job autonomy.

> Proposition 8b: In Australia, service workers who report performing relatively high levels of emotional labour (surface acting and deep acting) and who report relatively high job autonomy, will also report significantly lower levels of *depersonalisation* than service workers who report high levels of emotional labour but relatively low levels of job autonomy.

> Proposition 8c: In the Philippines, service workers who report performing relatively high levels of emotional labour (surface acting and deep acting) and who report

relatively high job autonomy, will also report significantly lower levels of *emotional exhaustion* than service workers who report relatively high levels of emotional labour but relatively low levels of job autonomy

Proposition 8d: In the Philippines, service workers who report performing relatively high levels of emotional labour (surface acting and deep acting) and who report relatively high job autonomy, will also report significantly lower levels of *depersonalization* than service workers who report relatively high levels of emotional labour but relatively low levels of job autonomy

This review began in Chapter 1 by presenting details that illustrate the breadth and depth of emotional labour in the literature in general, and then the hospitality industry in particular, identifying conceptualisations and features of emotional labour in the process. This was followed in Chapter 2 by an examination of emotional labour in the context of societal culture and the hospitality industry, focusing in particular on the cultural dimensions of individualism and collectivism, their impact on how emotional labour is performed and the consequences for individuals. Details concerning Australia and the Philippines were presented, since these countries represent contrasting cultures on the individualism-collectivism dimension and therefore provide useful locations for research. This chapter has laid out the implications for HRD and concluded with the research propositions that have emerged. How these propositions are tested as hypotheses is the focus of the following chapter.

Chapter 4 – Methodology

Introduction

This chapter describes in detail the methodology adopted to test the hypotheses which were presented as propositions at the end of the previous chapter. After briefly stating the justification for the methodology, an outline of the independent, intermediate and dependent variables leads into the specifics of what needs to be measured and the rationale for the data sources selected. Next, the design and testing of the survey tool is laid out, followed by a description covering how the survey was administered. Finally, the steps carried out to prepare the data for analysis are documented, setting the scene for the chapters that present the results and discuss the findings. This study applies the ‑positivistø epistemological paradigm that reflects a theory-testing approach and uses quantitative methodology to gather empirical evidence and test the hypotheses. First, attention is given to the dependent and independent variables and the proposed survey tools.

Independent, intermediate and dependent variables

To identify the effects of culture on how emotional labour is performed, and its consequences for service workers, the cultural dimensions of individualism and collectivism, sub-divided into horizontal-individualism and vertical-collectivism, provide the framework for comparing groups in addition to direct comparisons between the two countryøs samples. These cultural dimensions represent the independent variables, such that collectivism and vertical-collectivism may also reflect the attitudes and behaviour of workers in the Philippines, whereas individualism and horizontal-individualism may reflect the attitudes and behaviour of workers in Australia. The dependent variables, surface acting and deep acting, are the two core dimensions of

emotional labour. Surface acting can be performed by either showing positive (SP) or suppressing negative (SN) emotions, thus potentially forming two sub-dimensions. These are particularly valuable dimensions in many service contexts, including hotels where service workers are often encouraged to evoke positive emotions and suppress negative emotions. The experience of emotional labour has also been shown to vary according to the frequency, duration, intensity and variety of emotional displays, described in much of the literature as role requirements. It is these features that often shape the effects of emotional labour on the individual and also act as independent variables. The principal negative consequence of performing emotional labour is burnout, often analysed through the three dimensions of the Maslach Burnout Inventory, which are emotional exhaustion, depersonalisation and lack of personal accomplishment. As there is insufficient evidence from previous studies that lack of personal accomplishment is a regularly occurring consequence, it is not included in the propositions. Mediating the effect of emotional labour on burnout is the degree of *emotive effort* required and the level of *dissonance* that occurs. For practical purposes, these are measured by the level of experienced deep acting and surface acting (including evoking and suppressing emotions), and the nature of the role requirements. There are many other independent variables (antecedents) presented in the literature review that can contaminate the research findings. Of these, job autonomy receives particular attention in the literature as having a significant effect on the consequences of performing emotional labour, such that the greater the level of job autonomy the lower the level of burnout. The details that have been presented here form the independent, intermediate and dependent variables that relate to the hypotheses and are summarised in the table below. The first column identifies the independent variables; for example, the first line shows the Philippines and Australian samples. These

variables, it is argued, influence respondentsø reporting of culture (INDCOL

dimensions), shown in column two, which in turn influence how emotional labour is

conducted, as shown in column 3, which then affects the respondents experience of

burnout, shown in the fourth column. A similar approach applies to the remainder of

the table.

Independent variables ↓	Intermediate and dependent variables →		
Country (Australia & Philippines)	Individualism, collectivism, V-C, and H-I	Emotional labour (Surface acting and deep acting)	Burnout dimensions (EE and DP)
Individualism, collectivism, V-C and H-I	Emotional labour (Surface acting and deep acting)	Burnout dimensions (EE and DP)	-
Expected emotional labour (SA, I, F, V, D)	Burnout dimensions (EE and DP)	-	-
Emotional Labour (SA, DA, I, V, F, D)	Burnout dimensions (EE and DP)	-	-
Country (Australia & Philippines)	Job autonomy	Burnout dimensions (EE and DP)	-
Emotional labour (SA, DA, I, V, F, D)	Job autonomy	Burnout dimensions (EE and DP)	-
Job autonomy	Burnout dimensions (EE and DP)	-	-
Key			
SA - surface acting DA ó deep acting	I - intensity V - variety F - frequency D - duration	EE ó emotional exhaustion DP - depersonalisation	H-I ó horizontal-individualism V-C ó vertical-collectivism

Table 1 ó The independent, intermediate and dependent variables

Other independent variables that may be considered in this study are age, gender, hours

worked per week, proportion of time spent daily in direct guest contact, time spent in

current job, years of experience and ethnicity. This information is gathered in the

=general informationø section of the survey, in order to describe the sample, but does

not formally constitute part of the research question. The actual research instruments

that relate to the main variables discussed above are presented below after first

explaining the data sources and rationale.

Data source

The literature review pointed out that the overwhelming majority of studies into emotional labour have taken place in developed countries characterised as individualist. The country selected to represent an individualist environment is Australia, for two main reasons. Firstly, Australia is geographically proximate to the contrasting cultures of Asia, and secondly, the researcher is familiar with the country and its hotel industry. As discussed, the culture of Australia may be described in general terms as horizontal-individualist. A contrasting culture for comparative purposes is therefore vertical-collectivist, such as the Philippines. The Philippines was selected because again, the researcher is familiar with the country, secondly because there is a high density of large international hotels in the city of Manila, which simplifies the logistics by avoiding travel around the country, thirdly because the country is relatively close to Australia, and fourthly, because the level of English language fluency is relatively high (US Department of State, 2009) compared to other possible Asian countries, therefore avoiding the need to translate surveys or communicate in a language other than English (the researcher's mother tongue) although there are commentaries that the quality of English language proficiency amongst Filipinos is on the decline (ibid; The Economist, 2009). Apart from the cultural aspect, both countries have developed tourism industries which include a full range of hotels, catering to virtually all market segments. Having stated the hypotheses, identified the variables and selected the data source, the next steps are to present the actual research instruments that are used, which have also been intimated in the literature review, and explain the design of the survey.

Research instruments

There are a number of instruments available for the purpose of measuring the various antecedents, dimensions and consequences of emotional labour and in particular, the cultural and burnout aspects explored in this study. The surveys chosen for this research are the Emotional Labour Scale, the INDCOL survey, the Maslach Burnout Inventory Human Services Survey, and a job autonomy scale. In addition, general information covering demographic aspects of the respondents is sought. The instruments are described below, together with the rationale for their selection.

Emotional Labour Scale

There are several tools available for measuring an individual's experience of emotional labour. One of the most recent, robust and relevant of these is the Emotional Labour Scale developed by Brotheridge and Lee (2003), which constitutes questions 26 to 50 of the survey (see Appendix 1) used in this research. Respondents are asked to rate their actual experience of emotional labour using a five-point Likert-type response format from 1 (Never) to 5 (Always) for statements covering all the elements of emotional labour that require measuring. Questions apply to surface acting (further separated into hiding feelings and faking emotions), deep acting, and the role requirements of intensity, variety, frequency and duration. The instrument is scored by averaging responses to all statements within each subscale. The extent to which deep acting and surface acting are performed may be affected by a range of other influencing factors that have been identified in the literature review. It is impractical to cover many of these in the survey, however, employees' perceptions as to what their organisations *expect* of them in terms of how emotional labour is performed may act as a particularly significant influence, since it is a feature of an organisation's culture. Therefore, in line

with the recommendation of Brotheridge and Taylor (2006), questions to explore the organisation's requirements with regard to the frequency, duration, variety and intensity of emotional labour (i.e. 'expected' emotional labour) have been added (questions 45, 46, 47 and 50), plus two questions that explore whether or not workers are expected to fake or suppress emotions as part of their work (questions 48 and 49), since these are likely to be the predominant display rules in hotels. These latter two items are a significant component of performing emotional labour in the hospitality industry, as opposed to say, the work of undertakers who may be expected to hide positive emotions, or bill collectors who may be expected to display negative emotions. As Burns states of the hospitality industry, 'emotional demands are made of employees to constantly be in a positive, joyful and even playful mood' (1997: 240). There are major drawbacks in limiting this section of the questionnaire to so few questions. It would have been preferable to undertake the usual process of scale development including adapting the Brotheridge and Lee (2003) ELS questions, conducting factor analyses to confirm the components of the scale, and undertaking tests to assess its reliability and validity. The decision came down to priority and practicality. The primary focus of this research concerns the link between societal culture, the experience of emotional labour, and its consequences in terms of burnout, which already involves three main scales (INDCOL, ELS and MBI) plus three questions on job autonomy, as well as demographic data. It was necessary to limit the total number of questions to a manageable number in the eyes of respondents, to raise the response rate. Although these six questions will be tested in a pilot, it is only after administering the questionnaires with the full research sample that it is possible to determine their alpha coefficients, by linking each 'expected' emotional labour statement to its corresponding statements for 'actual' emotional labour, and consequently, determine their usefulness

for analytical purposes. Moving now to consider the robustness of Brotheridge and Lee's (2003) original ELS instrument, the internal consistency of the ELS subscales, which measure both job-focused and employee-focused variables, was found to be satisfactory (ibid). The Cronbach alpha coefficients were 0.76 for variety; 0.88 for frequency; 0.74 for intensity; 0.83 for deep acting; and 0.79 for surface acting (ibid). The sixth subscale, duration, measures the actual length of encounters with customers. Brotheridge and Taylor (2006) adapted their surface acting subscale to distinguish between hiding felt emotions and faking expressed emotions, using items from Mann's (1999) Emotional Labour Inventory. Questions that measured hiding feelings reported a Cronbach alpha coefficient of 0.62, and questions that measured faking expressed emotions were reported as having a Cronbach alpha coefficient of 0.55). As well as questionnaire items that gather information from respondents about emotional labour, a suitable tool for identifying their cultural perspectives in relation to individualism-collectivism was required.

Individualism/Collectivism (INDCOL)

Individualism-collectivism is a rich construct that is difficult to assess accurately (Earley and Gibson, 1998). There are a number of approaches to measuring individualism-collectivism in the literature of which relatively few have acceptable psychometric properties (ibid). One of the most established and cited tools is the INDCOL survey (Singelis *et al*, 1995; Triandis, 1996). This comprises questions 51 to 82 of the questionnaire used in this research and reports the two main subscales, individualism and collectivism, and four further subscales that measure horizontal and vertical individualism and collectivism. Respondents answer each item using a nine-point Likert-type response format ranging from 1 (strongly disagree) to 9 (strongly agree). Scores for each subscale are summed. It is important to clarify the common

misconception of the individualism-collectivism construct which views it as a continuum where one is *either* individualist *or* collectivist. Actually, they are better viewed as ‑domain-specific, orthogonal constructs differentially elicited by contextual and social cuesø (Oyserman *et al*, 2002: 8). Therefore an individual can score high or low on both individualism and collectivism dimensions at the same time. Moving on to the psychometric qualities of INDCOL, a study by Singelis *et al* (1995) found Cronbach alpha coefficients of .74 for vertical-individualism, .67 for horizontal-individualism, .68 for vertical-collectivism, and .74 for horizontal-collectivism. In further research, Triandis and Gelfand (1998) found Cronbach alpha coefficients of .82 for vertical-individualism, .81 for horizontal-individualism, .73 for vertical-collectivism and .80 for horizontal-collectivism, using 27 of the INDCOL items with high factor loadings. Based on a comparison of responses to the 27 INDCOL questions and a multiple-choice 36-scenario questionnaire that measured the four INDCOL dimensions, the convergent validity of these constructs was found to be high for horizontal-collectivism (.41), vertical-individualism (.51) and vertical-collectivism (.29), but low for horizontal-individualism (.11), perhaps due to this particular constructøs restricted variability (Triandis and Gelfand, 1998). It is proposed that cultural differences, primarily individualism-collectivism, vertical-collectivism and horizontal-individualism, shape a workerøs experience of emotional labour and lead to specific the consequences, namely burnout. The Maslach Burnout Inventory is presented as the tool most suitable for assessing this.

Maslach Burnout Inventory

One of the most well-known tools for assessing burnout is the Maslach Burnout Inventory (MBI) (Maslach and Jackson, 1981). There are three MBI burnout surveys, the Human Services Survey, the General Survey, which is used for non-service

occupations, and the Education Survey which is used with educators (Maslach *et al*, 1996). The Human Services Survey, which is the most appropriate tool for measuring levels of burnout amongst hotel service workers, assesses three aspects of burnout that are measured by separate subscales: emotional exhaustion (nine questions), depersonalisation (five questions) and lack of personal accomplishment (eight questions) (ibid). Total scores are calculated for all statements in each subscale, which may be coded as high, moderate (average) or low, as shown in the scoring key below. These scores are averaged in the statistical analyses to enable comparisons between groups.

Categorization: Personal Accomplishment*		Categorization: Emotional Exhaustion		Categorization: Depersonalization	
High	0–31	High	27 or over	High	13 or over
Moderate	32–38	Moderate	17–26	Moderate	7–12
Low	39 or over	Low	0–16	Low	0–6

Table 2 – Scoring categories for the three sub-scales of Maslach burnout inventory (MBI) (CPP, 1986)

The table below shows these ranges expressed averages.

Categorization: Personal Accomplishment*		Categorization: Emotional Exhaustion		Categorization: Depersonalization	
High	0 – 3.99	High	3 or over	High	2.6 or over
Moderate	4 – 4.75	Moderate	1.89 –2.99	Moderate	1.4 – 2.5
Low	4.76+	Low	0 – 1.88	Low	0 – 1.3

Table 3 – Scoring categories for the three sub-scales of MBI converted to means

According to Maslach *et al* (1996) scoring high on the emotional exhaustion or depersonalisation sub-scales, or low on the lack of personal accomplishment sub-scale does not in itself mean that an individual is experiencing burnout. It is combinations that are significant, such that a high degree of burnout is reflected in high emotional exhaustion and depersonalisation scores and low lack of personal accomplishment scores, low burnout through low emotional exhaustion and depersonalisation and high lack of personal accomplishment, and average burnout through moderate scores on all three sub-scales (ibid). Emotional exhaustion is regarded as playing a central role in

determining burnout, being the most responsive of the sub-scales in working environments dominated by social interactions (ibid). Further, the depersonalisation sub-scale is related to and influenced by emotional exhaustion (ibid).

Respondents answer the MBI using a seven-point Likert-type response format from 0 (never) to 6 (every day). With regard to reliability and validity, Cronbach's alpha coefficients are .9 for emotional exhaustion, .79 for depersonalization, and .71 for personal accomplishment (Maslach *et al*, 1996). Test-retest reliability coefficients are .82 for emotional exhaustion, .60 for depersonalization, and .80 for personal accomplishment, all significant beyond the .001 level (ibid). In various studies cited by Maslach *et al* (1996), the highest test-retest correlation is for emotional exhaustion. The convergent validity of MBI was determined by correlating the Human Services Survey scores with independent behaviour ratings, as well as job characteristics expected to contribute to burnout, and measures of outcomes hypothetically related to burnout. Evidence of the discriminant validity of MBI is provided by studies that distinguish it from various other psychological constructs that it may be compared with, such as feelings of job satisfaction, depression and occupational stress (ibid). Comparing MBI responses to a social desirability scale also confirmed that the Human Services Survey results were not distorted by social desirability effects (ibid). The final component of the survey used in this research measures workers' evaluation of their level of job autonomy.

Job autonomy

The literature suggests that high job autonomy causes workers to experience lower dissonance (e.g. Morris and Feldman, 1997; Bono and Vey, 2005), display a greater variety of emotions at work (Morris and Feldman, 1996), and significantly reduces the

likelihood that they will suffer from emotional exhaustion (Wharton, 1993). Thus job autonomy may be a significant independent variable that moderates the effect of emotional labour on burnout, and should be accounted for. Idaszak and Drasgow (1987), who draw on the work of Hackman and Oldham (1975), provide a measure of job autonomy in their Job Diagnostic Survey. Three questions relating to job autonomy have been extracted from their tool, and these appear as questions 1, 2 and 3 in the research questionnaire (see Appendix 1). The internal consistency reliability of the job autonomy subscale (Cronbach's Alpha) is .66 (Hackman and Oldham, 1975) and according to Idaszak and Drasgow (1987), the fidelity coefficient is .80. Hackman and Oldham (1975) state that the Job Diagnostic Survey scale overall ‑has satisfactory psychometric characteristics‖, including discriminant and convergent validity (1975: 168), which, together with its limited role (three questions) in this research context, warrant its inclusion. Further, the survey has been used with seasonal hotel workers and its reliability and validity remained robust (Lee-Ross, 1998). The final part of the research tool covers general information about each respondent, but before moving to these details it is timely to touch on the matter of the validity of the scales that have been presented.

Scale validity

Evidence in the literature as to the reliability of each scale is available and has been presented. However, specific details concerning validity are not always documented and although the reliability of each scale is the more important measure for the purposes of this research, it is still necessary to examine factor invariance to be sure that the questionnaire items are measuring the same thing in different cultures (Chu and Murrmann, 2006). A further point of note is that convenience samples of undergraduates were used to develop INDCOL (Singelis *et al*, 1995), and the ELS

(Brotheridge and Lee, 2003) and consequently their results may show lower reliability and validity than might occur with less homogenous samples. These questions are addressed by subjecting the data to principal component analysis, the results of which are described later in this chapter. In addition to the specific scales used, general information concerning each respondent was also requested.

General information

General information covers age, gender, job title, years lived in the country, ethnic background, hours worked per week, amount of work time spent in direct guest contact, job tenure, and total number of years working in customer contact jobs. These are attributes of individual respondents and their jobs that help describe characteristics of the sample and may also affect how individuals experience and cope with performing emotional labour, although they are not central considerations in this thesis. Age is significant because older employees are better able to evoke appropriate emotions and suppress inappropriate emotions (Kruml and Geddes, 2000a). Gender is significant because women tend to be more emotionally expressive than men (Timmers *et al*, 1998), are more sensitive to the relational aspects of service encounters (Mattila, 2000), and more attentive to the emotional cues of others (Domagalski, 1999). The job title will usually indicate the nature of the job and level and type of customer contact involved, as well as show whether or not the questionnaires were distributed appropriately. The number of years that the respondent has lived in the country and his/her ethnicity is aimed at the Australian sample because, being a country with a relatively high immigrant population, recent arrivals may not be fully acculturated and might not conform to the cultural characteristics of other Australians, and this can be identified. Hours worked per week and time spent in direct guest contact may be significant because more hours worked and higher levels of customer contact could also

affect how emotional labour is performed and felt. Job tenure refers to how long the respondent has been in his/her current job, therefore if necessary, the effect of length of service on how emotional labour is performed may be considered. Finally, total number of years working in customer contact jobs is a measure of experience which is useful to know, since the literature indicates that service workers with less experience may feel higher dissonance and expend more effort learning and applying an organisation's display rules (Kruml and Geddes, 2000a). The survey has been designed to test the specific hypotheses which include controlling for one independent variable, job autonomy, however there are many other factors, individually and collectively, that affect the behaviour of service workers.

Other influencing factors

The literature review presents a range of factors at individual, situational, organisational and societal levels that can affect how workers perform and react to emotional labour. The core debate in this research revolves around the impact of culture on the execution of emotional labour and its consequences. General 'demographic' information, job autonomy, and the explicitness of an organisation's role requirements ('expected' emotional labour questions) have been included because the literature suggests that these may have greater impact on workers performing emotional labour than other variables. This brings the questionnaire to four A4 sides containing a briefing to respondents followed by 5 sections, covering 9 'demographic' or general information items and 82 items examining job autonomy, actually experienced emotional labour, expected emotional labour, individualism/ collectivism and burnout. Therefore it was not practical to consider further factors in this study. The result of pilot-testing the survey also lent support to this decision.

Pilot-testing the questionnaire

A pilot test of the questionnaire was conducted with the help of 15 employees working in a hotel in Abu Dhabi that is part of this researcher's employing company. The sample group was composed of 12 Filipinos, and one national from each of China, India and Sri Lanka. Pilot testing found that respondents took between 20 and 30 minutes to complete the survey. Since these respondents are busy customer-contact hotel employees, if the questionnaire is lengthened further, the response rate might be reduced because people may lack the time or the patience to respond fully. Therefore for practical purposes, the questionnaire has been limited in scope as outlined earlier. Feedback from the respondents was gathered through a questionnaire that each individual was asked to complete after finishing the survey, as well as verbal comments. The feedback questionnaire is shown in Appendix 2. Slight modifications to wording were made within the survey as a result of the feedback. For example, in question 21 , the words 'energized and delighted' were added in brackets after the word 'exhilarated', and in question 54, the word 'irritates' was added in brackets after the work 'annoys'. The final survey used is presented in Appendix 1. Having described how the survey was designed, the following section presents how it was administered.

Administering the survey

This section explains how respondents were identified, what preparations were made, the actual process in each location and a summary of the response rates.

Access to respondents

It would have been possible to administer the surveys 'remotely' either online, or by sending them to Manila, Sydney and Melbourne, after liaising with representatives in

participating hotels, arranging to cover all associated costs, and perhaps even identifying someone in each location to assist me. In reality, these are not practical options. The researcher was required to be present in each hotel to ensure good response rates, timeliness and a thorough process that conformed to good and ethical practice. This face-to-face contact also created an opportunity to build rapport with the 'gate-keepers' in each hotel and raise their levels of awareness, commitment and support. Visits to the Philippines and Australia took place over a three week period from August 24th to September 10th 2009. Several months ahead of the planned travel, hotels in Manila and Sydney were contacted through networking, initially using known contacts in each location. The researcher's international knowledge and experience in the industry, including working experience in the Philippines and Australia, together with his own network of industry professionals who provided introductions to others, created an advantage. For example, the researcher's direct superior (CEO of his employing company) provided an introduction to a regional general manager in the Philippines with whom the CEO had previously worked, leading to this manager's consent which provided nearly 75% of the respondents who completed the questionnaire in that country. For Australia, access was more difficult.

Several regional heads of operations and general managers known to the researcher were contacted first, yielding some positive results. One general manager in Australia circulated the request amongst his colleagues in that city, yielding several other supportive hotel general managers. A former regional head of human resources for a major multi-brand global hotel chain was contacted locally (in the UAE) and asked for a referral to his peers in South East Asia and Australia. After contacting these individuals in Singapore and Sydney, the researcher was further referred to regional

heads of human resources who offered support and provided access that resulted in 30% of respondents. One individual was able to introduce the researcher to a counterpart in another chain, who also agreed to participate, resulting in a further 20% of respondents. Other hotel managers were contacted directly, first by email, and then followed up with a phone call. In each case, hotel general managers and regional human resources directors were provided with an outline of the research by email which explained the requirements and included the survey. Further email and telephone communications were required to finalise the schedule of hotel visits. Access in both countries was restricted for a number of reasons.

Some hotels cited Company or hotel policy as the barrier, others indicated that they had employee opinion surveys scheduled close to the proposed visits, another felt that the survey items clashed with their own employee surveys, and others replied without explanation. The more willing participating hotels tended to have general managers with international experience. Hotels are usually busy environments which place great demands on the time of employees and managers, who tend to be very practical. As a result of this challenge it became more difficult to ‑match‑ hotels in the Philippines and Australia and reduce the number of possible independent variables that might influence the results.

 In the Philippines, all five participating hotels are a part of global hotel chains, mostly at ‑5-star‑ level, which adopt international management and human resources practices. In Australia most of the participating hotels also belong to established global chains including Inter-continental Hotels Group who provided access to Inter-continental, Crowne Plaza and Holiday Inn brands; and Accor, who provided access to several

hotels operating under the Mercure and Novotel brands. There was more homogeneity among the Philippine hotels in terms of size (staffing levels, number of rooms, restaurants and bars, for example) and service standards, whereas the participating hotels in Australia were more diverse in their size/operations, with a dominant cluster located at the 3-4 star level. It is recognized that using star ratings is not necessarily the most accurate way of distinguishing between hotels, especially in different countries, therefore the term is used here for general descriptive purposes only. In terms of matching hotels, it would have been helpful to match features such as quality of services and products, number of rooms, number of restaurants and bars, staffing levels, operating systems and standards, and the nature of the clientele (market segments). Further, to what extent can one infer that the hotels in both countries apply similar human resource management practices, even though they mostly belong to established global chains? Four of the five hotels in the Philippines belong to chains with Asian roots, therefore it is possible that their human resource management practices are adapted to the cultures in which they operate, for example. These questions point to independent variables that may influence the research results, but which cannot be satisfactorily addressed within the scope of this study, and by using solely quantitative methods. Even more useful would have been to use hotels from within one company or brand, but this is highly impractical when comparing only two countries, because there are usually relatively few similarly branded properties in one location. Therefore to compensate for these various limitations it was important to achieve the target of 300 completed questionnaires in each country.

Initially, the researcher's various contacts and referrals yielded five hotels in Manila, and eight hotels in Sydney. Due to the lower staffing levels in each hotel in Sydney and

the need to meet the target of 300 completed questionnaires in each country, hotels in Melbourne were also contacted either directly or through regional HR Directors of chains. This yielded a further eight hotels which agreed to participate. Overall, of 10 hotels approached in Manila, 5 accepted and 5 declined. In Sydney and Melbourne, 25 hotels and/or regional HR Directors were approached, yielding 8 individual hotel acceptances in Sydney and 8 in Melbourne. The researcher received considerable help and support from the managers and staff in these hotels.

Preparations

A white envelope labeled ‒Mike Newnham's Questionnaire and a two-page, four-sided, stapled survey, were placed in each of 2000 brown A5 envelopes. For each country, 1000 filled envelopes were prepared, and each brown envelope and each survey were stamped with a serial number for tracking purposes (see below). A covering note on the questionnaire asked respondents to place the completed questionnaire in the white envelope and drop it into a sealed box labeled ‒Mike Newnham's Questionnaires located in the Human Resources office. These boxes were custom-made by a local supplier in Abu Dhabi, in strong, highly visible, orange-coloured robust plastic, each with a slot at the top and a lockable side door. Each box was engraved with the words ‒Mike Newnham's Questionnaires. The envelopes were couriered to Manila and Sydney ahead of the researcher's travel. The seven custom-made drop-boxes were also couriered to Manila, then hand-carried to Sydney and Melbourne.

Procedure in each location

In each location, hotels that agreed to participate were visited at the beginning of the week (Monday and Tuesday) and a number of the brown envelopes were handed to an

HR representative or the hotel General Manager, for distribution to all available frontline service staff, including supervisors and managers in roles involving significant guest contact (i.e. roughly 50% of their time or more). Frontline service staff typically covered positions such as waiter, bar attendant, front desk agent, bell attendant, guest relations officer, and telephone operator. For the return of completed questionnaires, one of the custom-made drop-boxes was also handed over. The hotel representative was asked to distribute the questionnaires and keep any extras. Serial numbers of questionnaires handed over and the number of the drop-box were recorded by the researcher. At the end of each week on Thursday (in Melbourne) and Friday (in Manila and Sydney), the drop-boxes and undistributed questionnaires were collected and the serial numbers of undistributed envelopes recorded. In Manila, all completed questionnaires for each hotel were removed from their envelopes and couriered to Abu Dhabi. All questionnaires gathered in Sydney and Melbourne were hand-carried to Dubai (the researcher lives in Dubai and works in Abu Dhabi).

The sample

The population relevant to this study is guest-contact workers in 3-5 star hotels, in this case, located in the Philippines and Australia. The actual sample is drawn from hotels in Manila, Sydney and Melbourne. Individual respondents were staff on duty during shifts on the days when the researcher visited. So whilst effort has been made to make the sample as representative as possible by including staff working across the full range of guest-contact jobs and in different shifts, it is in effect a convenience sample.

Response rates

In Manila, 1000 surveys were handed over to the hotel representatives, 631 were subsequently distributed, 174 were not returned, 46 were ‑spoiledø and 411 were

returned completed, representing a 65.1% response rate. In Sydney, 380 surveys were handed over, 293 surveys were subsequently distributed, 145 were not returned, 6 were ÷spoiledø and 142 were returned completed, representing a 48.5% response rate. In Melbourne 398 surveys were handed to hotel representatives, 240 of these were distributed to employees, 49 were not returned, 10 were ÷spoiledø and 181 were returned completed, equivalent to a 75.8% response rate. The combined response rate for Australia was 60.8%. The overall response rate was 63.1%. These details are shown in the table below. The main reason questionnaires were excluded for being ÷spoiledø was because they were returned blank or had complete sections missing. This aspect is considered in more detail in the following section.

Total distributed	**Total Spoiled	Total not returned	Total completed	%	%
631 in Manila	45	175	411	65.1%	
293 in Sydney	6	145	142	48.5%	60.8% for Australia overall
240 in Melbourne	10	48	182	75.8%	
1164 in total	**61**	**368**	**735**	**63.1%**	

Table 4 ó Surveys distributed, spoiled, not returned, and completed

The survey was also made available online, through SurveyMonkey.com. Six respondents in Australia and two in The Philippines chose this method. Having gathered completed questionnaires, the next step was to transfer the data into an electronic format for the purpose of analysis.

Preparing the data

To organise the data for analysis, a series of preparatory steps were undertaken, largely following guidelines in Pallant (2005) and to a lesser extent, Tabachnick and Fidell (2007). The sequence is presented below, beginning with checks for errors, missing data and outliers, then reversing a negatively worded item in INDCOL, followed by standardizing the scores for this particular scale. Next, total scores for scales and sub-scales were calculated, data was assessed for normality and finally, factor analyses were conducted on the scales to confirm their validity.

Checking for errors and missing data

Returned surveys were checked by the researcher prior to data entry and a number of questionnaires were found to be incomplete, often with whole sections missing. This may have been because they were printed double-sided on regular A4 photocopy paper and it might have been easy for people in a hurry not to notice. The data from a total of 734 questionnaires was entered into SPSS 16.00 by an office assistant, fully checked a second time by another volunteer, and checked through again by the researcher. Of the questionnaire data entered, two significant missing data issues emerged, relating to two questions in the emotional labour scale, one asking respondents to state how long a typical interaction with a guest takes (question 44, see Appendix 1) and the other asking how long his/her organisation *expects* that a typical guest interaction takes (question 50). The table below shows that 40% of respondents did not answer question 44 and 29.5% of respondents did not answer question 50. This suggests that respondents found it difficult to generalize, define or determine precise durations and that respondents were somewhat more aware of the time they are expected to spend interacting with a particular customer, than the actual time spent. These patterns were similar in both the Philippines and Australia samples.

Missing Data							
	N	Mean	Std. Deviation	Missing		No. of Extremes[a]	
				Count	Percent	Low	High
Q44D	441	6.90	7.087	294	40.0	0	18
Q50D	518	6.51	8.474	217	29.5	0	49

Table 5 – Missing data relating to survey questions 44 and 50
(Durations of emotional labour encounters)

Checking for outliers

Responses to questions 44 and 50 included outliers that significantly influenced their means. For question 44 the mean duration of 6.9 minutes fell to a trimmed mean of 5.89 minutes and for question 50, the mean of 6.51 minutes fell to a trimmed mean of 5.33. The outliers were removed prior to statistical analysis. In all other cases, the 5% trimmed means were similar to the means and therefore no corrective action was taken.

Reversing negatively worded item

Question 70 in the INDCOL questionnaire was reversed (1=9) (2=8) (3=7) (4=6) (5=5) (6=4) (7=3) (8=2) (9=1).

Standardising the INDCOL responses

Individuals in their own countries who respond to the INDCOL questions are likely to use their own culture as a reference point when comparing themselves with others. In doing so, perceived differences between individuals in a particular culture may therefore appear less significant when the data is analysed. This condition is described by Triandis (*personal email*) as the reference effect which is corrected by standardizing the responses of each respondent to obtain z scores. Therefore most responses lie within a range from +3 to -3. The resulting scores emphasise or de-emphasise a particular scale, making responses more visible and differentiated. This computation has been made on all 32 items for all respondents.

Adding total scores for each scale

Scales were created for job autonomy, Maslach Burnout Inventory (emotional exhaustion, depersonalization and lack of personal accomplishment), Emotional labour Scale (experienced and expected, surface acting, deep acting, and role requirements),

and the Individualism/ Collectivism survey (individualism and collectivism overall, vertical-individualism, horizontal-individualism, vertical-collectivism, and horizontal-collectivism). These were checked manually using a completed questionnaire (000536). All these scales use means except for the MBI, which uses total scores, as presented earlier. However, the MBI totals were averaged to allow comparison of means between the MBI and other scales.

Assessing normality and transforming variables

After checking for normality, the skewness and kurtosis statistics from SPSS output clearly show that in most cases the distribution of scores for each question on each scale is not symmetrical and bell-shaped. Attempts to transform the scores applying the techniques outlined by Tabachnick and Fidell (2007) failed to improve the distributions. The authors explain that this is not necessarily problematic, because with sample sizes exceeding 200 the degree of skewness and kurtosis will not make a significant difference to the subsequent analyses.

Scale reliability

Cronbach's alpha coefficients were obtained for each scale and subscale using SPSS. The outcomes are shown in the table below. The majority are above the 0.7 level. Those that fall below are MBI depersonalization (.684), ELS *actual intensity* (.607), the *hiding feelings* subscale of the ELS actual surface acting dimension (.679), the *hiding feelings* sub-scale of ELS *actual plus expected* surface acting dimension (.69), ELS *actual and expected* responses combined for the *faking emotions* sub-scale of the surface acting dimension, and ELS *expected* overall (-.658). The lower alphas for the subscales of surface acting (hiding feelings and faking emotions) are compensated for

by the higher alpha for surface acting overall (.834), which is therefore used in later statistical analyses, not its sub-scales.

Job Autonomy	.842
MBI Emotional Exhaustion	.860
MBI Depersonalisation	.684
MBI Lack or Personal Accomplishment	.743
ELS Actual Frequency	.801
ELS Actual Intensity	.607
ELS Actual Variety	.791
ELS Actual Surface Acting	.834
ELS Actual Surface Acting Hiding Feelings	.679
ELS Actual Surface Acting Faking Emotions	.808
ELS Actual Deep Acting	.756
ELS Actual+Expected Frequency	.762
ELS Actual+Expected Intensity	.714
ELS Actual+Expected Variety	.818
ELS Actual+Expected Surface Acting Hiding Feelings	.690
ELS Actual+Expected Surface Acting Faking Emotions	.606
ELS Expected overall	ó.658
INDCOL horizontal-collectivism	.721
INDCOL vertical-individualism	.717
INDCOL vertical-collectivism	.774
INDCOL horizontal-individualism	.783

Table 6 - Cronbachøs alpha coefficients for each scale and subscale in the survey

Factor analyses of the scales used in the survey instrument

Details in the relevant literature concerning the convergent and discriminant validity of the scales are patchy, and the validity of the scales in different cultures has not been determined. Therefore to ensure that the scales and sub-scales are actually measuring what they are supposed to, precautionary exploratory factor analyses of these scales and sub-scale was carried out. Tabachnick and Fidell (2007) recommend that at least 300 cases are required to carry out meaningful factor analysis and this requirement is met both overall, and in each of the Philippines and Australia samples (411 and 323 respectively). Using SPSS 16.00, all scales were subjected to principal components analysis which reported Kaiser-Meyer-Olkin and Bartlett's test of sphericity values, eigenvalues, screeplots, rotated component matrices and where applicable, component transformation matrices, pattern matrices, structure matrices, component correlation

matrices and Varimax and Oblimin rotations. The key findings for each scale are outlined below.

Actual emotional labour

For the survey designed to measure actually experienced emotional labour, the Kaiser-Meyer-Olkin value was .856, well above the .6 threshold (Tabachnick and Fidell, 2007), and the Bartlett's Test of Sphericity (BTS) was significant at .000, below the .05 level. The rotated component matrix, shown below, revealed that survey items loaded onto six scales. *Surface acting* (*SA) hiding feelings (HF)* and *surface acting (SA) faking emotions (FE)* loaded onto the *SA* scale, instead of appearing as separate components. Brotheridge and Taylor (2006) had separated the *SA* construct into these two components for their research at that time and this separation had been extended into this study to provide a potentially deeper level of analysis if required. *Deep acting*, *variety*, *frequency*, *intensity* and *duration* all loaded onto individual components. The component correlation matrix results indicate that the components load separately.

	Component					
	1	2	3	4	5	6
SA - Faking Emotions Q42	**.807**					
SA - Faking Emotions Q32	**.778**					
SA - Hiding Feelings Q41	**.719**					
SA - Faking Emotions Q43	**.717**					
SA - Hiding Feelings Q37	**.686**					
SA - Hiding Feelings Q31	**.613**					
Variety Q36		**.769**				
Variety Q33		**.747**				
Variety Q40		**.707**				
Variety Q30		**.603**	.444			
Frequency Q26			**.826**			
Frequency Q27			**.819**			
Frequency Q29			**.706**			
DA Q38				**.838**		
DA Q39				**.817**		
DA Q34				**.613**		
Intensity Q28					**.792**	
Intensity Q35					**.789**	
Duration Q44						**.971**

Extraction Method: Principal Component Analysis. Rotation Method: Varimax with Kaiser Normalization. ªRotation converged in 6 iterations.

Table 7 – Rotated Component Matrix for emotional labour scale (ELS)

Expected emotional labour

The Kaiser-Meyer-Olkin value was .646, above the .6 threshold (Tabachnick and Fidell, 2007), and the Bartlett's Test of Sphericity was significant at .000, below the .05 level, for the six expected emotional labour questions. Of the pattern and structure matrices, the latter, shown below, revealed that survey items loaded onto three scales. *Showing positive emotions* and *hiding negative emotions*, both sub-scales of *surface acting*, loaded onto a single component, together with *frequency*. The *intensity* and *variety* items loaded onto a single scale. Expected *duration* loaded as a separate component. Factor analysis therefore does not support the aim that 'expected' surface acting and role requirements would load onto separate components.

	Component		
	1	2	3
Expected Emotional Labour SP Q48	**.828**		
Expected Emotional Labour HN Q49	**.772**		
Expected Emotional Labour F Q45	**.708**	.419	
Expected Emotional Labour I Q46		**.890**	
Expected Emotional Labour V Q47	.314	**.851**	
Expected duration of typical guest encounters D Q50			**.997**
Extraction Method: Principal Component Analysis. Rotation Method: Oblimin with Kaiser Normalization.			

Table 8 - Structure Matrix for 'expected' items on the ELS

Actual and expected emotional labour

A combined scale is analysed in order to understand the relationship between the *actual* and *expected* emotional labour survey items. This is because the six items for *expected* have just one question for each of the role requirements and two for surface acting. The reported Kaiser-Meyer-Olkin was .831 and the Bartlett's Test of Sphericity was .000, both satisfactory. Principal component analysis revealed seven components. The Pattern Matrix below show that the items for actual *surface acting*, *deep acting*, *variety*, *intensity, frequency* and *duration* appear as separate components. 'Expected' variety

loaded with ÷actualø *variety*, ÷expectedø *intensity* loaded with ÷actualø *intensity*, and

÷expectedø *duration* loaded with ÷actualø *duration*. However, the three remaining

÷expectedø items ó *frequency*, *showing positive emotions* and *hiding negative emotions*

ó loaded together as a separate component, as they did earlier when analyzing

÷expectedø emotional labour items as a separate sub-scale.

	Component						
	1	2	3	4	5	6	7
Actual Emotional Labour V Q33	**.751**						
Actual Emotional Labour V Q36	**.722**						
Actual Emotional Labour V Q40	**.685**						
Actual Emotional Labour V Q30	**.523**		-.367				
Expected Emotional Labour V Q47	**.498**						.364
Actual Emotional Labour SAFE Q42		**.820**					
Actual Emotional Labour SAFE Q32		**.777**					
Actual Emotional Labour SAHF Q41		**.722**					
Actual Emotional Labour SAFE Q43		**.704**					
Actual Emotional Labour SAHF Q37		**.702**					
Actual Emotional Labour SAHF Q31		**.601**					
Actual Emotional Labour F Q26			**-.797**				
Actual Emotional Labour F Q27			**-.792**				
Actual Emotional Labour F Q29			**-.695**				
Expected duration of typical guest encounters D Q50				**.963**			
Actual duration of typical guest interactions D Q44				**.960**			
Expected Emotional Labour SP Q48					**.758**		
Expected Emotional Labour F Q45					**.699**		
Expected Emotional Labour HN Q49					**.683**		
Actual Emotional Labour DA Q38						**.871**	
Actual Emotional Labour DA Q39						**.861**	
Actual Emotional Labour DA Q34						**.604**	
Expected Emotional Labour I Q46							**.831**
Actual Emotional Labour I Q35							**.747**
Actual Emotional Labour I Q28			-.402				**.620**
Extraction Method: Principal Component Analysis. Rotation Method: Oblimin with Kaiser Normalization. [a]Rotation converged in 11 iterations.							

Table 9 ó Pattern Matrix for ELS actual and expected items

Maslach burnout inventory (MBI)

The Kaiser-Meyer-Olkin for the MBI items was .888 and the Bartlettøs Test of

Sphericity was .000, which are both satisfactory. Whilst there were four eigenvalues

over 1, the screeplot suggested that three components captured more of the variance than any others. Since the MBI consists of three sub-scales, three components were selected for the Varimax and Oblimin rotations. The pattern matrix below shows that *lack of personal accomplishment* loaded onto a single component. Similarly five *emotional exhaustion* items loaded onto a single separate component. However, the remaining four *emotional exhaustion* items together with the five *depersonalization* items loaded onto a single component.

	Component		
	1	2	3
MBI - Depersonalisation Q8	.755		
MBI - Depersonalisation Q13	.697		
MBI ó Emotional Exhaustion Q9	.695		
MBI ó Emotional Exhaustion Q19	.645		
MBI - Depersonalisation Q18	.590		
MBI - Depersonalisation Q14	.553		
MBI ó Emotional Exhaustion Q23	.467		
MBI ó Emotional Exhaustion Q17	.373		
MBI - Depersonalisation Q25	.301		
MBI - Personal Accomplishment Q21		.722	
MBI - Personal Accomplishment Q20		.665	
MBI - Personal Accomplishment Q22		.641	
MBI - Personal Accomplishment Q12		.592	
MBI - Personal Accomplishment Q10		.590	
MBI - Personal Accomplishment Q24		.563	
MBI - Personal Accomplishment Q7		.550	
MBI - Personal Accomplishment Q15		.449	.364
MBI ó Emotional Exhaustion Q5			-.798
MBI ó Emotional Exhaustion Q6			-.770
MBI ó Emotional Exhaustion Q4			-.763
MBI ó Emotional Exhaustion Q11			-.728
MBI ó Emotional Exhaustion Q16	.342		-.534
Extraction Method: Principal Component Analysis. Rotation Method: Oblimin with Kaiser Normalization. ^aRotation converged in 11 iterations.			

Table 10 ó Pattern Matrix for MBI items

Component	1	2	3
1	1.000	-.098	-.434
2	-.098	1.000	.048
3	-.434	.048	1.000

Extraction Method: Principal Component Analysis. Rotation Method: Oblimin with Kaiser Normalization.

Table 11 - Component Correlation Matrix, MBI components

Repeating the analysis using a two-factor solution resulted in all emotional exhaustion and depersonalisation items loading onto a single component, and all lack of personal accomplishment items loading onto a separate component. Since relevant hypotheses separately measure both the levels of emotional exhaustion and depersonalisation, keeping these as distinct components may allow for finer calibration and greater differentiation of results, therefore the three-factor model is retained.

Job autonomy

The Kaiser-Meyer-Olkin and Bartlett's Test of Sphericity for the job autonomy items were reported as .712 and .000 respectively. The three job autonomy items loaded onto a single component.

	Component
	1
Job Autonomy Q2	.900
Job Autonomy Q3	.880
Job Autonomy Q1	.838
Extraction Method: Principal Component Analysis. [a]1 component extracted.	

Table 12 - Component Matrix for job autonomy items

Individualism/collectivism (INDCOL)

Using the standardised data after correcting for the reference effect, the Kaiser-Meyer-Olkin for the INDCOL items was .878 and the Bartlett's Test of Sphericity, .000, both satisfactory. Using two components, the Varimax and Oblimin tests were aimed at confirming *individualism* and *collectivism* as separate components. This proved to be

the case, with all *collectivism* items except one (question 67) loading onto a single component. All *individualism* items except three (questions 64, 76 and 78) loaded separately onto a different component. The three *individualism* exceptions loaded with the collectivism component, however, they also reported weaker loadings on the individualism component.

| | I/C[1] | Component | |
		1	2
Q63 Horizontal-collectivism	C	.744	
Q71 Vertical-collectivism	C	.718	
Q80 Vertical-collectivism	C	.686	
Q59 Horizontal-collectivism	C	.680	
Q69 Horizontal-collectivism	C	.659	
Q55 Horizontal-collectivism	C	.654	
Q77 Vertical-collectivism	C	.622	
Q73 Vertical-collectivism	C	.604	
Q75 Vertical-collectivism	C	.573	
Q78 Horizontal-individualism	I	.544	.315
Q61 Horizontal-collectivism	C	.538	
Q64 Horizontal-individualism	I	.456	.302
Q53 Vertical-collectivism	C	.448	
Q82 Vertical-collectivism	C	.444	
Q65 Horizontal-collectivism	C	.408	
Q76 Horizontal-individualism	I	.377	.333
Q57 Horizontal-collectivism	C	.373	
Q51 Horizontal-collectivism	C		
Q54 Vertical-individualism	I	-.330	.635
Q66 Vertical-individualism	I		.585
Q56 Vertical-individualism	I		.517
Q68 Vertical-individualism	I		.493
Q62 Vertical-individualism	I		.491
Q60 Horizontal-individualism	I		.474
Q72 Horizontal-individualism	I		.474
Q79 Horizontal-individualism	I		.464
Q74 Horizontal-individualism	I		.455
Q52 Vertical-individualism	I		.441
Q81 Horizontal-individualism	I		.420
Q58 Vertical-individualism	I		.400
Q67 Vertical-collectivism	C		.314
Q70 Vertical-individualism	I		
Extraction Method: Principal Component Analysis. Rotation Method: Oblimin with Kaiser Normalization. [a]Rotation converged in 7 iterations. [1]I/C = Individualism/Collectivism			

Table 13 - Pattern Matrix for individualism-collectivism (INDCOL) items

Further analyses were conducted using four components to reflect the four sub-scales, *vertical-collectivism*, *horizontal-collectivism*, *vertical-individualism* and *horizontal-individualism*. The Structure matrix from an Oblimin rotation showed seven of the eight *vertical-collectivism* items together with seven of the eight *horizontal-collectivism* items loaded onto a single component. Seven of the eight *vertical-individualism* items and six of the eight *horizontal-individualism* items loaded onto separate components. These results point to a three-component scale, as did the screeplot, and therefore an additional component analysis of the data was carried out using three components. The Structure matrix, below, shows all eight items for *vertical-individualism* and all eight items for *horizontal-individualism* loading onto separate components. Seven *vertical-collectivism* and seven *horizontal-collectivism* items loaded together onto a single component that reflects overall *collectivism*. The eighth *vertical-collectivism* item (question 67) loaded onto the *vertical-individualism* component, as did the eighth *horizontal-collectivism* item (question 51), relatively weakly (.334). These outcomes are similar to those displayed with the four component model.

This finding suggests that comparing responses between individuals who report themselves as individualists, collectivists, vertical-collectivists and horizontal-individualists is valid.

	I/C[1]	Component		
		1	2	3
Q63 Horizontal-collectivism	C	**.715**		
Q71 Vertical-collectivism	C	**.710**		
Q80 Vertical-collectivism	C	**.682**		
Q69 Horizontal-collectivism	C	**.659**		
Q59 Horizontal-collectivism	C	**.654**		
Q55 Horizontal-collectivism	C	**.640**		
Q77 Vertical-collectivism	C	**.617**		
Q73 Vertical-collectivism	C	**.602**		
Q75 Vertical-collectivism	C	**.579**		
Q61 Horizontal-collectivism	C	**.505**		
Q53 Vertical-collectivism	C	**.467**	.304	
Q82 Vertical-collectivism	C	**.462**		
Q65 Horizontal-collectivism	C	**.403**		
Q57 Horizontal-collectivism	C	**.393**		
Q52 Vertical-individualism	I		**.679**	
Q62 Vertical-individualism	I		**.664**	
Q68 Vertical-individualism	I		**.653**	
Q66 Vertical-individualism	I		**.567**	
Q58 Vertical-individualism	I		**.545**	
Q56 Vertical-individualism	I		**.527**	
Q67 Vertical-collectivism	C		.515	
Q54 Vertical-individualism	I		**.485**	
Q51 Horizontal-collectivism	C		.334	
Q70 Vertical-individualism	I		**.306**	
Q79 Horizontal-individualism	I			**-.768**
Q81 Horizontal-individualism	I			**-.732**
Q72 Horizontal-individualism	I			**-.642**
Q76 Horizontal-individualism	I	.388		**-.618**
Q78 Horizontal-individualism	I	.557		**-.597**
Q74 Horizontal-individualism	I			**-.565**
Q64 Horizontal-individualism	I	.469		**-.556**
Q60 Horizontal-individualism	I			**-.402**
Extraction Method: Principal Component Analysis. Rotation Method: Oblimin with Kaiser Normalization. [1]I/C = Individualism/Collectivism				

Table 14 - Structure Matrix for INDCOL items

Features of the samples (descriptive statistics)

Responses to the general information section are presented below. Brief descriptions

are supported by relevant SPSS outputs.

Number of completed surveys by country

Of the 734 surveys entered into SPSS, 411 were from 5 hotels in Manila, the Philippines (56%) and 323 were from 16 hotels in Australia (44%, made up of 19.3% from 8 hotels in Sydney and 24.7% from 8 hotels in Melbourne). Thus the sample from each country exceeded the 300 target, regarded as being the minimum for performing several meaningful parametric statistical tests (Tabachnick and Fidell, 2007).

Location	Frequency	Percent	Cumulative Percent
Manila	411	56.0	56.0
Philippines total	*411*	*56.0*	*56.0*
Sydney	142	19.3	75.3
Melbourne	181	24.7	100.0
Australia total	*323*	*44.0*	*100.0*
Total	**734**	**100.0**	

Table 15 ó Number of completed surveys by country and city

Number of completed surveys by hotel

The table below shows the breakdown of survey responses by hotel. The names have been removed to retain confidentiality. This table illustrates that there was an average of 82 (rounded down) respondents for each hotel in Manila, compared to an average of 20 (rounded down) respondents for each hotel in Australia.

Country		Frequency	Percent	Cumulative Percent
The Philippines	Hotel A	103	25.1	25.1
	Hotel B	130	31.6	56.7
	Hotel C	35	8.5	65.2
	Hotel D	69	16.8	82.0
	Hotel E	74	18.0	100.0
	Total	411	100.0	
Australia	Hotel F	24	7.4	7.4
	Hotel G	15	4.6	12.1
	Hotel H	9	2.8	14.9
	Hotel I	11	3.4	18.3
	Hotel J	18	5.6	23.8
	Hotel K	38	11.8	35.6
	Hotel L	13	4.0	39.6
	Hotel M	14	4.3	44.0
	Hotel N	15	4.6	48.6
	Hotel O	13	4.0	52.6
	Hotel P	26	8.0	60.7
	Hotel Q	11	3.4	64.1
	Hotel R	9	2.8	66.9
	Hotel S	8	2.5	69.3
	Hotel T	27	8.4	77.7
	Hotel U	72	22.3	100.0
	Total	323	100.0	

Table 16 – Number of completed surveys by hotel

Gender

Overall, the sample consisted of 51.3% female respondents and 48.6% male respondents. In the Philippines, 54.6% of respondents were female whereas in Australia the figure was 47.4%.

Country			Frequency	Percent	Valid Percent
The Philippines		Female	224	54.5	54.6
		Male	186	45.3	45.4
		Total	410	99.8	100.0
	Missing	System	1	.2	
		Total	411	100.0	
Australia		Female	153	47.4	47.4
		Male	170	52.6	52.6
		Total	323	100.0	100.0

Table 17 – Respondents classified by gender and country location

Ethnic origin

In the Philippines sample, 96.8% of respondents stated their ethnic origin as South-East Asia. In the Australian sample, 51.4% reported their ethnicity as ÷Australia, New Zealand, Europe, North Americaø, 13.3% as South-east Asia, 10.8% as South Asia and 10.5% North-East Asia.

Ethnicity					
Country		Frequency	Percent	Valid Percent	Cumulative Percent
The Philippines	South-East Asia	398	96.8	96.8	96.8
	Australia, New Zealand, Europe, North America	5	1.2	1.2	98.1
	Russia, Caucasus, Central Asia	1	.2	.2	98.3
	South-Asia	2	.5	.5	98.8
	North-East Asia	4	1.0	1.0	99.8
	Other	1	.2	.2	100.0
	Total	411	100.0	100.0	
Australia	South-East Asia	43	13.3	13.3	13.3
	Australia, New Zealand, Europe, North America	166	51.4	51.4	64.7
	Russia, Caucasus, Central Asia	5	1.5	1.5	66.3
	South-Asia	35	10.8	10.8	77.1
	North-East Asia	34	10.5	10.5	87.6
	North Africa (Arabic-speaking)	1	.3	.3	87.9
	Middle-East	1	.3	.3	88.2
	Sub-Saharan Africa, Caribbean	1	.3	.3	88.5
	Central & South America	9	2.8	2.8	91.3
	Other	28	8.7	8.7	100.0
	Total	323	100.0	100.0	

Table 18 ó Respondents classified by ethnicity and country location

Age

The mean age of the Filipino respondents was 30.02 years and that of the Australian sample, 29.79 years.

Time lived in country

Regarding how long they have lived in their countries, the Philippines sample mean was 29.39 years and the Australian sample reported a mean of 19.17 years. Within the

Australian sample, the means for South-East Asia, South Asia and North-East Asia were 12.6 years, 9.31 years and 12.38 years respectively.

Average number of working hours per week

The Philippines sample reported a mean workweek of 46.21 hours, whereas the Australian sample mean was 39.28.

Time spent in guest contact (%)

In the Philippines, respondents reported spending on average 75.23% of their working time in guest contact, whereas in Australia, respondents reported 61.19% of their time as being in direct guest contact.

Length of service in current job

The average reported length of service of respondents in the Philippines was 6.04 years, compared with 4.6 years reported by the Australian sample.

Total amount of time in guest contact roles

When asked to state how long they had worked in guest contact roles, the Philippines sample reported 8.09 years, and the Australian sample, 9.39 years.

These demographic details are summarised in the table below.

Descriptive Statistics						
Country		N	Minimum	Maximum	Mean	Std. Deviation
The Philippines	Age	407	18	53	30.02	8.023
	Time lived in country	403	1	53	29.39	8.878
	Average working hours per week	402	7	96	46.21	15.375
	% time spent in guest contact	387	3	100	75.23	28.021
	Time spent in current job	399	.10	31.00	6.0481	5.92728
	Years spent in guest contact roles	381	.10	29.00	8.0857	6.23349
	Valid N (listwise)	346				
Australia	Age	321	18	60	29.79	8.670
	Time lived in country	320	0	59	19.17	12.532
	Average working hours per week	323	6	76	39.28	10.348
	% time spent in guest contact	312	0	100	61.19	32.453
	Time spent in current job	320	.10	30.00	4.5992	5.70642
	Years spent in guest contact roles	322	.10	42.00	9.3890	6.82477
	Valid N (listwise)	304				

Table 19 ó Respondents ages, time lived in country, average hours worked per week, % of time spent in guest contact, time spent in current job and years spent working in guest contact roles.

The final parts of this methodology chapter present the choice of statistical methods and outline ethical considerations.

Choice of statistical method

The matter of treating ordinal data as interval data is addressed first, followed by ethical considerations.

Treating ordinal data from Likert-type response formats as interval/ratio

The job autonomy, emotional labour and individualism/collectivism questionnaires used in this research are designed with Likert-type response formats for most items and therefore the data should, according to many scholars, be analysed using non-parametric tests because the relevant descriptive and inferential statistics vary according to whether or not the data is ordinal or interval/ratio and the wrong choice may lead to the wrong research conclusions (Jamieson, 2004). However, the data from these particular questionnaires is treated by their designers as interval instead of

ordinal, and parametric tests are applied. There is a long-standing debate in the literature around this issue (Knapp, 1990). The purist and more conservative view draws on the work of Stevens (1946, in Knapp, 1990, and in Bryman and Cramer, 1990) and is captured by Jamieson (2004) who writes that Likert-scales are ordinal since the intervals between values is not necessarily equal, therefore statistical methods such as those that calculate means and standard deviations are not appropriate, and non-parametric tests should be used. In other words, the level of measurement limits the statistical methods that can be applied to the data (Dawis, 1987). On the other hand, a more recent trend is towards the liberal view which supports using parametric tests on data gathered from Likert-type response items (Bryman and Cramer, 1990; Carifio and Perla, 2007; Tabachnick and Fidell, 2007), arguing that the level of measurement is not a limiting matter (Dawis, 1987) and one's choice of statistical method should be determined by its appropriateness and meaningfulness (Knapp, 1990). A more extreme and controversial position proposes that virtually all ordinal data should be treated as interval data since the degree of error will be minimal and the advantages of using more powerful parametric tests are considerable (Labovitz, 1970, in Bryman and Cramer, 1990). Adding to the confusion, especially for the less experienced researcher, is the failure of many authors to explain in their articles why they choose to treat Likert-responses as interval data (Jamieson, 2004). This is a significant debate, since it informed this researcher's selection of research instrument and the statistical analyses applied to the data.

All the hypotheses in this thesis are comparing the means of two groups, with cases selected on the basis of country, individualism and collectivism, horizontal-individualism and vertical-collectivism, high and low levels of emotional labour, and

high and low levels of job autonomy. Having considered the arguments, and noted the use of parametric tests by the authors of the job autonomy scale, the emotional labour scale and the individualism/ collectivism measure, which follow the more liberal approach, such tests have been chosen in this research, specifically the independent-samples t-test. As a result, total scores for the Maslach Burnout Inventory will also been converted to means.

Ethical considerations

The distribution of surveys to respondents by their managers or supervisors, and the collection of surveys by asking respondents to place them in a sealed container located in the human resources office of their hotel, carry with them a danger that employees will feel an obligation, rather than make a purely personal decision to participate. This was minimised by asking the contact person in each hotel to brief managers and supervisors distributing surveys to act as distributors only, and avoid communications that might be seen as coercive, and therefore avoid the effect of any power relations perceived in the employee/supervisor relationship, especially in the Philippines, due to its supposed hierarchical and collectivist culture. To what extent this approach was effective is unclear, since the overall response rate is a relatively high 63%, and even in Australia, where respondents are less likely to be affected by power-relations, the overall response rate was still a fraction over 60%.

Concluding remarks

The process of tidying the data file ahead of conducting statistical analyses has largely preserved the integrity of the data. There are several outcomes that point towards a need to review questionnaire design, which will be covered in the discussion later.

This chapter has introduced various features of the sample including the source hotels, individual respondentsø characteristics and several features of their work, such as working hours and time spent in customer contact. The following chapter proceeds to present the results of this process.

Chapter 5 – Results

Results stemming from testing the hypotheses stated in chapter 3 and applying the methodology described in chapter 4 are presented below. All hypotheses were tested using the independent-samples t-test (referred to as 't-test' in the narrative below) in SPSS 16.0. In all tests the alpha level is set at 0.05 to minimise the risk of Type I and Type II errors. P values are shown in table 51. For a number of hypotheses a series of t-tests were used to analyse the data from several perspectives and corroborate findings. This is required in part because of the nature of the INDCOL survey, in which respondents score the scales independently of one another, such that someone reporting high on individualism can also report high on collectivism, for example. Calculations compared the means of raw scores with the exception of the INDCOL scales for which the standardised mean scores were used. It is useful here to recap on the response choices for statements in each scale, in order to put these results in perspective. The job autonomy scale uses a 7-point Likert response format where 1 (very inaccurate) reports very low job autonomy, and 7 (very accurate) reports very high job autonomy. The MBI uses a 7-point Likert-type response format where 0 (never) represents no feelings of burnout on the questions in each of the three subscales and 6 (every day), represents the highest frequency of burnout. The *actual* and *expected* ELS statements use a 5-point Likert-type response format where 1 (never) indicates no use of the relevant emotional labour dimension and 5 (always) indicates its frequent use. The INDCOL questions require scoring on a 9-point Likert-type response format where 1 (strongly disagree) reports the lowest level of agreement with a statement and 9 (strongly agree) reports the highest level of agreement. The results of the tests are presented below, in narrative and tabular formats (statistically significant differences emboldened), and a table

summarizing the hypothesis testing results together with all p values, is included at the end of this chapter.

Hypotheses 1a and 1b

The t-tests for hypotheses 1a and 1b compare the way in which Australians and Filipinos report themselves on the individualism and collectivism INDCOL scales. Respondents in the Philippines sample reported themselves as significantly more individualist than those in the Australia sample (mean of .10 and SD of .443 for the Philippines compared to a mean of -.12 and SD of .516 for Australia); Therefore Hypothesis 1a is not supported. Respondents in the Philippines sample also reported themselves as significantly more collectivist than the Australian sample responses (mean=.14 and SD=.496, compared to a mean=-.18; and SD=.593), thus supporting Hypothesis 1b. Overall, Filipinos reported themselves higher on both the individualism and collectivism scales.

	Country	N	Mean	Std. Deviation	Std. Error Mean
INDCOL Individualism Average for standardized scores on total sample	The Philippines	404	**.10**	.443	.022
	Australia	317	-.12	.516	.029
INDCOL Collectivism Average for standardized scores on total sample	The Philippines	407	**.14**	.496	.025
	Australia	319	-.18	.593	.033

Table 21 ó Individualism and collectivism means for the Philippines and Australian samples

Hypothesis 1a: Service workers in Australia are significantly more likely than service workers in the Philippines to report themselves as individualists in the INDCOL survey. **Not supported**.

Hypothesis 1b: Service workers in the Philippines are significantly more likely than service workers in Australia to report themselves as collectivists in the INDCOL survey. **Supported**.

Hypotheses 2a and 2b

The t-tests for hypotheses 2a and 2b compare the way in which Australians and Filipinos report themselves on the horizontal-individualism and vertical-collectivism INDCOL scales. No significant differences in horizontal-individualism scores emerged from comparing the responses of respondents in the Australian and Filipino samples (mean=-.04 and SD=.705; and mean=.04, SD=.583 respectively), therefore Hypothesis 2a is not supported. Hypothesis 2b, on the other hand is supported, as it was found that respondents in the Philippines reported themselves as vertical-collectivists on the INDCOL survey scale to a significantly greater degree than the respondents in Australia (mean=.20, SD=.522, and mean=-.25, SD=.68 respectively).

	Country	N	Mean	Std. Deviation	Std. Error Mean
INDCOL HI Average for standardized scores on total sample	The Philippines	407	.04	.583	.029
	Australia	320	-.04	.705	.039
INDCOL VC Average for standardized scores on total sample	The Philippines	409	**.20**	.522	.026
	Australia	321	-.25	.680	.038

Table 22 ó Horizontal-individualism and vertical-collectivism means for the Philippines and Australian samples

Hypothesis 2a: Service workers in Australia are significantly more likely than service workers in the Philippines to report themselves as horizontal-individualists in the INDCOL survey. **Not supported**.

Hypothesis 2b: Service workers in the Philippines are significantly more likely than service workers in Australia to report themselves as vertical-collectivists in the INDCOL survey. **Supported**.

Hypotheses 3a, 3b and 3c

Hypotheses 3a to 3c use respondents selected in three ways to explore their experience of deep acting. First, respondents were identified as Australians and Filipinos, then as individualists and collectivists, and finally as horizontal-individualists and vertical-collectivists. Each pair of groups was then compared according to their responses on the deep acting subscale of the ELS. For Hypothesis 3a, respondents in the Philippines and Australia were compared on their responses in the degree to which they deep act, again using a t-test. No significant difference was found (mean=3.33, SD=.894, and mean=3.25, SD=.86 respectively); thus Hypothesis 3a is not supported.

	Country	N	Mean	Std. Deviation	Std. Error Mean
ELS Actual DA Average	The Philippines	405	3.33	.894	.044
	Australia	321	3.25	.860	.048

Table 23 ó Actual deep acting (DA) means for the Philippines and Australian samples

Hypothesis 3a: Deep acting is used significantly more often by service workers in the Philippines, than service workers in Australia. **Not supported**.

Hypothesis 3b proposes that deep acting is used significantly more often by collectivists, compared to individualists. A t-test using standardized INDCOL data found that respondents who reported themselves as scoring ÷aboveø the mean on collectivism also recorded using significantly more deep acting than those who scored on or below the mean; the deep acting mean for respondents whose collectivism scores are greater than 0 is 3.47 and SD is .896, whereas for those reporting themselves as below the mean on collectivism scores, their mean deep acting score is 3.13 and SD is .808. Since the individualism and collectivism scales are not mutually exclusive, a further t-test compared responses by respondents who scored ÷on or below the meanø with ÷aboveø the mean on the standardized individualism scores. This test found that

respondents who reported themselves as ‑above‑ the mean on individualism also

reported a significantly higher experience of deep acting (mean=3.44 and SD=.864,

compared to a mean=3.17 and SD=.858). A third t-test selected respondents who scored

below the mean on individualism and ‑above‑ the mean on collectivism. There was no

significant difference between their scores for deep acting compared to other

respondents (mean=3.28, SD=.923, and mean=3.30, SD=.857, respectively). Finally, a

fourth t-test compared deep acting responses between respondents who reported

themselves ‑above‑ the mean for individualism and ‑on or below the mean‑ for

collectivism. Again, no significant difference in how they reported the frequency of

deep acting emerged between this group of respondents and others (mean=3.20,

SD=.847; and mean=3.32, SD=.875 respectively). These results show that both

collectivists and individualists reported using more deep acting compared to others, and

there were no significant differences in responses when respondents who reported

themselves as either high individualism/low collectivism or low individualism/high

collectivism were compared to others in the sample. Therefore the hypothesis is not

supported.

	INDCOL Collectivism Average for standardized score on total sample	N	Mean	Std. Deviation	Std. Error Mean
ELS Actual DA Average	<= 0	360	3.13	.808	.043
	1+	359	**3.47**	.896	.047
	INDCOL Individualism Average for standardized scores on total sample	N	Mean	Std. Deviation	Std. Error Mean
ELS Actual DA Average	<= 0	359	3.17	.858	.045
	1+	358	**3.44**	.864	.046
	INDCOL I is low (below mean) and INDCOL C is high (above mean)	N	Mean	Std. Deviation	Std. Error Mean
ELS Actual DA Average	Not Selected	588	3.30	.857	.035
	Selected	130	3.28	.923	.081
	INDCOL C is low (below mean) and INDCOL I is high (above mean)	N	Mean	Std. Deviation	Std. Error Mean
ELS Actual DA Average	Not Selected	622	3.32	.875	.035
	Selected	96	3.20	.847	.086

Table 24 – Deep acting means for high and low scores on the individualism-collectivism scale

Hypothesis 3b: Deep acting is used significantly more often by collectivists, compared to individualists. **Not supported.**

It is useful at this point to identify the number of respondents reporting themselves as individualists and collectivists in each country. A total of 360 respondents scored above the mean for individualism, with 243 from the Philippines (59% of the Philippines sample) and 117 from Australia (36% of the Australian sample). For collectivism, 266 respondents in the Philippines (65% of Philippines sample) and 131 in Australia (41 % of Australian sample) scored ‑aboveø the mean. And of those who scored above the mean on both dimensions, 189 are in the Philippines (46%) and 73 in Australia (23%).

Country	Frequency	Percent
The Philippines	243	67.5
Australia	117	32.5
Total	360	100.0

[Total sample sizes: 411 in the Philippines 324 in Australia]

Table 25 ó Number of respondents who score individualism above the mean

Country	Frequency	Percent
The Philippines	266	67.0
Australia	131	33.0
Total	397	100.0

Table 26 ó Number of respondents who score collectivism above the mean

Country	Frequency	Percent
The Philippines	189	72.1
Australia	73	27.9
Total	262	100.0

Table 27 ó Number of respondents who score individualism and collectivism above the mean

Hypothesis 3c takes the level of analysis a step further to explore possible differences in how vertical-collectivists, as compared to horizontal-individualists, experience deep acting. The t-tests follow a similar pattern to those used to test Hypothesis 3b.

Respondents who reported 'above' the mean for vertical-collectivism use deep acting significantly more often than others (mean=3.45, SD=.902, and mean=3.15, SD=.816, respectively). A second t-test found that respondents who reported 'above' the mean on the horizontal-individualism INDCOL scale also reported using deep acting more often than other respondents (mean=3.41, SD=.883, and mean=3.18, SD=.855, respectively). A third t-test compared respondents who reported themselves as 'above' the mean on vertical-collectivism *and* 'on or below the mean' for horizontal-individualism, with others, with respect to the frequency with which they deep act. No significance was found between the means of the two groups (mean=3.32, SD=.905, and mean=3.29, SD=.870, respectively). Finally a t-test was used to compare the responses of those who reported 'on or below the mean' on vertical-collectivism and 'above' the mean for horizontal-individualism, with others. This test also found no significant difference between the groups (mean=3.23, SD=.734, and mean= 3.31, SD= .896 respectively). To summarise, the groups of respondents who reported themselves as high on horizontal-individualism and those who reported themselves high on vertical-collectivism, both also reported using higher frequencies of deep acting compared to others. There was no significant difference found in 1) the responses of respondents who reported themselves as 'above' the mean on vertical-collectivism *and* 'on or below the mean' for horizontal-individualism, compared to others, and 2) those reporting 'on or below the mean' on vertical-collectivism *and* 'above' the mean for horizontal-individualism, compared to others. Hypothesis 3c is therefore not supported.

	INDCOL VC Average for standardized scores on total sample	N	Mean	Std. Deviation	Std. Error Mean
ELS Actual DA Average	<= 0	363	3.15	.816	.043
	1+	360	**3.45**	.902	.048
	INDCOL HI A for RE on total sample	N	Mean	Std. Deviation	Std. Error Mean
ELS Actual DA Average	<= 0	360	3.18	.855	.045
	1+	362	**3.41**	.883	.046
	INDCOL VC is high (above mean) & INDCOL HI is low (below mean)	N	Mean	Std. Deviation	Std. Error Mean
ELS Actual DA Average	Not Selected	595	3.29	.870	.036
	Selected	128	3.32	.905	.080
	INDCOL HI is high (above mean) & INDCOL VC is low (below mean)	N	Mean	Std. Deviation	Std. Error Mean
ELS Actual DA Average	Not Selected	611	3.31	.896	.036
	Selected	111	3.23	.734	.070

Table 28 ó Deep acting means for high and low scores on the vertical-collectivism and horizontal-individualism sub-scales

Hypothesis 3c: Deep acting is used significantly more often by vertical-collectivists, compared to horizontal-individualists. **Not supported**.

Hypotheses 4a, 4b and 4c

Hypotheses 4a to 4c use respondents selected in three ways, this time to explore their experience of surface acting. First, respondents were identified as Australians and Filipinos, then as individualists and collectivists, and finally as horizontal-individualists and vertical-collectivists. Each pair of groups was then compared according to their responses on the surface acting subscale of the ELS. Hypothesis 4a proposes that surface acting is used significantly more often by Australians in Australia than Filipinos in the Philippines. A t-test found no statistically significant difference on the mean surface acting scores for the two groups (mean=2.91, SD=.867 for Australian sample and mean=2.86, SD=.766 for the Philippines). The hypothesis is therefore not supported.

	Country	N	Mean	Std. Deviation	Std. Error Mean
ELS Actual SA Average	The Philippines	400	2.86	.766	.038
	Australia	320	2.91	.867	.048

Table 29 ó Actual surface acting (SA) means for the Philippines and Australian samples

Hypothesis 4a: Surface acting, both hiding feelings (suppressing) and faking emotions (evoking), is used significantly more often by Australians in Australia than Filipinos in the Philippines. **Not supported.**

Hypothesis 4b states that surface acting is used significantly more often by individualists than collectivists. A series of t-tests were used to investigate this hypothesis, with the following findings. The first t-test compared respondents who scored ÷aboveø the mean on individualism with those who scored ÷on or below the meanø. Those who scored ÷aboveø the mean for individualism reported using surface acting significantly more often (mean=3.01, SD= .827, compared with mean=-2.77, SD=.774 for those scoring ÷on or below the meanø). The second t-test examined the surface acting scores for respondents who reported themselves ÷aboveø the mean for collectivism scores, compared with those respondents reporting themselves ÷on or below the meanø. No significant difference between the groups was found (mean=2.85, SD=.816 and mean=2.93, SD=.797 respectively). Selecting respondents who reported themselves ÷on or below the meanø for individualism *and* ÷aboveø the mean for collectivism, the third t-test found that this group scored significantly lower than other respondents on the level of surface acting they used at work (mean=2.64, SD=.786, compared with mean=2.94; SD=.804). The final t-test reversed these conditions, selecting those who reported ÷aboveø the mean on individualism *and* ÷on or below the meanø for collectivism. This group of respondents indicated using surface acting significantly more often than other respondents who did not meet this condition

(mean=3.21, SD=.88, compared to mean=2.84; SD=.785). These findings indicate that

Hypothesis 4b is supported.

	INDCOL Ind A for RE on total sample	N	Mean	Std. Deviation	Std. Error Mean
ELS Actual SA Average	<= 0	356	2.77	.774	.041
	1+	354	**3.01**	.827	.044
	INDCOL Col A for RE on total sample	N	Mean	Std. Deviation	Std. Error Mean
ELS Actual SA Average	<= 0	359	2.93	.797	.042
	1+	354	2.85	.816	.043
	INDCOL I is low (below mean) and INDCOL C is high (above mean)	N	Mean	Std. Deviation	Std. Error Mean
ELS Actual SA Average	Not Selected	583	**2.94**	.804	.033
	Selected	129	2.64	.786	.069
	INDCOL C is low (below mean) and INDCOL I is high (above mean)	N	Mean	Std. Deviation	Std. Error Mean
ELS Actual SA Average	Not Selected	615	2.84	.785	.032
	Selected	96	**3.21**	.880	.090

Table 30 ó Surface acting means for high and low scores on the individualism-collectivism scale

Hypothesis 4b: Surface acting, both hiding feelings (suppressing) and faking

emotions (evoking), is used significantly more often by individualists than

collectivists than. **Supported**.

Hypothesis 4c examines the degree to which surface acting is used by horizontal-

individualists compared to vertical-collectivists. The first t-test identified respondents

scoring =aboveøthe mean for vertical-collectivism scores and found no statistically

significant difference between this group and other respondents on the frequency with

which they use surface acting (mean=2.88, SD=.838, and mean=2.90, SD=.778

respectively). Respondents who scored above the mean on the vertical-collectivism

scale were no more likely to use surface acting than those who scored below the mean.

The second t-test found that respondents who scored =aboveøthe mean on the

horizontal-individualism scale used surface acting more frequently than those who

scored below the mean (mean for surface acting=3.00, SD=.855, and mean=2.77,

SD=.753 respectively), thus supporting the hypothesis. The third t-test compared those respondents who scored ‑above‑the mean on the vertical-collectivism scale *and* ‑on or below the mean‑for horizontal-individualism with others who did not meet these criteria. The former grouping‑s responses indicated a statistically lower frequency of surface acting than others (mean= 2.72, SD= .792, versus mean=2.92, SD=814 for others). The final t-test relating to this hypothesis selected respondents who indicated ‑above‑the mean for horizontal-individualism *and* ‑on or below the mean‑for vertical-collectivism, and compared them with others who did not meet these criteria. The respondents in the former grouping reported significantly more frequent use of surface acting than the others (mean=3.16, SD=.763, compared with mean=2.84; SD=.808). These findings support the hypothesis.

	INDCOL VC A for RE on total sample	N	Mean	Std. Deviation	Std. Error Mean
ELS Actual SA Average	<= 0	361	2.90	.778	.041
	1+	356	2.88	.838	.044
	INDCOL HI A for RE on total sample	N	Mean	Std. Deviation	Std. Error Mean
ELS Actual SA Average	<= 0	357	2.77	.753	.040
	1+	358	**3.00**	.855	.045
	INDCOL Vertical-Col > & Horizontal-Ind mean <= 0	N	Mean	Std. Deviation	Std. Error Mean
ELS Actual SA Average	Not Selected	592	**2.92**	.814	.033
	VC above and HI on or below mean	125	2.72	.791	.071
	INDCOL Vertical-Col <= & Horizontal-Ind mean > 0	N	Mean	Std. Deviation	Std. Error Mean
ELS Actual SA Average	Not Selected	604	2.84	.808	.033
	VC on or below and HI above mean	111	**3.16**	.763	.072

Table 31 ó Surface acting means for high and low scores on the vertical-collectivism and horizontal-individualism sub-scales

Hypothesis 4c: Surface acting, both hiding feelings (suppressing) and faking emotions (evoking), is used significantly more often by horizontal-individualists than by vertical-collectivists. **Supported**.

Hypotheses 5a and 5b

These and other later hypotheses include the effects of various conditions on how

respondentsø report their experience of burnout, therefore by way of introduction, the

following table shows the frequency and percentages of responses for the emotional

exhaustion subscale of the Maslach Burnout Inventory, by country, and identifies that

similar proportions of respondents in both countries report high levels of emotional

exhaustion.

MBI Emotional Exhaustion Totals

Country			Frequency	Percent	Valid Percent	Cumulative Percent
The Philippines	Valid	Low	142	35.5	36.7	36.7
		Medium	124	31.0	32.0	68.7
		High	121	30.2	31.3	100.0
		Total	387	96.8	100.0	
	Missing	System	13	3.2		
	Total		400	100.0		
Australia	Valid	Low	141	45.2	46.2	46.2
		Medium	74	23.7	24.3	70.5
		High	90	28.8	29.5	100.0
		Total	305	97.8	100.0	
	Missing	System	7	2.2		
	Total		312	100.0		

Table 32 ó MBI emotional exhaustion totals by country and level of exhaustion

For hypotheses 5a and 5b, service workers are selected from the Australian and

Philippines samples who indicate that they are *expected* by their organisations to

perform emotional labour in a prescribed manner and then these respondents in each

country group are compared, based on their responses to a) the emotional exhaustion

and b) the depersonalisation subscales of the MBI. For both hypotheses there were too

few cases to run the tests (9 in the Philippines and 8 in Australia). Therefore the criteria

for *expected* emotional labour were adjusted to surface acting only (questions 48 and 49

ó representing showing positive and hiding negative emotions respectively). The result

of the t-tests found no significant differences in mean scores on the emotional

exhaustion and depersonalisation subscales, between the Philippines and Australian

samples (emotional exhaustion mean in Australia=2.18, SD=1.338 and in the

Philippines, mean=2.37, SD= 1.108; the depersonalisation mean in Australia=1.43,

SD=1.205 and in the Philippines, mean=1.41, SD=1.109).

	Country	N	Mean	Std. Deviation	Std. Error Mean
MBI Emotional Exhaustion Average	The Philippines	193	2.37	1.108	.080
	Australia	169	2.18	1.338	.103
MBI Depersonalisation Average	The Philippines	189	1.41	1.109	.081
	Australia	170	1.43	1.205	.092

Table 33 – Comparison between the Philippines and Australian respondents ‒expected‒ emotional labour responses and their levels of emotional exhaustion and depersonalisation

Hypothesis 5a: Service workers in the Philippines who indicate that they are

expected to consistently meet organisational standards relating to emotional

labour, will report lower levels of emotional exhaustion than service workers in

Australia. **Not supported**.

Hypothesis 5b: Service workers in the Philippines who indicate that they are

expected to consistently meet organisational standards relating to emotional

labour, will report lower levels of depersonalisation than service workers in

Australia. **Not supported**.

Hypotheses 6a, 6b, 6c, 6d, 6e and 6f

Hypotheses 6a to 6f examine respondents who experience high levels of emotional

labour, further filtered in three ways. The first category is two groups based on their

country of work (Philippines and Australia), and the second and third are based on two

groups according to their responses to the INDCOL survey (individualism-collectivism

and horizontal-individualism/vertical-collectivism). Each group's responses to the

emotional exhaustion and depersonalisation subscales of the MBI survey are compared.

First, hypothesis 6a seeks to show that compared with Filipinos, Australian service workers who report using relatively high levels of emotional labour also report significantly higher levels of emotional exhaustion. The criteria for defining respondents who experience high levels of emotional labour were those who reported ‑above‑the mean scores for surface acting and deep acting. There was no statistical difference between the responses of individuals in Australia and the Philippines (mean=2.54, SD=1.289, and mean=2.8, SD=1.214 respectively), based on 93 and 127 surveys respectively), with regard to emotional exhaustion. Therefore hypothesis 6a is not supported.

	Country	N	Mean	Std. Deviation	Std. Error Mean
MBI Emotional Exhaustion Average	The Philippines	127	2.80	1.214	.108
	Australia	93	2.54	1.289	.134

Table 34 ó Comparison of reported emotional exhaustion levels between the Philippines and Australian respondents who report using high levels of emotional labour

Hypothesis 6a: Australian service workers who report using relatively high levels of emotional labour, also report significantly higher levels of emotional exhaustion than comparable Filipinos. **Not supported**.

Hypothesis 6b states that compared to Filipinos, Australian service workers who report using relatively high levels of emotional labour also report significantly higher levels of depersonalisation. Using ‑above‑the mean scores for both surface acting and deep acting to identify respondents who use relatively high levels of emotional labour, the independent-samples t-test found no significant difference between the means of depersonalisation for the two groups (mean=1.86, SD=1.266 for the Philippines and mean=1.72, SD=1.22 for Australia, on sample sizes of 126 and 94 surveys respectively). The hypothesis is not therefore supported.

	Country	N	Mean	Std. Deviation	Std. Error Mean
MBI Depersonalisation Average	The Philippines	126	1.86	1.266	.113
	Australia	94	1.72	1.220	.126

Table 35 ó Comparison of reported depersonalisation levels between the Philippines and Australian respondents who report using high levels of emotional labour

Hypothesis 6b: Australian service workers who report using relatively high levels of emotional labour, also report significantly higher levels of depersonalisation than comparable Filipinos. **Not supported**.

Hypothesis 6c proposes that respondents who report themselves as individualists and who use relatively high levels of emotional labour report significantly higher levels of emotional exhaustion than comparable collectivists. High levels of emotional labour have again been defined as respondents who score ÷aboveøthe mean on both surface acting and deep acting. A t-test found that respondents who reported ÷aboveøthe mean for individualism scores *and* ÷on or below the meanøfor collectivism reported a significantly higher mean for emotional exhaustion, compared with respondents who did not meet these criteria (mean=3.32, SD=1.179, and mean=2.59, SD=1.234 respectively). The number of surveys that report ÷aboveøthe mean on individualism and ÷on or below the meanøfor collectivism is 31, which is close to the minimum threshold of 30, required for valid data analysis. A further t-test comparing respondents who reported ÷aboveøthe mean scores for individualism with those who did not, found that the former group of respondents scored a significantly higher mean for emotional exhaustion (mean=2.85, SD=1.255, compared to mean=2.43, SD=1.204). These results support the hypothesis.

	INDCOL Individualism > 0 & Collectivism <= 0	N	Mean	Std. Deviation	Std. Error Mean
MBI Emotional Exhaustion Average	Not Selected	189	2.59	1.234	.090
	Ind above & Col on or below mean	31	**3.32**	1.179	.212
	INDCOL Individualism > 0 mean	N	Mean	Std. Deviation	Std. Error Mean
MBI Emotional Exhaustion Average	On or Below Mean	83	2.43	1.204	.132
	Above Mean	137	**2.85**	1.255	.107
	ELS (actual) high SA and low DA against means	N	Mean	Std. Deviation	Std. Error Mean
MBI Emotional Exhaustion Average	on or below the mean	589	2.30	1.233	.051
	above the mean	117	**2.72**	1.272	.118

Table 36 ó Comparison between the level of emotional exhaustion reported by individualists and collectivists, where both groups use relatively high levels of emotional labour

Hypothesis 6c: Service workers who report themselves as individualists and as using relatively high levels of emotional labour, report significantly higher levels of emotional exhaustion than comparable collectivists. **Supported**.

Another t-test, this time removing the individualism filter and identifying respondents who report relatively high surface acting (=aboveø the mean) *and* low deep acting (=on or below the meanø), showed a significantly higher mean for emotional exhaustion (mean=2.71, SD=1.286, sample size 115) than other respondents (mean=2.29, SD=1.225, sample size 569). Further, a significantly higher mean was also found for depersonalisation amongst those reporting relatively high surface acting (mean=2.01, SD=1.325), compared to others (mean=1.39, SD=1.111). A further t-test was carried out, comparing respondents who reported =on or below the mean for surface acting *and* =aboveø the mean for deep acting. This test showed that such respondents reported significantly low levels of emotional exhaustion and depersonalisation compared to others (for emotional exhaustion, mean=2.02 compared to 2.47, SD=1.092 compared to 1.263; for depersonalisation, mean=1.13 compared to 1.61, SD=.88 compared to 1.222).

	High SA and Low DA	N	Mean	Std. Deviation	Std. Error Mean
MBI Emotional Exhaustion Average	Not selected	569	2.29	1.225	.051
	Selected	115	**2.71**	1.268	.118
MBI Depersonalisation Average	Not selected	573	1.39	1.111	.046
	Selected	116	**2.01**	1.325	.123
	High DA and Low SA	N	Mean	Std. Deviation	Std. Error Mean
MBI Emotional Exhaustion Average	Not selected	519	2.47	1.263	.055
	Selected	165	**2.02**	1.092	.085
MBI Depersonalisation Average	Not selected	523	1.61	1.222	.053
	Selected	166	**1.13**	.880	.068

Table 37 ó How respondents who use surface acting frequently, and those who report using deep acting frequently, report their levels of emotional exhaustion and depersonalisation

Hypothesis 6d proposes that respondents who report themselves as individualists and who use relatively high levels of emotional labour report significantly higher levels of depersonalisation than comparable collectivists. A t-test compared the mean scores for depersonalisation between a group of respondents who reported ‑aboveøthe mean for individualism *and* ‑on or below the meanøfor collectivism, with others who did not meet these criteria. No statistically significant difference was found (mean=2.14, SD=1.365, and mean=1.74, SD=1.219 respectively). The number of surveys for high individualism and low collectivism remained at 31. A second t-test, this time comparing a group of respondents who reported ‑aboveøthe mean on individualism with all other responses, also found no significant differences between the means (mean=1.9, SD=1.226, and mean=1.63, SD=1.265 respectively). These results mean that the hypothesis is not supported.

	INDCOL Individualism > 0 & Collectivism <= 0	N	Mean	Std. Deviation	Std. Error Mean
MBI Depersonalisation Average	Not Selected	189	1.74	1.219	.089
	Ind above & Col on or below mean	31	2.14	1.365	.245
	INDCOL Individualism > 0 mean	N	Mean	Std. Deviation	Std. Error Mean
MBI Depersonalisation Average	On or Below Mean	84	1.63	1.265	.138
	Above Mean	136	1.90	1.226	.105

Table 38 - Comparison between the level of depersonalisation reported by individualists and collectivists, where both groups use relatively high levels of emotional labour

Hypothesis 6d: Service workers who report themselves as individualists and as using relatively high levels of emotional labour, report significantly higher levels of depersonalisation than comparable collectivists. **Not supported**.

Still on the subject of hypotheses 6c and 6d, a high level of emotional labour has been redefined as scores on both deep acting and surface acting falling ‑aboveøthe mean. A logical further step is to examine results from respondents who score themselves as individualists (i.e. ‑aboveøthe mean) and, separately, as experiencing ‑aboveøthe mean frequencies of surface acting, and deep acting. T-tests found that respondents who reported ‑highøsurface acting, also reported a significantly higher level of emotional exhaustion, compared to those who scored ‑on or below the meanø(mean=2.52, SD=1.225, and mean=2.04, SD=1.238, respectively), and also a significantly higher level of depersonalisation, compared to those who scored ‑on or below the meanø (mean=1.62, SD=1.208, and mean=1.24, SD=1.055, respectively). The level of deep acting experienced did not affect levels of emotional exhaustion and depersonalisation.

	SA and Ind above means	N	Mean	Std. Deviation	Std. Error Mean
MBI Emotional Exhaustion Average	On or below mean	202	2.04	1.238	.087
	Above mean	494	**2.52**	1.225	.055
MBI Depersonalisation Average	On or below mean	207	1.24	1.055	.073
	Above mean	491	**1.62**	1.208	.055

Table 39 ó Comparison of emotional exhaustion and depersonalisation means between respondents who score high on surface acting and individualism and those who do not

Further t-tests on the data showed that when ignoring the reported level of emotional labour, individualists experienced significantly greater levels of emotional exhaustion and depersonalisation than collectivists. Respondents scoring ‑aboveøthe mean on individualism report statistically significant higher means of 2.55 (SD=1.231) for emotional exhaustion, compared to 2.19 (SD=1.243) for other respondents, and 1.61

(SD=1.212) for depersonalisation compared to 1.41 (SD=1.138) for other respondents.
Supporting these results, respondents who scored 'above' the mean on collectivism
reported significantly lower means of 2.29 (SD=1.202) and 1.4 (SD=1.078) for
emotional exhaustion and depersonalisation respectively, compared to 2.48 (SD=1.294)
and 1.63 (SD=1.276) respectively, for others.

	INDCOL Individualism > 0 mean	N	Mean	Std. Deviation	Std. Error Mean
MBI Emotional Exhaustion Average	On or Below Mean	348	2.19	1.243	.067
	Above Mean	358	**2.55**	1.231	.065
	INDCOL Individualism > 0 mean	N	Mean	Std. Deviation	Std. Error Mean
MBI Depersonalisation Average	On or Below Mean	355	1.41	1.138	.060
	Above Mean	353	**1.61**	1.212	.065
	INDCOL Collectivism mean > 0	N	Mean	Std. Deviation	Std. Error Mean
MBI Emotional Exhaustion Average	On or Below Mean	323	**2.48**	1.294	.072
	Above Mean	385	2.29	1.202	.061
	INDCOL Collectivism mean > 0	N	Mean	Std. Deviation	Std. Error Mean
MBI Depersonalisation Average	On or Below Mean	324	**1.63**	1.276	.071
	Above Mean	386	1.40	1.078	.055

Table 40 – Comparison between reported individualists and collectivists responses to the emotional exhaustion and depersonalisation scale items

Hypothesis 6e drills down to the horizontal and vertical dimensions of individualism
and collectivism, proposing that respondents who report themselves as horizontal-
individualists and who use high levels of emotional labour, will experience higher
levels of emotional exhaustion than respondents who report themselves as vertical-
collectivists and who use high levels of emotional labour. The definition of 'high
emotional labour' remains modified to those who score 'above' the mean on both
surface acting and deep acting. A t-test compared mean emotional exhaustion scores
between groups of respondents who reported themselves using relatively high levels of
emotional labour. One group scored 'above' the mean for horizontal-individualism *and*

=on or below the meanø for vertical-collectivism (40 cases), whilst the other group
comprised of respondents who did not meet these criteria (180), and no statistically
significant difference was found between them (mean=2.94, SD=1.187, and
mean=2.64, SD=1.26 respectively). A second t-test that compared emotional
exhaustion means between a group who reported themselves =aboveø the mean on
horizontal-individualism, and a group of all the other respondents, also found no
significant difference (mean=2.74, SD=1.255, and mean=2.6, SD=1.242) respectively.
These results leave the hypothesis unsupported.

	INDCOL Vertical-Col <= & Horizontal-Ind > 0 mean	N	Mean	Std. Deviation	Std. Error Mean
MBI Emotional Exhaustion Average	Not Selected	180	2.64	1.260	.094
	VC on or below and HI above mean	40	2.94	1.187	.188
	INDCOL Horizontal-Individualism > 0 mean	N	Mean	Std. Deviation	Std. Error Mean
MBI Emotional Exhaustion Average	On or Below Mean	72	2.60	1.242	.146
	Above Mean	148	2.74	1.255	.103

Table 41 ó Comparison of emotional exhaustion scale means between reported high horizontal-individualists and others, who also report using relatively high levels of emotional labour

Hypothesis 6e: Service workers who report themselves as horizontal-
individualist and as using relatively higher levels of emotional labour, report
significantly higher levels of emotional exhaustion than comparable vertical-
collectivists. **Not supported**.

Hypothesis 6f replaces the dependent variable emotional exhaustion in hypothesis 6e
with depersonalisation. It proposes that respondents who report themselves as
horizontal-individualists and who use high levels of emotional labour will experience
higher levels of depersonalisation than respondents who report themselves as vertical-
collectivists and who use high levels of emotional labour. The definition of =high
emotional labourø remains modified to those who score =aboveø the mean on both

surface acting and deep acting. A t-test that compared mean depersonalisation scores
between a group of respondents who reported themselves ‑above‑the mean for
horizontal-individualism *and* ‑on or below the mean‑for vertical-collectivism, and all
other respondents who did not meet these criteria, found no statistically significant
difference between them (mean=1.90, SD=1.195, and mean=1.78, SD=1.258
respectively). A second t-test that compared depersonalisation means between a group
who reported themselves ‑above‑the mean on horizontal-individualism, and a group of
all the other respondents, also found no significant difference (mean=1.78, SD=1.266,
and mean=1.84, SD=1.21 respectively). These results do not therefore support the
hypothesis.

	INDCOL Vertical-Col <= & Horizontal-Ind > 0 mean	N	Mean	Std. Deviation	Std. Error Mean
MBI Depersonalisation Average	Not Selected	180	1.78	1.258	.094
	VC on or below and HI above mean	40	1.90	1.195	.189
	INDCOL Horizontal-Individualism > 0 mean	N	Mean	Std. Deviation	Std. Error Mean
MBI Depersonalisation Average	On or Below Mean	72	1.84	1.210	.143
	Above Mean	148	1.78	1.266	.104

Table 42 ó Comparison of depersonalisation scale means between reported high horizontal-individualists
and others, who also report using relatively high levels of emotional labour

Hypothesis 6f: Service workers who report themselves as horizontal-
individualist and as using relatively higher levels of emotional labour report
significantly higher levels of depersonalization than comparable vertical-
collectivists. **Not supported**.

When this test was repeated without filtering for the level of emotional labour
experienced, horizontal-individualists reported a significantly higher level of emotional
exhaustion than other respondents. That is, respondents who reported ‑above‑the mean
on horizontal-individualism recorded a mean of 2.49 (SD=1.241) for emotional

exhaustion compared with a mean of 2.24 (SD=1.247) for those who scored –on or

below the meanø on horizontal-individualism. There was no significant difference for

depersonalisation scores. However, respondents who reported below the mean scores

for vertical-collectivism recorded a statistically significant higher mean for

depersonalisation of 1.66 (SD=1.227), compared to all other respondents, who reported

a mean of 1.38 (SD=1.119). This time there was no significant difference in the

emotional exhaustion scores.

	INDCOL Horizontal-Individualism > 0 mean	N	Mean	Std. Deviation	Std. Error Mean
MBI Emotional Exhaustion Average	On or Below Mean	330	2.24	1.247	.069
	Above Mean	379	**2.49**	1.241	.064
	INDCOL Vertical-Collectivism > 0 mean	N	Mean	Std. Deviation	Std. Error Mean
MBI Depersonalisation Average	On or Below Mean	320	**1.66**	1.227	.069
	Above Mean	394	1.38	1.119	.056

Table 43 ó Comparison of emotional exhaustion and depersonalisation scale means between reported high horizontal-individualists and others

Hypothesis 7

Hypothesis 7 proposes that service workers in Australia experience greater job

autonomy than comparable service workers in the Philippines. A t-test found that

respondents in the Philippines reported significantly greater job autonomy compared to

the respondents from Australia (mean=5.37, SD=1.169, compared to mean=5.12,

SD=1.419, using the raw scores; and means of .09 and -.11, and SDs of .771 and .971

respectively, using standardized data). The hypothesis is thus not supported. In fact the

findings are the reverse.

	Country	N	Mean	Std. Deviation	Std. Error Mean
Job Autonomy Average	The Philippines	409	**5.37**	1.169	.058
	Australia	321	5.12	1.419	.079
	Country	N	Mean	Std. Deviation	Std. Error Mean
REJA standardised average	The Philippines	404	**.09**	.771	.038
	Australia	321	-.11	.971	.054

Table 44 – Comparison between the Philippines and Australian samples reported means of job autonomy

Hypothesis 7: Service workers in Australia will report higher levels of job autonomy that service workers in the Philippines. **Not supported**.

Hypotheses 8a, 8b, 8c and 8d

Hypotheses 8a to 8d explore whether or not job autonomy plays a moderating role on how Australians and Filipinos who use relatively high levels of emotional labour (surface acting and deep acting) experience burnout (the emotional exhaustion and depersonalisation subscales). The results are as follows. Hypothesis 8a compares the emotional exhaustion responses of respondents in Australia who perform high emotional labour (surface acting and deep acting) and report either relatively high or relatively low job autonomy. No significant difference was found between the mean scores of these groups ('high job autonomy' mean=2.34, SD=1.209 based on 56 surveys, and 'low job autonomy' mean=2.85, SD=1.361 based on 37 surveys), and therefore the hypothesis is not supported.

	REJA scale average > mean of 0	N	Mean	Std. Deviation	Std. Error Mean
MBI Emotional Exhaustion Average	On or below mean	37	2.85	1.361	.224
	Above mean	56	2.34	1.209	.162

Table 45 – Comparison of emotional exhaustion response levels between Australian respondents who report performing high emotional labour, and high or low job autonomy

Hypothesis 8a: In Australia, service workers who report performing relatively high levels of emotional labour (surface acting and deep acting) and who report relatively high job autonomy, will also report significantly lower levels of emotional exhaustion than service workers who report high levels of emotional labour but relatively low levels of job autonomy. **Not supported**.

Hypothesis 8b compares the depersonalisation responses of respondents in Australia who perform high emotional labour (surface acting and deep acting) and report either relatively high or relatively low job autonomy. Respondents who reported relatively high job autonomy (÷above∅the mean), also reported significantly lower depersonalisation (mean=1.44, SD=1.059), compared to respondents who reported less job autonomy (÷on or below the mean∅ mean=2.16, SD=1.333). The hypothesis is supported.

	REJA scale average > mean of 0	N	Mean	Std. Deviation	Std. Error Mean
MBI Depersonalisation Average	On or below mean	37	2.16	1.333	.219
	Above mean	57	**1.44**	1.059	.140

Table 46 - Comparison of depersonalisation response levels between Australian respondents who report performing high emotional labour, and high or low job autonomy

Hypothesis 8b: In Australia, service workers who report performing relatively high levels of emotional labour (surface acting and deep acting) and who report relatively high job autonomy, will also report significantly lower levels of depersonalisation than service workers who report high levels of emotional labour but relatively low levels of job autonomy. **Supported**.

Hypotheses 8c and 8d repeat these analyses using the Philippines sample. Hypothesis 8c compares the emotional exhaustion responses of respondents in the Philippines who perform high emotional labour (surface acting and deep acting) and report either

relatively high or low job autonomy. No significant difference was found between the mean scores of these groups (=high job autonomyø mean=2.79, SD=1.231 and =low job autonomyø mean=2.86, SD=1.222, based on 84 and 40 surveys respectively) and therefore the hypothesis is not supported.

	REJA scale average > mean of 0 (FILTER)	N	Mean	Std. Deviation	Std. Error Mean
MBI Emotional Exhaustion Average	On or below mean	40	2.86	1.222	.193
	Above mean	84	2.79	1.231	.134

Table 47 ó Comparison of emotional exhaustion response levels between Philippines respondents who report performing high emotional labour, and high or low job autonomy

Hypothesis 8c: In the Philippines, service workers who report performing relatively high levels of emotional labour (surface acting and deep acting) and who report relatively high job autonomy, will also report significantly lower levels of emotional exhaustion than service workers who report relatively high levels of emotional labour but relatively low levels of job autonomy. **Not supported**.

Hypothesis 8d compares the depersonalisation responses of respondents in the Philippines who perform high emotional labour (surface acting and deep acting) and report either relatively high or relatively low job autonomy. No significant difference between the means was found (mean of 1.87 for both groups of respondents, of which there were 83 scoring =aboveø the mean, with SD=1.323 and 40 scoring =on or below the meanø SD=1.192).

	REJA scale average > mean of 0	N	Mean	Std. Deviation	Std. Error Mean
MBI Depersonalisation Average	On or below mean	40	1.87	1.192	.188
	Above mean	83	1.87	1.323	.145

Table 48 - Comparison of depersonalisation response levels between Philippines respondents who report performing high emotional labour, and high or low job autonomy

Hypothesis 8d: In the Philippines, service workers who report performing relatively high levels of emotional labour (surface acting and deep acting) and who report relatively high job autonomy, will also report significantly lower levels of depersonalization than service workers who report relatively high levels of emotional labour but relatively low levels of job autonomy. **Not supported**.

Hypotheses 8a to 8d were repeated, substituting the countries for, firstly, individualism-collectivism and secondly, horizontal-individualism/vertical-collectivism. In none of these subsequent tests did the level of job autonomy affect the reported experience of emotional exhaustion or depersonalisation. In view of these results, a further t-test was carried out comparing respondentsø responses for emotional exhaustion and depersonalisation based on two groups, one reporting themselves as ÷aboveø the mean, the other reporting ÷on and below the meanø for job autonomy, without filtering for high levels of surface acting and deep acting. The first test found that respondents who reported ÷aboveø the mean for job autonomy also reported significantly lower levels of emotional exhaustion (mean of 2.23, SD= 1.19; compared to a mean of 2.61, SD= 1.294) and depersonalisation (mean of 1.41, SD=1.127, compared to a mean of 1.65, SD=1.236).

	Job Autonomy > 5.26 mean	N	Mean	Std. Deviation	Std. Error Mean
MBI Emotional Exhaustion Average	On or Below Mean	265	2.61	1.294	.080
	Above Mean	447	**2.23**	1.190	.056
MBI Depersonalisation Average	On or Below Mean	264	1.65	1.236	.076
	Above Mean	450	**1.41**	1.127	.053

Table 49 ó Comparison of respondents emotional exhaustion and depersonalisation means, between high job autonomy reports and those reporting relatively low job autonomy

An additional analysis compared the role requirements between the two country samples, since they were not included in the definition of –high emotional labourø and may still have some bearing on the overall results. When comparing the duration and intensity (i.e. attentiveness) of emotional labour between the two countries, after removing outliers, a statistically significant longer duration and higher intensity of service encounter (actual and expected) was reported in the Philippines sample, compared to the Australian sample. The actual frequency with which emotional labour is performed was found to be significantly higher (statistically) in the Australian sample. The SPSS outputs of supporting data are shown below.

	Country	N	Mean	Std. Deviation	Std. Error Mean
Actual duration of typical guest interactions D Q44 (minutes)	The Philippines	212	**6.82**	5.650	.388
	Australia	212	5.46	4.505	.309
ELS Actual Duration (minutes)	The Philippines	210	**6.76**	5.657	.390
	Australia	212	5.46	4.505	.309
Expected duration of typical guest encounters D Q50 (minutes)	The Philippines	252	**5.93**	5.044	.318
	Australia	247	5.02	3.225	.205
ELS Expected Duration (minutes)	The Philippines	250	**5.92**	5.065	.320
	Australia	247	5.02	3.225	.205
ELS Actual Intensity Average	The Philippines	396	**2.87**	.885	.044
	Australia	310	2.72	.964	.055
ELS Expected Intensity	The Philippines	395	**3.23**	1.208	.061
	Australia	311	3.03	1.186	.067
ELS Actual Frequency Average	The Philippines	397	3.73	.877	.044
	Australia	311	**3.78**	.827	.047
ELS Expected Frequency	The Philippines	396	4.11	1.009	.051
	Australia	312	4.16	.984	.056
ELS Actual Variety Average	The Philippines	395	3.38	.871	.044
	Australia	311	3.35	.883	.050
ELS Expected Variety	The Philippines	395	3.15	1.142	.057
	Australia	312	3.16	1.116	.063

Table 50 ó Comparison between the Philippines and Australian samples, of their reported means for each of the role requirements

All the results from testing the hypotheses are summarised in the tables below, which also show all p values. Having presented these factual outcomes, the next chapter moves on to interpret them.

Hypotheses	Results
Hypothesis 1a: Service workers in Australia are significantly more likely than service workers in the Philippines to report themselves as individualists in the INDCOL survey.	**Not supported**. Philippines sample reported higher on the individualism scale. $p=.000$
Hypothesis 1b: Service workers in the Philippines are significantly more likely than service workers in Australia to report themselves as collectivists in the INDCOL survey.	**Supported**. $p=.000$
Hypothesis 2a: Service workers in Australia are significantly more likely than service workers in the Philippines to report themselves as horizontal-individualists in the INDCOL survey.	**Not supported**. No significant difference between means of each sample. $p=.111$
Hypothesis 2b: Service workers in the Philippines are significantly more likely than service workers in Australia to report themselves as vertical-collectivists in the INDCOL survey.	**Supported**. $p=.000$
Hypothesis 3a: Deep acting is used significantly more often by service workers in the Philippines, than service workers in Australia.	**Not supported**. No significant difference between means. $p=.255$
Hypothesis 3b: Deep acting is used significantly more often by collectivists than individualists.	**Not supported**. $p=.000; .000; .855; .223$
Hypothesis 3c: Deep acting is used significantly more often by vertical-collectivists, compared to horizontal-individualists.	**Not supported.** Respondents who reported above the mean for horizontal-individualism use more deep acting. $p=.000; .000; .731; .364$
Hypothesis 4a: Surface acting is used significantly more often by Australians in Australia than by Filipinos in the Philippines.	**Not supported**. No significant difference between means. $p=.356$
Hypothesis 4b: Surface acting is used significantly more often by individualists than by collectivists.	**Supported**. $p=.000; .139; .000; .000$
Hypothesis 4c: Surface acting is used significantly more often by horizontal-individualists than by vertical-collectivists.	**Supported**. $p=.704; .000; .015; .000$
Hypothesis 5a: Service workers in the Philippines who indicate that they are *expected* to consistently meet organisational standards relating to emotional labour, will report lower levels of emotional exhaustion than service workers in Australia	**Not supported**. Too few cases. Filter reduced to two surface acting questions. $p=.137$
Hypothesis 5b: Service workers in the Philippines who indicate that they are *expected* to consistently meet organisational standards relating to emotional labour will report lower levels of depersonalisation than service workers in Australia.	**Not supported**. Too few cases. Filter reduced to two surface acting questions. $p=.861$
Hypothesis 6a: Australian service workers who report using relatively high levels of emotional labour, also report significantly higher levels of emotional exhaustion than comparable Filipinos.	**Not supported**. Too few cases. Filter modified to surface acting & deep acting above means, hypothesis still not supported. $p=.132$
Hypothesis 6b: Australian service workers who report using relatively high levels of emotional labour, also report significantly higher levels of depersonalization than comparable Filipinos	**Not supported**. When filter modified to surface acting & deep acting above means, hypothesis not supported. $p=.423$

Table 51 ó (1 of 2) Summary of results from testing all hypotheses

Hypotheses	Results
Hypothesis 6c: Service workers who report themselves as individualists and as using relatively high levels of emotional labour, report significantly higher levels of emotional exhaustion than comparable collectivists.	**Supported**. *p*=.001
Hypothesis 6d: Service workers who report themselves as individualists and as using relatively high levels of emotional labour, report significantly higher levels of depersonalisation than comparable collectivists.	**Not supported**. *p*=.096; .115
Hypothesis 6e: Service workers who report themselves as horizontal-individualist and as using relatively higher levels of emotional labour, report significantly higher levels of emotional exhaustion than comparable vertical-collectivists.	**Not supported**. *p*=.170; .427
Hypothesis 6f: Service workers who report themselves as horizontal-individualist and as using relatively higher levels of emotional labour, report significantly higher levels of depersonalization than comparable vertical-collectivists.	**Not supported**. *p*=.584; .730
Hypothesis 7: Service workers in Australia will report higher levels of job autonomy that such workers in the Philippines.	**Not supported**. The reverse was the case. *p*=.010; .004
Hypothesis 8a: In Australia, service workers who report performing relatively high levels of emotional labour (surface acting and deep acting) and who report relatively high job autonomy, will also report significantly lower levels of emotional exhaustion than service workers who report high levels of emotional labour but relatively low levels of job autonomy	**Not supported**. No significant difference. *p*=.061
Hypothesis 8b: In Australia, service workers who report performing relatively high levels of emotional labour (surface acting and deep acting) and who report relatively high job autonomy, will also report significantly lower levels of depersonalisation than service workers who report high levels of emotional labour but relatively low levels of job autonomy.	**Supported**. *p*=.007
Hypothesis 8c: In the Philippines, service workers who report performing relatively high levels of emotional labour (surface acting and deep acting) and who report relatively high job autonomy, will also report significantly lower levels of emotional exhaustion than service workers who report relatively high levels of emotional labour but relatively low levels of job autonomy	**Not supported**. No significant difference. *p*=.753
Hypothesis 8d: In the Philippines, service workers who report performing relatively high levels of emotional labour (surface acting and deep acting) and who report relatively high job autonomy, will also report significantly lower levels of depersonalization than service workers who report relatively high levels of emotional labour but relatively low levels of job autonomy	**Not supported**. No significant difference. *p*=.976

Table 51 ó (2 of 2) Summary of results from testing all hypotheses

Chapter 6 – Discussion

Introduction

This discussion follows the sequence of hypotheses, and presents several insights emerging from the test results, which are linked to the relevant literature. The first hypotheses sought to find relationships between the two national sample groups in how they reported individualism, collectivism, horizontal-individualism and vertical-collectivism.

Individualism and collectivism

Respondents in the Philippines reported themselves as significantly more collectivist than those in Australia, which supports hypothesis 1b. However, respondents in the Philippines *also* reported themselves as more individualist than the Australian sample, counter to expectations; a result that indicates hypothesis 1a was not supported. Brotheridge and Taylor, who found that so-called collectivists reported themselves as individualists in their research, point out that an individualøs values may differ from his or her societal values and that there is evidence that individuals from a collectivist culture describe themselves as more individualist than those from an individualist culture (2006: referencing Matsumoto, 1991, and Noordin *et al*, 2002). A number of reasons for this are presented in the literature, such as exposure to mass media, modernization, affluence, family structure, cultural complexity and demographic factors (Triandis, 1995), and several of these may be applicable in the context of the Philippines. The literature indicates that as collectivist societies increase wealth (GDP), there is a corresponding increase in individualist characteristics among its people (e.g. Hofstede, 2001). To what extent greater affluence influences service workers in the Philippines is unclear, as it has been shown earlier in this thesis that the country is far

from wealthy, and improvements in living standards over the past 20 years have been modest. At the level of the individual, Bellah *et al* (1998, cited in Noordin *et al*, 2002) indicate that individualism is more evident amongst the middle class who have greater social mobility, therefore service workers in hotels, who are relatively well remunerated and are likely to perceive their jobs as fairly high status, particularly in the high quality Manila hotels used in this study, may fall into this 'middle class' category and therefore exhibit more individualist characteristics. Also, people in collectivist societies have been found to behave more like individualists when interacting with members of their out-groups (Triandis *et al*, 1988), and as an individual relates to broader groups, he or she has more choices, increasing the factors that might shape greater individualism (Triandis, 1995).

In the hotels in Manila, it would be interesting to know to what extent customers are viewed as out- or in-group members. The literature suggests that by and large, customers will remain out-group members since in collectivist societies, in-groups are usually fewer and more stable (e.g. family, band, tribe, friends, religious groups, social organisations) than in individualist societies, and cultural change is a slow process (Triandis, 1986; Triandis *et al*, 1988). Therefore individualism may be seen as situation-specific (Triandis, 1995), in this case, the workplace. Working in international hotels constantly exposes service workers to different cultures and further, Filipinos have been exposed to foreign influence to a greater extent than people in a number of other 'collectivist' countries such as Indonesia and China, partly through their history of Spanish and, more recently, American colonisation, partly through the large proportion of overseas workers, and partly through tourism; these are all factors that may contribute to the distinctive nature of Filipino collectivism. Looked at from

another angle, there may be a degree of self-selection at work here (Wharton, 1993; Guy *et al*, 2008), where individuals with certain personal attributes gravitate towards service occupations based on personality characteristics, which may include individualist (or idiocentric) tendencies. There is also the possibility that recruitment criteria intervene as well. Turning briefly to the Australian sample, the number of years that Asians have lived in the country ranges from 9.31 (South Asians) to 12.6 (South-East Asians), therefore the results are less likely to be ÷contaminatedø by recent Asian arrivals who reflect their home country cultures. One consideration remains, concerning how respondents answered the survey questions, which is to what extent does social desirability affect these and later findings?

Tendencies of individuals to respond to questionnaires by trying to reflect what the author seeks, is a concern of researchers (e.g. Tourangeau *et al*, 2000), particularly in the Philippines (Church, 1987, citing Lynch, 1973, and Hare, 1969). More broadly, Morris and Feldman acknowledge the challenge of social desirability effects and ego-defensive tendencies when designing and using questionnaires concerning individualsø emotional experiences. These are clearly important points to bear in mind when testing and administering questionnaires and analyzing the data, although the similar findings of testing hypothesis 1a by other researchers who have undertaken studies with so-called collectivists from different countries (e.g. Brotheridge and Taylor, 2006) do suggest social desirability is not influencing these results. A narrower cultural differentiation is that of vertical-collectivism and horizontal-individualism, which the literature suggests should correspond to the reporting of respondents in the Philippines and Australia respectively.

Vertical-collectivism and horizontal-individualism

The service workers in the Philippines report themselves as significantly more vertical-collectivist than the service workers in Australia, as found through testing hypothesis 2b. However, no significant difference is evident between the Philippines and Australian samples in how they report horizontal-individualism, when testing hypothesis 2a. Nevertheless, this further level of analysis has yielded a useful differentiation between how Filipinos and Australians report their cultural thinking and behaviour. The purpose of these hypotheses was to confirm the cultural orientation of Filipinos and Australians according to the literature (e.g. Hofstede, 2001) and then compare the data from the national samples on their experience of emotional labour and burnout, tested in subsequent hypotheses. While these results make such a straight forward comparison less meaningful, they do point to the importance of identifying individual-level cultural preferences, rather than basing research on generalised national cultural traits, as pointed out by Brotheridge and Taylor (2006). Perhaps these results indicate that categorizing nations or societies according to cultural groups is losing its potency as a relevant, reliable and valid measure of people's attitudes and behaviour within such groups. This supports the idea of intra-cultural variation presented by Au and Cheung, who comment that ‑some modern sociologists í think that modernization has increased individuals' autonomy and filled societies with more divergent individuals'(2004: 1341). Such divergence might also arise from individual-level differences which Grandey (2000) identified when she suggested integrating personality variables into the emotional labour framework. These antecedents, coupled with the emergence of measures of culture at the level of the individual, illustrate a shift away from purely sociological perspective towards one which brings together psychological as well as sociological elements. Building on the cultural dimensions, the

next hypotheses considered how these orientations affected respondentsø reporting of deep acting.

Deep acting

It was expected that the respondents in the Philippines would report using higher levels of deep acting compared to the Australians (hypothesis 3a), based on the literature that suggests the Philippines sample would report themselves as collectivists and the Australian sample as individualists. Actually, there is no significant difference between the two groups in their reported levels of deep acting, which is not now surprising in the light of earlier findings. Even when comparing groups reporting themselves as individualists and collectivists (hypothesis 3b), or as horizontal-individualism and vertical-collectivism (hypothesis 3c), regardless of their location, there is still no significant difference between the levels of deep acting they report performing. And to further confirm this finding, respondents who score =aboveø the mean on horizontal-individualism, and those who score =aboveø the mean on vertical-collectivism, report using deep acting more often than those who report below the mean on each of those sub-scales. So these results suggest that similar levels of deep acting are used by service workers in both country settings and by those who report various levels of individualism, collectivism, horizontal-individualism and vertical-collectivism. The fuller implications of this result are best considered after reviewing the findings from testing the other hypotheses, particularly those relating to surface acting and burnout.

Surface acting

With regard to surface acting, respondents who score themselves =aboveø the mean on the individualist dimension and separately, =aboveø the mean on the HI dimension, regardless of their location, report using significantly more surface acting than

collectivists or vertical-collectivists, whereas there is no significant difference between the Philippines and Australian samples. Therefore hypotheses 4b and 4c are supported, but hypothesis 4a, which compares the Philippines and Australian samples responses for surface acting, is not. These results reinforce the importance of obtaining responses at the level of the individual. On its own, this result partially reflects the literature, but is of limited value without moving a step further and considering the effect of performing more surface acting on service workersø levels of burnout.

Emotional labour and burnout

Six questions in the survey asked respondents about how they believed they were expected to perform emotional labour within their organisations, to assess the impact of this expectation on burnout. Findings were insignificant in that service workers who indicate they are expected to consistently conform to organisational standards relating to emotional labour (specifically the two sub-dimensions of surface acting), do not report significantly different levels of emotional exhaustion and depersonalisation in either the Philippines or Australia. As mentioned in the methodology section, there were some constraints on the formulation of questions for this aspect of emotional labour which may have affected the results. The next hypotheses look at how respondentsø use of emotional labour affect their feelings of burnout.

Respondents who indicate themselves as individualists and who record using high levels of emotional labour, defined as ÷aboveø the mean scores on surface acting and deep acting, report a significantly higher frequency of emotional exhaustion than others, which falls within the ÷highø response range on the MBI emotional exhaustion subscale. This supports hypothesis 6c and thus concurs with the literature in this area. However, there are only 31 respondents from a sample of 734 who meet these criteria.

This group reports the only mean in the ‑high‑range of all the t-tests, in this case, 3.32 for emotional exhaustion. To remind the reader, Table 3 showed the scoring categories for the three sub-scales of MBI converted to means as follows:

Categorization: Emotional Exhaustion		Categorization: Depersonalization	
High	3 or over	High	2.6 or over
Moderate	1.89 ó2.99	Moderate	1.4 ó 2.59
Low	0 ó 1.88	Low	0 ó 1.39

Whilst statistically significant, this number of respondents is relatively small, representing just over 4% of the total sample. More meaningful perhaps, is to compare average responses between the Philippines sample, the Australian sample and the MBI norm groups. Means for emotional exhaustion taken from demographic norms (Maslach *et al*, 1996: Appendix D), range from a high of 2.78 (Asian-Americans) to a low of 2.00 (people aged 51 years and above). For depersonalisation, the highest mean is 2.12 (Asian-Americans), and the lowest are 1.04 (Blacks) and 1.06 (people aged 51 years and above). The mean for emotional exhaustion in the total Philippines sample is 2.45 and for depersonalisation, 1.49. In the Australian sample, the mean for emotional exhaustion is 2.24 and for depersonalisation, 1.51. These figures are summarised in the table below.

Maslach Burnout Inventory sub-scales	Mean		
	The Philippines	Australia	Maslach *et al*, 1996: 47, Appendix D norms range
MBI Emotional Exhaustion Average	2.45	2.24	2.00 ó 2.78
MBI Depersonalisation Average	1.49	1.51	1.04 ó 2.12

Table 52 ó Comparison of emotional exhaustion and depersonalisation mean scores for Filipino and Australian respondents, with norm group data from Maslach *et al*, 1996

This table shows that the means for both the Philippines and Australian samples fall within the same range as the means for the norm groups provided by Maslach *et al* (1996) and further confirms the interpretation that respondents from the Philippines are

as likely to experience emotional exhaustion and depersonalisation as the respondents in Australia. When comparing all individuals in the national samples (Philippines and Australia) who report using high levels of emotional labour, there is no significant difference between the frequency of emotional exhaustion and depersonalisation, meaning that hypotheses 6a and 6b are not supported. Since the ‑filterø used to test hypothesis 6c identifies respondents regardless of their geographic location, the result points to the influence of individual characteristics as antecedents that shape the experience and consequences of performing emotional labour, such as personality, affectivity, and emotional intelligence. Rather than explaining differences in the experience and consequences of performing emotional labour as the result of cultural differences *per se*, perhaps service workersø individual cultural differences, in this case allocentrism and idiocentrism, contribute by mediating the relationship between performing emotional labour and its consequences. These findings might further indicate that the neat delineation of national cultural ‑typesø often used in the literature is less robust in this context, lending support to Brotheridge and Taylorøs (2006) observations mentioned earlier.

So far, the key findings are that deep acting is performed at similar frequencies by service workers in the whole sample, irrespective of how they have been filtered, and that individualists, regardless of location, experience greater emotional exhaustion when performing high levels of deep and surface acting. Moving on now to explore three further relationships, separating surface acting and deep acting reveals that respondents who score ‑aboveø the mean on individualism and who perform a relatively high frequency of surface acting show a statistically significant higher level of emotional exhaustion and depersonalisation than others. Secondly, those scoring ‑aboveø the mean on individualism and deep acting report levels of emotional

exhaustion and depersonalisation that are not significantly different from others. This confirms the earlier finding, but suggests that a combination of relatively high frequencies of both surface acting and deep acting may have a greater impact on the level of emotional exhaustion experienced by individualists, than when either surface acting or deep acting alone is used relatively frequently, consistent with Morris and Feldman's (1997) statement that greater effort is required to perform surface acting and deep acting together. This result is still supportive of hypothesis 6c. Thirdly, when removing the 'individualism' filter, respondents who report performing relatively high levels of surface acting ('above' the mean) and low deep acting ('on or below the mean'), report a significantly higher mean for emotional exhaustion and depersonalisation, whereas respondents who report performing relatively high levels of deep acting ('above' the mean) and low surface acting ('on or below the mean'), report a significantly lower mean for emotional exhaustion and depersonalisation. These findings include respondents from the Philippines. However, it still cannot be assumed that high levels of experienced emotional exhaustion and/or depersonalisation among service workers in the Philippines will result in the further adverse consequences of burnout, although the literature implies this. There are a further three hypotheses that explore the links between cultural orientation and burnout.

T-tests found that there is no significant difference in depersonalisation scores between the service workers in the Philippines and Australia who perform relatively high levels of emotional labour (hypothesis 6d). There is also no significant difference between reported emotional exhaustion or depersonalisation by respondents who scored themselves as either horizontal-individualists, or vertical-collectivists (hypotheses 6e and 6f). But when the level of emotional labour is removed, respondents who report themselves as individualists experience both emotional exhaustion and

depersonalisation significantly more often than collectivists. Further, respondents who reported themselves as horizontal-individualists (=above¢the mean), report a significantly higher frequency of emotional exhaustion, though not of depersonalisation, with the one exception (hypothesis 6c) discussed above. It appears that individual rather than national level differences within the total sample account for variations in the levels of burnout experienced, which may be just as likely amongst service workers in the Philippines as in Australia. As well as individual differences, the literature indicates that job autonomy is an influential antecedent of emotional labour, shaping its experience and consequences.

Job autonomy

Job autonomy was introduced to measure its impact on service workers¢experience of burnout when performing emotional labour. It is a job characteristic (Morris and Feldman, 1997), which the three questions in the survey in effect define as, a workplace environment where workers can decide on their own how to go about their work, where they are able to use personal initiative and judgment, and where they have independence and freedom in how they do their work (Hackman and Oldham, 1975). The argument put forward from the literature findings is that workers in individualist cultures experience more job autonomy that those in collectivist cultures. Results from t-tests show that contrary to expectations, the Philippines sample reports a statistically significant higher level of job autonomy than the Australian sample. If the Philippines sample equated with collectivism this would be a particularly surprising result, but even the Philippine sample¢s higher responses on both individualism and collectivism compared to the Australian sample do not provide a sufficient explanation. The Philippines sample is taken from five relatively large luxury Manila hotels that are amongst the best quality in the country. These respondents reported longer average

customer interaction times, greater intensity, but lower frequency of emotional labour than the Australian respondents. Perhaps the Filipino workers are encouraged to engage with guests to a degree that enables them to feel a sense of 'freedom' or autonomy, compared to limitations wrought by the shorter more frequent interactions reported by the Australians. It may be that in the context of the respondents' workplaces, the Filipinos are able to form more personal service relationships in the higher quality hotels, whereas the Australians experience brief service encounters (Gutek, 1995, suggested by Céleste Brotheridge, *personal email*). The final topic of this discussion brings together linkages between emotional labour, job autonomy and burnout.

Emotional labour, job autonomy and burnout

When comparing the impact of a reported high level of job autonomy ('above' the mean) on service workers in the Philippines and Australia who also report performing relatively high levels of emotional labour (defined as reporting 'above' the mean for surface acting and deep acting), the only significant finding is that the Australian sample reported lower levels of depersonalisation than the Philippine sample. Whilst the difference between the means is statistically significant, it is not backed up by a commensurate emotional exhaustion score, thus dimming the prospect of making any consequential inference. Two further t-tests comparing a group that reports relatively high individualism with a group reporting relatively high collectivism, and a group reporting relatively high horizontal-individualism with one reporting relatively high vertical-collectivism, do not yield any statistically significant differences between the levels of emotional exhaustion and depersonalisation that they experience. Removing the emotional labour filter, a t-test found that respondents who reported 'above' the mean for job autonomy also reported significantly lower levels of emotional exhaustion and depersonalisation. Therefore job autonomy appears to mitigate the degree of

emotional exhaustion and depersonalisation experienced, thus confirming findings in the literature, presented in Chapter 1 (e.g. Wharton, 1993; Grandey, 2000; Grandey *et al*, 2005a). What is particularly noteworthy about this finding is that it applies to the Philippines sample as well as the Australian sample. This concludes the discussion which relates directly to the results of hypothesis testing, but before summarizing the key findings, there is a significant result relating to two role requirements, that may reflect cultural difference.

The final analysis of the data compares the role requirements between the two countries, which has been touched on in the previous section. One interesting observation is that two role requirements, duration and intensity, are reported as being used (and expected to be used) significantly more often by the Philippines sample compared to the Australian sample. Duration and intensity are positively related (Morris and Feldman, 1997) and together are referred to as 'attentiveness' (Morris and Feldman, 1996). In a high power-distance society such as the Philippines the service worker is expected to show respect and liking towards the guest, raising the degree of attentiveness required, compared to low power-distance cultures such as Australia (Morris, 2003). This observation appears to be borne out by the research finding. One might think that because higher intensity and longer duration of encounters require greater effort and lead to increased use of deep acting (Ashforth and Humphrey, 1993; Diefendorff *et al*, 2005), more deep acting would be observed in the Philippines sample than the Australian sample, but this is not the case. Longer service encounters have also been associated with higher levels of burnout (e.g. Cordes and Dougherty, 1993), but longer and less routine interactions also result in greater deep acting and more attempts on the part of the service worker to experience the desired emotion (Diefendorff *et al*, 2005), which is less damaging to wellbeing than performing surface acting. The other

interesting finding concerns the actual frequency with which emotional labour is performed.

Frequency of emotional labour was found to be significantly higher (statistically) in the Australian sample. These differences may be due to differences in the size and quality of the hotels in each country. As discussed earlier, in the Philippines, payroll and related costs are a much lower percentage of turnover than in Australia, productivity is also lower, and there also tends to be a higher headcount per guest or per room in the Philippines hotels. Also, the quality of the selected hotels in the Philippines is arguably higher than most of the hotels in the Australian sample, because access to hotels of comparable standards in Australia was limited. In these circumstances, it is likely that service workers in the Philippines hotels are able to spend more time and show more emotional intensity than those in Australia. Supporting this observation is the finding that the frequency of emotional labour is higher in Australia, which, together with their lower staffing levels and higher productivity, may be the result of fewer workers engaging in more service encounters that are shorter in duration (as the t-tests confirm). These differences may be comparable with Gutek's (1995) differentiation between service relationships and service encounters, where the former may involve more genuine acting and the latter, more deep and surface acting. The net result of this exploration is that whilst the level of attentiveness used by the service workers in the Philippines sample is significantly higher than the Australian sample, and the frequency of performing emotional labour is significantly higher in the Australian sample, they do not translate into significantly different levels of deep acting or burnout.

Summary

To summarise, the significant findings of this research are as follows. Firstly, the Philippines respondents report higher scores for individualism, collectivism and vertical-collectivism, compared to the Australian respondents. Although the individualism responses are initially surprising, the literature reveals other research findings that are consistent with this outcome. Secondly, contrary to expectations, the Philippines sample does not reveal a significantly higher level of deep acting compared to the Australian sample. Turning next to surface acting, this technique is used significantly more often by individualists and horizontal-individualists than by other respondents. The sample who report themselves as individualist also report a higher level of emotional exhaustion and depersonalisation than others, and the sample reporting themselves as horizontal-individualists reported significantly more emotional exhaustion. These findings, in relation to cultural ‑groups∅ are broadly consistent with the literature, but the absence of a significant difference between the Philippines and Australian samples does not conform to the literature that indicates the former would respond as collectivists and the latter as individualists. These findings also point to the importance of considering individual-level cultural responses rather than relying on generalisations of national culture that presuppose more homogeneity of responses than actually exists. Moving on to look at the relationship between levels of emotional labour performed and emotional exhaustion and depersonalisation, individualists who perform relatively high levels of surface acting and deep acting report experiencing a ‑high∅ mean level of emotional exhaustion, compared to collectivists in the total sample. This result shows the greatest magnitude of any hypothesis-testing reported in this thesis and is consistent with the literature, although it cuts across cultural differences between the Philippines and Australian samples. This lends further support

to the importance of considering differences at the level of the individual and incorporating psychological aspects. Separating surface acting and deep acting, respondents who report a relatively high use of surface acting also report relatively high emotional exhaustion and depersonalisation. Removing the individualism filter, respondents who use a high frequency of deep acting report significantly lower levels of emotional exhaustion and depersonalisation than respondents who use a high frequency of surface acting. The influence of job autonomy has also been examined.

Testing the hypotheses that propose a moderating effect for job autonomy between emotional labour and burnout, the first surprise is that service workers in the Philippines report higher job autonomy than in Australia. Perhaps the hotel environment enables Filipinos in the Philippines to feel more empowered, and service workers in Australia to feel more constrained. This is a supposition and the full reason for Filipinos reporting higher job autonomy cannot be properly explained in this study partly due to limited information and partly because it will take the discussion away from the core research question. Australian respondents who report relatively high levels of job autonomy, surface acting and deep acting, report lower levels of depersonalisation than comparable Philippines respondents, and respondents who report ‒above∅the mean for job autonomy, regardless of country location, also report lower levels of emotional exhaustion and depersonalisation, suggesting that job autonomy mitigates the degree of emotional exhaustion and depersonalisation experienced in some circumstances, regardless of the country. Finally, although not presented as hypotheses, some comparisons were made between the two country samples concerning the level of role requirements experienced.

Results show that the *duration* and *intensity* of emotional labour (attentiveness role requirements) are reported as significantly higher by respondents in the Philippines than Australia, although these variations do not translate into differences in levels of deep acting or burnout. This result may reflect differences in the size, quality, staffing levels and employee productivity of the participating hotels in each country. With regard to the *frequency* with which emotional labour is performed, it was found to be significantly higher in Australia, which may also relate to the differences just mentioned, but again does not affect emotional labour or burnout results. And comparisons regarding the *variety* of emotions displayed by respondents found no differentiation, regardless of various ways in which respondents were filtered or selected, which may be due to the relatively few different emotions required during guest encounters in hotel settings. The six chapters in this thesis up to this point have presented relevant emotional labour, societal culture, hospitality and implications for HRD literature, as well as methodology, results and discussion chapters. Chapter 7 concludes the thesis by bringing together key findings, interpretations, implications, limitations, and suggestions for future research.

Chapter 7 – Conclusion

Introduction

After identifying the original contribution of this work and drawing overall conclusions from the research problem and hypotheses, this chapter will present the eight principal research findings and highlight their implications for theory, practice and future research, which will be followed by separate sections addressing implications for HRD, overall limitations of the research, implications for methodology, and finally, consolidation of the implications for future research that have emerged.

Original contribution

This thesis has presented findings from research into the effects that societal culture has on how hotel service workers perform emotional labour and the consequences of doing so in terms of emotional exhaustion and depersonalisation. It appears to be the first study that compares the experiences of respondents living in two contrasting cultures, in this case the Philippines and Australia. The principal hypothesis is that Filipinos, or those who report themselves as collectivists or vertical-collectivists, use deep acting significantly more often than Australians, individualists and horizontal-individualists, who will instead use surface acting significantly more often, and consequently the former groups of respondents will report experiencing significantly lower levels of emotional exhaustion and depersonalisation than the latter. The null hypothesis states that there are no significant differences in the ways that hotel service workers in the Philippines or Australia report their experience of emotional labour and consequently, similar levels of emotional exhaustion and depersonalisation will be reported. The actual results of the research are consistent with outcomes drawn from the literature that has explored emotional labour in mostly so-called ‗individualistic' societies.

Overall, the research findings lend little support to the view that the experience of emotional labour and its consequences, in terms of levels of burnout, is significantly different between service workers in the Philippines and Australia. There are no significant differences in the levels of emotional labour, emotional exhaustion and depersonalisation reported by respondents in each country sample, thus supporting the null hypothesis. At the levels of individualism-collectivism and vertical-collectivism/horizontal-individualism, differences do emerge concerning the degree of surface acting used and its impact on emotional exhaustion and depersonalisation. Notable results about emotional labour and burnout would not have emerged without this deeper level of cultural analysis, which has resulted in eight key findings, the first of which focuses on the dimensions of culture.

Key finding 1

Respondents in each country sample do not report themselves as expected on the INDCOL survey

One of the most striking findings is that the cultural dimensions reported by respondents do not correspond to their countries of domicile. Respondents in the Philippines report themselves not only as more collectivist, but also as more individualist than the Australian respondents. That collectivists report themselves as individualists is consistent with the literature, for example, Triandis and Suh (2002) who indicate that approximately 60% of people in an individualistic culture will be idiocentric, and approximately 60% of people in a collectivist culture will be allocentric. As reported earlier, Brotheridge and Taylor (2006) also found that individuals did not respond to the individualism-collectivism survey (INDCOL) in a manner consistent with the culture in their countries of origin. It appears that the measurement of individualism-collectivism needs improvement (Earley and Gibson,

1998). These findings reflect the importance of considering differences that lie deeper than generalised societal descriptions of culture. Perhaps the INDCOL survey is now a less reliable measure of cultural difference due to the changing nature and complexity of so-called ±collectivistø societies such as the Philippines, which result in the emergence of individualist values. Triandis himself (*personal email*), recommends looking at new measurements and suggests, amongst others, Kashima and Hardieøs Relational, Individual and Collective Self Aspects Scale (RIC) (2000).

Kashima and Hardieøs RIC model defines the *individual self*, or idiocentric self, as reflecting personal agency and assertiveness, the *collective self* as where oneøs self-definition comes from the membership of groups and emphasises group affiliation, and the *relational self*, which mirrors self-definitions emanating from relationships with others (ibid). The authors found that individuals who emphasised an *individual self* were more prominent in North America and Australia, and individuals who emphasised a *collective self* were more prominent in the Asian countries used in their study (Japan and South Korea) (ibid). Of particular interest is the finding that the *relational self* was more prominent amongst women than men, regardless of the culture. This brings to mind the debates in the emotional labour literature concerning gender and particularly womenøs dominance of roles involving emotion work and their higher levels of competence than men in this area (Wharton, 2009). Intriguing possibilities arise with regard to exploring the gendered nature of emotional labour cross-culturally, especially as women are considered to generally express emotions more strongly than men in individualist cultures, whereas the opposite tends to be the norm in collectivist cultures (Hofstede, 2003). The RIC scale measures culture specifically at the level of the individual and there are other tools that might also be considered, such as the Cultural Orientations Framework, developed by Maznevski *et al* (2002) based on the work of

Kluckhohn and Strodtbeck (1961). These scales measure cultural dimensions in addition to individualism-collectivism and therefore it might also be time to look at how these other dimensions may affect the execution and consequences of emotional labour.

As Triandis (1995, 2001) points out, each so-called collectivist country has distinctive cultural features, and others in the literature also point out that there are additional aspects of culture that will also shape behaviour at work (e.g. Earley and Gibson, 1998; Hofstede, 2001). For example, Bozionelos and Kiamou (2008) used the specific diffuse and the affective neutral dimensions of Trompenaars (1993) when describing characteristics of Greek culture, because the researchers preferred its focus on how people behave towards each other at work, rather than use tools that emphasise values, as in the work of Hofstede and Schwartz. However, these cultural dimensions were not actually measured in their research. The specific diffuse orientation concerns the degree to which people engage with others either in specific areas of life and at a single level of personality, or diffusely in more than one area of life and at several levels of personality (Trompenaars, 1993). Related to this is the affective neutral orientation, which concerns emotional expressivity such that individuals described as affective show their emotions more readily than individuals described as neutral (ibid). These orientations are two of five that are concerned with relationships with people, the others being universalism-particularism, individualism-communitarianism and achievement-ascription. Such orientations may also be considered in cross-cultural studies of emotional labour. Returning to Hofstede's work, its shortcomings notwithstanding, his masculinity-femininity and uncertainty avoidance dimensions might also be worthy of consideration in future research. The literature review noted Morris's (2003) suggestions that in highly masculine cultures, emotional labour roles for men and

women may vary, and in high uncertainty-avoidance environments, emotional displays may be highly scripted and characterised by high frequency, low duration and low variety. The need to identify alternative and more robust ways of measuring differences in national culture is echoed by Céleste Brotheridge (*personal email*), who suggests reviewing other ‑lensesø such as the Global Leadership and Organizational Behavioral Effectiveness (GLOBE) research project (House *et al*, 2004). Having considered further cultural aspects, it appears that using a tool that uncovers a broader set of relevant cultural dimensions or orientations might yield fresh insights into how emotional labour is performed and its effects on service workers in different cultures. That individuals report themselves differently to their societal cultures on individualism-collectivism also points to the importance of considering individual characteristics beyond cultural categorisations. Such antecedents of emotional labour include aspects of personality which may themselves prove to be a more reliable cross-cultural indicator of service workers predisposition to perform emotional labour without negative consequences. There is a body of literature that examines the relationship between cultural orientation and personality (e.g. Triandis, 2001; Church and Lonner, 1998; Church, 2000) which provide an avenue for future research in this area. This again reinforces the value of incorporating psychological approaches to uncover individual level antecedents that might shape oneøs experience of emotional labour more so than societal culture. The following two key findings continue to dispel thoughts that societal culture might affect how surface and deep acting are experienced.

Key finding 2

> Australian *and* Filipino respondents who report using relatively high levels of deep acting, also report lower emotional exhaustion and depersonalisation than others

The research found that, consistent with the literature, respondents who reported using more deep acting and less surface acting also reported significantly lower levels of burnout than others. The worth of this finding is that it applies in the Philippines as well as Australian samples. Another predictable result, if cultural differences are ignored, was found in relation to surface acting.

Key finding 3

> Australian and Filipino respondents who report using relatively high levels of surface acting, also report higher emotional exhaustion and depersonalisation than others

Once again, the research found that, consistent with the literature, respondents who report using more surface acting and less deep acting also report significantly higher levels of burnout than others. The importance of this finding is that, again, it applies in the Philippines as well as Australian samples. Whilst findings 2 and 3 removed the ―individualismø filter, key finding 4 identifies a relationship between individualism, surface acting and burnout.

Key finding 4

> Individualists in Australia *and* the Philippines use surface acting significantly more often, and experience higher levels of emotional exhaustion and depersonalisation, than others

Surface acting is used significantly more often by self-reported individualists and horizontal-individualists than collectivists or vertical-collectivists, and the individualists report experiencing a high level of emotional exhaustion and depersonalisation than others, whilst horizontal-individualists reported a significantly high level of emotional exhaustion only. Further, individualists are reported in both the Philippines *and* Australia, as discussed in key finding 1. These findings are consistent with the literature that has studied emotional labour in predominantly individualistic societies. The lower use of surface acting by collectivists is not compensated for by greater use of deep acting, which is reported at similar levels by the individualists and collectivists. Perhaps collectivists use more genuine acting instead. This proposition suggests there might have been some value in including genuine acting questions in the survey, or at least in future research. As mentioned above, perhaps taking action to shape a more collectivist organisational environment in individualist cultures might provide a means to reduce levels of surface acting, together with the other structural interventions, establishing coping and support mechanisms, specifying selection criteria and providing training in deep acting for example, which are actions that are expanded upon in the ¬Implications for HRDø section below. Perhaps in further research these individuals, or other similar groups of respondents, might also be surveyed about the consequences of burnout they experience, such as a greater intention to quit, higher turnover, higher absenteeism, lower job satisfaction, and reduced work performance, compared to others. This particular research finding also points to the need in any

society to track levels of burnout experienced by staff and not make assumptions based on cultural stereotypes. There remains the danger of overstating the significance of this finding, since relatively few respondents (31) reported using high levels of emotional labour and experiencing a high level of emotional exhaustion. While there are differences between groups of respondents relating to surface acting, this was not the case for deep acting, as key finding 5 confirms.

Key finding 5

> There are no significant differences in the degree to which deep acting is performed by 1) Filipinos and Australians, 2) individualists and collectivists, and 3) horizontal-individualists and vertical-collectivists

Overall, this result suggests that similar levels of deep acting are performed by the respondents in the Philippines and Australia. If one is to accept that burnout is a real consequence of performing emotional labour for a significant number of workers, this finding points towards an opportunity to develop workers coping capabilities that may have been neglected in the respondentsø hotels, particularly the use of deep acting, in both the Philippines and Australia. This approach is elaborated on below in the –Implicationsø for HRDø section. As mentioned earlier, it is also possible that a greater degree of genuine acting might occur in either or both the sample groups. Adding a qualitative dimension to the research might have uncovered the extent to which hotel service workers are actually supported, including information about any informal or formal coping strategies or formal training they receive on how to perform emotional labour. Key finding 6 identifies how respondents in the Philippines and Australia report burnout.

Key finding 6

> ### Service workers in hotels in the Philippines are as likely as those in Australia to report burnout

Of all respondents, 30.6% score in the ‑high‑range for emotional exhaustion; in the Philippines sample the figure is 31.3% and in the Australian sample, it is 29.5%. These findings suggest that Filipinos are just as prone to experiencing high levels of burnout as Australians, implying that cultural differences between the Philippines and Australia do not moderate these effects. What has not been examined in this research are the consequences of these levels of emotional exhaustion for not only service workers, as already discussed, but also for customers, in terms of their satisfaction with service, and their organisations, in terms of their reputation and financial performance. Conversely, the tangible positive effects of performing emotional labour are not examined either. Factoring in measures of the positive effects and negative consequences of burnout might well be something to consider in future research. If it is indeed the case that respondents in both countries face a similar likelihood of experiencing burnout, it will be important to consider mitigating strategies through HRD interventions in both locations. The following key findings 7 and 8 identify how job autonomy mitigates the effects of burnout on those who perform emotional labour, and how differences in job autonomy are reported by each country sample.

Key finding 7

> ### Australian respondents who perform high levels of emotional labour and who have high job autonomy report less depersonalisation than comparable Filipinos

Findings 7 and 8 relate to the effect of job autonomy on burnout. The first of these findings is that, consistent with the literature, the Australian respondents who perform

high emotional labour and report high job autonomy (57 respondents), report significantly less depersonalisation than respondents reporting high emotional labour and low job autonomy (37 respondents). What is curious about this result is that, according to the literature, depersonalisation is related to emotional exhaustion and the former usually follows the latter. Depersonalisation measures one's lack of personal sensitivity towards service recipients, which is significantly lower among the respondents who have more job autonomy, whereas respondents' emotional exhaustion, the depletion of emotional energy (Maslach *et al*, 1996), does not appear to be affected by job autonomy. Perhaps the level of depersonalisation relates to the role requirements used during service encounters more so than emotional exhaustion. This is difficult to unravel with the information available and may be an avenue for future research. Key finding 8 removes the emotional labour filter and looks at the effect of job autonomy on burnout.

Key finding 8

> Respondents in Australia *and* the Philippines, who report high job autonomy, also report lower emotional exhaustion and depersonalisation

This finding supports the literature that proposes a moderating role for job autonomy on emotional labourers' experience of burnout. The significant aspect is that this appears to be the case in both countries, thus contradicting literature that describes Filipinos as vertical-collectivists with workplace characteristics such as benevolent and autocratic bosses and the expectations of subordinates to conform and be told what to do. This finding also links to earlier discussions concerning the limitations of using cultural labels to describe people. These results point to the feasibility of extending job autonomy and associated initiatives such as empowerment to frontline employees in the

Philippines as well as Australia, as a way of increasing their job satisfaction and decreasing their feelings of stress and burnout. A third finding relating to job autonomy but not central to this research looked at how each national sample reported.

Additional findings

Filipinos report greater job autonomy than Australians

A finding that is not central to the key thesis question but which is interesting in its own right and may have a bearing on future research in this area, is that Filipino respondents report experiencing a significantly higher degree of job autonomy than Australian respondents. Perhaps this is because the Filipinos in the sample feel that that have relatively more freedom at work than outside the workplace, whereas the Australian sample on the other hand may feel more constrained at work. Perhaps the pressure of working in lean staffing environments in Australia, which results in respondents reporting a greater frequency of emotional labour (see below), creates encounters that are short and less intense, providing less opportunity for behavioural flexibility during each encounter. This is again reminiscent of Gutek's (1995) distinction between service relationships and service encounters. These considerations are conjecture and a definitive explanation is only likely to be forthcoming with further study and analysis. The last finding, again not central to the research question but nevertheless relevant to further research in this area, compares the use of role requirements by respondents in each country.

The duration of service encounters is longer and their emotional intensity is greater in the Philippines, whereas the frequency of emotional encounters is higher in Australia

The final section of the Discussion (Chapter 6) presented differences in how service workers in the Philippines and Australia described the role requirements of their jobs that determine exactly how emotional labour is performed. Attentiveness, that is, duration and intensity of guest encounters, is significantly higher in the Philippines, and frequency of encounters is significantly higher in Australia, although these differences do not translate into significantly different levels of deep acting, surface acting or burnout. It has been discussed that these differences may relate to different workplace conditions, such as staffing levels. It might be valuable in future research to extend the analysis of role requirements to their effect on burnout, for example. This concludes the presentation of the key findings. Stemming from each finding are implications for HRD, particularly the application of HRD practices across different cultures, which is the principal theme of the next section.

Implications for HRD

A wide range of HRD interventions was presented In Chapter 3, based on literature from largely individualist environments. Since there are similarities between the ways in which the Filipino and Australian respondents report their experience of burnout, the principal implications in the context of this thesis concern the applicability of these HRD practices in a different societal culture, namely the Philippines. There is a considerable body of literature on this subject in general (CLMS, 2004) and it may appear that a number of the solutions in the literature presented in Chapter 3 would not be out of place in different cultural contexts, such as applying clear selection criteria, using training to develop emotional labour skills such as deep acting and coping, providing other coping mechanisms, and creating a supportive organisation culture. The work of Earley and Gibson (1998) referred to below, guides HRD practitioners to

consider the cultural context carefully ahead of any intervention. On the other hand, it might also be wasteful to arbitrarily avoid practices that, on the face of it, appear culturally inappropriate and supposedly ineffective. After all, this thesis has revealed a number of reasons why an individual's attitude and behaviour at work may vary from the generally held values of that person's societal culture. Further, Johns *et al* (2007) found that teaching and skill practice might have a greater impact than national culture when training service workers to develop a service predisposition. To what extent are HRD interventions that have mostly been developed in individualist societies transferrable to different cultures such as the Philippines, where there appear to be –individualists' who experience emotional exhaustion when performing high levels of emotional labour? Perhaps a starting point is to establish how HRD is defined in the literature (e.g. Weinberger, 1998) which, whilst beyond the scope of this thesis, will clearly inform specific practices that need to be evaluated in different cultural settings. The work of Earley and Gibson (1998) illustrates the importance of considering individualism and collectivism when transferring HRD practices. They refer particularly to organisational culture, job design and remuneration, as outlined below.

The role of organisational culture in creating a workplace that supports workers who perform emotional labour was outlined in Chapter 3. Earley and Gibson (1998) point out that individualism and collectivism can also be measured at the level of the organisation. Since the findings of this research suggests that individualists perform more surface acting than collectivists, perhaps taking action to shape a more collectivist organisational environment might be a helpful route to reduce levels of surface acting. This proposition leads into the debate about the extent to which organisational culture can be –manufactured', but measuring this aspect might throw up another antecedent that shapes emotional labour if, for example, a collectivist organisational culture exists

in a so-called individualist society which might be reflected in individualsø responses to a cultural survey. In addition to considerations relating organisational culture, there are also cultural implications when transferring structural interventions.

Job design, a structural intervention presented in Chapter 3, might not be directly transferable from an individualist to a collectivist environment, as mentioned by Earley and Gibson (1998) who refer to the speculation of Triandis (1994) that task interdependence and affiliation needs are more important in collectivist cultures that factors such as job variety, task identity and feedback (as identified by Hackman and Oldham, 1980). In a fascinating twist that once again points to the frailty of individualism-collectivism as a reliable measure, Breer and Locke (1965, cited by Earley and Gibson, 1998) found that workers who engaged in tasks that could be carried out individually scored higher on individualism, and workers who performed tasks that required the teamøs contribution scored higher on collectivism. Other structural interventions mentioned in Chapter 3 are concerned with encouraging job autonomy and empowerment.

In high power distance societies, encouraging job autonomy and empowerment may be more challenging to achieve and less effective than in other cultures, but this does not prevent the HRD practitioner from redefining these concepts in different cultural contexts and introducing adaptations that may prove beneficial to individuals and organisations, particularly as power distance is correlated with collectivism, and as previously mentioned, cultural variations are emerging in so-called collectivist societies. Such an adaptation might be to set empowerment guidelines that define the decision-making freedom that workers have at different organisational levels. For example, Shangri-La Hotels and Resorts, an international hotel company with Asian

roots and a strong international presence particularly across Asia Pacific, introduced as part of their Empowerment for Employees programme an Empowerment Operations Manual which provided guidance for guest-contact staff concerning decisions such as when to replace the meal of a dissatisfied guest, or when a service worker could reimburse a complaining guest and to what extent, before the matter had to be referred to a supervisor (*personal communication with Lester Andrade, former group director of learning and development, Shangri-la Hotels & Resorts*). The programme was piloted at the Island Shangri-La hotel in Hong Kong during 1996 and 1997, and was launched across Asia Pacific in more than 30 hotels, from 1999 (ibid). Setting empowerment limits might seem a contradiction, but perhaps that view is more likely to be heard from an ±individualistø or someone who uses the conventional definition of empowerment in a Western context. Another aspect that is indirectly related to HRD concerns remuneration.

In the area of remuneration, Earley and Gibson (1998) identify research showing that collectivists prefer group-based compensation that provides workers in their in-group with an equal share, regardless of individual contribution, whereas individualists prefer the allocation of rewards based on an individualøs performance or contribution. They also point out that as individuals are ±exposed to other cultures and modes of organizingø, their remuneration preference may be changing (ibid: 285). The relevance to HRD is that the design of reward and recognition programmes may be part of training or organisational development initiatives. In addition to insights provided by Earley and Gibson, support mechanisms for coping with emotional labour may also be treated differently across different cultures.

The Asian context is often associated with a collectivist or allocentric mindset and it is in this context that the group of interventions under the heading ‑coping and support mechanismsø might be easier to facilitate than in individualist societies and even among individuals who report themselves as idiocentric. The literature clearly illustrates the support that in-group members give to one another and therefore if organisations take action to encourage work-groups to become in-groups, this may provide a strong informal coping mechanism. Further support might be drawn from the relatively recent emergence in individualistic societies of wellness programmes and work/life balance initiatives referred to in Chapter 3. In general, the results of this research confirm the importance of ensuring appropriate workplace support to mitigate adverse consequences of performing emotional labour among frontline service workers in the Philippines. Other sections in Chapter 3 looked at HRD implications for selection and training and are considered below in a cross-cultural context.

The research results suggest that rather than relying on generalized cultural differences to assume that gracious Filipino hospitality in hotels is more authentic or ‑deep-actedø and less harmful to the wellbeing of the service providers, it is just as important to consider individual differences during selection, and monitor the effect of performing emotional labour on their health and wellbeing. Therefore, regardless of the cultural setting, perhaps employers might be well served by using selection criteria that identify workers who are more natural ‑emotional labourersø and less likely to suffer its negative consequences. Careful selection is closely linked to effective training and the two elements work together to help service workers comply with their organisations display rules and reduce negative consequences.

In a study by Johns *et al* (2007) among international students at a hotel school in Switzerland, the authors found that training enhanced students attitudes to delivering service, regardless of their ethnicity, provided they were able to behave empathically and were motivated to work hard. This is useful but limited in the extent to which one can generalise from it, since all the students were living outside their own countries. The literature indicates that surface acting is regarded as more damaging to psychological wellbeing than deep acting, whereas deep acting is regarded as requiring more effort (e.g. Morris and Feldman, 1997; Kruml and Geddes, 2000b; Grandey, 2003). If a trainer or manager had to choose one intervention that might yield quick wins which benefit customers (better service), service workers (personal wellbeing) and organisations (reputation, performance and results), it might be to increase the level of deep acting performed by frontline workers, mentioned by a number of scholars as beneficial, and thereby reduce the level of surface acting. Expressing an emotion through deep acting can lead service workers to feel the emotion (Baumeister, 1982) and identify with the role (Ashforth and Humphrey, 1993), which may result in the provision of sincere hospitality (Augustine and Joseph, 2008). Therefore, just as drama students are taught to feel their parts, employers may be able to teach workers (in the different cultures) how to feel their roles (Kruml and Geddes, 2000a). Morris (2003) provides a useful example of how deep acting is explained to service workers in practice, when he quotes the following from a training manual written by John Myers and Tara Blanc (1998: 4):

> As an employee on the front line with customers, you're the one who creates the customer-service experience. You are the one who can make it or break it í Thatøs why you must develop a service attitude í Think of it as being like an actor. Actors, no matter how they feel, have to set their personal feelings aside before stepping onto

the stage í Playing the role of a positive customer service provider is no different. To do so, you concentrate on acting cheerful, friendly, and helpful, no matter how yoúre feeling. (Morris, 2003).

As mentioned in Chapter 3, results might be improved by combining elements of method acting training such a relaxation and the use of sense memory, with knowledge and skills relating to display rules, problem-solving, interpersonal skills and emotional intelligence, for example. Deep acting may also have the potential to help workers at other levels and in different roles, such as when training or presenting, therefore if workers learn these techniques early on in their careers, those who move into different or more senior roles might be better equipped to handle various situations by drawing on this previous learning, particularly where their personalities do not predispose them to perform emotional labour comfortably. This is unlikely to be a simple process since there will be many factors to take into consideration when designing such training, including those at the cultural, organisational and individual levels. Such interventions could be tested and measured in hotels in different cultures, and results compared with current practices or with control groups. It has also been identified in the literature review that there are often benefits to individuals who perform emotional labour such as Brotheridge and Grandey (2002) who point out that as a deeper form of emotion work, deep acting has the potential to create a sense of positive personal accomplishment. It might also help with enhancing employeeś feelings of engagement with their job and organisations. Perhaps even in so-called collectivist societies such as the Philippines, teaching service workers to engage in higher levels of deep acting will both increase customerś perceptions of sincerity and workerś sense of engagement, accomplishment, job-satisfaction and self-esteem. Before concluding this section it is important to briefly consider the implications of age and gender.

Workforces in many developed economies are aging fast, with the baby-boomers born between 1946 and 1964 reaching retirement age and fewer young people replacing them in the labour market; this will result in a higher proportion of older workers staying on in the workforce, especially as people are living longer and retirement ages are rising (The Economist, 9th April 2011). The literature has shown that older workers are better able to perform emotional labour but experience greater dissonance and use more effort without becoming emotionally exhausted, perhaps through having developed more effective coping strategies. However, many employers currently prefer not to hire older workers, fearing that they are slower, less able, less flexible and more prone to sickness, whereas in reality, many older workers have accumulated substantial experience, provide higher levels of customer service and often have lower absenteeism compared to younger workers (The Economist, 9[th]April 2011). In the past, demographics (the pipeline of younger workers, for example) and strong economic growth have made this issue less prominent than it is becoming. Therefore human resources practitioners in these environments will be expected to help extract the benefits of employing older workers by using such workersø experience to deliver more authentic service. Also, the literature highlights that older workers become more ÷collectivistø in outlook and if so, this workforce dynamic may help develop a culture that promotes a service orientation and provides beneficial informal coping mechanisms for those who suffer the deleterious effects of performing emotional labour. With regard to gender, much has been written about womenøs dominance of roles involving emotion work. In this study in hotels, such female dominance is less evident. Overall, the sample consists of 51.3% female respondents and 48.6% male respondents. In the Philippines, 54.6% of respondents are female whereas in Australia the figure is 47.4%. The literature review has identified womenøs higher levels of

competence than men in performing emotional labour and their greater propensity to report dissonance. These findings illustrate several advantages in employing women in customer service roles and the importance of providing coping mechanisms to counter their higher levels of dissonance. Women might, in some environments and cultures, also act as role models and help create a service culture that supports more authentic displays of emotional labour. At the same time, human resources practitioners must also be mindful of avoiding the stereotypical perceptions concerning women performing emotional labour. This discussion applies primarily to developed economies such as Australia.

This section has not covered an exhaustive listing of HRD interventions. A broad range of interventions is presented in Chapter 3. Rather, its purpose has been to highlight the importance of considering cultural and individual differences when seeking ways to promote low-stress emotional labour and transfer practices between countries. A useful lesson emerging from this discussion is for HRD practitioners to be sensitive to the influence of societal culture *and* individual differences, when seeking ways of promoting emotional labour with fewer negative consequences. Approaches by organisations to support workers who perform emotional labour may prove particularly effective if implemented as part of a culturally adapted total strategy.

Overall limitations, and implications for methodology

In this section, limitations of the research are considered in relation to who was measured, what was measured and how it was measured, followed by examination of the implications. This research compared respondents working as service workers in hotels in only two countries, and hotel sizes and standards are different in each country due to limited access, particularly in Australia, at the time of administering the surveys.

This meant that, whilst there will inevitably be a number of circumstances unique to each location that affect how service workers perform emotional labour, those concerning the comparability of participating hotels service standards and size could not be excluded. Also related to this point about who was measured, as Céleste Brotheridge points out (*personal email*), further t-tests excluding Australian respondents who reported themselves as Asian (South-East, South, and North-east) may influence the results, especially if the Asians were relatively recent immigrants. With regard to ‑whatøhas been measured, the focus on emotional labour, burnout and societal culture crowded out the opportunity to consider the effects of different antecedents in the literature other than job autonomy although this proved, as the literature indicated, to be significant. Also, because ‑lack of personal accomplishmentø survey items loaded onto a single component (see Table 10), it might have been worthwhile to ignore the literature downplaying its usefulness in the context of emotional labour and include it in the analysis, which may add a further degree of calibration. With regard to ‑howødata was gathered, meaning the survey tool, results showed the limitations of the INDCOL questions as a reliable tool for measuring cultural differences, at least in this context, and this points to the value of considering alternative and/or broader measures of culture, particularly those designed for obtaining feedback at the level of the individual. Secondly, the usefulness of the six ‑expectedø emotional labour questions was limited. Finally, the generalisability of these findings either within the selected countries or in others is limited, since this is the first research of its kind known to the author. Implications for methodology partly relate to the limitations mentioned above.

An important methodological implication that relates to finding comparable hotels to participate in the Philippines and Australia, concerns the timing of administering the

survey. The researcher was provided a window of opportunity in August and September 2009, due to employment commitments. Therefore representatives of hotels were contacted with this timeframe in mind and a number of these individuals, especially in Australia, indicated that for various reasons, timing was not convenient. Ideally, had the researcher more flexibility over scheduling, and asked representatives in potential participating hotels to provide preferred timing, greater participation in Sydney may have resulted, possibly eliminating the need to add hotels in Melbourne, or more comparable hotels to those in Manila might have participated in Sydney and Melbourne. Even so, it could not be guaranteed that all desired hotels would have been available at the same time. In terms of what was measured, the approach to data gathering was exclusively quantitative, therefore a qualitative component that sought feedback from respondents, perhaps through focus groups, might have been helpful with interpreting subsequent data analysis, particularly with regard to differences in organisational culture, selection criteria, coping mechanisms and training. Also, a qualitative dimension might have added more vividness to the findings, helping to build a descriptive picture of each participating organisation, although time constraints may have limited the practicality of doing so. Having said this, a danger in adding a qualitative element may be to lose focus on the core research question and face epistemological and methodological contradictions. Finally, with regard to how the data was gathered, putting the survey online took a great deal of effort for minimal results, since only 8 respondents out of 734 chose this method. The last section of this thesis examines possibilities for future research arising from the study.

Future research

Several implications for future research have emerged in the course of presenting key findings from this study. This concluding section of the thesis brings these together and adds further possibilities, namely, analysing the data according to different demographic criteria, replication of the research in different countries, modifying the measure of culture, measuring characteristics of individuals, extending study of the consequences beyond burnout, experimenting with the impact of HRD interventions on burnout in different cultures, and adding a qualitative research element. Firstly, the data gathered from this research affords an opportunity to examine and compare the influence of societal cultures on the experience of emotional labour among various groups of respondents. Such respondents might be filtered according to gender or age, for example, or according to their work locations within the hotel, such as telephone operators, front desk staff and workers in different types of restaurant. Secondly, a logical step is to replicate this research in different types of business (e.g. retail) and in different countries. One possible approach to this would be to use a single international firm with a presence in a large number of culturally different countries. If this research was undertaken within such an organisation, and even linked with an organisations real HR or business imperative, sufficient resources might be available to ensure a rigorous methodology. Whoever the target subjects might be in future research, a second important opportunity is to incorporate a different culture survey, such as one that is designed to consider culture at the level of the individual and which could widen the cultural dimensions or orientations under scrutiny, beyond individualism, collectivism and power distance. For example, Kashima and Hardieøs (2000) relational, individual and collective self aspects scale might provide more insightful findings. An extension of this approach is to identify other characteristics of individuals in various cultures that

may affect the experience and consequences of emotional labour, by using measurement tools such as a ¬big fiveøpersonality assessment, and/or a measure of positive and negative affectivity, or emotional intelligence. The emotional labour section of the survey might be extended to include a measure of the extent to which respondents in various settings use genuine acting which, although not a form of emotional labour as such, may point to reasons why respondents score low on their use of surface and deep acting. Supporting this assertion, Chapter 1 cited the work of Diefendorff *et al* (2005) who found in their research, using a convenience sample of undergraduate students, that genuine acting was used more frequently than either surface acting or deep acting. The third key section of the survey measured respondentsøexperience of burnout, specifically emotional exhaustion and depersonalisation. Future research might move a step further and incorporate data gathering that measures service workers levels of absenteeism, sickness, job satisfaction and turnover, which could be matched to their levels of self-reported burnout. This might further be extended to measure the impact of different levels of burnout on customer satisfaction and business performance in different settings, though the more one travels along this route, the more difficult it will be to isolate the effects of performing emotional labour on results. An alternative strategy might be to experiment within an organisation, or in several different workplaces. Measurement systems could be set up and different HRD practices applied, culturally adapted where the literature indicates this to be appropriate, in different parts of a business to evaluate their impact on service workers feelings and symptoms of burnout, and even on customer satisfaction. Interventions include those mentioned in Chapter 3, such as establishing coping mechanisms and providing training. Also, the positive effects of performing emotional labour might also be included in cross-cultural studies.

Additional findings relating to job autonomy (reported higher in the Philippines sample) and differences in the nature of role requirements between the two countries (higher duration and intensity of encounters in the Philippines, higher frequency or encounters in Australia) also warrant further investigation. Finally, the research in this thesis is exclusively quantitative and whilst providing valuable insights appropriate to the core research question and hypotheses, adding a qualitative dimension might provide an opportunity to identify specific antecedents of emotional labour and relevant features of each workplace that may affect the results. This might also provide the opportunity to consider Gutek's (1995) differentiation between service relationships and service encounters in different cultural or socio-economic settings.

This thesis set out to show that the experience and consequences of performing emotional labour is different in countries with contrasting cultural orientations. Although differences emerged in how individual respondents describe themselves culturally, and this affected how they experienced emotional labour, these cultural differences did not correspond to the countries in which they work. The research findings therefore generate more questions and show a need for further research.

Appendices

Appendix 1 – Feelings at Work survey

Dear Industry Colleague,

As part of my studies, I am conducting research with guest contact staff in hotels in The Philippines and Australia, to compare how people use their emotions (feelings) at work. Therefore I will be very grateful if you would complete my questionnaire, place it in the envelope provided and drop it into the locked box labelled ‑Mike Newnhamøs Questionnairesø located in the Human Resources office, as soon as you can.

Alternatively, you can go online to http://www.SurveyMonkey.com/Mood, enter the password ‑Moodø and complete the questionnaire there.

This is anonymous, so there is no space to put your name, and completion is voluntary. There are no right or wrong answers ó please answer exactly as you feel. It is important that you do not put an answer just because you think it is what you are expected to say. Your hotel and your individual responses will remain confidential.

The questionnaire will take approximately 20 -30 minutes to complete. The first section below asks you for some personal information. After this there are five sections of questions and the range of answers changes slightly in each section. Please answer all questions.

Your feedback is very valuable and I thank you in anticipation of your support.

Mike Newnham

General Information
Please answer in the spaces provided, or by ticking the appropriate boxes.

Your Age:	Your Gender:	Your job title:
_____ years	☐ Male ☐ Female	_____

For how long have you lived in this country?	☐ all my life, or _____ years

What is your ethnic background? (select only one):	What are your actual hours of work per week, on average? _____ hours per week
☐ South-East Asia (e.g. Philippines, Thailand, Indonesia, Malaysia, Vietnam, Singapore)	
☐ Australia, New Zealand, Europe, North America	On a typical day, how much of your time is spent in direct contact with guests or other customers? _____ %
☐ Russia, Caucasus, Central Asia	
☐ South Asia (e.g. India, Sri Lanka, Pakistan, Bangladesh)	
☐ North East Asia (e.g. China, Japan, Korea)	How long have you been doing this job? _____ years and _____ months
☐ North Africa (Arabic-speaking, e.g. Egypt, Sudan, Morocco)	
☐ Middle Eastern (e.g. Lebanon, Jordan, Iraq, Syria, Iran)	For approximately how many years have you worked in guest contact jobs altogether? _____ years
☐ Sub-Saharan Africa, Caribbean	
☐ Central & South America ☐ Other	

Section 1
Please write the number that comes closest to your opinion about the three statements below, in the space provided.

Very inaccurate	Mostly inaccurate	Slightly inaccurate	Uncertain	Slightly accurate	Mostly accurate	Very accurate
1	2	3	4	5	6	7

1	I decide on my own how to go about doing my work	
2	The job gives me a chance to use my personal initiative or judgment in carrying out my work	
3	The job gives me considerable opportunity for independence and freedom in how I do my work	

Section 2

Below are statements about job-related feelings. Please read each statement carefully and decide if you ever feel this way about your job. If you have never had this feeling, write the number "0" (zero) in the space before the statement. If you have had this feeling, indicate how often you have felt it by writing the number (from 1 to 6) that best describes the frequency. An example is shown below.

Example

How often:	Never	A few times a year or less	Once a month or less	A few times a month	One a week	A few times a week	Every day
	0	1	2	3	4	5	6

Statement:	*How Often 0–6*
1 I feel depressed at work.	*5*

Looking at the example above, if you rarely feel depressed at work (a few times a year or less), you would write the number '1'. If your feelings of depression are fairly frequent (a few times a week but not daily), you would write the number '5', as shown above, for example.

Now work through the statements below.

How often:	Never	A few times a year or less	Once a month or less	A few times a month	One a week	A few times a week	Every day
	0	1	2	3	4	5	6

Statement:	*How Often 0–6*
4 I feel emotionally drained from my work.	
5 I feel used up at the end of the workday.	
6 I feel tired when I get up in the morning and have to face another day on the job.	
7 I can easily understand how my guests feel about things.	
8 I feel I treat some guests as if they were impersonal objects.	
9 Working with people all day is really a strain for me.	
10 I deal very effectively with the problems of my guests.	
11 I feel burned out from my work.	
12 I feel I'm positively influencing other people's lives through my work.	
13 I've become colder toward people since I took this job.	
14 I worry that this job is hardening me emotionally.	
15 I feel very active.	
16 I feel frustrated by my job.	
17 I feel I'm working too hard on my job.	
18 I don't really care what happens to some guests.	
19 Working with people directly puts too much stress on me.	
20 I can easily create a relaxed atmosphere with my guests.	
21 I feel exhilarated (energized and delighted) after working closely with my guests.	
22 I have accomplished many worthwhile things in this job.	
23 I feel like I'm at the end of my rope.	
24 In my work, I deal with emotional problems very calmly.	
25 I feel guests blame me for some of their problems.	

Section 3

For the questions in this section, I also want to know about your feelings and emotions at work, but in a slightly different way. Next to each statement, please write the number that matches your answer. For example, if you always do what is described in the statement, write the number 5 next to the statement; if you never do what is described, write the number l next to the statement. Here, the scale is from 1 to 5.

Never	Rarely	Sometimes	Often	Always
1	2	3	4	5

	At work, when interacting with guests, I ...	*How often 0-5*
26	Display specific emotions required by my job.	
27	Adopt certain emotions as part of my job.	
28	Express intense emotions.	
29	Express particular emotions needed for my job.	
30	Use a wide variety of emotions in dealing with people.	
31	Resist expressing my true feelings.	
32	Pretend to have emotions that I don't really feel.	
33	Display many different emotions when interacting with others.	
34	Make an effort to actually feel the emotions that I need to display toward others.	
35	Show some strong emotions.	
36	Express many different emotions when dealing with people.	
37	Hide my true feelings about a situation.	
38	Try to actually experience the emotions that I must show.	
39	Really try to feel the emotions I have to show as part of my job.	
40	Display many different kinds of emotions.	
41	Conceal what I'm feeling.	
42	Show emotions that I don't feel.	
43	Show emotions that are expected rather than what I feel.	

| 44 | A typical interaction I have with a guest takes about _____ minutes (*please insert the average length of time in minutes that you spend on each guest interaction*) |

Section 4

For the questions in this section, we want to know what your boss or hotel <u>expects</u> you to do at work, not necessarily what you actually do. Please write the number that matches your answer next to each statement in the space provided.

Never	Rarely	Sometimes	Often	Always
1	2	3	4	5

	When interacting with guests at work, <u>it is expected</u> of me, that I ...	*How often 0-5*
45	Show the exact emotions required by my job.	
46	Show some strong emotions.	
47	Show many different kinds of emotions.	
48	Show positive emotions.	
49	Hide negative emotions.	

| 50 | At work, it is <u>expected</u> that a typical interaction I have with a customer should take about _____ minutes (*please insert the average number of minutes that you are expected to spend on each guest interaction*) |

Section 5

In this section, I want to know how strongly you agree or disagree with some statements about how you think about & interact with the people around you such as family, friends and co-workers. You can choose any of the nine responses. For example, if you strongly agree with a statement, write the number 9 next to the statement; if you agree only a little, write the number 6; if you strongly disagree, write the number l next to the statement; if you are unsure or think the question does not apply to you, write the number 5 next to the statement.

Strongly disagree 1		2	Disagree	3		4	Not sure	5		6	Agree	7		8	Strongly agree 9

	Statement:	Response 1-9
51	My happiness depends very much on the happiness of those around me.	
52	Winning is everything .	
53	I usually sacrifice my self-interest for the benefit of my group.	
54	It annoys (irritates) me when other people perform better than I do.	
55	It is important for me to maintain harmony within my group.	
56	It is important to me that I do my job better than others.	
57	I like sharing little things with my neighbors.	
58	I enjoy working in situations involving competition.	
59	The wellbeing of my co-workers is important to me.	
60	I often do "my own thing".	
61	If a relative were in financial difficulty, I would help within my means.	
62	Competition is the law of nature.	
63	If a co-worker gets a prize I would feel proud.	
64	Being a unique individual is important to me.	
65	To me, pleasure is spending time with others	
66	When another person does better than I do, I get tense and aroused.	
67	Children should be taught to place duty before pleasure.	
68	Without competition it is not possible to have a good society.	
69	I feel good when I cooperate with others.	
70	Some people emphasize winning; I am not one of them.	
71	It is important to me that I respect decisions made by my groups.	
72	I would rather depend on myself than on others.	
73	Family members should stick together, no matter what sacrifices are required.	
74	I rely on myself most of the time; I rarely rely on others.	
75	Parents and children must stay together, as much as possible.	
76	My personal identity, independent from others, is very important to me.	
77	It is my duty to take care of my family, even when I have to sacrifice what I want.	
78	My personal identity is very important to me.	
79	I am a unique person, separate from others.	
80	I respect the majority's wishes in groups of which I am a member.	
81	I enjoy being unique and different from others.	
82	It is important to consult close friends and get their ideas before making a decision.	

Thank You!

Appendix 2 – Respondent feedback questionnaire used for pilot test of survey

Survey Trial Run 6th July 2009

Dear colleague

Thank you for testing my questionnaire. I am checking to find out if it will be easy for people to fill in when I give it to hotel staff in Manila and Sydney next month, as part of my research. So your honest feedback is important to me. I want to know what you didnøt like or found difficult, so I can make improvements.

How long did it take you to complete?

Were there any <u>explanations or instructions</u> that were not clear?

Were there any <u>questions</u> that were not clear?

Were there any <u>words</u> that were difficult to understand?

What other comments do you have about completing the questionnaire:

Please hand this to me when completed.

Thanks and regards

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