

餐旅情緒勞務量表之跨文化差異比較與效度驗證

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BACKGROUND AND OBJECTIVES

In the service industry in general, and the hospitality industry in particular, being friendly or nice to people is a value-added part of the product that employees provide (Schneider & Bowen, 1985). Displays of friendliness and enthusiasm, for example, are thought to increase customer satisfaction, improve sales immediately, result in increased repeat business, and ultimately, financial success. Emotionally charged employee-customer interactions are essential to product delivery in service job roles. To ensure employees' emotion expression, hospitality organizations set up strict display rules to regulate employees' emotional expression. "Show an upbeat attitude at every table" or "Put energy and enthusiasm into every guest interaction" are common instructions in employee handbooks. This "being nice and friendly" job requirement is called "emotional labor".

Emotional labor was first defined by Hochschild (1983) as "the management of feeling to create a publicly observable facial and bodily display" in the context of service work. In the last two decades, the concept of emotional labor has attracted tremendous research interests in discovering how service providers manage their emotions and how this labor affects service quality, and how this job demand affects employees' well-being. Research on emotional labor can be divided into three main areas: (1) qualitative documentations of how service employees provide emotional labor (Hochschild, 1983; Rafaeli & Sutton, 1987; Paules, 1991; Leidner, 1993; Rose, 2001); (2) defining the basic components of the emotional labor domain and testing hypotheses concerning its structure (Morris & Feldman, 1997; Kruml & Geddes, 2000a; Grandey, 1999; Brotheridge & Lee, 2003; Chu & Murrmann, 2006); (3) the antecedents and consequences of emotional labor (Wharton, 1993; Adelman, 1989; Morris & Feldman, 1997; Chu & Murrmann, 2002; Liu, Perrewe, Hochwarter, Tallahassee, & Kacmar, 2004). The emerging issue on emotional labor relates to the impact of culture on emotional labor (Grandey, Fisk, & Steiner, 2005). The area receiving most research attention is the psychological properties of emotional labor measurements and how emotional labor causes any psychological damaging effects on employees' well-being. The most-often-cited consequences are emotional exhaustion and job dissatisfaction (Morris & Feldman, 1997; Grandey, 2003; Liu, et al., 2004). However, some empirical research has found contradictory results (Wharton, 1993; Chu & Murrmann, 2002). It is argued that the mixed effects of emotional labor on employees can be contributed greatly due to the different theoretical approaches of emotional labor and how this construct is measured. Fish and Ashkanasy (2000) have lamented more quantitative research is needed to understand the nature and dimensionality of emotional labor, as well as to find a valid instrument measuring emotional labor that are industry specific and relevant to various national and ethnic cultures.

To respond to Fish and Ashkanasy's call, Chu and Murrmann (2006) have developed an emotional labor scale designed to measure emotional labor that hospitality employees perform. The hospitality emotional labor scale (HELs) is a 19-item scale aiming at measuring how hospitality employees present emotional labor. Chu and Murrmann (2006) reported that the HELs has demonstrated very good reliability. However, it needs further examination to secure its factor-invariance in the context of cross-cultural comparison. The researchers examine how employees with different cultural background (individualism vs. collectivism) respond to the HELs in order to provide the evidence of cross-cultural invariance of the HELs.

Finally, it compares how U.S. and Taiwanese hospitality service providers manage their emotions at work, as well as how this labor affects employees' well-being.

EMOTIONAL LABOR FRAMEWORK

The concept of emotional labor describes how employees manage or control their inward or outward emotional expressions to meet company's display rules. Hochschild (1983) defined emotional labor as "the management of feeling to create a publicly observable facial and bodily display; emotional labor is sold for a wage and therefore has exchange value" (Hochschild, 1983; p.7). Since Hochschild's work on emotional labor, researchers from various fields such as psychology, organizational behavior, anthropology, or sociology have documented how this labor being performed. Cases have been reported on cashiers (Rafaeli & Sutton, 1989), social workers (Karabanow, 1999), policemen (Martin, 1999), theme park employees (Van Maanen & Kunda, 1989), fast food workers (Leidner, 1993), restaurant wait staff (Adelman, 1989), and so on. These studies offer a rich source of information about the nature of emotional labor and how employees perform it. In these studies, researchers have discovered that employees need to rely on some acting techniques to regulate, manage, or suppress their true emotions and pumps up the "right" emotions according to their interactions with guests. Based on Goffman's (1959) dramaturgical perspective of social interactions, Hochschild theorized that service is a "show" where the service provider is an "actor," the customer is the "audience," and the work setting is the stage. The work place (restaurant) provides the setting and context that allows actors (wait staff) to perform for audiences (diners). The interaction between actors and audiences is based on their mutual definition of the setting, which can be interpreted as occupational or organizational norms or display rules.

The acting that employees perform for customers can be categorized into three types: surface acting, deep acting, and genuine acting (Hochschild, 1983; Ashforth & Humphrey, 1993). Surface acting involves "pushing down" one's true feeling and replace with an emotional mask (faked smile or laugh) to meet organizational display rules. Deep acting involves "pumping up" the "right" feeling by exhorting feelings (one actively attempts to evoke or suppress an emotion) or by imagination (one actively invokes thoughts, images, and memories to induce the "right" emotion) (Hochschild, 1983). By practicing these two deep acting techniques, emotions are actively induced, suppressed, or shaped. Lastly, genuine acting implies the situation where employees spontaneously experience and express same emotion (Ashforth & Humphrey, 1993).

With a great deal amount of qualitative work been done, Wharton and Erickson (1993) criticized the narrow focus of these case studies because it "obscures variability in work-role emotional demands" (Wharton & Erickson, 1993, p. 457). In addition, the case study provides limited implications of how emotional labor relates to other work outcomes (Steinberg & Figart, 1999). Therefore, researchers in management have started to use more systematic, quantitative methods to measure the nature of emotional labor and uncover its' relationships with other constructs.

In earlier empirical studies, emotional labor has been conceptualized from either a job-focused or employee-focused approach. The job-focused approach is primarily interested in the level of emotional demands in various service jobs. Researchers from this perspective measure emotional labor in terms of frequency of emotional display, attentiveness (intensity of emotions, duration of interaction), variety of emotions required, and emotive dissonance (Morris and Feldman, 1996, 1997).

Researchers from psychology argue that frequency, duration, and variety of emotional labor provide

information about the job demands on employees' emotional displays. However, "they do not define what emotional labor is" (Grandey, 1999; Kruml & Geddes, 2000a). They critic the four-factor model capture only the presence of emotional labor, but fail to further explain the emotion management process of the employee. Similarly, Kruml and Geddes (2000a) argued that Morris and Feldman's approach to emotional labor is methodologically problematic since the four factors failed to conceptually link to the definition of emotional labor, which emphasized the individual's effort, planning, and control of emotional labor (Kruml & Geddes, 2000a).

Where as the job-focused approach of emotional labor stress on the level of emotional presentation at work, the employee-focused approach emphasize the process of employees in managing emotion while interacting with customers. The essence of this perspective rests on viewing customers as audiences, employees as actors, and the workplace as theaters. To be faithful to Hochschild's original emotion management perspective of emotional labor, the employee-focused approach asserts that the emotion management process can be examined through emotion regulation process. The emotion regulation can be categorized into surface acting and deep acting (Kruml & Geddes, 2000a). By utilizing these two acting skills, employees alter their outward appearances, behavior or inner emotional state to control emotional expression according to situational dictates or display rules. Grandey (1999) asserted that theorizing emotional labor from a dramaturgical perspective can explain "how" emotion is managed (effort and control). Knowing the process and methods employees use to manage their emotions is most useful when researchers' purpose is to understand this mechanism and its relationships with other work outcomes (i.e. attitude, withdrawal behavior). This employee-focused approach can gain utility for emotional labor theory development (Grandey, 1999). Thus the employee-focused approach has become wildly tested, accepted and confirmed in various studies (Castro, 2003; Liu, Perrewe, Hochwarter, & Kacmar, 2004).

EMOTIONAL LABOR MEASUREMENTS

Based on employee-focused approach, researchers have developed different instruments to measure emotional labor (Kruml & Geddes, 2000a; Brotheridge & Lee, 20003). Kruml and Geddes (2000b) developed an instrument to measure emotional labor according to surface acting, deep acting, and genuine acting. They identified two dimensions: emotive dissonance and emotive effort ($\alpha=.68$; $\alpha=.66$, respectively). Emotive dissonance reflects the degree to which an employee utilizes surface acting to act out a friendly attitude. The higher the emotive dissonance score, the greater tendency to surface act out emotional labor, and vice versa. Emotive effort represents the concept of deep acting as employees need to exert effort to achieve the right emotion for work. Kruml and Geddes (2000a) acknowledged the scale needs to be further refined to increase its internal consistency reliability. To measure surface acting and deep acting, researchers (Brotheridge & Lee, 2003; Grandey, 2003) developed seven questions taping these two acting skills ($\alpha=0.88$ for surface acting, $\alpha=0.79$ for deep acting). The intent of the abovementioned scales is to measure emotional labor from an employee perspective using two acting techniques. The context of these scales can not fully capture the unique interaction between customers and employees in the hospitality industries. The above-mentioned scales need to be modified to fit the context of the hospitality industry as well as to be improved for better reliability. To make up for the insufficient of the emotional labor measurement, Chu and Murrmann (2006) developed an emotional labor scale, the hospitality emotional labor scale (HELs), specifically for capturing the emotion management process of hospitality employees when providing service to their guests.

The initial items of the HELS had 82 items. They were half drawing on the previous work of the above-mentioned literature (Kruml & Geddes, 2000a; Brotheridge & Lee, 2003; Grandey, 2003; DeLay, 1999) and half collecting from the feedback of three hospitality employee focus groups. The initial 82-item pool tapped the entire spectrum of surface acting, deep acting, genuine acting, and emotive dissonance. The 82-item instrument was subjected to three stages of data collection and refinement. The first study focused on condensing the instrument by retaining only those items capable of discriminating well across respondents. The second study was conducted to explore the underlying factor structure. Lastly, the third study, confirmatory in nature, was conducted to re-evaluate the factor structure by analyzing fresh data from different samples. After a series of analyses, Chu and Murrmann (2006) refined the items from 82 to 19. Among the 19 items of the HELS, eleven items were measuring emotive dissonance and eight items were measuring emotive effort. The reliability alpha was reported as .86 for the former factor and .77 for the later factor. Their research indicated that the HELS is a reliable and valid instrument to measure emotional labor.

CULTURAL IMPACT ON EMOTIONAL LABOR

The centrality of emotion in social life underscores its importance for understanding cross-cultural differences in behavior (Ekman & Friesen, 1969). Cultures vary in their expectations for regulating and expressing emotions, particularly in the workplace (Cooper, Doucet, & Pratt, 2003). Such differences are part of the emotional culture (Gordon, 1989). Research over the last decade has demonstrated that cultural differences in emotions are very consistent ((Ekman & Friesen, 1969; Duncan & Grazzani-Gavazzi, 2004). For example, in comparison studies Europeans or North Americans have tended to report more positive emotions than Asians or American Asians (Schkade & Kahneman, 1997; Veenhoven, 1993).

These are learned rules that dictate the management of emotional expressions based on social circumstances (Bagozzi, Verbeke, & Gavino, 2003; Ekman, 1972; Ekman & Frisen, 1971; Matsumoto, 1990). Previous research has shown that employment in countries with different emotional cultures influences the relationship of emotion management process with customer service outcomes (Bagozzi et al., 2003). An important implication of the social nature of customer-employee interaction is that culture plays a predominant role in influencing how emotional labor is presented by employees to their customers. The concept of appropriate emotional labor in one culture is not always transferable to another. The cross-cultural study of emotion has been documented for a long history. People with Very few cross-cultural studies have examined how emotions are communicated to others and how emotional displays affect the responses of others to the actor, to the ongoing interaction, and to their social group, particularly in work-settings. This research expects employment in different emotional cultures to influence on the way employees manage their emotions at work. Since the HELS was developed and tested in the United States, it is important to examine whether respondents conceptualize the construct in identical ways when applying this instrument to measure emotional labor in different countries with distinctly different cultural backgrounds. As a result, after the construct validity of the HELS has been secured in the initial research stage of this study, the research's focus then shifts to the culture impact on the factor invariance of the HELS.

In cross-cultual research, culture is usually operationalized by country. When addressing culture in the context of country, it is important to discuss culture and its influence on behavior from a functional, socio-psychological perspective. Culture has been conceptualized in terms of individualistic or collectivistic,

status differentiating, contextualized, tight or loose, and so on (Matsumoto, Takeuchi, Andayani, Kouznetsova, and Krupp, 1998). The most commonly used dimension of culture is known as Individualism vs. Collectivism (IC). Individualistic cultures foster a sense of autonomy and uniqueness, emphasizing individual needs, wishes, and desires over collective concerns. This attitude is dominant in North American societies like America where autonomy, achievement, self-direction, free will or freedom are valued and encouraged (Lane & DiStefano, 1988). Collectivistic cultures foster group harmony, cohesion, and cooperation, emphasizing groups over individuals (Triandis, 1994, 1995; Matsumoto et al., 1998). This attitude is dominant in Asian societies like Japan, Taiwan, and Korea. In this type of societies, one's allegiance and loyalty are to the extended family or group of which one is a part. In collectivist societies, pro-social harmony, conformity, security and tradition values all focus on promoting the interests of the group over the individual interests (Lane & DiStefano, 1988). IC perspective of culture construct has been used by many researchers to explain cultural differences in a wide variety of psychological phenomena, particularly in emotion and display rules (Matsumoto et al., 1998).

Based on the distinct differences between IC cultural orientations, it is predicted that employees within different cultural context enact emotional labor differently. Since individualism promotes a sense of self-centered attitude and care less with the responsibility one has for others (Espinoze, 1999), individualism-oriented employees will tend to use surface acting to act out emotional labor. On the other hand, employees with collectivism cultural background will concerns relationships among people more, they will try to regulate their true feelings and pump up the situational right emotion to meet group norms. Therefore, they will tend to utilize deep acting to act out emotional labor. Since the level of emotive dissonance and emotive effort are predicted to be differ for two culture groups, the outcomes of such labor should be differ as well. To provide empirical evidence of factor-invariance of the HELS as well as testing the effects of culture on emotion management process among hospitality employees, hypotheses were developed for the empirical testing:

H1: there is a significant difference between individualism and collectivism-oriented cultural background on employee's emotive dissonance response.

H2: there is a significant difference between individualism and collectivism-oriented cultural background on employee's emotive effort response.

H3: there is a significant difference between individualism and collectivism-oriented cultural background on employee's job satisfaction.

H4: there is a significant difference between individualism and collectivism-oriented cultural background on employee's emotional exhaustion.

CONSEQUENCES OF EMOTIONAL LABOR

Much of the literature on emotional labor has proposed the potentially negative consequences of emotional labor for the psychological well-being of employees. Albrecht and Zemke (1985) cautioned that "contact overload is a recognizable syndrome in interactive work," whose symptoms include becoming "robotic, detached, and unempathetic" (p. 114). Hochschild (1983) pointed out that performing emotional labor eventually causes estrangement from one's genuine feelings, and therefore has detrimental consequences for one's psychological well-being. However, as substantial case studies have indicated the detrimental effects

of emotional labor, empirical studies tend to find contrasting results (Wharton, 1993; Erickson & Wharton, 1997). The following section discusses the consequences of emotional labor from the dramaturgical perspective in relation to its effects on employee well-being in terms of job satisfaction and emotional exhaustion (Figure 1).

Job satisfaction is defined as a positive pleasant emotional state, resulting from an employee's appraisal of his or her job (Locke, 1976). Hochschild (1983) suggested that to manage something as personal as emotions for commercial purposes would be inherently unsatisfying. Other researchers have found job satisfaction to be negatively associated with surface acting (Morris & Feldman, 1997; Grandey, 2003). Hence, it is predicted that an increase in emotive dissonance (surface acting) should lead to decreased job satisfaction.

There is less empirical support for the relationship between deep acting (emotive effort) and job satisfaction. Rafaeli and Sutton (1987) suggest that when employees are aware of the discrepancy between felt-emotion and desired-emotion they "fake in good faith" and try to close the emotional gap through deep acting. This would make them feel less counterfeit, would reward them through the resulting successful social interaction, and consequently lead to a positive work outcome; just as in genuine acting. Hence, it is predicted that employees who exert "deep acting" effort will experience increased levels of job satisfaction. Therefore, the following two hypotheses are proposed:

Emotional exhaustion has been defined as a wearing out and overextension of the feelings of an employee at work (Maslach, 1982). Maslach (1982) describes emotionally exhausted individuals as those who find themselves in emotionally charged situations on a regular basis. A number of research studies have reported significant and positive correlations between emotional labor and emotional exhaustion ranging from .20 to .48 (Abraham, 1989; Brotheridge & Lee 2003; Grandey, 2003; Kruml & Geddes 2000a; Morris and Feldman 1997).

Similar results were found for emotional dissonance and emotional exhaustion (Morris & Feldman, 1997; Grandey, 2003; Kruml & Geddes, 2000a). Hence, people who display "fake" emotions, i.e. engage in surface acting, should experience a relatively high level of emotional exhaustion, while those who display genuine emotions, i.e. engage in deep acting, should experience a relatively low level of emotional exhaustion. Based on this research two final hypotheses are proposed for this study:

In retrospect to the cultural influences on emotion management process, it is valid to further propose the cultural differences in response to emotive dissonance and emotive effort, as well as their relationships to the consequences of emotional labor. Employees with individualism cultural background concern less with relationships among people, as predicted earlier in H 11, they may score higher on emotive dissonance. However, the use of surface acting would not cause adversary damaging effects on their psychological well-being. In a similar fashion, employees with strong collectivism cultural background concern more with relationships among people, as predicted earlier in H 2, they may score higher on emotive effort which is a form of deep acting. The use of deep acting would lead to more positive work outcome on employees in terms of increased job satisfaction and decreased emotional exhaustion. Four hypotheses were proposed for empirical testing on the impact of culture background on emotional labor consequences.

H5: the negative relationship of emotive dissonance (surface acting) with job satisfaction would be weaker for employees with individual-oriented cultural background than those of collectivism-oriented cultural background.

H6: the positive relationship of emotive dissonance (surface acting) with emotional exhaustion would be

weaker for employees with individual-oriented cultural background than those of collectivism-oriented cultural background.

H7: the positive relationship of emotive effort (deep acting) with job satisfaction would be stronger for employees with collectivism-oriented cultural background than those of individualism-oriented cultural background.

H8: the negative relationship of emotive effort (deep acting) with emotional exhaustion would be stronger for employees with collectivism-oriented cultural background than those of individualism-oriented cultural background.

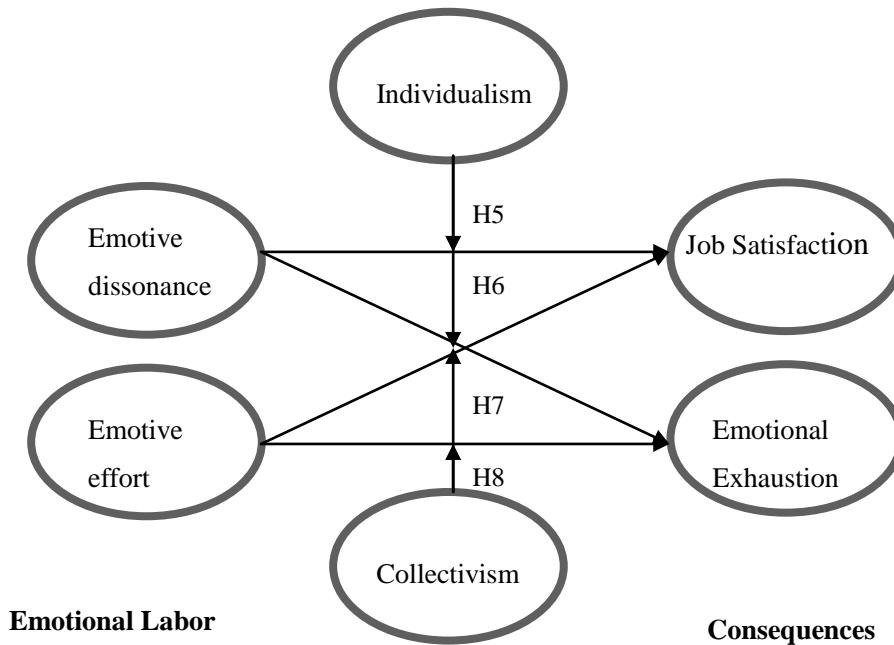


Figure. 1 The cultural impact on the consequences of emotional labor

Methodology

The purposes of this study are to identify how culture affect the way hospitality employees acting out emotional labor, as well as whether the choice of acting will have adversary effects on employee well-being in terms of job satisfaction and emotional exhaustion. To test the proposed hypotheses of cultural differences on emotional labor, the researchers first identify two cultures that varied in their orientation toward Individualism and Collectivism. Two countries are selected to make such comparison. Two countries with different Individualism/Collectivism orientations are identified: the United States and Taiwan. Situated at North America where individualism is the dominant attitude, the United States represents society with strong individualism cultural orientation. On the other hand, under the influence of Confucian, Taiwanese society has shown a tendency to respect group orientation. These two countries are selected to provide cultural-differences of emotion management process.

The researchers will make contacts with the hotels in these two regions to solicit participations in this study. Upon approval of participations, the researchers will send questionnaires to the human resource departments and request for assistance in distribution the surveys to the customer-contact employees. Data will be used to examine the effects of culture on the consequences of emotional labor as proposed in Figure 1.

The survey has four sections: emotional labor, job satisfaction, emotional exhaustion, and demographic information. Emotional labor is measured using the 19-item Hospitality Emotional Labor Scale (HELs) (Chu & Murrmann, 2006) with eleven items measuring emotive dissonance, and eight items measuring emotive effort. Job satisfaction was measured using five items derived from the Job Diagnostic Survey (JDS; Hackman & Oldham, 1975). Emotional exhaustion was measured using Maslach and Jackson's (1981) nine-item emotional exhaustion subscale of the 22-item Maslach Burnout Inventory (MBI). After the pretest, two items were suggested to be removed from the questionnaire. All items were measured on a 7-point Likert-type scale (1=strongly disagree and 7=strongly agree).

A self-administered questionnaire was used to collect data from hotel employees who work full time at the customer-contact positions in the United States and Taiwan. The questionnaire was pre-tested on college students who majored in hospitality management to minimize wording error. After the preliminary analysis on the survey item, one genuine acting item (I actually feel the motions that I need to show to do my job) was removed from the questionnaire to ensure a better internal consistency, which is important in cross-cultural comparison study. Finalized questionnaires were sent to hotels to collect data from employees both in United States and in Taiwan. Employees completed the survey anonymously and returned to the human resource department. Employees who participated in the survey received gift certificates as compensation for their times and effort in completion the survey. The data were analyzed with independent-sample t-test on the culture difference on emotion labor and work outcome variables on hypothesis 1~4. Simple regression was performed to examine hypothesis 5~8.

Results

A total of 528 of return survey was collected with 59% of data from US (n=312) and 41% of data from Taiwan (n=216). In US data, the majority of the respondents were females (57%), age between 20~40 years old (50%), and most of them have worked in customer-contact position for more than 10 years (39.4%). Similarly, in Taiwan data the majority of the employees were females (56%), age between 20~30 (55%), and most of them have worked in customer-contact position less than 6 years (81%). Compare to US respondents; Taiwanese respondents were younger with shorter tenure in service jobs.

Table 1. Characteristics of the Participants

Variable	Frequency (%)
Culture (N=528)	
American	312 (59%)
Taiwanese	216 (41%)

Means, standard deviations, correlations, and construct reliability estimates are shown in Table 1. All reliability estimates were over 0.7, indicating acceptable internal consistency coefficients. The alpha values for emotive dissonance and emotive effort were 0.874 and 0.788, respectively [Table 2]. As can be seen in Table 2, emotive dissonance correlates negatively with job satisfaction and it correlates positively with emotional exhaustion. On the other hand, emotive effort correlates positively with emotional exhaustion. The results indicate that, when an employee uses more surface acting interacting with customers, he or she will experience more emotive dissonance, and therefore, shows a more negative work outcome with higher

emotional exhaustion and lower job satisfaction. Whereas surface acting brings negative work outcomes to employees, deep acting has less adverse impact on employees. The results show that, although significant, deep acting brings less emotional exhaustion to employees.

Table 2. Means, standard deviations, correlations, and construct reliability estimates (n=528)

Variables	Mean	Std. Dev.	1	2	3	4
1. Emotive dissonance	3.58	1.18	(.874)			
2. Emotive effort	4.56	1.11	.462**	(.788)		
3. Job satisfaction	3.25	1.23	-.431**	-.072	(.883)	
4. Emotional exhaustion	4.59	1.13	.598**	.264**	-.635**	(.773)

Note: Alphas for each construct are in parentheses.

* $p < .05$

** $p < .01$

Cultural Differences on Emotive Dissonance

The cultural differences in employee's response of emotional labor and its work outcomes were examined by employing independent sample t-tests. In this analysis, the ten emotive dissonance variables were the dependent variables and the two different groups (American and Taiwanese) were the independent variable. As noted, emotional labor consisted of emotive dissonance and emotive effort which represent surface acting and deep acting respectively. The work outcomes discussed in this study were job satisfaction and emotional exhaustion. The results revealed significant mean differences ($p < .05$) on the four variables (Table 3~6), and therefore, hypothesis one ~four were supported.

The mean difference analysis on emotive dissonance revealed that there are significant differences on 10 emotive dissonance items. The mean differences on two countries also show that Taiwanese employees score higher on emotive dissonance than their American counterpart. This indicated that Taiwanese employees utilize more surface acting to present their positive emotional labor whereas American employees use less surface acting and therefore, experience less emotive dissonance.

Table 3. T-test results of cultural difference on emotive dissonance

Construct Variable	American (n=312) M(SD)	Taiwanese (n=216) M(SD)	<i>t-value</i>
Emotive Dissonance	3.11 (1.27)	4.23 (.60)	-13.27**
I put on a mask in order to express the right emotions for my job	3.34(2.03)	4.7(1.30)	-9.323**
The emotions I show to customers match what I truly feel	2.96(1.66)	3.70(0.98)	-6.392**

I have to cover up my true feelings when dealing with customers	3.35(1.91)	4.14(1.13)	-5.909**
I display emotions that I am not actually feeling	3.17(1.86)	4.30(1.24)	-8.294**
I fake the emotions I show when dealing with customers	2.98(1.85)	3.34(1.15)	-2.813**
I show the same feelings to customers that I feel inside	3.87(1.85)	4.12(1.04)	-1.972**
My interactions with customers are very robotic	2.48(1.68)	3.50(1.13)	-8.291**
I put on an act in order to deal with customers in an appropriate way	2.97(1.96)	5.15(1.16)	-15.93**
I behave in a way that differs from how I really feel	2.99(1.83)	4.13(1.19)	-8.652**
I fake a good mood when interacting with customers	2.99(1.91)	5.16(1.28)	-15.60**

Note: measured on a 7-point Likert-type scale: strongly Agree (7), Neither agree nor disagree (4), Strongly Disagree (1)

** $p < .01$

Cultural Differences on Emotive Effort

The culture differences on emotive effort were examined by t-test. In this analysis, the eight emotive effort variables were the dependent variables and the two different groups (American and Taiwanese) were the independent variable. The results revealed that there is a significant mean difference on emotive effort construct. Also, all eight emotive effort variables have significant mean differences between American group and Taiwanese group. Again, the mean comparison of emotive effort showed that Taiwanese employee responded higher score on emotive effort than their American counterpart (Table 4).

Table 4. T-test results of cultural difference on emotive effort

Construct Variable	American (n=312)	Taiwanese (n=216)	t-value
	M(SD)	M(SD)	
Emotive Effort	4.17 (1.11)	5.11(.86)	-10.99*
I work at calling up the feelings I need to show to customers	3.58(2.07)	5.37(.99)	-13.22*
When getting ready for work, I tell myself that I am going to have a good day.	5.03(2.03)	4.79(1.18)	1.660**
I try to actually experience the emotions that I must show when interacting with customers	4.73(1.78)	4.98(1.09)	-1.997*

I have to concentrate more on my behavior when helping customers	3.64(1.97)	5.14(1.09)	-11.16* *
I try to talk myself out of feeling what I really feel when helping customers	3.29(1.94)	5.25(1.14)	-14.60* *
I think of pleasant things when I am getting ready for work	4.89(1.88)	4.82(1.12)	.558
I try to change my actual feelings to match those that I must express to customers	3.58(1.91)	5.25(.96)	-13.13* *
When working with customers, I attempt to create certain emotions in myself that present the image my company desires	4.69(1.89)	5.31(1.07)	-4.77**

Note: measured on a 7-point Likert-type scale: strongly Agree (7), Neither agree nor disagree (4), Strongly Disagree (1)

** $p < .01$

Cultural Differences on job satisfaction

The following sections discuss that if the work outcomes related to emotional labor would be differed due to culture impact. The work outcomes discussed in this research were job satisfaction and emotional exhaustion. While the result of test on job satisfaction construct was significant, the t-tests on 5 job satisfaction items revealed only three items were significant different (Table 5). In general, American employees reported a higher level of job satisfaction then Taiwanese employees.

Table 5. T-test results of cultural difference on job satisfaction

Construct Variable	American (n=312)	Taiwanese (n=216)	<i>t-value</i>
	M(SD)	M(SD)	
Job Satisfaction	4.83 (1.28)	4.26(.75)	6.29**
People on this job often think of quitting	4.24(2.03)	4.01(1.17)	1.59
I am satisfied with the kind of work I do in this job	5.16(1.78)	4.52(.99)	5.23**
I frequently think of quitting this job	5.35(1.45)	4.31(1.17)	8.02**
Generally speaking, I am very satisfied with this job	5.17(1.65)	4.42(1.04)	6.34**
Most people on this job are very satisfied with their job	4.22(1.63)	4.05(.96)	1.58

Note: measured on a 7-point Likert-type scale: strongly Agree (7), Neither agree nor disagree (4), Strongly Disagree (1)

** $p < .01$

Cultural Differences on emotional exhaustion

As can be seen in Table 6, there is a significant difference between American and Taiwanese employees' emotional exhaustion response. Taiwanese workers reported a higher level of emotional exhaustion than their American counterpart. A closer inspection on all seven emotional exhaustion items revealed that the

differences between American and Taiwanese employees emotional exhaustion were consistent across all seven items. Combine the t-tests results on job satisfaction and emotional exhaustion; we conclude that American employees experience a more positive work outcome than Taiwanese workers, with higher job satisfaction level and lower emotional exhaustion level. And these differences are statistically significant.

Table 6. T-test results of cultural difference on emotional exhaustion

Construct Variable	American (n=312)	Taiwanese (n=216)	<i>t-value</i>
	M(SD)	M(SD)	
Emotional Exhaustion	2.79(1.3)	3.91(.76)	-12.34**
I feel emotionally drained from my work	3.33(1.90)	4.78(1.15)	-10.76**
I feel frustrated by my job	3.08(1.79)	4.16(1.23)	-8.17**
Working with people all day is really a strain for me	2.28(1.53)	3.34(1.15)	-9.04**
I feel burned out from my work	2.86(1.80)	3.89(1.11)	-8.04**
I feel fatigued when I get up in the morning and have to face another day on the job	2.63(1.70)	3.69(1.05)	-8.80**
I feel I'm working too hard on my job	3.35(2.01)	4.10(1.02)	-5.59**
Working with people directly puts too much stress on me	2.05(1.35)	3.40(1.10)	-12.51**

Note: measured on a 7-point Likert-type scale: strongly Agree (7), Neither agree nor disagree (4), Strongly Disagree (1)

** $p < .01$

The impact of culture on emotional labor and its work outcomes

Measurement Model

This study further examined the causal relationship between two emotional labor factors (emotive dissonance and emotive effort) and their impact on employee work outcomes, specifically, job satisfaction and emotional exhaustion. The data were analyzed with structural equation modeling (SEM) analyses, using LISREL 8.3 (Jöreskog & Sörbom, 1998), and adopting the two-stage approach based on measurement and structural models. In the measurement model, the posited relationships of the observed variables to each construct were examined using maximum likelihood (ML) confirmatory factor analysis as well as examining the reliability and discriminate validity of the research variables. After confirming the relationships, a structural model was performed to test the relationship among constructs against the proposed hypotheses. Since the purpose of this phase of study was to compare how the causal relationship was influenced by employee's culture backgrounds, the data were analyzed independently and compared the coefficients on American model and Taiwanese model. A total of 30 indicators were entered in the models to measure four latent constructs. Before testing the overall measurement model, it is important to examine the uni-dimensionality of each construct (Anderson & Gerbing, 1988). Therefore, each construct was examined to ensure that the indicators were valid and reliable in the measurement model using confirmatory factor analysis (CFA). Construct validity was confirmed as all observed indicators significantly loaded on their latent

variables. Specifically, discriminant validity for each construct in the measurement model was secured by pairing constructs to test against one another (Anderson & Gerbing, 1988). All chi-square differences were significant at $p < .00$, confirming that all constructs possess discriminant validity. In addition, convergent validity is present in the measurement model if all observable indicators load significantly on their latent variables (Anderson & Gerbing, 1988). In this study, all observable indicators loaded significantly on their respective latent variables.

However, when putting all the constructs together in one inclusive model, the fit indices became weaker. Based on the modification indices, the overall models for both groups needed to be re-specified to improve the model fit by deleting indicators that correlated highly with other indicators. The number of indicators decreased from 30 to 11 for Taiwanese group with χ^2 value of 236.61 (df=72), $p=.00$, GFI=.92, CFI=.90, and RMSEA=.048. For American group, the indicator number decreased from 30 to 12 with χ^2 value of 287.56 (df=83, $p=.00$), GFI=.91, CFI=.90, and RMSEA=.045.

Table 8. Fit statistics and measurement scale properties for Taiwanese Model (n=216)

Construct and Indicators	Completely Standardized Loadings*	Construct/ Indicator Reliability	Error Variance
Emotive Dissonance		.81	.29
I fake a good mood when interacting with customers	.70	.61	.39
I put on an act in order to deal with customers in an appropriate way.	.97	.87	.13
I put on a mask in order to express the right emotions for my job.	.59	.88	.12
Emotive Effort		.85	.15
I have to concentrate more on my behavior when helping customers	.78	.72	.18
I work at calling up the feelings I need to show to customers.	.83	.81	.19
When working with customers, I attempt to create certain emotions in myself that present the image my company desires	.82	.82	.18
Emotional Exhaustion		.90	.10
I feel emotional drained from my work	.87	.83	.17
Working with people directly puts too much stress on me.	.89	.83	.17
I feel burn out from my work			
Job Satisfaction		.81	.19
I am satisfied with the kind of work I do in this job.	.84	.77	.23
Generally speaking, I am very satisfied with this job.	.85	.82	.18

Fit Statistics

Chi-square = 236.61 ($df = 72$, p -value = .00)

RMSEA = .045

CFI = .90

GFI = .92

*All loadings were significant at $p < .05$ level.

Table 9. Fit statistics and measurement scale properties for American Model (n=312)

Construct and Indicators	Completely Standardized Loadings*	Construct/ Indicator Reliability	Error Variance
Emotive Dissonance		.82	.28
I put on a mask in order to express the right emotions for my job.	.68	.46	.54
I have to cover up my true feelings when dealing with customers.	.62	.39	.61
I display emotions that I am not actually feeling.	.58	.34	.66
I fake the emotions I show when dealing with customers.	.76	.57	.43
I put on an act in order to deal with customers in an appropriate way.	.77	.59	.41
Emotive Effort		.78	.22
I work at calling up the feelings I need to show to customers.	.63	.40	.60
I try to talk myself out of feeling what I really feel when helping customers.	.67	.45	.55
I try to change my actual feelings to match those that I must express to customers.	.68	.47	.53
Emotional Exhaustion		.77	.23
I feel frustrated by my job.	.82	.68	.32
Working with people directly puts too much stress on me.	.77	.60	.40
Job Satisfaction		.75	.25
I am satisfied with the kind of work I do in this job.	.60	.35	.65
Generally speaking, I am very satisfied with this job.	.79	.62	.38
<u>Fit Statistics</u>			
Chi-square =287.56 ($df = 83$, p -value = .00)			
RMSEA = .045			
CFI = .90			
GFI = .91			

*All loadings were significant at $p < .05$ level.

Structural Model

The second step in the structural equation modeling (SEM) was to identify the relationships among exogenous and endogenous variables. An analysis of the initial models indicating that the initial models were not fully supported by the data. LISREL output suggested several modifications of indices to enhance the goodness-of-fit. Consequently, the modified model generated better goodness-of-fit figures. Figure 2 and 3 presents the models tested in this study. After the modifications, all of the fit indices indicate that the proposed hypothesized structural fits the data well; the model fit for Taiwanese model (Figure 1) was improved to an

overall chi-square value of 133.71 (df=91), CFI value of .94, GFI value of .92, and RMSEA value of .038; and the model fit for American model (Figure 2) was improved to an overall chi-square value of 189.27 (df=87), CFI value of .92, GFI value of .91, and RMSEA value of .041.

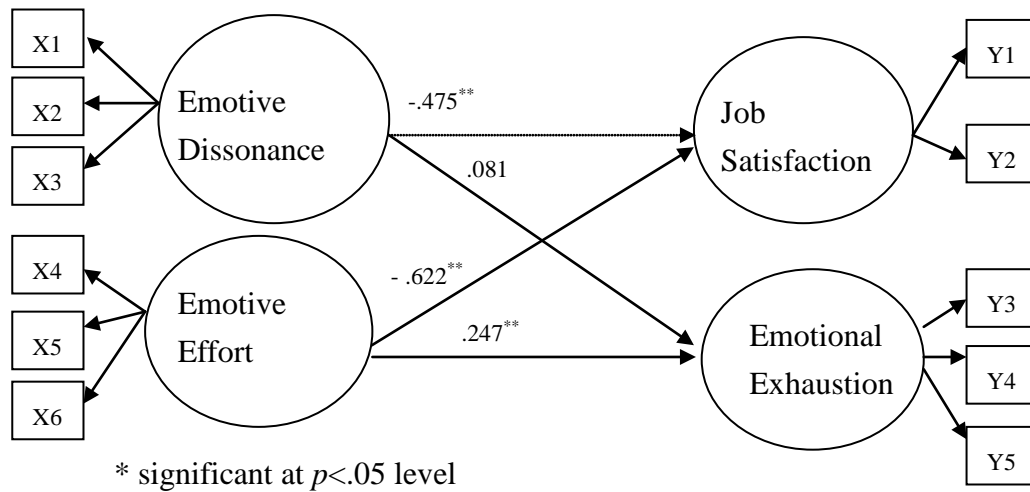


Figure 2. A Path Diagram for the Taiwanese Model

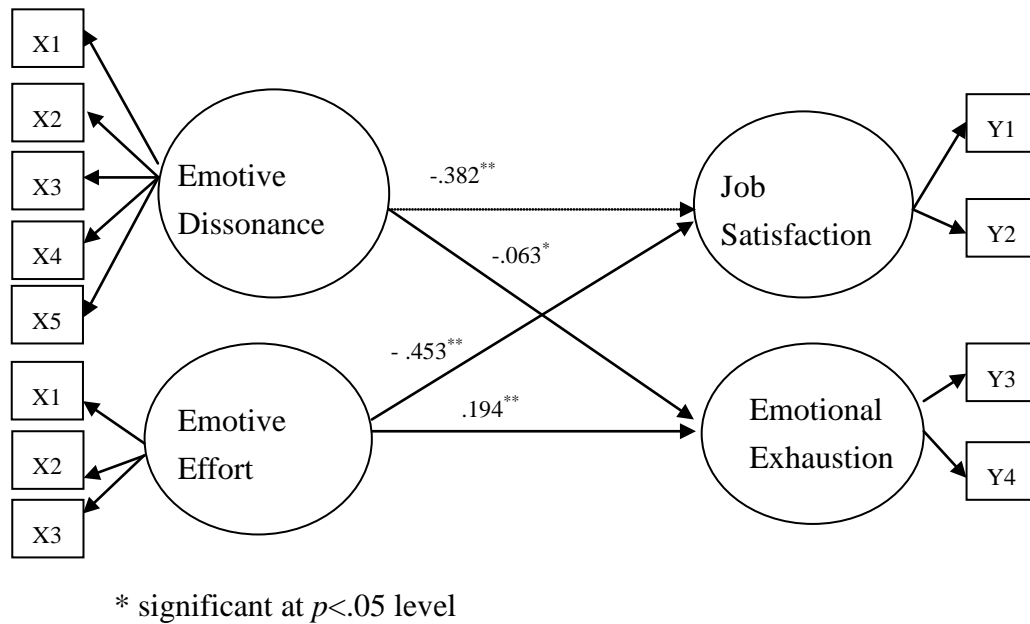


Figure 3. A Path Diagram for the American Model

Discussion and conclusion

The results of this study confirmed the cultural impact on employees' emotional labor presentation strategies, and thereafter affect on the work outcomes employees experience in terms of job satisfaction and emotional exhaustion. This study collected data from hotels employees in Taiwan and America to represent Collectivism and Individualism culture orientation. A Total of 528 useful questionnaires were collected. The researchers first used independent sample t-tests to detect if there are any differences on research constructs among two culture groups. Results show that there are significant differences exist among two groups. Particularly, Taiwanese hotel employees report higher levels of emotive dissonance and emotive effort than

those of American hotel employees. At the same time, Taiwanese hotel employees report lower job satisfaction and higher emotional exhaustion. As a result, hypothesis one to four are supported.

The researchers then use SEM to examine the causal relationship among the two emotional labor factors, emotive dissonance and emotive effort, and the two work outcomes, job satisfaction and emotional exhaustion. Both models achieved good fit after model modifications with reduced number of indicators. All four coefficients are significant except the path from emotive dissonance to emotional exhaustion.

Hypothesis five predicts a negative coefficient from emotive dissonance to job satisfaction, and this negative effect is stronger on collective-oriented employees. The analysis results on both models supported the negative causal effect on emotive dissonance to job satisfaction. And the effect was stronger on Taiwanese model than on American model. As a result, hypothesis five was supported.

Hypothesis six predicts a positive causal relationship of emotive dissonance to emotional exhaustion, and this positive effect is stronger on collective-oriented employees. The paths among these two constructs were not significant, and therefore, hypothesis six was not supported.

Hypothesis seven predicts a positive causal relationship of emotive effort to job satisfaction, and this effect is stronger on collective-oriented employees. Contrary to prediction, the analysis results found a significant negative causal relationship, with a stronger effect of Taiwanese group than American group. Although the results are significant, this hypothesis was not supported due to the reversed effect.

Hypothesis eight predicts a negative causal relationship of emotive effort to emotional exhaustion, and this effect is stronger on collective-oriented employees. The analysis results on both models supported these negative causal relationships. And, again, Taiwanese group shows a stronger coefficient than that of American group. The results of hypothesis are showed in Table 10.

Table 10. Summary of hypotheses testing

Hypotheses	Results
H1: there is a significant difference between individualism and collectivism-oriented cultural background on employee's emotive dissonance response.	Supported
H2: there is a significant difference between individualism and collectivism-oriented cultural background on employee's emotive effort response.	Supported
H3: there is a significant difference between individualism and collectivism-oriented cultural background on employee's job satisfaction.	Supported
H4: there is a significant difference between individualism and collectivism-oriented cultural background on employee's emotional exhaustion.	Supported
H5: the negative relationship of emotive dissonance (surface acting) with job satisfaction would be weaker for employees with individual-oriented cultural background than those of collectivism-oriented cultural background.	Supported
H6: the positive relationship of emotive dissonance (surface acting) with emotional exhaustion would be weaker for employees with individual-oriented cultural background than those of collectivism-oriented cultural background.	Not Supported
H7: the positive relationship of emotive effort (deep acting) with job satisfaction would be stronger for employees with collectivism-oriented cultural background than those of individualism-oriented cultural background.	Not Supported

H8: the negative relationship of emotive effort (deep acting) with emotional exhaustion would be stronger for employees with collectivism-oriented cultural background than those of individualism-oriented cultural background.	Supported
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A closer examination on model paths found that the coefficients in Taiwanese models are consistently higher than the coefficients in American model. This result indicates Taiwanese hotel employees are more prone to the negative effect that emotional labor brings. The underlying reasons for this tendency may be due to that Taiwanese have been required to not reveal emotions to publics in order to comply. The service job requirement of showing “felt” or “prompt” emotions is not the nature of Taiwanese people. This requirement can be a major stressor for Taiwanese employees. Compare to Taiwanese employees, American employees are encouraged to show their emotions since they were young. So they are more used to the emotional presentation and would not experience the reverse effect of such labor in a greater extent. Therefore, it is important for the global chained institutions to recognize this difference and pay more attention to their Asian region development where most of the country belongs to collectivism-oriented culture. Companies can develop various training programs to help their employees utilize different acting strategies to perform emotional labor. At the same time, companies need to be more aware on the reverse impact of such labor can bring to their employees and help their employees to cope with such stress.

All research has its limitations. These limitations may also contribute to the lack of proper support for some hypotheses in a study. Here, the limitations primarily revolved around the sampling. The samples were taken from various hotels in two countries, which had different levels of service quality. Hotels with different ratings made different demands on emotional labor. These demands affect the degree of emotional labor that the employees present to their guests. Two-star hotel employees may perform less emotional labor compared to higher-rated star hotel employees. Thus, it is suggested that future researchers compare emotional labor performed by employees from hotels with different ratings.

Hochschild (1983) suggested that there are situational and individual factors that influence the way individuals perform emotional labor. This exploratory study was conducted to investigate how individual factors influence employees when enacting emotional labor. Future research may include some situational factors (i.e., the presence of display rules, organizational support) as antecedents of emotional labor, and these preliminary efforts may have to be extended to map out the constructs that determine the types of emotional labor found in different kinds of service jobs.

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