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Submission date: 20-Dec-2021 01:54PM (UTC+0700)

Submission ID: 1734087254

File name: ijme-629-1445-1-pb.pdf (538.98K)

Word count: 5968

Character count: 33588

Public Culture A United States and Asia Comparison: The Role Emotion Display Migrant Labour of Performance Individual (Evidence from Indonesia)

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Abstract - This study explores the relationship between emotional immigrant labor and burnout in the context of individualist versus collectivist culture. Based on immigrant labor samples working in the United States and in east and central Asian countries, the results show that: (1) Migrant labor emotions that pretend are positively related to burnout in individualist culture and collectivism. (2) The othetic Migrant labour emotions are negatively related to burnout of individualist culture and collectivism. (3) Emotional pretensions are positively related to individual performance in the culture of collectivism. (4) There is no difference in the relationship between emotional appearance and performance in individualist culture and collectivism. (5) Working for an individualist culture company is more likely to cause burnout than a culture of collectivism. This finding shows the differences in eastern (Asian) and western (American) cultures, but the view of culture is dynamic.

Keywords: Migrant Labour; Pretending emotive; Outhentic display; Individual performance; Burnout.

1. INTRODUCTION

Many companies and households employ workers from Indonesia whose burden is very heavy. The demands of one job to another have a varied emotional impact as well as in retail sales and manufacturing (Guy & Newman, 2004)[18]. A household assistant worker who takes care of a child or an elderly person must decide whether to calm a crying child asking for something, or to serve the requests of grandmothers or grandparents that at the same time must be served as well as possible. Workers must be skilled both cognitively in managing emotions from companies and households. Even in the most routine work requires emotional management that can cause burnout which ultimately results in a decrease in performance. Moreover, having to do assignments that are varied and require precision and accuracy. The emotional component of completing work is either solid or relaxed, light or consuming energy and how migrant labours evaluate the protection of the state to citizens who work abroad, is a phenomenon that needs more attention. Moreover, comparatively, the development of public management and the increase in emotion of migrant labours are growing unbalanced. There is an impression that the struggle for foreign exchange heroes in this country has not received serious attention. This is a blank theory about the attention of human resources. The cultural context also affects management performance. Migrant labours mainly from Indonesia who have a culture of collectivism tend to accentuate feelings that are subtle and obedient to their employers. This will also affect emotions and performance individually. This situation is in line with arguments of Meier, Rutherford, and Avellaneda (2017)[36], which encourages more comparative studies,

so that the relationship between context and management dynamics can be better understood. This is also consistent with the work of Chen and Hsieh (2017)[8] who argue that management theory can only be generalized when they take into account cultural differences. By using a human capital perspective to compare performance in individualistic cultures compared to the culture of collectivism, and to what extent it has emotional endurance between immigrant labors and companies or employers. This is also evidenced by Hsieh, Hsieh, and Huang (2016)[27], who conducted research in Taiwan, where emotional labor has the potential to improve performance and satisfaction. This finding is also consistent with the results among public service workers in the United States (Hsieh, Jin, & Guy, 2012)[28]; Jin & Guy, 2009)[31]. However, of the negative aspects, of course cultural differences will also affect emotions and work fatigue (burnout). If the positive aspects are consistent both individualist culture and collectivism produce the emotion of workforce against performance what about the negative aspects? From the perspective of human resources, we know that labor is needed to do work maybe physically, cognitively, emotionally, or a combination of all three.

Each type of workforce requires skills. While some jobs place more emphasis on cognitive work, or more require emotional resilience (Guy, Newman, & Mastracci, 2008)[19]; Mastracci, Guy, & Newman, 2012)[35]. The term emotion of migrant labours refers to how workers regulate their own feelings and maintain emotions to meet the demands of work (Hochschild, 1983)[23]. Performance emotions contribute to human capital, as well as cognitive skills. In the context of working in American countries that emphasize

individualist culture, the demands of full performance and the type of work can significantly make a difference in life in society (Hsieh & Guy 2009[26]; Hsieh, Yang, & Fu, 2012)[29]. From the negative side, it contributes to emotional fatigue and physical fatigue, because of a condition that results in an unfeeling attitude towards work with those who are served (Brotheridge & Grandey, 2002[7]; Spector, 2015)[43]. From social workers in health care organizations (Roh, Moon, Yang, & Jung, 2016)[41], to mathematics teachers in the Netherlands (Näaring, Brio & Brouwers, 2006)[37], it was found to have caused mental and physical fatigue. This condition does not seem to be caused by all types of emotions that exist in labor, but according to sociologist is an attitude of pretense or commonly called acting. Pretending, "this occurs when there is a dissonance between how the feelings and emotions of workers must be expressed by workers (Wilding, Chae, & Jang, 2015)[48]. The purpose of this study is to study the importance of the cultural context, and we do this by using the same survey instruments in both corporate culture or American and Asian employers.

In work settings, emotions pretend is needed when workers have to disguise how they really feel, even though they differ from their true feelings. Household assistants must work more hard on the other hand also have to work lovingly with children or elderly parents who are cared for, all of that is actually the appearance of emulating emotions. In their hearts, it does not refer to this as a voluntary task but only describes it as pretending to be as if they empathize with their employer or company. They often refer to this as wearing a mask that they released at the end of the workday, this pretense actually can cause physical and mental fatigue (Hsieh, 2014). Furthermore, this attitude really needs energy as a job demand. Although research on migrant labours burnout and emotions has been done a lot, but how to distinguish emotional expression in the workplace, whether based on authenticity or pretense. This study provides evidence from public service workers in various cultures of the United States that are very individualist and Asian who are collectivists. Therefore this study aims, first is whether pretend emotions consume more resources than authentic expressions. Second, the extent to which emotional influences of labor contribute to individual performance. For example, Hsieh and Guy (2009)[26] show that social workers who have better emotional management can do their jobs better and get higher satisfaction scores. Third is how culture distinguishes emotion of labor in relation to individual performance. Given that national culture is logical to play a role in how workers respond to situations that are very emotionally intense. This assumption is supported by a study of Chinese hotel employees which find that those who have to wear traditional clothing by having to pretend to smile but actually suffer and have more fatigue than those who are authentic (Chen et al., 2012)[9]. In other words, workers who have to appear friendly and

helpful, even though they don't honestly feel that way, experience higher levels of fatigue than those who are allowed to display their true feelings. This study shows the need to compare across cultures when using respondents in the same industry. To do this, we compare survey responses from workers in Asia and America.

2. THEORY AND DEVELOPMENT OF THE HYPOTHESIS

2.1 Labor Emotions And Emotive Displays

Many theories link the emotion of labor with burnout in the context of migrant labours in individualist culture with collectivism. There are three main "lenses" that are used to build workforce emotions that are seen: as job requirements, as emotional displays, and as intrapsychic processes (Grandey, Diefendorff, & Rupp, 2013)[16]. Each is explained below. Emotions Labour as a work requirement was built originating when sociologist Hochschild (1983)[23] observed the work of airline flight attendants. By noting that most of their work is devoted to ensuring that passengers feel comfortable and happy, he observes they wear masks of cheerfulness and selflessness, always paying attention to passengers. The work involves active empathy. They always prioritize new passengers and then organize themselves. Emotional display expressed must be able to please passengers by pacing, entertaining frightened passengers, and obliged passengers to request other snacks. The goal is for passengers to enjoy flights and to achieve this, officers are involved more deeply in their emotions than physical or cognitive work. Whether emotions are expressed or suppressed, it is labor, and it is a necessity in order for work to be done properly. Labor emotion as an emotive display in which the emotion of labor is understood is in terms of displaying the rules that every employer expects employees to follow. Cheerful greetings to customers are not because all employees employed are basically cheerful. This is a work requirement (Gosserand & Diefendorff, 2005)[13]. Similarly, police officers must appear confident, whether they feel like that or not. Firefighters must be brave, whether they really feel brave or not. The social worker must appear compassionate; nurses must look like nurturers. In other words, workplaces have emotional norms, just as they have dressing norms. Some emotions are appropriate to express, while norms dictate that some feelings must be suppressed, or "pretend." In short, the emotive display perspective concentrates on the expression of work roles that are determined by emotions and they are usually aware of needing effort (Ashforth & Humphrey, 1993)[4]. Emotions of migrant labour as intrapsychic processes. See work emotion through the lens of intrapsychic processes, which corresponds to one's own feelings, body language, and external events to harmonize with emotions. In the absence of harmony, and pretending to be considered intrapsychic processes, workers manage their emotions by regulating their outside expressions of how they feel,

when to wear a mask when needed. They use masks to hide their true feelings when outside expressing others. Burnout is a prominent negative result of work emotions. This is characterized by three main symptoms: emotional fatigue, depersonalization, and reducing personal achievement. Emotional fatigue refers to depletion of emotional resources. Chronic depression causes unfeeling attitudes towards one's work and environment, known as depersonalization. Reduction of personal achievement results diminishes perceptions of ability in employment (Halbesleben & Buckley, 2004)[21]. From the viewpoint of resource conservation theory (Hobfoll, 2001)[22], fatigue occurs when individuals feel the threat of limited resources. Emotional pretending includes hiding and faking emotions (Lu & Guy, 2014)[32], and this means that employees must suppress their own emotions and display emotions that are inevitable but needed. The hope of employees must be to devote psychological resources not only to regulate their feelings and their physical appearance, but also to resist emotional dissonance. In the end, this causes fatigue to employees and psychologically keeps them away from their jobs. Unlike pretending, authentic emotive displays do not require a lot of energy. Because it involves displaying the emotions that are actually felt, employees are more likely to experience emotive harmony. From the perspective of conservation of resources theory (COR), the original appearance is unlikely to cause a reduction in resources. Therefore the consequences of pretending versus expressing authentic work-related emotions are supported by previous research on health care professionals and social workers (Andela, Truchot, & Borteyrou, 2012)[3]. Researchers acknowledge the positive relationship between pretending and fatigue, but not between authenticity and burnout. Thus we propose the following hypothesis:

H1a: Migrant labour emotions that pretend is positively associated with burnout in individualist culture and collectivism.

H1b: The authentic migrant labour emotions are negatively related to burnout of individualist culture and collectivism.

2.2 Individual Performance Orientation

The emotion of labour has a positive influence on performance, so the question that arises is how motivation can affect performance, as a company goal (Dweck & Leggett, 1988)[11]. Ames (1992)[2] shows that the recognition of migrant workers can motivate workers to appear better (Ames, 1992)[2]. Similarly, Elliot et al. (1997) [12] distinguish between two types of performance goals: namely the performance goal approach and performance goal avoidance. On the one hand, people can be positively motivated to show their superiority and outperform others, reflecting the orientation of the approach to performance goals. On the other hand, they may be energized to avoid failure and to avoid appearing incompetent, therefore that is labeled as avoidance of orientation to performance goals (Pintrich, 1999,

2000)[40]. Both performance and avoidance approaches involve the concept of one's ego. The performance approach deals with self-improvement, while performance avoidance deals with self-protection (Skaalvik, 1997)[45]. Thus, the appearance of emotions is related to performance and burnout. Therefore by following this logic, the hypothesis we submit is:

H2a: Emotions pretend is positively related to individual performance in the culture of collectivism

H2b: There is no difference in the relationship between emotional appearance and performance in individual culture or collectivism

2.3 Culture As A Conditional Factor

According to the model developed by Hofstede et al. (2010)[24], national culture consists of six dimensions: power distance, collectivism versus individualism, masculinity versus femininity, uncertainty avoidance, shorter versus long-term orientation, and indulgence versus constraints. Among these six dimensions, collectivism versus individualism is assumed to have a prominent influence on people's behavior. From a cultural perspective of psychology, individualism and collectivism is a construction that summarizes fundamental differences in how relationships between individuals and society are interpreted (Oyserman & Lee, 2008)[38]; Triandis & Gelfand, 1998)[47]. Individualism is a worldview where personal goals and autonomy are superior to the community. Collectivism is the opposite: it is a social way, in which individual behavior is oriented towards group goals and tasks (Triandis, 1988)[46]. Given this controversy, the plausible consequences of individualism and collectivism can be predicted in terms of personal values, self-construal, and motivation. First, culture influences the values held by people. With individualism, the desire for power, achievement, and self-direction is to serve individual goals. On the contrary, with collectivism, valuing gift communities, with tradition, conformity, and virtue becomes important (Schwartz, 1992)[42]. Second, culture influences the way individuals understand themselves. Generally, individualism assumes independence, because the person is assumed to be separate from the others. The main components of self-construal independence are the unique traits, abilities, interests, and goals of a person (Cross, Bacon, & Morris, 2000). This is different from the interdependent of construal self which is highlighted by collectivism, which considers that people are connected with others, and that individuals are defined by social relations (Markus & Kitayama, 1994). It is assumed that different views of individuals, offered by individualists versus collectivist cultures, have a systematic effect on relationships and goals. A person as an interdependent individual tends to be more attentive and sensitive to others than those who are independent (Markus & Kitayama, 1991)[33]. In collectivism, one's thoughts and actions are contingent on social and relationship contexts. While the motives associated with self-development, self-affirmation, and

self-actualization are assumed to be common to all individuals; those with interdependent self tend to be motivated by close relationships with others, which implies a relationship orientation. Conversely, an independent view of self implies statements of inner attributes, and independent actions of the social environment. As a result, it is assumed that individualism encourages a focus on internal needs, rights, and capacities. Based on the characterization of individualism against collectivism, this study compares the workforce of immigrants working in America and Asia. Thus we propose the hypothesis as follows.

H3: Working with an individualist culture company is more likely to cause burnout than a culture of collectivism.

3. METHOD

3.1 Procedure And Sample

We conducted a survey of Indonesian migrant labour who work in the United States and in Asian countries using the

Table 1. Description of Respondents

N		Gender expression		Age mean (yrs)	Experience (yrs)
		Male	Female		
US	50	27	23	30.6	4
Asia	50	21	29	32.3	8

To test the standard deviation of the common method used is the analysis of single factors (Zhou & Long, 2004)[50]. After running the main component analysis without orthogonal rotation separately in the two groups, we extracted the first factor with its cumulative variance of 26.8% of the US sample, and 29.1% of the sample in Asia. The results of both are still below the critical rate of 50%. This shows that the problem of general method deviations is still within the tolerance limits in the two samples.

3.3 Measurement

Four variables (emotion pretending, authentic expression, individual performance, and burnout) were measured using a 1-7 Likert scale (1 Strongly Disagree to 7 Strongly Agree). While the item question for the pretending variable is "I hide my true feelings so that they look fun at work". "At work I act confident and self-confidence regardless of what I really feel". "I show the

convenience sampling method. we distributed questionnaires to 100 Indonesian workers. assisted by a number of students as data collectors have been successfully adopted in several previous studies (for example, Bitner et al., 1990[6]; Gwinner et al., 1998[20]; Spector et al., 2015)[44] and instructed each of them to distribute five questionnaires to anyone who has experience as an migrant laborer. In the questionnaire, respondents were asked to answer their perceptions from the experience of becoming an immigrant laborer.

3.2 Sample Characteristics

Of the 200 questionnaires distributed, 100 are considered useful, with a response rate of 50%. Respondents included women (53.7%) and men (46.3%) and their ages ranged from 23 to 35 years (mean = 25.01 years, median = 28 years). A total of 50 respondents had worked in America and 50 respondents had worked in the Middle East, Taiwan, Singapore and Malaysia.

face of pretense to serve the employer in the right way" (Guy et al., 2008)[19]. Variable Authentic Display "I try to display my emotions that I really feel must be shown to the employer". "I work to develop feelings in me that I need to show to my employer" (Lu & Guy, 2014)[32]. Variable of Performance Orientation "My employer values innovation". this organization, most employees are challenging goals for themselves. I left work feeling tired and leaving my job "(Yang et al., 2018)[49]. Last variable Burnout "I left my job with emotionally tired. "I feel" exhausted my energy "in the afternoon (Guy & Lee, 2015).

4. RESULTS

The results of the analysis are based on descriptive statistics and correlations between emotive pretending, authentic appearance, individual performance, and burnout can be seen in Table 2.

Table 2. Descriptive Statistics, Intercorrelations, and Confirmatory Factor Analysis (CFA) Results.

Variable	M	SD	α	CR	AVE	1	2	3	4	5	6	7
1. Emotive Pretending	4.30	0.88	.77	.76	.65	.61						
2. Authentic display	5.15	1.17	.95	.91	.74	-.21**	.87					
3. Performance individual	5.11	1.07	.96	.95	.83	-.23**	.77*	.92	.88			
4. Burnout	5.74	0.93	.94	.94	.75	-.22**	.68*	.75**	.72**	.89		
5. Public culture	5.51	1.17	.95	.93	.86	-.10	.87*	.70**				

Model fit: $\chi^2 = 2507.11$, $p < .01$, $df = 1,303$; CFI = 0.88; TLI = 0.87; RMSEA = 0.08; SRMR = 0.07

Note. $N = 265$. $\dagger p < .10$. $*p < .05$. $**p < .01$.

From these results it can be seen that migrant labour emotions have a significant difference between emotive pretending and authentic display. This shows that in the work culture in Asia (dependent), emotion of migrant labours is higher than the culture in the US (independent). Perhaps the process of socialization in influencing the way people interact with other people in a single family language is more responsive to one's emotions. This assumption is supported by the results of descriptive statistical analysis that there is a strong correlation between emotive pretending and authentic display in Asia (0.388) rather than in the US only (0.125). This may be an interdependent, more harmonious Asian culture and increased emotional control awareness. Culture encourages the behavior of someone who depends on their needs to others, so that they have the motivation to be involved in the emotion of migrant labour both pretending and genuine. Thus, authentic pretending is positively related and both can positively influence individual performance. Emotive pretending also contributes to burnout. While the correlation between pretending and authenticity is higher in Asia than in the United States, the relationship between pretending and burnout is higher in the United States (0.290) than in Asia (0.145).

Authentic emotional display does not have a positive effect on burnout both in American countries and in Asia. The results support the first hypothesis. While pretending emotions significantly influence burnout both in American countries and in Asia. Thus the relationship between emotive pretending and burnout is stronger in the US than in Asia. This shows that pretending have a more damaging effect on the migrant labour who works in America than in Asia. This is consistent with the emphasis in collectivist culture that is sensitive and

responsive to the needs and emotions of others to positively assess this ability in a limited person. Although pretending is causing psychological decline, it maintains a harmonious relationship, which promotes one's self-development. In terms of individual performance, the results of the analysis show that those working in the US are more productive than in Asia. In Asia, the aim is to maintain social harmony and stability. The analysis was carried out using a multivariate regression with Amos 18. The hypotheses H1a and H1b state that in both countries emotive pretending is positively related to burnout, while the original appearance has a negative effect on burnout. This means that, regardless of culture, authentic emotional displays have nothing positive about burnout. The hypothesis H2a and H2b shows that there is a positive relationship between pretending emotions towards individual performance in both US and Asian cultures. With a mean-centered approach on all variables to avoid multicollinearity. Based on the analysis shown both H2a and H2b are supported. In both the United States and Asia, the emotions of pretending are negatively related to individual performance. Whereas authentic display emotion in American culture has a higher performance compared to Asia.

5. DISCUSSION

This study compares the relationship between emotion migrant labour and work fatigue (burnout) with the sample Indonesian workers who work in the US and in Asia. This research focused on individual performance compared to collectivist and individualist cultures as public culture. COR theory provides an argument for how workers reconcile their emotional demands combined with a public culture which can be seen in Table 3.

Table 3. Result of Hypothesis Test

Paths	β	R ²
Pretending emotive → Burnout (supported in US and Asia)	.52**	69.5%
Authentic emotion → Burnout (supported in US and Asia)	.23**	77.5%
Pretending emotive → Performance individual (supported in US and Asia)	.21**	7.5%
Authentic emotion → Performance individual (supported in US and Asia)	.27**	7.8%
Public Culture individualis → Burnout (Supported)	.29**	5.8%

Model fit: $\chi^2 = 3.53$, $p = .75$, $df = 7$; CFI = 1.10; TLI = 1.03; RMSEA = 0.00; SRMR = 0.03

Note. $N = 265$. $\dagger p < .10$. $*p < .05$. $**p < .01$.

The results show that all hypotheses are supported both on collectivist and individualist cultures. Emotional migrant contribute to fatigue in both countries' cultures, albeit somewhat lower in Asia. An authentic display of emotions, compared to pretending to be emotive, has a significant relationship with fatigue in both countries. In addition, the relationship of emotions to performance is positively related and individualist culture is stronger in influencing burnout. This finding shows an interesting theoretical variety and practical implications for

individual performance and productivity, regardless of national culture.

6. THEORETICAL IMPLICATIONS

Many researchers argue that the appearance of pretense is harmful to organizational and personal continuity (Grandey, 2003[14]; Mastracci et al., 2012)[35]. On the other hand, authentic emotive influences can no longer be distinguished from false or genuine aphorisms (Guy, Newman, & Mastracci, 2008[19]; Hulsheger & Schewe, 2011)[30]. In this study, we found that emotive pretends

to be positively related to burnout, while the original appearance is not related to it. Regardless of culture, when workers pretend, they experience a decrease in emotional labor, and this contributes to burnout. Conversely, regardless of culture, being involved in the original appearance does not lead to a decrease in migrant labour emotions and does not cause fatigue. Second, Grandey et al. (2005)[15] and Allen, Diefendorff, and Ma (2014)[1] show that cultural orientation must be considered to fully understand the emotional process of labor. In this study we elaborate and combine both motivations as personal and public culture resources to test the emotions of workforce and individual performance. However, the dynamics of a unique public culture gradually began to fade when globalization and transnational corporations began to become mixed with culture. So that culture cannot be dichotomized collectively with individuals. The fact that respondents who work in both countries are involved in jobs whose objectives are roughly equal (servants / caregivers).

7. PRACTICAL IMPLICATIONS

The migrant labor emotion is a missing link from the government's attention with its people. These findings offer two managerial implications: First, from the point of view of human capital it is important to identify any variables that can affect individual performance regarding the emotion of labor. To design effective training and development programs, so that this knowledge becomes very important. Thus, emphasizing performance goals is not a way to help workers develop and maintain their ability to do emotional work. Second, the findings show that authentic emotions do not signal that they will cause fatigue, while pretending correlates with fatigue. This means that, as far as can be done, managers build a work environment, so that workers appear as they are so that they do not serve full of falsehoods which in the end productivity cannot be achieved.

8. LIMITATIONS AND SUGGESTIONS FOR FUTURE RESEARCH

There are several limitations in this study: first because the sample is relatively diverse, the results of the study cannot be generalized in general, especially in countries in the Asian continent. Job characteristics will also affect the response to the proposed questionnaire (Bhave & Glomb, 2016)[5]. Future research can pay attention to these factors by focusing on certain types of work, such as social workers, caregivers and so on. Second, criticism for the application of the COR theory. According to COR, whatever is felt by individuals to help them achieve their goals can be defined as resources. Thus, labor turnover can be suppressed considering that emotional management resilience can be done well.

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