A study of Emotion Labour and Burnout in the Indian Hospitality Industry. Does following 'Atithi Devo Bhava' make 'the' difference?

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Master's Thesis Occupational Health Psychology

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Date: 15th August 2017

Index

Abstract

This paper aims to study the relationship between strategies of emotion labour namely surface acting and deep acting with the outcomes of burnout in the context of the *Indian hospitality industry*. Additionally, it also aims to examine the effect of the ancient value system of *Atithi Devo Bhava* which literally translates to 'Guest is equivalent to God' on this relationship. A survey was conducted in two Indian metropolitan cities namely Mumbai and Pune. Paper pencil and digital questionnaires were given out to working members of all levels across hotels and restaurants in these cities (*N=98*). Results showed no association between surface acting and the 3 dimensions of burnout respectively. However, a positive association was seen between surface acting and emotional dissonance. A negative association was seen between Deep acting and lack of personal accomplishment but not with emotional exhaustion and depersonalization. No relationship was seen between Deep acting and emotional dissonance. *Atithi Devo Bhava* could not predict the outcomes of burnout and the mediating role of surface acting was not seen. However, deep acting was seen to mediate the relationship between *ADB* and lack personal accomplishment but not for the other dimensions of burnout. Lastly, no association was seen between *ADB* and emotional dissonance and thus, it was not the mediator in the relationship between *ADB* and burnout. To conclude, this study is one of the first to explore the concept of emotion labour in the Indian context and there is wide scope for further research.

Key words: Atithi Devo Bhava (ADB). Emotional labour, Indian hospitality industry

1. *Introduction*

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'**Atithi Devo Bhava'**

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Taittiriya Upanishad, Shikshavalli I.20

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The Sanskrit quote mentioned above literally translates to '*The guest is equivalent to God'*. It is a deep rooted belief or value, upheld by Indians even today. It has translated into the practice of making the guest happy no matter what, even if it means causing inconvenience to oneself. The Indian hospitality industry, much like every other hospitality industry in the world, operates on this fundamental principle of making their guest/customer happy. The industry in India today is growing at a large pace (Rathi, Bhatnagar, & Mishra, 2013). A survey by the National Sample Survey Office of India (2012) reported that the proportion of household expenditure on dining out has increased steadily from 19% in 2000 to over 30% in 2012. This strongly suggests that with the new 'eating out' culture growing in India, there is a need to study those who provide these services. From being a small to now becoming a rapidly expanding industry, there is a need to throw light on the struggles and problems associated with it.

One of the salient problems associated with this industry is that of *Emotional labour*. Most often employees in the industry are expected to put on a pleasant face (Grandey, 2000) to appear happy and welcoming to their customers. Doing so does not allow them the freedom to express their emotions and this disparity has negative consequences. One of the most significant negative consequences is that of *Burnout* (Grandey, 2000).

The aim of this study is thus to examine the relationship between emotion work and burnout, in the context of an Indian sample. It is also to explore the relationship and effect that the value of 'Atithi Devo Bhava' may have on emotion labour.

1.1 *Key Concepts*

In order to gain insight about the underlying concepts that are associated with the phenomenon of emotion labour, it is of utmost importance to define them as well as examine the relationships between them.

Emotional labour is defined as the management of feeling to create a publicly observable facial and bodily display (Hochschild, 1983). Employees working in several different work sectors are often expected to regulate their emotions when interacting with their clientele. They do so while complying with the display rules that are set by the organization.

Display rules are 'exemplars' that dictate how employees must behave at their job (Grandey, 2000). The hospitality industry requires their employees to perform emotional labour in varying degrees. Grandey (2000), states that employees cope with the display rules using two mechanism namely surface acting and deep acting.

Surface acting is the process where an individual manages his/her emotional expression. This may be done by faking or suppressing one's emotional responses (Hülsheger&Schewe, 2011). This result in an opposition between emotions felt and emotions expressed. (Grandey,2000).

On the other hand, **Deep acting** is the process where individuals try to sync their true and required feeling. It is an 'antecedent focused' emotional regulation and takes place before an emotion is developed. This is done by either changing the emotion or the perception of a situation (Grandey, 2000; Hülsheger&Schewe, 2011).

Burnout is a state characterized by emotional exhaustion, depersonalization and reduced personal accomplishment (Grandey, 2000). With reference to emotional labour, when workers cannot regulate their emotions any longer, it is an indicator of burnout (Zapf, 2001).

Another key concept to be understood is that of Emotional dissonance. **Emotional dissonance** as defined by Hochschild (1983) occurs when there is a discrepancy between an emotion felt and the one expressed as per the organization rules. Previous research by Grandey (2000) indicates that individuals engage in emotional labour by Surface Acting or Deep Acting. When service providers 'Surface act' that is directly suppress their emotions, there is a greater discrepancy between emotions felt and expected as opposed to when they Deep Act, that is alter their emotional states to feel match display rules. Thus, it can be concluded that there is greater emotional dissonance as a result of surface acting as opposed to deep acting.

Results of the Meta analysis conducted by Hülsheger&Schewe (2011) showed positive relationships between the emotion-rule dissonance with emotional exhaustion, depersonalization, psychological strain and psychosomatic complaints. *Emotion rule dissonance* may be explained as the disparity that occurs between emotions felt, and those which have to be displayed as per the rules set by the organization. Thus, 'Maintaining a difference between feeling and feigning over the long run, leads to strain' (Hochschild, 1983).

A relationship between emotional dissonance and emotional exhaustion has been noted, however less empirical support has been found on the relationship with depersonalization and personal accomplishment (Grandey, 2000).

Atithi Devo Bhava, as mentioned above literally translates to 'The guest is equivalent to God'. This principle holds profound importance in the Indian society, and is a value that is deeply engrained in individuals from an early age. This value manifests itself in many different situations and is emphasized upon in the Indian hospitality industry as well. The belief of 'Atithi Devo Bhava' stresses on treating the guest with utmost respect and care. In an Indian household, the guest is equivalent to God and tending to the needs of the guest is equivalent to service to God. The host often tends to the needs and comfort of their guests even if it is inconvenient to them. With such a strong rooted belief system, it is not unusual to always display positive emotions and maintain a certain code of conduct around the guest.

It is a key concept to the present research, as the paper makes some important predictions about the Indian sample based on this belief system.

1.2 *Theoretical Understanding*

The current research has been influenced by Allen et al's (2013) model of emotional labour, which suggests that emotional labour which is influenced by the display rules of the organization leads to emotional dissonance and ultimately results in burnout.
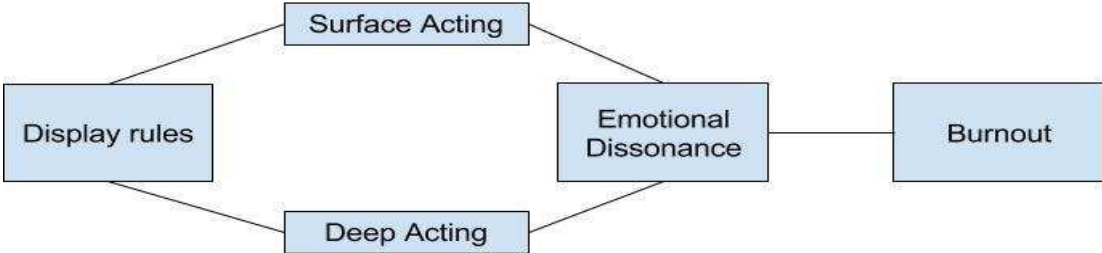

Figure 1: Allen Et al. (2013) model of emotion labour.

As mentioned earlier, there are two mechanisms that individuals use to manage their emotions (emotion labour) namely surface acting and deep acting. As shown in *Figure 1*, both these processes result in burnout. The current research aims to examine this key relationship between the processes and burnout. As there is no available literature that has previously examined the relationship between the variables in the Indian context, the present research uses the Allen et al's (2013) research as a reference point to hypothesize the relationship between the variables.

Over the years, there has been plenty of research that highlights the relationship between Emotional Labour (Surface acting and Deep acting) and burnout. Results of a comprehensive meta-analysis conducted by Hülsheger, &Schewe (2011) indicated a positive relationship between Surface Acting and the indicators of burnout namely emotional exhaustion, depersonalization, and lack of personal accomplishment. The act of suppressing one's emotions leads to unresolved feelings and that ultimately has a negative impact on one's wellbeing (Brotheridge& Grandey, 2002).

As seen in *Figure 1: Model of emotion labour*, it is important to consider an important variable that is Emotional Dissonance. Previous research has indicated a link between surface acting and emotional dissonance (Hülsheger,&Schewe, 2011). When individuals suppress their emotions to comply to display rules, they automatically create a gap between the emotions experienced and the emotions they display, thus leading to emotional dissonance. Thus we would predict the relationship between surface acting and burnout is mediated by emotional dissonance. This present research paper also predicts that greater surface acting would lead to burnout.

Hypothesis 1(a): Surface acting is positively associated with burnout, mediated through emotional dissonance.

When taking into account the relationship between deep acting and burnout, researchers have found results pointing in all directions but the studies have been conducted on a Western sample. Most often in collectivist cultures, regulating one's emotions for social reasons may not be threatening to one's sense of authenticity (Allen et al, 2013).

In collectivist cultures, individuals are likely to consider their customers a part of their in groups as a result they bring their inner feelings and expressed emotions on the same line (Brotheridge &Taylor, 2006). Deep acting could also lead to a greater sense of personal accomplishment (Brotheridge &Grandey, 2002). It is important to take into account the role of Emotional Dissonance. Hochschild (1983) argued that doing "emotion work" was a way of decreasing the state of emotional dissonance and may also result in a feeling of personal accomplishment if effective. Thus, when individuals at their workplace manage their emotions by altering or changing what they feel to comply better with their display rules, they automatically reduce the gap between the emotions they feel and have to express.

Hypothesis 1(b): Deep acting is negatively associated with burnout, mediated through emotional dissonance.

As mentioned earlier, the second fundamental aim of this paper is to examine the relationship between the Indian value system of Atithi devo bhava and Burnout among employees of the Indian Hospitality industry. The present paper, takes into account Allen et, al's (2013) model of emotional labour, to develop a new framework/ model, where the value system of 'Atithi Devo Bhava' has been put in place of the display rules, and the impact it has on the emotion regulation process, emotional dissonance and burnout will be tested.
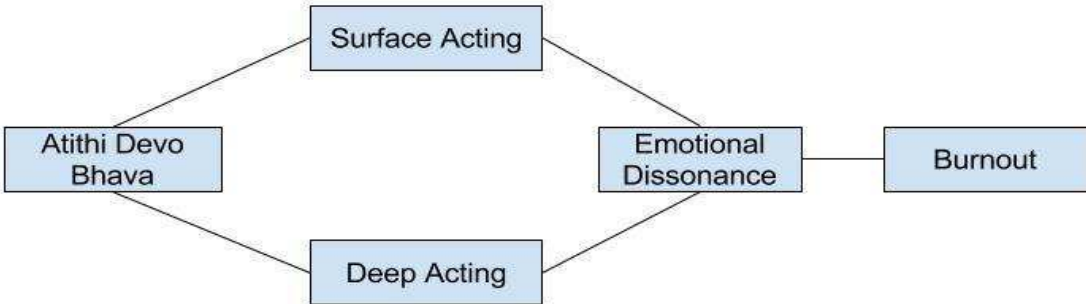
Figure 2: Model of 'Atithi Devo Bhava'

As Hofstede (1984) mentioned in his work 'Culture's Consequences: International Differences in Work-Related Values' a value is an 'attribute of an individual and also that of a collective'. The value of 'Atithi Devo Bhava' too, has been prominent in Indian culture and society and is

upheld by a majority of people. It is often emphasized upon from a very young age, thus it may be '*non rational*' (Hofstede, 1984). This indicates that welcoming positive behaviours towards guests may be conditioned over time. Individuals are often seen ensuring the utmost comfort and providing for the wishes of their guests. The guest in an Indian household is treated with respect, care and is put above all even if it is inconvenient to the host to do so. In collectivist, societies like India, social interactions reflect the social context thus almost undermining one's sense of self. The value of Atithi devo bhava is well ingrained in individuals, as a result the guest is only greeted with positive emotions, and a certain conduct maintained around the guest as they are accepted as respected members of the household. Thus, individuals are often seen managing their own emotion around the guest of a household, due to their respected status and the host's collectivist tendency to maintain harmony. Emotional regulation thus may be seen as a normative process to maintain harmony (Mesquita, 2013). It is also strongly argued, that display rules often exist in all situations, thus individuals may not have the freedom to truly express themselves (Ekman and Friesen 1975 as mentioned in Moran &Diefendorff, 2012). Thus, display rules not only exist at work but also outside in the social sphere, more so in collectivist cultures.

The hospitality industry across the world, operates on the principle of making their customer feeling welcome, treating them with respect and taking care of all their needs. Display rules laid down by organizations are directed to ensure that the client/customer is treated a certain way. The service providers are expected to express only positive emotions to their customers with the agenda of making them feel happy and welcomed much like the Indian household. It is important to take into account display rules an organization lays down are most often influenced by the societal norms about what is appropriate (Zapf, 2002). Thus, if display rules within one's society (towards guests) are the same as display rules expected by the organization, then managing one's emotional expression may not be a means of emotional labour which is detrimental to the wellbeing of an individual (Côté,2005). It is important to note that, since the value of Atithi Devo Bhava, has been well taught to most individuals to from a very young age, treating guests by expressing positive emotions may be a conditioned response and not a demanding emotional regulation process.

This research aims to highlight, that if individuals closely align themselves to the value of 'Atithi Devo Bhava' on a personal level, outside of the workplace their act of 'managing' their emotional expression is reduced. They are more likely to authentically feel positive emotions towards their customers and can more readily amend their feelings to match organizational display rules. Grandey (2002) defines surface acting as the managing one's

emotional expression and deep acting as managing one's feelings. Thus, if individuals closely align themselves to the value of 'Atithi Devo Bhava', they accept the guest/customer as a respected member of their in group; hence they are more likely to maintain certain behaviours around them by managing their own feelings rather than just their outward expression.

Hypothesis 2(a): If individuals align more closely to the values of 'Atithi Devo Bhava', they are less likely to surface act and this could lead to lesser burnout.

Hypothesis 2(b): If individuals align closely to the values of 'Atithi Devo Bhava', they are more likely to deep act and this could lead to lesser burnout.

Hochschild (1983) in her work emphasized on the potential negative outcomes associated with emotion work on employee wellbeing. She stated in her work that a continuous discrepancy between emotions that are felt and the ones a worker has to display can lead to an individual feeling cut off from emotions that he/she authentically feels. This discrepancy in the long term would eventually lead to 'energy depletion' and 'burnout'. This structural discrepancy between the emotions that one feels and the ones he/she displays is termed 'Emotional Dissonance'. Previous research indicates a link between Emotional Dissonance and emotional exhaustion, which is an indicator of burnout (Grandey, 2002).

This research aims to explore the 'mediating' role of emotional dissonance on the relationship between Atithi Devo Bhava and Burnout. If individuals working within the hospitality industry align closely to the principle of Atithi Devo Bhava, then they are less likely to 'act', resulting in lesser emotional dissonance and hence leading to lesser burnout. Individuals who inherently base their beliefs in this ancient value system would be able authentically feel and behave positively with customers as opposed to compelling to the display rules. This would lead to a reduced need to manage one's emotions also, reducing the emotional dissonance experienced and risk of facing burnout.

Hypothesis 3: Greater identification with the principle of 'Atithi Devo bhava' leads to lesser emotional dissonance and thus lesser burnout.

The paper aspires to broaden the available literature, and study the Indian population which is understudied when it comes to the topic of emotion labour and burnout. It is especially significant, owing to the growth of the organized hospitality industry in India itself. A recent statistic indicates that the Indian hospitality industry in India is expected to generate 13.45 million jobs, 10.49 million jobs in the restaurant sector and 2.3 million in the hotel sector. With such a massive change occurring within the industry itself, there is need to analyze the underlying problems associated with the industry and churn out meaningful interventions for the future. With the Indian Government's *Incredible India* campaign, which boasts of the Indian hospitality industry and lays stress on this ancient value system, it is essential to test if individuals within the sector align with these values or not.

2. *Methods*

2.1 *Participants*

The participants of this study are 'frontline' employees of the Indian hospitality industry (*N=98*). A total of 123 responses were collected, however only 98 were included and valid. The inclusion criterion for this study was: employees who worked more than 20 hours a week. With a majority of participants (*68%*) working for more than 40 hours a week. Based on this criterion as well as certain disparities in the responses, a valid sample of 98 respondents is taken into account. The majority of the sample is male employees (*72.2%*). The sample was aged between 18-60 years (Mean age: 32 years; *M= 13.67 SD=9.6*)[1] .The participants differed in number of years they had been in the specific occupation, with *34.4%* serving in the hospitality industry between 4 to10 years. The sample had varied educational backgrounds, with most participants having a bachelor degree (*69.4%*). The inclusion criteria for this study were: employees who worked more than 20 hours a week. With a majority of participants (*68%*) working for more than 40 hours a week. Also, the questionnaire was filled by individuals who wait tables, serve as receptionists or managers in both restaurant and hotels will be included in the sample. This was because these employees have the most interaction with customers and clientele.

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[1] The age was coded in the data set as 1=18 years; 2=19 years and so on. Thus, the mean age for the sample was calculated by adding 18 to the value of *M*. (13.6+18= 31.6 years).

Table 1(a): Descriptive Statistics

Gender	Education	Years of Work experience	Hours worked per week
Male	Junior High	Less than a year	20-30 hours
72.2%	*1%*	*15.6%*	*11.3%*
Female	Senior High	1-3 years	30-40 hours
27.8%	*10.3%*	*25.8%*	*20.6%*
	Bachelor Degree	4-10 years	More than 40 hours
	69.4%	*34.4%*	*68%*
	Masters Degree	More than 10 years	
	16.5%	*23.7%*	
	Doctoral Degree		
	3.1%		

Table 1(b): Descriptive Statistics

Variables	Mean	SD	Scale (Min-Max)
Age	13.67 (32 years)	9.6	1-43(18-60 years)
Emotional exhaustion	30.59	12.60	9-59
Depersonalization	16.38	7.27	5-33
Personal Accomplishment	22.07	8.86	8-48
Surface Acting	19.16	4.48	6-28
Deep Acting	29.82	6.16	11-42
Emotional Dissonance	13.52	3.54	4-20
Atithi Devo Bhava	29.53	5.83	7-35

2.2 Research Design and Procedure

This research has been carried out using the 'Survey' method. A questionnaire was devised to test the different variables. The questionnaire was administered to frontline employees in the hospitality industry in the cities of Mumbai and Pune, India. The sample was collected from the organized hospitality sector. The questionnaires were administered online, but a majority of the sample was collected using the paper pencil method. To collect the data, different hotels/restaurants were approached. The instructions to the survey were clearly mentioned on the form there was no other instruction given. However, the participants were just assured that the information from the questionnaire was anonymous and gathered for research purposes only. Once the participants had finished filling the survey, the questionnaires were returned in sealed envelopes. Participants were not debriefed after. The participants who wished to

receive the results of the questionnaire provided their contact details so that they could receive results.

2.3 *Measures*

The questionnaire has been constructed using several different measures:

The Maslach Burnout Inventory – Human Services Survey (Maslach et al., 1996)

The inventory consists of 22 Items and is divided into 3 outcome subscales. 'Emotional Exhaustion' which includes 9 items ($\alpha = .88$) which assess how individuals may be emotionally over extending themselves. *Example*: 'I feel burned out from my work'. 'Depersonalization' which has 5 items ($\alpha = .75$) and assesses how individuals may have the feeling of impersonalization and unfeeling. *Example*: 'I feel I treat some clients/customers as if they were impersonal objects'. 'Lack of Personal accomplishment', ($\alpha = .76$) is the third subscale comprising of 8 items that tests an individual's sense of accomplishment. To calculate the alpha for this particular subscale items were reversed and then the scores and alpha for the sample was calculated. Higher scores on this subscale indicate greater lack of personal accomplishment. *Example*: 'I feel I'm positively influencing other people's lives through my work' The inventory has a 7 point response scale which range from 'never' to 'everyday'. Participants have to indicate the frequency of every symptom measured in the above subscale.

Surface acting / deep acting: Emotion Regulation Questionnaire (ERQ) (Gross & John 2003).

This scale consists of 10 items, which measure constructs to this research namely the 'Surface Acting' ($\alpha = .54$) and 'Deep Acting' ($\alpha = .73$). The alphas for the sample were calculated. The subscales test the tendency of the employees to use either of the strategies. Deep Acting subscale consists of 6 items. *Example*: 'When I want to feel more positive emotion, I change the way I am thinking about the situation'. Surface Acting consists of 4 items. *Example:* 'I keep my emotions to myself'. The participants indicated their answers on a 7 point scale ranging from 1: Strongly Disagree and 7: Strongly Agree.

Atithi Devo Bhava Scale

This scale consists of 5 self-designed items that aim to test if individuals closely align themselves to the Indian cultural value system of 'Atithi devo Bhava' which means the 'Guest

is equivalent to God'. It was developed to test if individuals actually put their guests on a pedestal, treat them with utmost respect and would go out of their way to ensure the needs of the guest are met.

The items are answered in a 7 point response format ranging from 1: Completely disagree to 7: Completely agree. (α = .80)

The items include:

1. A customer is always welcome
2. A customer/guest should always be treated with utmost respect
3. It is impolite to refuse any request of the customer/guest
4. Under all circumstances one should meet the needs of the customer
5. A customer should never leave happy

Emotional Dissonance

Emotional dissonance was measured with the emotional dissonance subscale of the emotional labour scale from Andela et al. (2015). The scale comprised of 4 items, eg: 'I experience a discrepancy between the emotions I express to be professional and what I feel'. The respondents answered the items using a 5 point scale that indicated the frequency of how they felt the emotions. (1=never, 5=always). The Cronbach's alpha was calculated for the scale based on the sample, and it served to be a reliable measure (α = .74).

3. *Results*

3.1 *Statistical Analysis*

After having entered the data, the preliminary step taken was to identify the cases that seemed fit to be analyzed. To effectively sort the cases out on the basis of validity, they were coded (0=Invalid, 1=Doubtful, 2= Valid) and a statistical analysis was conducted on the valid data (2=Valid) (*N*=98).

3.2 *Correlations*

Correlations between the different variables as well as the background variables are presented in *Table 2*.Hypothesis 1(a) predicts that greater surface acting is associated with greater burnout and this relationship is mediated by the emotional dissonance an employee experiences. As seen in *Table 2*, there is no association between Surface Acting and the

subscales of burnout. A positive non-significant correlation was seen between Surface acting and Emotional Exhaustion $r = .11$, $p>.05$. Additionally, a positive not significant relationship between Surface acting and Depersonalization scale $r = .15$, $p>.05$. A negative non-significant correlation was seen between Surface acting and lack of Personal accomplishment $r = -.13$, $p>.05$. However, a significant positive relationship was seen between Surface Acting and Emotional Dissonance $r = .32$, $p= .001$.

Hypothesis 1 (b) predicts that greater deep acting is associated with lesser burnout and this relationship is mediated by emotional dissonance. A significant negative correlation was seen between deep acting and lack personal accomplishment $r = -.40$, $p < .001$. This indicates that greater deep acting is associated with higher levels of personal accomplishment. However, there was a non-significant correlation seen between deep acting and emotional exhaustion $r = .017$, $p>.05$ and depersonalization $r = -.09$, $p>.05$. No significant correlation was seen between emotional dissonance and deep acting $r = .19$, $p>.05$. The above observations appear to be in line with the hypothesis as greater the deep acting, greater is one's the sense of personal accomplishment and lower is the emotional dissonance caused due to the emotional regulation. Additionally, it is seen that greater the emotional dissonance the greater there is Emotional exhaustion $r = .30$, $p < .001$ and Depersonalization $r = .32$, $p < .001$ and Personal accomplishment $r = -.29$, $p < .001$.

With reference to the variable of Atithi Devo Bhava, a positive significant correlation was seen between Atithi Devo Bhava (ADB) and deep acting $r = .42$, $p < .001$. A non-significant correlation was seen between ADB and surface acting $r = .19$, $p>.05$. A significant negative correlation was also seen with two burnout subscales; Depersonalization $r = -.30$, $p < .05$ and lack of Personal accomplishment $r = -.44$, $p < .001$. However, ADB was not significantly correlated to Emotional exhaustion scale $r = -.13$, $p>.05$.

Hypothesis 3 predicts that emotional dissonance mediates the relationship between ADB and dimensions of burnout. However, a non-significant positive relationship was seen between ADB and Emotional dissonance $r = .13$, $p>.05$.

Table 2: Correlations for Background variables, predictors and outcome variables.

Variable (r)	Emotional Exhaustion	Depersonalization	Lack of Personal Accomplishment	Surface Acting	Deep Acting	Emotional Dissonance	Atithi Devo Bhava
Gender	.07	.14	.09	-.21*	-.20*	-.07	-.16
Age	.03	-.11	.21	-.09	-.02	-.19	-.13
No of years	-.03	-.23*	.17*	.02	.13	-.18	-.02
No of hours	-.26**	-.44**	-.02	-.07	-.09	-.02	.27
EE	-	-	-	-	-	-	-
DP	.76**	-	-	-	-	-	-
PA	-.08	-.03	-	-	-	-	-
SA	-.11	.15	-.13	-	-	-	-
DA	-.017	-.09	-.40**	.36**	-	-	-
ED	.30**	.32**	-.29**	.32**	.19	-	-
ADB	-.13	-.30**	-.44**	.19	.42**	.13	-

*Correlation is significant at the 0.05 level (2 tailed)

**Correlation is significant at the 0.01 level (2 tailed)

3.3 *Regression Analyses*

Multiple Regression analyses were carried out to examine the relationships between the variables. Two background variables No. of hours worked per week and No. of years in specific occupation were controlled for in Block 1 of the regression analyses. A negative highly significant correlation was seen between No. of hours worked and Emotional exhaustion (r = -.26, p<.001) and Depersonalization (r = -.44, p<.001) A significant negative correlation was also seen between no. of years of work experience with Depersonalization (r = -.23, p<.05) and lack of personal accomplishment (r = -.17, p<.05) and hence these variables needed to be controlled for.

A multiple regression analysis was conducted to examine if surface acting predicted burnout and if emotional dissonance played the role of the mediator. As presented in *Table 3*, (Block 1) a negative association is seen between No. of hours worked per week and emotional exhaustion (β= -.30, p<.05) and depersonalization (β= -.40, p<.05) respectively.

As seen in Block 2, Surface acting could not predict emotional exhaustion (β= .10, p>.05), depersonalization (β= .12, p>.05) and lack of personal accomplishment (β= -.13, p>.05). However, a positive association is seen between surface acting and emotional dissonance (β= .33, p<.05).

Table 3: Regression analysis for Surface Acting, Burnout (Emotional exhaustion, depersonalization, lack of personal accomplishment) and Emotional dissonance.

Block	Variables	Emotional Exhaustion				Depersonalization				Lack of Personal Accomplishment				Emotional Dissonance			
		β	ΔR^2	F	R^2	β	ΔR^2	F	R^2	β	ΔR^2	F	R^2	β	ΔR^2	F	R^2
Block 1	No. of years worked in occ.	.02	.09	4.43*	0.09	-.12	.20**	11.18**	.20**	.19	.03	1.58	.03	-.18	.03	1.60	.03
	Hours worked per week	-.30*				-.40**				-.08				.02			
Block 2	No. of years worked in occ.	.02	.01	3.38*	.10	-.13	.01	8.06**	.22	.20	.01	1.60	.05	-.20*	.11*	5.00*	.14*
	Hours worked per week	-.29*				-.39**				-.09				.05			
	Surface Acting	.10				.12				-.13				.33*			
Block 3	No. of years worked in occ.	.08	.08	5.09**	.18*	-.08	.07*	8.86**	.29*	.15	.05*	2.48	.10*				
	Hours worked per week	-.31*				-.40**				-.07							
	Surface Acting	-.00				.02				-.06							
	Emotional Dissonance	.32*				.29**				-.24*							

*Correlation is significant at the 0.05 level (2 tailed)

**Correlation is significant at the 0.01 level (2 tailed)

In block 3, an overall significant regression model is seen for surface acting, emotional dissonance and emotional exhaustion ($F_{(4, 88)}$ =5.09, p=.01, R^2 = .18 p<.05). However, surface acting does not predict emotional exhaustion (β= -.00, p>.05) but a positive significant association is seen between emotional dissonance and emotional exhaustion (β= .32, p<.05). This shows that the greater the emotional dissonance, the more emotional exhaustion is experienced. A significant regression model is also seen for depersonalization ($F_{(4, 84)}$ =8.86, p<.001, R^2 = .29 p<.05). Surface acting does not predict depersonalization (β= .02, p>.05), but a highly significant positive association is seen between emotional dissonance and depersonalization (β= .32, p<.001). The greater the emotional dissonance experienced, the greater is the depersonalization. A significant regression model was seen for lack of personal accomplishment ($F_{(4, 82)}$ =2.46, p=.05, R^2 = .10 p<.05). Surface acting does not predict lack of personal accomplishment (β= -.06, p>.05) but a significant negative relationship is seen between emotional dissonance and lack of personal accomplishment (β= -.24, p<.05). Thus, the greater the emotional dissonance, higher personal accomplishment is experienced.
 Overall, the results are contrary to Hypothesis 1 (a), as surface acting does not predict the outcomes of burnout in the given sample however, a significant relationship is seen between emotional dissonance and the three outcomes.

Regression analyses were conducted to examine the relationship between Deep acting and burnout and if emotional dissonance mediated this relationship (Hypothesis 1b). As presented in *Table 4*, (Block 1) a negative association is seen between hours worked per week and emotional exhaustion (β= -.31, p<.05) and depersonalization (β= -.41, p<.001) respectively. As presented in Block 2, deep acting does not predict emotional exhaustion (β= .00, p>.05) and depersonalization (β= -.04, p>.05), however a significant negative association is seen with lack of personal accomplishment (β= -.44, p<.001). This indicates that using more deep acting is linked to an increased sense of personal accomplishment. No significant association is seen between deep acting and emotional dissonance as well (β= -.31, p>.05).
In Block 3 of the analysis, significant regression model is seen Deep acting, emotional dissonance and emotional exhaustion ($F_{(4, 85)}$ =5.40, p=.01, R^2 = .20 p=.01). Even though deep acting could not predict emotional exhaustion (β= -.05, p>.05); a positive relationship is seen between emotional dissonance and emotional exhaustion (β= .33, p<.001). This suggests that more emotional dissonance is linked to more emotional exhaustion.
An overall significant regression model was seen for Deep acting, emotional dissonance and depersonalization ($F_{(4, 81)}$= 8.72, p<.01, R^2 = .30 p=.001). Deep acting did not predict

Table 4: Regression analysis for Deep Acting, Burnout (Emotional exhaustion, depersonalization, lack of personal accomplishment) and Emotional dissonance

Block	Variables	Emotional Exhaustion				Depersonalization				Lack of Personal Accomplishment				Emotional Dissonance			
		B	ΔR^2	F	R^2	β	ΔR^2	F	R^2	β	ΔR^2	F	R^2	β	ΔR^2	F	R^2
Block 1	No. of years worked in occ.	.02	.09*	4.65*	.09*	-.10	.20**	10.61**	.20**	.16	.02	1.16	.02	-.14	.01	.84	.01
	Hours worked per week	-.31*				-.41**				-.09				.05			
Block 2	No. of years worked in occ.	.02	.00	3.08*	.09	-.10	.00	7.06**	.20	.21**	.18**	7.41**	.21**	-.16	.04	1.85	.06
	Hours worked per week	-.31*				-.41**				-.05				.03			
	Deep Acting	.01				-.04				-.44**				.20			
Block 3	No. of years worked in occ.	.08	.10**	5.40**	.20**	-.06	.09*	8.72**	.30*	.19	.01	6.08**	.23				
	Hours worked per week	-.32				-.41**				-.05							
	Deep Acting	-.05				-.09				-.41**							
	Emotional Dissonance	.33**				.31*				-.13							

*Correlation is significant at the 0.05 level (2 tailed)

**Correlation is significant at the 0.01 level (2 tailed)

depersonalization ($\beta= -.09$, $p>.05$), but a significant positive association was seen between emotional dissonance and depersonalization ($\beta= .31$, $p<.05$). This indicates that greater emotional dissonance is linked to a greater sense of depersonalization and vice versa. Additionally, an overall non significant regression equation is seen for Deep acting, emotional dissonance and lack of personal accomplishment. ($F_{(4,80)}=6.08$, $p<.001$, $R^2 = .23$ $p>.05$). A significant negative association is seen between deep acting and lack of personal accomplishment ($\beta= -.41$, $p<.001$). Greater deep acting is associated with an increased sense of personal accomplishment. No significant association was seen between emotional dissonance and personal accomplishment ($\beta= -.13$, $p>.05$). Thus, it can be concluded that the above results are contrary to Hypothesis 1(b) which states that deep acting is associated with burnout and this relationship is mediated by emotional dissonance. No association was found between deep acting, emotional exhaustion, depersonalization and emotional dissonance.

Hypothesis 2(a) posits that if individuals align closely to the value of Atithi Devo Bhava (ADB) they are less likely to burnout and surface acting mediates this relationship.
As presented in *Table 5* (Block 1), a significant negative relationship is seen between hours worked per week and emotional exhaustion ($\beta= -.27$, $p<.05$) and depersonalization ($\beta= -.40$, $p<.001$).
In block 2, it is seen that Atithi Devo Bhava does not predict emotional exhaustion ($\beta= -.06$, $p>.05$) however, a negative significant relationship is seen with depersonalization ($\beta= -.20$, $p<.05$) and lack of personal accomplishment ($\beta= -.46$, $p<.001$). This implies that the more an individual aligns himself to ADB, the lesser depersonalization and greater personal accomplishment he experiences. Additionally, a positive significant association is seen between ADB and surface acting ($\beta= .24$, $p<.05$). This implies that the more employees align with ADB, the more they surface act.
As seen in Block 3, a non-significant regression model was seen for ADB, Surface acting and Emotional exhaustion ($F_{(4, 90)} =2.41$, $p>.05$, $R^2 = .01$ $p>.05$). ADB ($\beta= -.09$, $p>.05$) and surface acting ($\beta= .14$, $p>.05$) could not predict emotional exhaustion.
For depersonalization, ADB and surface acting a significant regression model is seen ($F_{(5,86)}=8.37$, $p<.001$, $R^2 = .28$, $p<.05$). Both ADB ($\beta= -.25$, $p<.05$) and surface acting ($\beta=$

Table 5: Regression analysis for Atithi Devo Bhava, Burnout (Emotional exhaustion, depersonalization, lack of personal accomplishment) and Surface Acting

Block	Variables	Emotional Exhaustion				Depersonalization				Lack of Personal Accomplishment				Surface Acting			
		B	ΔR^2	F	R^2	β	ΔR^2	F	R^2	β	ΔR^2	F	R^2	β	ΔR^2	F	R^2
Block 1	No. of years worked in occ.	.03				-.12				.20				.04			
	Hours worked per week	-.27*	.07	3.72**	.07*	-.40**	.20*	11.34**	.20*	-.07	.03	1.71	.03	-.09	.00	.39	.00
Block 2	No. of years worked in occ.	.02				-.14				.14				.06			
	Hours worked per week	-.26*	.07	2.57	.00	-.34**	.03*	9.36**	.24*	.07	.19**	8.45**	.23**	-.16	.06	2.02	.06*
	Atithi Devo Bhava	-.06				-.20*				-.46**				.24*			
Block 3	No. of years worked in occ.	.01				-.16				.15							
	Hours worked per week	-.23*	.09	2.41	.01	-.30*	.03*	8.37**	.28*	.06	.00	6.31**	.23				
	Atithi Devo Bhava	-.09				-.25*				-.45**							
	Surface Acting	.14				.19*				-.03							

*Correlation is significant at the 0.05 level (2 tailed)

**Correlation is significant at the 0.01 level (2 tailed)

.19, $p<.05$) could predict depersonalization. This implies that greater the alignment with ADB, the lesser depersonalization but the more individuals are likely to surface act.

An overall a non-significant regression model was seen for ADB, surface acting and lack of personal accomplishment ($F_{(4, 83)} = 6.31$, $p<.001$, $R^2 = .23$, $p>.05$). A negative significant relationship was seen between ADB and lack of personal accomplishment ($\beta= -.45$, $p<.05$), however no significant relationship was seen between surface acting and lack of personal accomplishment ($\beta= -.03$, $p>.05$).To conclude, hypothesis 2(a) could not be proved as ADB could not predict all the outcomes of burnout and the mediating role of surface acting was not seen.

Hypothesis 2 (b) examines the relationship between ADB and the outcomes of burnout with Deep acting as the mediator. As presented in *Table 6*, (Block 1) a significant negative relationship is seen between hours worked per week and emotional exhaustion ($\beta= -.28$, $p<.05$) and depersonalization ($\beta= -.41$, $p<.001$).

In block 2, it is seen that Atithi Devo Bhava does not predict emotional exhaustion ($\beta= -.03$, $p>.05$) and depersonalization ($\beta= -.18$, $p>.05$) but a significant negative relationship is seen with lack of personal accomplishment ($\beta= -.51$, $p<.001$). It indicates that greater alignment with ADB is linked to a higher sense of personal accomplishment. Further, a positive significant association is seen between ADB and deep acting ($\beta= .44$, $p<.05$). This implies that the more employees align with ADB, the more they are likely to deep act.

As seen in Block 3, a non-significant regression model was seen for ADB, deep acting and Emotional exhaustion ($F_{(4,88)}=1.96$, $p>.05$, $R^2 = .08$, $p>. 05$). Both ADB ($\beta= -.05$, $p>.05$) and deep acting ($\beta= .04$, $p>.05$) could not predict emotional exhaustion.

For depersonalization, ADB and deep acting a non significant regression model is seen ($F_{(4,88)}=6.45$, $p<.001$, $R^2 = .23$, $p>.05$). Both ADB ($\beta= -.21$, $p>.05$) and deep acting ($\beta= .06$, $p>.05$) could not predict depersonalization.

An overall significant regression model was seen for ADB, deep acting and lack of personal accomplishment ($F_{(4,81)}=9.50$, $p<.05$, $R^2 = .31$, $p<.05$). A negative significant relationship was seen between ADB and lack of personal accomplishment ($\beta= -.39$, $p<.05$), and deep acting ($\beta= -.25$, $p<.05$). Since all the regression equations were significant, mediation is seen. A Sobel test was conducted to confirm the mediation ($z=-2.17$, $p<.01$).

Thus, it can be concluded that hypothesis 2(b) has been partially prove. The more an individual aligns with ADB, the more likely he is to deep act and this is associated with a greater sense of personal accomplishment. However, no significant conclusions can be made about emotional exhaustion and depersonalization.

Table 6: Regression analysis for Atithi Devo Bhava, Burnout (Emotional exhaustion, depersonalization, lack of personal accomplishment) and Deep Acting

Block	Variables	Emotional Exhaustion				Depersonalization				Lack of Personal Accomplishment				Deep Acting			
		β	ΔR^2	F	R^2	B	ΔR^2	F	R^2	β	ΔR^2	F	R^2	β	ΔR^2	F	R^2
Block 1	No. of years worked in occ.	.02				-.10				.16				.12			
	Hours worked per week	-.28*	.07	3.87*	.07*	-.41**	.20**	10.80**	.20**	-.09	.02	1.25	.02	.05	.02	.95	.02
Block 2	No. of years worked in occ.	.02				-.12				.10				.16			
	Hours worked per week	-.27*	.00	2.59	.08	-.35*	.03	8.56**	.23	.07	.23**	9.98**	.26**	-.07	.18**	7.54**	.20**
	Atithi Devo Bhava	-.03				-.18				-.51**				.44**			
Block 3	No. of years worked in occ.	.01				-.13				.15							
	Hours worked per week	-.27*	.00	1.96	.08	-.34**	.00	6.45**	.23	.04	.05*	9.50**	.31*				
	Atithi Devo Bhava	-.05				-.21				-.39**							
	Deep Acting	.04				.06				-.25*							

*Correlation is significant at the 0.05 level (2 tailed)

**Correlation is significant at the 0.01 level (2 tailed

Hypothesis 3 aims to examine the mediating role of emotional dissonance in the relationship between ADB and the dimensions of burnout. As presented in *Table 7*, (Block 1) a negative relationship is seen between hours worked per week and emotional exhaustion (β= -.30, p<.05) and depersonalization (β= -.40, p<.05).

As seen in Block 2, a negative association is seen between ADB and depersonalization (β= -.21, p<.05) and lack of personal accomplishment (β= -.46, p<.001). This implies that more an individual aligns himself to ADB, the lesser depersonalization and greater sense of personal accomplishment one experiences. No significant relationship between ADB and emotional exhaustion is seen. (β= -.07, p>.05). Moreover, ADB could not predict emotional dissonance (β= .02, p>.05).

In Block 3, an overall significant model is seen for ADB, emotional dissonance and emotional exhaustion (F(4,87)=5.45, p<.05, R^2 = .20 p<.05). As seen, ADB could not predict emotional exhaustion (β= -.11, p>.05). However, a positive relationship was seen between emotional dissonance and emotional exhaustion (β= .33, p<.05).

A significant regression equation was seen for emotional ADB, emotional dissonance and depersonalization (F(4,83)=11.22, p<.01, R^2 = .35, p<.01). A negative association is seen between ADB and depersonalization (β= -.25, p<.05). This implies that more an individual aligns with ADB, the less depersonalization he experiences. Furthermore, emotional dissonance could positively predict depersonalization (β= .33, p<.001). This implies that greater emotional dissonance is linked to greater depersonalization.

An overall significant regression equation was seen for ADB, emotional dissonance and lack of personal accomplishment (F(4,81)=7.80 p<.001, R^2 = .27, p<.001). ADB (β= -.43, p<.05) and Emotional dissonance (β= -.22, p<.05) could predict lack of personal accomplishment. This implies that greater alignment with ADB is linked to lesser emotional dissonance and an increased sense of personal accomplishment.

Even though, a significant relationship is seen between ADB, emotional dissonance and 2 dimensions of burnout namely depersonalization and lack of personal accomplishment, no relationship is seen between ADB and emotional exhaustion and emotional dissonance. Hence, the results are contrary to Hypothesis 3.

Table 7: Regression analysis for Atithi Devo Bhava, Burnout (Emotional exhaustion, depersonalization, lack of personal accomplishment) andEmotional Dissonance

Block	Variables	Emotional Exhaustion				Depersonalization				Lack of Personal Accomplishment				Emotional Dissonance			
		B	ΔR^2	F	R^2	B	ΔR^2	F	R^2	B	ΔR^2	F	R^2	β	ΔR^2	F	R^2
Block 1	No. of years worked in occ.	.03	.08*	4.21*	.08*	-.12	.20**	10.87**	.20**	.19	.03	1.58	.03	-.19	.03	1.58	.03
	Hours worked per week	-.30*				-.40**				-.07				.02			
Block 2	No. of years worked in occ.	.02	.00	2.94*	.09	-.14	.04*	9.05**	.24*	.14	.19**	8.10**	.22*	-.17	.01	1.54	.05
	Hours worked per week	-.27*				-.34**				.07				-.01			
	Atithi Devo Bhava	-.07				-.21*				-.46**				.13			
Block 3	No. of years worked in occ.	.08	.10*	5.45*	.20*	-.09	.10**	11.22**	.35**	.10	.05*	7.80**	.27**				
	Hours worked per week	-.27*				-.33*				.07							
	Atithi Devo Bhava	-.11				-.25*				-.43**							
	Emotional Dissonance	.33*				.33**				-.22*							

*Correlation is significant at the 0.05 level (2 tailed)

**Correlation is significant at the 0.01 level (2 tailed

4. Discussion

The present research study is based in the context of the Indian hospitality industry. It aimed to examine the relationship between emotion labour and burnout as well as study the impact of Atithi Devo Bhava (ADB) an ancient Indian value system has on this relationship.

This study is based on Allen et al's (2013) model of emotional labour. It posits that the relationship between surface acting or deep acting and the three outcomes of burnout namely emotional exhaustion, depersonalization and personal accomplishment is mediated by emotional dissonance. New in the current research is to examine the impact of ADB, that is individuals who believe that the guest is equivalent to God, and see if that shapes their emotional regulation strategy or burnout outcomes. Additionally, the mediating role of emotional dissonance between ADB and the outcomes of burnout was also measured.

4.1 *Is the relationship between Emotional regulation strategies and burnout mediated by emotional dissonance?*

With reference to hypothesis 1(a), results showed that within the Indian sample, surface acting is not related to the three dimensions of burnout - emotional exhaustion, depersonalization and lack of personal accomplishment. These results are contrary to previous research which found a strong relationship between surface acting and the three burnout outcomes (Hülsheger & Schewe, 2011). However, most recent research has been conducted in Western countries with stark cultural and social differences with India. Hence the results may appear to be different. India is a collectivist nation, with cultural and social norms based around maintaining group welfare especially in terms of expressivity. Display rules in Asian countries, which are collectivist in nature, involve lesser expressivity as compared to western countries (Moran, Diefendorff and Greguras, 2013). Thus, suppressing or faking emotions may be viewed as a way to avoid conflict and be in sync with others. Expressing negative emotions may cause disturbance to the group harmony and break the cohesiveness of the group (Moran, Diefendorff and Greguras, 2013). Most often in collectivist cultures, regulating one's emotions for social reasons may not be threatening to one's sense of authenticity. (Allen et al, 2013). Hence, surface acting may not lead to same outcomes in the Indian context because individuals are accustomed to managing their emotions on a day to day basis. Results also indicate that surface acting is strongly and positively related to emotional dissonance. Previous research (Andela and Truchot, 2016; Hülsheger & Schewe, 2011) views emotional dissonance as a form of role conflict where individuals are likely to fake or suppress their emotions to ensure they are not displeasing their clients or colleagues and this leads to emotional dissonance. In the context of the Indian hospitality industry, employees could surface

act to keep up with the social, cultural and organizational display rules that are more unstated thereby suppressing their negative emotions and internally experiencing emotional dissonance. Emotional dissonance is also seen as having a strong relationship with the dimensions of burnout. Expressing different emotions from those which one is experiencing is a taxing process, draining the individual emotionally and exerting strain on their emotional/mental wellbeing. In the present sample, employees are seen to be experiencing emotional dissonance which is associated with emotional exhaustion, depersonalization and increased sense of personal accomplishment. In a collectivist country like India, the social groups' individuals belong to take precedence over their self. In interdependent cultures, an individual's self -goals are to bridge the gap between what they do and what is expected of them by their group (Mesquita, 2013). Thus, even though employees are seen to experience emotional dissonance, they may experience a sense of personal accomplishment because they may feel like they are better able to integrate with their social groups. Overall, the above results are not in line with hypothesis 1(a) as there is no direct association was found between surface acting and the dimensions of burnout.

Results indicated that deep acting is not related to two dimensions of burnout namely emotional exhaustion and depersonalization but a relationship with lack of personal accomplishment was found. The more an individual deep acts, i.e., regulates his/ her emotions to fall in line with what is expected of them, the greater is the sense of personal accomplishment. In the Indian context, aligning one's own emotional displays to maintain and protect the cohesiveness of the group (Mesquita, 2013) and this can add to one's sense of personal accomplishment. In collectivist countries individuals are likely to consider their customers a part of their in-groups. As a result, they bring their inner feelings and expressed emotions on the same line (Brotheridge and Taylor, 2006). Additionally, no relationship was seen between Deep acting and emotional dissonance. Previous research has indicated that deep acting is a preferred emotional strategy because it helps to reduce emotional dissonance (Grandey, 2003; Brotheridge and Grandey, 2002). Overall, hypothesis 1(b) could not be proved as no association was seen between Deep acting and 2 other dimensions of burnout. Contrary to predictions, no link was seen between emotional dissonance and deep acting.
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4.2 *Atithi Devo Bhava, Emotion Regulation and Burnout*

A major focus of this research was to examine the relationship between Atithi Devo Bhava and the outcomes of burnout. In the model, ADB has been put in place of display rules (See: *Figure 2*). ADB is an ancient value system that dictates unsaid rules to govern the interaction between individuals and their guests. ADB differs greatly from formal display rules laid down by the organizations. The values of

ADB are tacit, and could be followed by individuals in their personal lives outside the workspace. The study makes predictions based on an individual's overall alignment with ADB.

The results show no relationship between ADB and emotional exhaustion. Grandey (2003) found that regulating emotions due to situational factors leads to emotional exhaustion. However, in the Indian setting this appears to vary. ADB is a deeply rooted value for most Indians who have been exposed to it since childhood. This makes treating guests with utmost respect an automatic process. Thus, they might not need to regulate their emotions thereby averting emotional exhaustion. Greater alignment with ADB leads to lesser depersonalization. Additionally, ADB is also negatively related to lack of personal accomplishment, which implies that the more an individual aligns to ADB, the greater sense of personal accomplishment one feels. Mesquita (2013) concluded that emotional labour is less taxing for individuals in interdependent cultures (India) as compared to independent cultures. ADB is also seen to be more positively associated with both Surface acting and Deep acting. This implies that if individuals closely align themselves with ADB, they are likely to either change their emotions / perceptions about the situation (Deep act) or suppress their negative emotions (Surface Act) to maintain the harmony of the group. It must be noted that a stronger positive association is seen between ADB and deep acting than surface acting. Thus, contrary to expectation no relationship was seen, ADB could not predict the outcomes of burnout and the mediating role of surface acting was not seen. However, with reference to Hypothesis 2(b) Deep Acting appears to mediate the relationship between ADB and lack of personal accomplishment but not for emotional exhaustion and depersonalization. Previous research also highlights that using deep acting could lead to positive social feedback (Côté, 2005 as mentioned in Huang et al., 2015) and genuine affective experience (Brotheridge and Lee, 2003). Thus, when deep acting is used it reduces the emotional dissonance and results in a feeling of personal accomplishment if the performance is successful (Brotheridge and Grandey, 2002). In the Indian context, successfully dealing with a guest could be equated to successfully fulfilling one's duty and service to God. Additionally, in a collectivist culture, regulating one's emotions to maintain social harmony (Mesquita, 2013) may be rewarding to one's self worth.

4.3 *Atithi Devo Bhava, Emotional Dissonance and Burnout*

The study aimed to examine the mediating role of emotional dissonance in relationship between Atithi Devo Bhava and the dimensions of burnout. A negative relationship was seen between ADB, depersonalization and personal accomplishment. ADB emphasized treating guests with utmost care and respect and putting their needs before one's own. Thus, aligning closely with ADB would reduce the sense of depersonalization as the very concept of ADB reinforces utmost care and respect towards the client/ customer. Aligning oneself to ADB is associated with a greater sense of personal

accomplishment. Having successfully taken care of the needs of one's guest could be a reinforcer of one's self worth and sense of accomplishment. Emotional dissonance was seen to predict the 3 dimensions of burnout. This was in line with previous research, which indicated a strong relationship between them (Andela and Truchot, 2016). However, no relationship was seen between ADB and emotional dissonance.If individuals closely align themselves to the value of 'Atithi Devo Bhava' on a personal level outside of the workplace, their act of 'managing' their emotional expression is reduced and thus the level of emotional dissonance, hence it is possible that ADB could not predict emotional dissonance. Overall, Hypothesis 3 could not be proved.

4.4 *Limitations*

The present study is based on sample of approximately 100 respondents collected from two metropolitan cities in India namely Mumbai and Pune which were selected on geographic proximity and varying levels of urbanism. This might not be representative of the entire Indian hospitality industry which is spread across the extent of country. Region specific cultural and normative influences could have also made this research restrictive as both cities belong to the same state.
Additionally, the data was collected from the organized hospitality industry that is hotels and restaurants where employees could fill questionnaires in English. Thus, having a selective sample as this one could have reduced the generalizability of the results. The study is a cross sectional research; as a result, the data is not sufficient to make causal predictions.

4.5 *Implications and Future Research*

Even though most results in the study are contrary to the expectation, this study could be seen as a step in the direction of knowing and learning more about the phenomenon of emotion labour in a diverse setting like India. The concept of ADB is understudied even though it is a crucial and influential antecedent of emotional labour. The context, and social influences as well as the culture that were beyond the scope of this research could have potentially played a role in how emotion regulation manifests itself. This research does however highlight that employees within the industry are experiencing emotional dissonance and that could potentially lead to burnout in the long term. It also highlights the issue of cross cultural validity. Most of the propositions in the study were based on western literature; however, the results now indicate that norms and trends in India are completely different from already available literature and no scope to generalize. This research just scratches the surface of this largely understudied but crucial phenomenon. With the Indian hospitality industry growing enormously, it is important to study and further develop meaningful interventions that help solves problems associated with emotional labour. The industry already has high attrition rates, turnover

intentions, absenteeism etc. all which could be outcomes of emotion labour. It is crucial to additionally examine those variables as well. A long term study could also be conducted to gather more conclusive proof about the relationship between variables. As indicated in the research, deep acting if used as strategy to regulate emotions is seen to yield more positive outcomes. Based on this, employees could be trained to manage their own emotions more effectively within the workplace.

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