

THE ROLE OF EMOTIONS IN ORGANIZATIONAL BEHAVIOUR

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ABSTRACT: *According to the specialized literature from the field of organizational and economic psychology, the work group is defined as two or more persons who interact and pursue common goals, have stable relationships, are to some extent interdependent and realize they are in fact part of the group. Work in an organization takes a third form, i.e. emotional work/emotional labour: emotional labour reflects the management of emotions. This happens through mental effort, sometimes consciously, sometimes not, and its purpose is the change of personal feelings or emotions, so that these are in accordance with the "emotional rules" established by the formal group's norms, having a higher or lower intensity, on a shorter or longer period, instantly or slowly. Identity confusion, socio-professional stress, professional dissatisfaction, organizational silence are just a few of the negative effects of emotional labour, respectively of the discrepancy between the required emotion and the emotion experienced in reality by the employees of a large number of organizations.*

KEY WORDS: *emotional work, organizational behaviour, organizational citizenship behaviour, emotion, group*

Pre-eminently, the individual is an emotional being; emotions are the most important resources of the individual and are also displayed at the workplace; emotions can be educated, and the benefits obtained from this process are enormous for the personal efficiency but also for the organizational efficiency.

Recognizing the existing emotions within organizations is essential. Organizations that are interested in maintaining a "healthy emotional environment" will cause less suffering and will obtain more efficiency and a more productive behaviour - states American management professor Neal M. Ashkanasy (2003).

Of course, we cannot talk about an ideal type of perfectly healthy emotional environment within organizations, with a complete absence of stressors; this would be impossible and, as Hans Selye stated, "complete freedom from stress means death to the individual". Therefore, there will always be a certain amount of stressors (except

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for the professions that through their content of tasks and preparation of employees involve a great deal of social and professional eustress and distress, risk and responsibility, that will affect both in a favourable way the employee's behaviour (eustress reactions), and in an unfavourable way (distress reactions).

The important thing is how the intensity, frequency and type of stressors are managed both at the individual's (employee's) level, and also at an organizational level, through specific actions of the decision factors. For this purpose, organizations should maintain, support the value of a "constructive emotional culture, which in turn may create an organizational behaviour that will directly contribute to the health of the employees" (N. M. Ashkanasy, 2003).

Organizations are complex entities, in which employees work with their hands, associating to this type of work a various quantity of physical effort (manual work); the same employees working with their intellect (intellectual work), the intellectual effort ranging this time also, according to the specific job requirements. This specific activity can be easily assessed in terms of number, frequency, intensity, tasks repetition (job description) and in terms of psycho-physical and psycho-social abilities (job specification).

Work in an organization takes a third form, i.e. emotional work/emotional labour (Septimiu Chelcea, 2008). The term "emotional work" has been described for the first time in psycho-sociology in 1979 by Arlie Russell Hochschild and has been synthesized in the paper *The Managed Heart: Commercialization of Human Feeling*, 1983. According to the author, emotional labour reflects the management of emotions. This happens through mental effort, sometimes consciously, sometimes not, and its purpose is the change of personal feelings or emotions, so that these are in accordance with the "emotional rules" established by the formal group's norms, having a higher or lower intensity, on a shorter or longer period, instantly or slowly.

Identity confusion, socio-professional stress, professional dissatisfaction, organizational silence are just a few of the negative effects of emotional labour, respectively of the discrepancy between the required emotion and the emotion experienced in reality by the employees of a large number of organizations. Thus, we can differentiate professions according to the intensity of emotional labour that must be displayed; thus, the professions that require the obligation to express the feeling of hospitality are professions with intensive emotional labour because the word hospitality combines images of kindness and smile.

J. G. Van Maanen and G. Kunda (1989) (after, Chelcea, 2008), assert that the approach of emotion as a state is more likely a question of context and it depends on each employee's style to emotionally adjust to a particular context; consequently emotion can be controlled and "played" by each individual as one knows, can or is required by the job's specifications. In this context, emotion becomes instrumental.

Currently, it is estimated that half of the jobs impose emotional labour and three quarters of the women's jobs require the management of emotions. Characteristic for women are the situations of flight attendants and policewomen: the firms must control their emotions, to express positive emotions in every situation, even in the case of imminent danger, and on duty policewomen mustn't express any emotion. (S.

Chelcea, 2008). Arlie Hochschild (1983) refers to the trust of the employee in the morality of the emotional game.

When an employee considers that he/she conforms "willingly" to a certain emotional game imposed by the task, he/she remains faithful to the emotional rules (for example, to appear sad when it is required by the situation), the game is interiorized and becomes a part of the employee's mind; in this situation the employee understands the emotional game, he/she identifies with it, expresses and follows it.

To follow the emotional game in an "unwillingly" is another form of emotional labour but the employee does this, being forced by the specific regulation of the profession or by the superior's requirements; in this situation, the employee does not understand the purpose of his behaviour, does not share the same objective and is inclined to outrun the objectives of his work, sometimes resorting to cynicism.

According to the theoretical approaches, the conceptualizations of "emotional labour" can be classified into three categories:

- in the first category fall those theories which conceive emotional labour as an emotional state which originates in social, organizational norms and requirements;
- in the second category fall those theories which suggest that emotional labour consists of assumed behaviours, to coordinate and control an explicit or implicit emotional state;
- the third group of theories explains the emotional labour through a close relation between states, behaviour, and/or situational factors. In this category also fall the conceptualizations of J. Morris and D. C. Feldman (1996, after, Chelcea, 2008), which defined emotional labour as an assembly of five situational factors (frequency, duration, variety and intensity of the emotional display) and a factor, individual state (emotional dissonance).

A recently appeared model in psycho-sociology is the model defined by Alicia Grandey (2003). She constructed a comprehensive model of the emotional labour in which the concept is more likely defined as an act than an emotional state, with situational factors and variable effect. Emotional labour is an emotional regulation process enacted by the response to the organizational rules, such as the interaction expectations in the field of services. Emotional regulation is used when the confrontation with the organizational requirements felt by the employees takes place and it can be acquired by surface acting and deep acting (after, A. Hochschild, 1983).

Analyzing the role of emotional dissonance in the prediction of the emotional labour, W. J. Zerbe (2002) distinguishes between "the degree of incongruity between felt and displayed or mimed emotions" and "the incongruity between displayed, expressed emotions and local, situational norms".

Emotional dissonance should be viewed as a pure emotional state that occurs prior to the act of emotional labour, it is not a conflict between felt emotions and the objective organizational requests (written rules or instructions of the supervisor); emotional dissonance is rather the result of discrepancy between felt emotions and an employee's perceptions about the type of emotional display required by the situation (after, Goleman, 2007).

Thus, emotional labour is nothing but motivated, voluntary behaviour, expressed by the employees of an institution, in their desire to reconcile their emotions, feelings, following the installation of emotional dissonance.

How often will it be required in the job description to be kind, to smile graciously? It remains to be seen!

With great implications in the culture of each population, we are currently witnessing a real emotional culture, providing the emotional nuances specific to emotional labour performed by employees of organizations, institutions from different geographical areas. Management of emotions does not always cause alienation of the individual from his work, but only in the case of individuals who have an impulsive emotional orientation.

Taking into account the ability of individuals to react actively, to relate differently to a situation, thus leading to an economy of emotions and according to the sympathy theory developed by Candace Clark (1987) individuals do not automatically apply the norms of the emotional culture: they are actively engaged in exchanges of emotions with other individuals, from which they expect to obtain a profit. It leads to a "microeconomics" of emotions - we offer emotions and expect emotions in return: love for love, sympathy for sympathy etc. - but also to a "micro-politics" of emotions, given the fact that according to the social position, emotions are associated with emotional resources.

It might be a little bold to associate the term "economy of emotions" to a complex of emotions such as sympathy, because by showing sympathy to a person, we provide support for overcoming the critical situation, we encourage it, which represents a genuine pro-social behaviour. (S. Chelcea, 2008).

Both in daily life and at work we are invaded by emotions. We start with the emotion of joy or feeling of happiness that we were accepted to a job interview, but what emotions shall we face in the next stages of our professional development? What emotions are we meant to experience? Analysis of mental demands of the new profession (from the field of public relations, customer relations, advertising, etc.) in the light of psycho-socio-cultural theories of emotions could suggest some ways of preventing alienation, socio-professional stress, cynicism, and organizational silence, in the case of emotional labour suppliers.

Thus, identifying the role that emotions and emotional life play in the social and organizational behaviour will contribute to the development of a more sensitive point of view regarding their impact on the workplace, emotions that arise not only in dramatic situations, but also in the daily tasks where they often go unnoticed and influence the professional performance of the employee.

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