

Emotional Intelligence Differences: Could Culture Be the Culprit?

SHEILA A. SCOTT-HALSELL

Oklahoma State University, Stillwater, Oklahoma, USA

WANLANAI SAIPRASERT

Chiang Mai University, Chiang Mai, Thailand

JING YANG

Oklahoma State University, Stillwater, Oklahoma, USA

Studies have indicated that emotional intelligence (EI) influences managerial success in the hospitality industry and that cultural backgrounds impact EI behaviors. This study indicates significant differences in EI levels of hospitality undergraduate students based on their cultural grouping and provides credence that native culture should be considered when hospitality educators and trainers develop EI enhancement programs. Tailoring education for those groups that are less comfortable recognizing and expressing emotions expected by guests could aid the development of individuals in adapting and adjusting their behavior to achieve positive results at both work in the service industry and in their personal life.

KEYWORDS *emotional intelligence, education, diversity, cultural differences*

INTRODUCTION

Hospitality as a diverse industry, in terms of both clientele and employees, creates an environment where managers are likely to interact with dissimilar socioeconomic, multicultural, and educational populations. Emotional intelligence (EI) is often the difference in success or failure in managing

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Address correspondence to Sheila A. Scott-Halsell, PhD, CHA, School of Hotel and Restaurant Administration, Oklahoma State University, 210 Human Sciences West, Stillwater, OK 74078, USA. E-mail: sheila.scott-halsell@okstate.edu

encounters with both internal and external guests (Dasborough & Ashkanasy, 2002; Kernbach & Schutte, 2005; Langhorn, 2004; Varca, 2004; Winsted, 2000). EI skills, identified as important for leadership success, include: accurate assessment of their own and others' emotions, empathizing with others, planning strategically to maximize results and produce positive outcomes, communicating vision and enthusiasm, and creating constructive relationships with followers (Ashkanasy, Hartel, & Daus, 2002; Carmeli, 2003; Cooper, 1997).

Although belief of the importance of these traits is not uncommon in many cultures, some cultures are less accepting of emotional displays in behavior, and the cultural norms often reinforce divergent behavior and beliefs. Matsumoto (1993), in a study of culture within U.S. ethnic groups, found that while Caucasians felt emotional displays were appropriate, Asians felt, aside from happiness, emotional displays were less appropriate. Emotional display is a vital component of EI.

With previous research indicating the importance of EI in leadership, this study was undertaken to evaluate if cultural background influenced EI scores of hospitality undergraduate students. With students engaging in generic general education requirements as well as a hospitality curriculum, it is assumed that all students will have the opportunity to equally find success with that curriculum. However, if dimensions of EI or emotional displays are inherent to the educational experiences, this may not be the case. If this study agrees with previous findings that EI differences exist based on culture, support could be made for curriculum, mentoring efforts, and training programs to be reassessed and adjusted to compensate for the differences in individuals groups. These efforts could then provide additional opportunities for the future hospitality leaders to develop important emotional skills needed for success.

LITERATURE REVIEW

Emotional Intelligence

Mayer and Salovey (1997), who coined the term "emotional intelligence," define it as "the ability to perceive emotions, to access and generate emotions so as to assist thought, to understand emotions and emotion meanings, and to reflectively regulate emotions in ways that promote emotional and intellectual growth" (p. 22). In essence, it is the relationship between individuals receiving information, assessing the data, and reacting and subsequently acting upon the information based on those reactions. This process can be influenced greatly by sources found both in past experiences as well as within cultural beliefs and norms (Matsumoto, Yoo, & Fontaine, 2008).

Traits associated with high EI, including knowledge of one's own strengths, weaknesses, and limitations, are a vital component in success as

a leader (Peterson, 2012). Leaders who are unaware of their own emotions and skills may struggle to assess the emotions and skills of their subordinates. Successful leaders must also be willing to change as needed and see things from multiple perspectives (Dearborn, 2002). They need to be aware of how they are perceived by others and to be change leaders, empathetic, and good team players (Carmeli, 2003; Cooper, 1997; Goleman, 1998). Other EI skills identified as important for success include communicating their own ideas and being receptive to others' ideas in an emotionally accepting manner. This would thereby promote a free flow of ideas, encourage communication, and create constructive relationships (Ashkanasy et al., 2002; Carmeli, 2003; Caruso & Wolfe, 2001; Cooper, 1997).

Cultural Impact on Emotional Intelligence

How does culture play a role in EI levels of individuals? Kitayama and Markus (1994) established the link that culture molds and sustains emotions. Cultural beliefs, values, and traditions impact the way an individual thinks and reacts to the stimuli around them. It almost always affects their relationships and behaviors when communicating and relating to others. These are key aspects of EI. Kluckhohn (1951) stated, "Culture consists in patterned ways of thinking, feeling and reacting, acquired and transmitted mainly by symbols, constituting the distinctive achievements of human groups . . . the essential core of culture consists of traditional . . . ideas and especially their attached values" (p. 86). With the basis of EI being awareness of one's own and others emotions and feelings while using this information to determine appropriate behavior, Kluckhohn's definition indicates that culture inherently impacts the EI behaviors that are a result of adherence to cultural norms.

The impact of cultural differences on emotions is empirically applied in different domains, and different cultural values are argued to affect emotion perception, expression, and regulation (Palmer, Gignac, Ekermans, & Stough, 2008), again key aspects of EI. The cultural-relativist camp also argues that culture has a significant impact upon emotion display; thus, cultural norms, learned through socialization, determine the expression of emotion. One of the predominant roles of culture is to help develop norms of emotion, particularly emotional expressions (Matsumoto et al., 2008); this view is quite common in the display rule literature (e.g., Ekman, 1973; Ekman & Friesen, 1969; Fry & Ghosh, 1980; Grandey, Rafaeli, Wirtz, & Steiner, 2010; Markus & Kitayama, 1991; Matsumoto, Takeuchi, Andayani, Kouznetsova, & Krupp, 1998). More specifically, display rules refer to "cultural norms that dictate the management and modification of emotional displays depending on social circumstances" (Matsumoto et al., 2008, p. 58). Where those with high EI base their emotional displays on the individual circumstance and events, certain cultures may not support the emotional display that guests might consider appropriate.

Other less researched domains investigate cultural differences on the intensity of emotional and nonverbal expression as well as emotion recognition accuracies across culture (Palmer et al., 2008). The latest advance in culture and emotion interface research highlights the importance of specifying types of emotions and the specific domain of emotions when identifying the effect sizes of cultural differences (Matsumoto & Hwang, 2012). From this discussion, it is clear that cultural universality and specificity are both evident in the extant EI literature, and the disagreement calls for future exploration (Brown, Cai, Oakes, & Deng, 2009; Matsumoto & Hwang, 2012).

In cultural-specific studies, many focused on the role of Eastern and Western cultural differences in both emotion experience and display (e.g., Eid & Diener, 2001; Grandey et al., 2010; Markus & Kitayama, 1991; Matsumoto, 1993). Markus and Kitayama (1991) postulated that people in different cultures have strikingly different concepts of the self, of others, and of the interdependence of the self with others—key aspects of self-awareness and relationship management dimensions of EI. Further, Western cultures value personal achievement and individual feelings where Eastern (Asian) cultures value the interdependence of the self and their specific group. They referred to this behavior as “harmonious interdependence” (Markus & Kitayama, 1991, p. 224). This should indicate that the Asian cultures are more empathetic and Western participants were more open to their personal emotions and feelings.

To explain cultural differences, B. S. K. Kim, Atkinson, and Yang (1999) created the Asian Value Scale identifying six Asian cultural value dimensions, later expanded by B. S. K. Kim, Yang, Atkinson, Wolfe, and Hong (2001). The six identified values (collectivism, conformity of norms, emotional self-control, family recognition through achievement, filial piety, and humility) are often quite different from the values embraced and taught to many Western children during the child-rearing process and are opposed to many of those in the construct of EI.

In particular, the first dimension, collectivism in comparison with individualism value has sparked a series of research interest. B. S. K. Kim et al. (2001) defined collectivism as the importance of putting the group before oneself, considering others’ needs before their own, and viewing individual achievement as familial achievement. Although again this would point to expected higher scores in empathy for Eastern cultures, being less aware and accepting of their individual value and position could indicate a diminished capacity to be aware of their own emotions and using those emotions to relate to and engage with others. Noted differences on overall emotion experience and display between these two value systems have been reported in multiple studies (e.g., U. Kim, Triandis, Kagitcibasi, Choi, & Yoon, 1994; Markus & Kitayama, 1991; Matsumoto et al., 1998, 2008; Yamaguchi, 1994). For example, Eid and Diener (2001) compared individualism versus collectivism differences for emotion experience in two Western

countries (United States and Australia) and two Eastern countries (China and Taiwan). Their results confirmed that there are indeed cultural differences in emotional experience; moreover, individualist and collectivistic nations had significant differences in norms for feeling pride and guilt (self-reflective emotions). Matsumoto et al. (2008) also concluded that a positive relation exists between individualism and higher expressivity norms, especially the positive emotions. Based on previous research indicating that differences exist, this research seeks to examine cultural differences beyond emotion to investigate if EI differences exist in culturally dissimilar groups of hospitality undergraduate students. The importance of discovering the differences could help hospitality educators and trainers develop EI enhancement programs to fully develop future leaders in their professional development.

METHODOLOGY

Hypothesis

A single hypothesis was developed to assess culture-based differences in hospitality student undergraduate groups. If the hypothesis is supported, it could indicate a need for reassessment and adaptation of training and mentoring programs in education, as well as hospitality organizations, based on cultural background to enhance emotional intelligent behaviors. Hypothesis 1 is: There are differences in EI scores of undergraduate students based on cultural grouping.

Study Population

The population of interest for the study was hospitality undergraduate students in the United States. Although a convenience cluster sampling method was employed for the group, schools were selected based on a geographic basis. Not all contacted schools participated in the study; however, the students who participated represented a good cross-section of demographic segments. The students were recruited through faculty at four universities that offer undergraduate degrees in hospitality management. The faculty were contacted and asked to recruit voluntary participants for the study by providing a link to interested students. They were also asked to provide the survey information to other faculty as they saw fit. The incentive for participation was the information that was provided confidentially to the participants after completing the survey regarding their EI and suggestions for improving. This information was provided by the survey creators, was confidential, and was not available to the researchers for individual participants. The sample was composed of 266 students. Because the number of potential participants was not provided by the recruited faculty members, the response rate could not be calculated. The demographics by cultural backgrounds were

154 students, or 57.89%, self-reported being of a Western cultural background (Caucasian-North America, Caucasian-European, Caucasian-Other, African American, or Native American) and 112 students, or 42.11%, being from an Eastern cultural background (Asian-Chinese, Asian-Filipino, Asian-Japanese, Asian-Korean, Asian-Pacific Islander, or Asian-Other). Although it can be argued that not all Asian cultures are the same, the sample included a good distribution among the Asian groups.

Instrument

The measurement instrument was the Emotional Intelligence Test-Second Revision developed by Plumeus (Jerabek, 2001). As previously discussed, the instrument provided immediate scores and feedback to participants, which was used as an incentive for participation. Additionally, the instrument showed good content validity with the use of realistic scenarios requiring the participant to evaluate alternative responses versus asking participants to self-identify personal traits. Additionally, the reliability of the instrument was acceptable. The online instrument was composed of 70 multiple-choice questions. The online instrument measured overall EI along with theoretical knowledge, a behavioral aspect, emotional insight into self, goal orientation and motivation, ability to express emotions, and social insight and empathy. Plumeus did not provide information regarding the number of items for each score.

To test reliability of the instrument, the developers tested a random sample of 84,274 participants from more than 150,000 men and women, aged 10 to 80 years old, who took the test on <http://www.queendom.com> (Jerabek, 2003). Inter-item consistency using Cronbach's coefficient alpha was .9068. Split-half reliability showed a correlation between forms of .7136. The Spearman-Brown formula yielded .8329, and Guttman's formula was .8235. The instrument met the minimum Cronbach's coefficient reliability of .70, which indicated satisfactory reliability (Cronbach, 1951). The results from this study of the test of reliability rendered a Cronbach's coefficient alpha of .882, indicating very good reliability.

Model

Based on the instrument, the construct of EI is divided into three levels. The first level is the Overall EI, which is collective in nature. It incorporates all aspects of EI. Next is Behavioral and Knowledge. These are the two subsets of Overall EI. The Behavioral aspect is based on the practical aspect of EI. It is choosing to act in a specific emotional manner to achieve a desired outcome. The Knowledge aspect is theoretical in nature and is the awareness of the appropriate response to a situation to achieve the desired result regardless of how the individual chooses to act.

The second-level subset consists of four dimensions that incorporate facets of either the Behavioral or Knowledge subset or both. Ability to Express Emotions is a component of self-management. It is the act of expressing the appropriate emotion in a given situation and maintaining self-control. It involves the ability to pause before reacting in an effort to choose the appropriate reaction to a given situation. Appropriate reactions to situations can directly impact a subordinate's job satisfaction, intent to stay, and emulative behavior. A sample question from the survey regarding Behavior as well as Ability to Express Emotions is, "I say things that I later regret." The participants chose between "regularly, often, sometimes, rarely, and almost never."

Goal Orientation and Motivation is also a component of self-management. It involves possessing the initiative to start projects and focusing on the objective to complete the goal, while maintaining a positive attitude. A sample question from the survey regarding Behavior and Goal Orientation and Motivation is, "When I see something that I want, I can hardly think of anything else until I get it." The participants chose between "very true, mostly true, somewhat true, mostly not true, and not true at all."

Social Insight and Empathy is sometimes known as social awareness and relationship management. Included in the dimension are possession of organizational dynamics awareness, having a strong service orientation, while possessing the desire and ability to be empathetic. A sample question from the survey regarding Knowledge and Social Insight and Empathy is, "In my social group (workplace, school, neighborhood, community, extended family etc.), _____ who likes whom, who cannot stand whom, who has a crush on whom, etc." The participants chose between "I am always well aware of, I am usually well aware of, I don't pay any attention to, I don't pay much attention to, I sometimes notice, and I cannot figure out."

The last dimension evaluated is Emotional Insight Into Self. This dimension includes accuracy in self-assessment of inner emotions and determining their cause. It also indicates an acceptance of one's strengths, weaknesses, and competencies. A sample question from the survey regarding Knowledge and Emotional Insight Into Self is, "When I am upset, I . . ." The participants chose between "can tell exactly how I feel, (i.e., whether I feel sad, betrayed, lonely, annoyed, angry, etc.); can usually tell exactly how I feel, (i.e., whether I feel sad, betrayed, lonely, annoyed, angry, etc.) but sometimes it is difficult to distinguish what exactly I am feeling; usually cannot distinguish what I am feeling exactly; and don't waste time trying to figure out what exactly I am feeling." Figure 1 illustrates the relationships of the subgroups to each other and to Overall EI as well as further explanation of the individual dimensions.

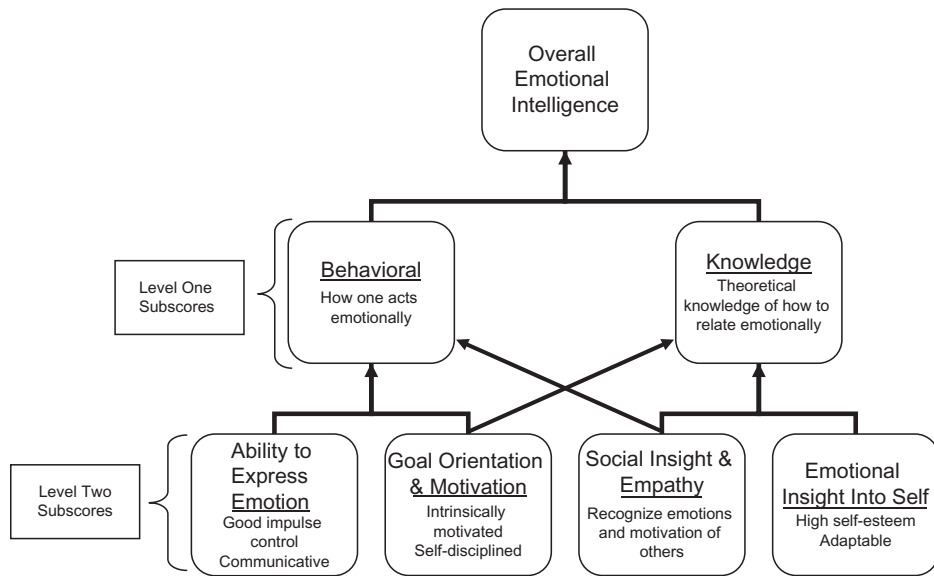


FIGURE 1 Relationships between subsets of emotional intelligence (adapted from Jerabek, 2003, and Mayer & Salovey, 1997).

Data Analysis

The cultural grouping of students based on ethnicity served as the independent variable in the study. Meanwhile, the dependent variables were the EI test scores of the students in the three levels: (a) overall score, (b) Level 1 subscores (Behavioral score and Knowledge score), and (c) Level 2 subscores (Emotional Insight Into Self score, Goal Orientation and Motivation score, Ability to Express Emotions score, and Social Insight and Empathy score). The determination of Eastern or Western heritage of the students was based on the ethnicity findings in the demographic data. The results of the survey were provided by Plumeus. The method of score compilation and question scale was not provided. The EI test scores and sociodemographic information provided by participants were provided by Plumeus in Excel format. Table 1 details the sociodemographic characteristics of the students by cultural group.

RESULTS

Table 2 shows the distribution of the EI scores of the students based on cultural grouping. Developers of the test provide three cutoff points for researchers: A score of 75 or less indicates low EI; a score of 100 indicates average EI; and a score of 125 or greater indicates high EI. One standard

TABLE 1 Sociodemographic Characteristics of Hospitality Students by Cultural Group

Trait	Frequency		Percent	
	Eastern (<i>n</i> = 112)	Western (<i>n</i> = 154)	Eastern (42.11%)	Western (57.89%)
Gender				
Male	31	68	27.7	44.2
Female	81	86	72.3	55.8
Age				
Traditional (18–24 years)	95	147	84.8	95.5
Nontraditional (25 years or older)	17	7	15.2	4.5
Classification				
Unknown	3	2	2.7	1.3
Freshman	3	4	2.7	2.6
Sophomore	3	20	2.7	13.0
Junior	78	49	69.6	31.8
Senior	25	79	22.3	51.3

TABLE 2 Emotional Intelligence Test Scores of Hospitality Students

	Cultural Backgrounds				Diff.	%	<i>F</i>	<i>p</i>
	Eastern (<i>n</i> = 112)		Western (<i>n</i> = 154)					
EI Test Score	Mean	<i>SD</i>	Mean	<i>SD</i>				
Overall EI Score	98.10	11.23	107.15	11.85	9.05	8.45	31.51	.001*
<u>Level 1</u>								
Behavioral Score	98.80	10.76	106.66	12.01	7.86	7.37	30.28	.001*
Knowledge Score	96.16	14.68	105.85	13.68	9.69	9.15	30.58	.001*
<u>Level 2</u>								
Emotional Insight Into Self	99.13	10.37	105.56	11.28	6.43	6.09	22.51	.001*
Goal Orientation and Motivation	100.72	11.37	105.25	12.74	4.53	4.30	8.97	.003*
Ability to Express Emotions	98.88	11.21	104.68	13.44	5.80	5.54	13.84	.001*
Social Insight and Empathy	89.50	12.66	101.19	11.52	11.69	11.55	61.50	.001*

*Significant at $p \leq .001$.

deviation away from the mean is 15 (Jerabek, 2003). As demonstrated in the table, the mean score in Overall EI as well as dimension scores were above average in all areas for the Western culture students, but only Goal Orientation and Motivation scores were minimally above average for the Eastern students.

As shown in Table 2, the mean Overall EI score of Eastern students was 98.10, while the mean Overall EI score of the Western students was 107.15. For Level 1 subscores, the mean Behavioral score of both Eastern and Western students was minimally higher than their mean Knowledge score. The mean Behavior score of Eastern and Western students was 98.80 and

106.66, respectively, while the mean Knowledge score was 96.16 for Eastern and 105.85 for Western. In terms of Level 2 subscores, Emotional Insight Into Self was the highest for Western students with a mean value of 105.56, while Goal Orientation and Motivation had the highest mean value of 100.72 for Eastern students.

With only two groups, an independent *t* test could have been utilized to test the difference in Overall EI scores of the students according to their cultural backgrounds. However, a one-way analysis of variance (ANOVA) was utilized for concisely reporting the results in Table 2. The results were found to be significantly different, $F(1, 264) = 31.51, p < .001$. One-way ANOVAs were also used to assess the difference between student groups for Level 1 and Level 2 subscores. The results indicated that there was a statistically significant difference in all Level 1 subscores—Behavioral score, $F(1, 264) = 30.28, p < .001$, and Knowledge score, $F(1, 264) = 30.58, p < .001$. Level 2 subscores, Emotional Insight Into Self, $F(1, 264) = 22.51, p < .001$, Goal Orientation and Motivation, $F(1, 264) = 8.97, p = .003$, Ability to Express Emotions, $F(1, 264) = 13.84, p < .001$, and Social Insight and Empathy, $F(1, 264) = 61.50, p < .001$, also indicated statistically significant differences in all areas.

The result of between-subjects effects tests revealed that variations by cultural background in both Level 1 and Level 1 subscores were confirmed. Statistically significant differences were found in all areas indicating differences between groups based on the cultural backgrounds of the students. The hypothesis was supported.

In an effort to ensure that the results were based on cultural differences rather than other factors, further analysis was conducted, but no significance was found based on either gender or classification. The lack of significance in classification might be attributed to the high percentage of upperclassmen. Only 8% of Eastern students and 16.9% of Western students did not indicate upperclassmen status. Additionally, no significant difference was found between juniors and seniors, due probably to their age. The mean age of the juniors was 21.9 years, and the mean age of the seniors was 22.69 years.

DISCUSSION

Although the mean scores for all dimensions were within one standard deviation of the mean for average EI, the findings of the study reveal that a significant difference exists between the EI levels of hospitality students from Eastern and Western cultures. Specifically, the students from Eastern cultural backgrounds scored significantly lower than did Western students in Overall EI and all subtest EI scores.

The differences in Emotional Insight Into Self, Ability to Express Emotions, and Social Insight and Empathy support previous finding by

Matsumoto (1993) indicating that Asian cultures support emotional restraint although empathetic behaviors are valued by Eastern cultures. These scores might indicate a lack of experience with emotional reactions resulting in less proficiency. Asian cultures have been shown to value collectivism and intra-group harmony more strongly compared with the cultures of Caucasians, Black, or Hispanic groups. In collective cultures, there is greater need to suppress one's emotional reactions, so as not to offend others in the group. They consider themselves a part of the whole and not specifically as an individual. Additionally, in terms of Emotional Insight Into Self, Heine (2001) discussed that Western cultures, specifically North Americans, place a very high value on their worth and are aware of their strengths, perceived as well as actual. This is in direct opposition of Eastern cultures who are more self-critical and self-direct failure as a reflection on themselves (Heine, Takata, & Lehman, 2000), which might indicate less self-confidence or self-esteem—a major part of the dimension. Although all of this can be explained away as being a result of a cultural norm, it cannot be discounted that these skills are necessary for success in the business of serving others.

The Goal Orientation and Motivation score of the Eastern students, the highest of their scores, supports the Asian cultural value dimension of family recognition through achievement (B. S. K. Kim et al., 1999). This states that Asian cultures value the importance of not bringing shame to the family by avoiding occupational or educational failures and by achieving academically. Perhaps the results show that this drives their motivation to succeed. It also could indicate a support of Hofstede's (2001) long-term orientation dimension with the drive to succeed as a means to "save face." This could indicate that those with these traits would excel in environments that focus on teams, such as food and beverage, rather than individual performance, such as sales.

LIMITATIONS AND FUTURE RESEARCH

The generalizability of the results from the study to all hospitality undergraduate students is limited by a number of factors. The first is the sample participants were limited to selected universities, and the students who participated may not be indicative of all students from the cultures identified. In addition, participation was limited to students who voluntarily chose to participate; they may also not be a true sample of the populations being evaluated. A third limitation involves the possibility of self-selection bias in the sample. It is possible that results of those who responded to the self-administrated survey may have answered the questions with what they assessed as the desired answer and not as they truly felt. Although the constructs of EI and Hofstede's (2001) cultural dimensions have strong empirical research supporting their validity and reliability, neither can be considered

incontrovertible predictors of individual behavior, but are more generalizable in nature. In retrospect, it would have been good to determine more information about the student samples. Future studies should ask participants about the following additional demographic information:

- country in which students attended primary or high school;
- whether they are international or domestic students; and
- if they are domestic students, the number of generations that have resided in the United States.

This information would provide valuable information for analysis between groups of Eastern students. It also must be noted that it cannot be assumed that all Eastern cultures are exactly alike. This sample, however, had a good cross-section of students from different Asian cultures including Asian-Chinese, Asian-Filipino, Asian-Japanese, Asian-Korean, Asian-Pacific Islander, and those indicating Asian-Other. Lastly, although the instrument chosen was a good fit for the participants and the needs of the study, lack of control or information about how scores were calculated creates some ambiguity in reporting some standard information.

CONCLUSION AND IMPLICATIONS

The results of the study provide useful information for practical application. Significant differences were found between the hospitality students from Eastern and Western cultural backgrounds. The results demonstrate that people from different backgrounds in this study perceived and responded to situations differently. Because EI has been found to be important in any workplace, it is essential that people become more socially and emotionally competent. This study provides insight into areas that educators and trainers might emphasize in an effort to improve EI levels of students, employees, and managers from both Eastern and Western cultures.

In an effort to help students in their quest, educators must become aware of and compensate for the cultural norms of their students and be able to impart the importance of using emotionally intelligent traits in their future careers as hospitality leaders. Examples of how to incorporate emotionally intelligent behaviors, which are not in conflict with values and beliefs of these students, must be incorporated into curriculum to aid the students in career success. Use of scenarios and case studies demonstrating appropriate emotionally intelligent responses to the problem could be beneficial in developing those domains that are currently deficient. Mentoring activities, which could include activities promoting positive self-image, could aid in the ability to express emotions, insight into self, as well as social insight

and empathy. Additionally, instructors must also use their empathy to identify difference, interpret feelings of students, and evaluate any struggles their students may have uniting their belief system with the needs and desires of subordinates, coworkers, superiors, and guests. Educational content could be easily incorporated into existing courses or training programs that focus on professionalism and organizational behavior. As a resource for educators and trainers, many user-friendly articles and books are on the market that may help foster an awareness of cultural norms and be used as a resource when teaching or training those from different cultures.

The hospitality industry involves activities dealing with internal and external customers from different cultural backgrounds. The recognition and understanding of EI traits that are impacted by these differences will continue to play a vital role in assisting employees and managers achieve success in their hospitality career. Additionally, this research could be used as a springboard to begin the discussion of how best to use EI to serve guests from different cultures based on their beliefs and values. Hospitality is a global industry, and this knowledge could be instrumental in the success of companies that choose to expand into global markets. With an understanding of the effect of cultural differences on EI, leaders are more able to provide better training, education, and communication to their employees from multiple cultures, domestic and international. As a result, the hospitality industry could increase its service quality, which would in turn increase customer satisfaction and customer loyalty. The nature of the service sector incorporates a high element of human contact with the customer, and indeed, the provider of that service becomes “part of the product itself” (Langhorn, 2004, p. 229).

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