

AN EXPLORATION OF THE  
EMOTIONAL EXPERIENCES OF  
CYPRIOT ACADEMICS

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## DECLARATION

I declare that this Ph.D. thesis entitled 'An exploration of the emotional experiences of Cypriot academics' has been compiled by me under the supervision of Dr. Peter Sandiford, Prof. Gillian Wright and Dr. Linda Alker. No part of the work referred to in the thesis has been submitted in support of an application for another degree or qualification of this or any other University or Institution.

Signature: \_\_\_\_\_

## ABSTRACT

The objective of this thesis was to investigate and explore the emotional experiences of academics in their work settings. The study took a qualitative phenomenological approach and investigated the particular emotions, the specific events and situations that influence their emotions, their consequences and the coping strategies that academics use to deal with each emotion.

Narrative interviews were carried out within a sample of 12 Cypriot academics. An Interpretative Phenomenological Analysis was used to analyse and interpret the collected data. The stories revealed that emotions play an important role during academics' work making it an extremely emotional profession. Four themes were identified from the collected data: 1) Emotions, expressive ways and subjective experiences, 2) Events and situations leading to emotional experiences, 3) Immediate and long-term consequences of emotional experiences, and 4) Ways in which academics manage their emotional experiences.

Based on the findings of this study, some of the emotions that academics experienced were anger, frustration, indignation; guilt; relief; embarrassment; love; hate; fear; confidence; compassion, pity; envy; admiration; and pride. The specific events and situations that elicited these emotions were related to social interactions with students, colleagues, managers and students' relatives. Some of the events included students' misbehaviour, managers' leadership style, forming friendships with students and colleagues, the display of wealth from students and their relatives, students' and colleagues' personal suffers, competition among colleagues, and students' relatives complains and criticism. These emotions were in turn found to be associated with a range of beneficial and damaging effects for the individual as well as for the organisation including: revenge, low and increased self-esteem, increased sense of purpose, motivation and helping behaviour, job dissatisfaction and satisfaction, and health problems. In order to deal with their emotions, academics adopted a variety of coping mechanisms including: social support, planning and preparation, engagement and education, acceptance, withdrawal, and humour. It was also found that participants make use of emotion work and emotional intelligence skills to regulate and manage their emotions. The participating academics showed a conscious awareness that commoditising their emotions is part of the job and claimed to fake emotional reactions that are considered as inappropriate.

In the light of the findings, it is argued that these emotions are integral in the workplace of academia of Cyprus and require further investigation. This thesis reaches the conclusion that allowing the free expression of emotion and ensuring the tactful guidance, rather the prescription or direction, of emotion display rules and coping strategies may improve the emotional skills of academics to deal with difficult situations and avoid damaging outcomes.

## DEDICATION

*To my parents, for their unconditional love and support to make my study possible*

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# **Chapter 1**

## **Introduction**

### **Overview**

The study reported in this thesis is a phenomenological investigation of the emotions that Cypriot academics experience at work. This first chapter presents the context of the current study and highlights the main gaps in the organisational literature on emotions. It provides information about the rationale behind this research, its main purpose and objectives, and its overall structure. This is accompanied by an analysis of the importance of investigating emotions in the Higher Education of Cyprus, along with the main theoretical and practical contributions of the study.

### **Emotions at work: in need for research**

The social psychology of the workplace has flourished in the past decades. Economies in most developed countries have shifted from manufacturing to the service industry, resulting in changes to job role requirements. Social interactions are now a vital ingredient in work and employees are now more emotionally charged. Emotions have been recognised as important catalysts in understanding organisational behaviour, as constantly evidenced by the increasing frequency of special journal issues, themed conferences, books and articles devoted to the topic. Human interactions at work are regarded as being saturated with emotional content and any failure to acknowledge this point may create detrimental consequences for organisations (Ashkanasy & Cooper, 2008).

However, even though researchers have long recognised the importance of emotions in organisational life (e.g. Hochschild, 1983; Fine, 1988; Briner, 1999; Ashforth & Humphrey, 1995; Fineman, 1993; Ashkanasy et al., 2000; Payne & Cooper, 2001), specificity is the vital ingredient missing from existing works exploring emotional organisation. Existing organisational analysis has little to say about emotion itself and if we are interested in the complexities of organisational life and the contradictions these bring into workers' lives, we should acknowledge the interference of their subjective experiences (Bolton, 2005).

Similar gaps exist in the field of Higher Education (HE). Changes such as the rapid expansion of student numbers and improved responsiveness to commercial and economic demands, the measurement of student satisfaction and student feedback, and the changes in student financial support reflect some of the forces and pressures exerted by capitalist development, which reveal that universities are modern, dynamic organisations that are now more responsive to their stakeholders (Willmott, 1995; Peters, 1992; Callender, 2012). However, absent from the literature are the different emotional aspects of the work of academics and the role that specific events and interactions have upon their everyday emotions and well-being. There is relatively little known about these aspects, especially in terms of their subjective meaning, characteristics, expressive ways, antecedents and consequences.

Research on emotions has evolved gradually, however, a number of fundamental issues surrounding emotion research have been neglected, such as its definition

and lack of research on discrete emotions (Gooty et al., 2009). Without a clear definition about what distinguishes emotion from feeling, affect and mood, it is difficult to address its effects on employees. Notably, research around workplace emotions has focused on affective states such as satisfaction, boredom, commitment, mood and work-related stress or simply on positive and negative emotions (Fineman, 1996, 2000). Likewise, research around positive and negative emotions at work gradually took the form of job satisfaction and work stress (Holden-Peters, 2005).

Previous emotion scholarship emphasised the commoditised aspects of emotion, such as the concept of emotional labour in different occupations (e.g. Wharton, 1993; Leidner, 1993; Rafaeli & Sutton, 1987; Grandey, 2003; Theodosius; 2008), employee resistance (e.g. Sturdy & Fineman, 2001; Sandiford & Seymour, 2011) and organisational processes and power relations such as decision-making, motivation, leadership and gender (e.g. Hearn, 1993; Parkin, 1993; Gianakos, 2002; Pirola-Merlo et al., 2002; Domagalski, 2006), and has thus neglected central topics, such as discrete emotions. Although there are some recent and notable exceptions investigating specific emotions, especially anger (e.g. Domagalski & Steelman, 2005; Glomb, 2002; Fitness, 2000; Geddes & Callister, 2007), jealousy and envy (e.g. Vecchio, 2000; Cohen-Charash, 2009) shame and guilt (Barclay et al., 2005), there seems to be an overemphasis on examining positive or negative emotions, rather on discrete emotions (Barsade & Gibson, 2007). Gooty and his colleagues give a concise summary of the gap that the present study aims to address:

‘[...] when we theoretically treat all negative (or positive) discrete emotions as functionally the same, we lose sight of the fact that different processes drive each of them and that different outcomes can result from them too. And when we measure discrete emotions but combine them into overall negative (or positive) dimensions for analytical purposes, we lose the ability to tease apart these differences [...] research examining discrete emotions is not just a fruitful avenue for research but also quite necessary’ (Gooty et al., 2009:835).

Their conclusion is that if researchers discuss different emotions as either ‘positive’ or ‘negative’, without fully understanding their discrete antecedents and effects, they will continue to produce fragmented works that further confuse the field. This suggests that there is a need to consider an anthology of particular organisational emotional events, based exclusively on what people have to say and how they feel about the certain emotions they experience at work.

Finding methods that would reflect emotional phenomena most faithfully was another concern of the current study. When Fineman characterised organisations *emotional arenas*, meaning that they are very rich in social drama, he also suggested that ‘capturing emotion in process requires some methodological ingenuity’ (Fineman 1993b:222); therefore, he called for an adequate phenomenology of working and organising, in order to eliminate the tendency to consider clusters of similar emotions. So, if the interest is in finding emotion in people’s accounts of work, this cannot be found in statements of feeling, but rather in stories about work (Sandelands & Boudens, 2000). However, there is

little evidence yet of an exploration of workplace emotions, with the emphasis being on the phenomenological investigation of people's subjective accounts.

As an alternative to positivistic approaches, an interpretative phenomenological approach is proposed in this study (Smith & Eatough, 2007), which attempts to investigate the experience of emotions, in line with stories that people tell about how they feel when they are at work. Inspired greatly by old and recent literature and by the existing gaps in organisational literature, this thesis aims to explore the emotional experiences of discrete emotions, their eliciting events, short and long-term consequences and personal ways to cope with difficult emotional experiences and emotional expression issues.

### **Study Objectives**

The primary research question that inspired and guided the current doctoral work is the following: *What are the nature and role of discrete workplace emotions of Cypriot academics?*

In line with this question, four main objectives in relation to the key summary points of the relevant literature review, which will follow in the next chapter, have been devised:

1. To explore the nature, characteristics and expressive ways of discrete emotions within the work setting of academics.
2. To explore the perceived causes and responsible agents of the experienced emotions.
3. To uncover the short and longer term consequences of the emotions.

4. To determine how academics react to and cope with the emotional demands of their work.

In summary, the lack of research into specific emotions at work influenced the idea for research in this area. The study reported here originated out of an appreciation of the need for research into emotions experienced at work, together with a willingness to do research in a specific occupation and cultural context.

### **Significance of the study**

The study is an attempt to increase the current level of knowledge of the existing literature on discrete emotions experienced in the workplace.

In terms of its theoretical contribution, this study contributes to the body of literature on organisational discrete emotions by exploring how workplace events and social interactions influence the way individuals experience, display and manage their emotions. Specifically, this study explores the phenomenology of specific emotions, together with their influencing events, consequences and managing mechanisms from the participants' perspective. It concludes by providing an emotional portrait of academics, within a specific country, where organisational research is limited. Many researchers have investigated the relationship between various antecedents, such as positive-inducing and negative-inducing workplace events, job characteristics and their psychological impact upon workers (Weiss & Cropanzano, 1996; Brief & Weiss, 2002; Fisher, 1997, 2000; Grandey et al., 2002); however, few have examined discrete emotions and their association with certain events, interactions, and

consequences. This is still considered a gap in the existing literature (Gooty et al., 2009). In addition, this study provides a better understanding of the emotional experiences of a neglected profession in the education industry. While much attention has been paid in the teaching profession, especially in primary and secondary education, little research has focused on HE and the emotional character of academics, as most studies on HE have focused on emotional labour and organisational stress (Bellas, 1999; Ogbonna & Harris; 2004 Constanti, 2010; Devonport et al., 2008; Gillespie et al., 2001). This study contributes to the body of knowledge about organisational discrete emotions by examining academics' emotional experiences, in an era when universities are conceptualised as service providers and are challenged by 'the customer is always right' effects (Constanti & Gibbs, 2004). With the marketisation of universities (Willmott, 1995), academics are also challenged to provide world-class service, but it is yet unknown if and how these recent changes affect the academics' emotions. Therefore, this study contributes to the organisational literature by gaining an understanding on how academics experience, display and manage certain emotions and their associated antecedents and consequences.

In terms of its practical contribution, the results of this study could be helpful in identifying the ways certain emotions are experienced and the types of events that cause either pleasant or unpleasant emotions to academics. This information is valuable to university and industry stakeholders in terms of refining employee training strategies in order to help workers manage workplace events. In addition, industry practitioners can benefit from the study results by

understanding what the industry can do to buffer the unpleasant effects of certain emotions.

### **Studying Organisational Emotions in Cyprus**

Cyprus is the country that was chosen to explore workplace emotions for a variety of reasons. Exploring the emotionality of the Cypriot workplace offers an opportunity for understanding emotional experiences across national and organisational boundaries and allows for a cultural perspective on emotion research. Uncovering culturally specific characteristics of emotional phenomena is an important reason of conducting research in Cyprus, as these can be compared to more universal findings on existing research in the field. Engaging with Cyprus gives a cultural perspective on organisational emotions which is different from the existing focus upon Western spaces. Learning from the Cypriot workplace offers opportunities for understanding different emotional experiences across national and organisational boundaries. Consequently, to understand emotion experiences in Cyprus, we have to acknowledge the educational context in which they are generated and how these impact and shape the nature of the academics' emotions.

The island of Cyprus gained its independence from the United Kingdom in 1960 and since then it has exhibited a major transformation from a predominantly agricultural economy into an economy based on services, which in turn has had a great impact on the higher educational system of the country (Pashiardis, 1997). The HE sector in Cyprus is quite young, but it has come a long way following independence. The country's first university, the University of Cyprus, has been

operating since 1989 and is financed by the government. Given the small population of the island and the lack of natural resources, there has been a collective determination to promote intellectual achievements (Persianis, 1981). By the 1970s, traditional occupations such as farming, agriculture and industry-related jobs were giving way to new occupations requiring professional skills and training (Vakis, 1990). The introduction of new technology, which created more professional and managerial positions, the growth of women's role in Cypriot society and the need for the acquisition of social status led to a positive attitude among Cypriots towards HE (Demetriades, 1985, 1989). By 2011, the number of students attending HE had soared to 32,118, compared to 3,134 in 1986 (Mof.gov.cy, 2012). It appears that the presence of a university, together with the growing demand for HE, led to this increase in demand for education.

A significant change in HE was the establishment of the University of Cyprus in 1989 as a public organisation. The opening of the University of Cyprus not only contributed to the upgrading of HE but it also helped the social, economic and cultural life of Cyprus (Pashiardis, 1997). The University of Cyprus is an independent institution in terms of managing its own budget, nominating academic and other staff and electing its own officers. It is also a full member of the Association of Commonwealth Universities and the Community of Mediterranean Universities. In the years following its opening, graduate and postgraduate study programmes at the University of Cyprus improved and two more state universities were established: the Open University of Cyprus and the Cyprus University of Technology.

Demand for HE on the island was growing. Efforts to improve HE continued, and in 2005 a law regulating the establishment and operation of private universities was approved by the House of Representatives for further upgrading private tertiary education. The excess demand for HE exceeded public supply, so private markets took advantage of this change, with three private colleges upgrading to private university status: The University of Nicosia, the European University and Frederick University. Several private colleges, which have been in existence for over twenty years, also run programmes that are accredited officially by the government. These programmes are subject to accreditation by the Cyprus Council for the Recognition of HE qualifications, KYSATS, whose main function is to make decisions on issues regarding diplomas and certificates. This is the country's equivalent to ENIC/NARIC (European Network of Information Centres/National Academic Recognition Information Centres) authority for the evaluation and recognition of foreign qualifications.

In general, education in Cyprus beyond secondary schooling is organised through two categories of institutions. The first group of HE includes non-university level institutions that cannot grant university degrees. This group of institutions includes all private colleges and all government supported vocational, technical and other schools that provide primarily vocational training beyond secondary education. The second group of HE institutions includes only university-level institutions that have degree-granting authority – they are self-supporting, elect their professors and require at least four years of study for a first degree (Pashiardis, 1997). For the time being, six universities (including the University of Cyprus) offer university-level degrees, whereas various public and

private HE institutions offer vocational degrees, known as Diplomas of HE. In 2011, there were 42 state and private institutions in Cyprus, collectively employing 1,778 teaching staff (Mof.gov.cy, 2012). All universities are largely teaching-focused after the accreditation of their programmes with a few now investing in research (Varnava-Marouchou, 2007). In summary, HE in Cyprus is provided by the following kinds of institutions: (i) state universities (ii) private universities and (iii) private tertiary education institutions.

The teaching profession is one of the most favoured in Cyprus, as it offers a number of good job benefits for graduates: immediate employment after completion of their undergraduate studies for elementary teachers, attractive working schedules with short working days and long vacations, high salaries and the high status of the profession (Menon & Christou, 2002). Teachers in Cyprus seem to be motivated to enter the profession by the above extrinsic motives (Zembylas & Papanastasiou, 2004), unlike other countries (e.g. Australia, UK, USA) where teachers enter the profession for intrinsic reasons (Scott & Dinham, 2003). The events that characterise the emotional working lives of Cypriot teachers derive from the satisfaction and joy gained from working with students, the growth and well-being of their students, making a contribution to society, working collaboratively with colleagues and achieving personal professional growth. Contrary, social problems and their impact on work, students' bad behaviour, the centralised educational system which causes the lack of professional autonomy and teachers' evaluation and promotion prospects can be sources of dissatisfaction (Zembylas & Papanastasiou, 2006). However, these

findings concentrated on the secondary school sector, and it is still unknown if these characteristics are similar in academia.

The context of each study plays a significant role in the participants' perceptions and the overall findings, since what people think, how they feel and what they do is shaped strongly by the social contexts in which they live (Cherniss, 1995; Zembylas & Papanastasiou, 2006). A more detailed discussion on the impact of culture on people's emotions is dedicated in the next chapter, which aims to illuminate the important role that the study's context plays to each working population. The very next section, presents a more detailed portrait of the academic profession and activities that are entailed in it.

### **The academic profession**

As an organisation, a university has certain goals that could make a direct contribution to economic growth, such as to facilitate the development, creation and transfer of knowledge and to teach students knowledge which is relevant to their personal and professional needs (Scott, 1984). University members are expected to engage and to perform in activities which contribute to the achievement of these goals.

Academic activity consists of research and teaching along with subsidiary activities such as private study, administrative work within the university (including examining) and work outside the university. The balance of time spent on each of these roles can vary widely according to the time in the academic year, the experience and any administrative responsibilities an

academic may take on. Hence, academics' work was characterised as relatively unstructured and flexible, because the extent and the time to which individual academics undertake each task is different (Halsey & Trow, 1971). One of the fundamental parts of education at HE level is to help students learn to analyse, to make their knowledge work over unfamiliar terrains (Kennedy, 1997). Academics' duties, though, can be more than simply communicating knowledge, as they are also responsible for helping to nurture young minds, assisting their students to mature intellectually as well as emotionally (Bellas, 1999). Nevertheless, the nature of the academic profession covers a broad variety of commitments, such as lecturing, taking tutorial classes and seminars, supervising the research work of postgraduate students, carrying out certain administrative duties, generating income, mentoring, undertaking research either independently or as part of a team of colleagues and other professorial activities requiring specific subject-matter expertise, each of which requires different degrees of emotional display (Bellas, 1999; Ogbonna & Harris, 2004).

The past two decades a number of structural and policy changes took place in the HE system. In the context of the United Kingdom, these changes included government initiatives and the marketisation of universities (Willmott, 1995). These moves have led to the exposure of public-sector organisations to market disciplines, having accommodated huge increases in student numbers without the corresponding increase in HE lecturer funding. Willmott (1995) claimed that due to the marketisation of HE, universities have transformed the degree into a commodity, and the role of the academic is that of a service provider who treats the student as a customer, since the academic aims to receive excellent ratings,

continued tenure and research funding. The huge expansion in the number of students, funding criteria changes and the creation of new universities have forced internal changes on HE organisations (Parker & Jary, 1995). These internal changes include greater managerial power, structural reorganisation and more emphasis on marketing and business generation, which unavoidably have an impact on the subjectivity, motivation and goals of academics (e.g. more competition on publishing, greater teaching and administrative load and less personalised relationships with students). Furthermore, the demands of government to introduce new forms of management and to undertake sweeping changes in multiple areas have brought workforce insecurity to the field (Ogbonna & Harris, 2004).

Insecurity and uncertainty have characterised the working environment of academics for the past few years, leading to the intensification of academic work accompanied by escalating workloads, long hours, and increased surveillance and control (Morley & Walsh, 1995). Notably, changes to the nature of academic work (for example, student teaching quality assessments, research assessment exercises and teaching quality reviews), together with increasing demands from other stakeholders (for example, students who demand greater levels of service, employers, society) have provided tangible and comparable measures of lecturer performance through which managers have tightened their control over the academic labour process (Wilmott, 1995).

In this regard, it is still unknown how this recent work intensification and the profession's nature affect the emotions of academics. The choice to concentrate

on the HE sector for this research lies to the argument that the above-mentioned factors are assumed to have an emotional effect to academics. The literature has little to provide on academics' emotions, whereas it has many examples at other levels, especially relating to teachers in primary and secondary educational settings. The academic profession appears emotional in content, but its personal and emotional meanings are uncommon (Neumann, 2006). Academics seem to have concentrated on investigating the work of other occupational groups and have neglected their own labour process (Ogbonna & Harris, 2004); notably, the existing literature concentrates primarily on the emotional labour concept (e.g. Bellas, 1999; Constanti & Gibbs, 2004; Ogbonna & Harris, 2004). Moreover, cultural meanings of the profession have not been touched from the organisational literature in depth. There appears to be a lack of research about the role of emotions in teaching, how teachers' emotional experiences relate to their teaching practices, how teachers cope with their emotions and how the socio-cultural context of teaching interacts with their emotions (Bellas, 1999). Accordingly, the present study has grown from a concern to contribute to the existing organisational research by providing an investigation into academics' emotionality with a phenomenological emphasis on their subjective experiences.

### **Thesis Plan**

The thesis commences with the first chapter's introduction, giving a brief background to the research idea, the purpose of the study and its context. Following this introduction, the next chapter presents a review of the literature relevant to emotions and emotions in organisational settings. Specifically, emotions are defined and differentiated from other relevant terms, while the

importance of culture in their generation and display is emphasised. This approach is considered central to the concept of emotion management and display rules within the workplace. The chapter also discusses emotions at work, placing special emphasis on the experience of discrete emotion in organisational settings and in education. It also discusses the emotional labour concept and its impact, as well as the coping mechanisms that workers utilise to manage their emotions. The chapter concludes with the most pressing research agendas.

Chapter 3 discusses the philosophical foundations upon which the research is based. The ontological and epistemological positions underlying the research are put forward, along with how these affect the research problem. The chapter outlines the rationale of the methodology used and shows the value of a phenomenological approach for conducting the study.

Chapter 4 is a detailed explanation of the research design. It includes a description of the chosen data collection method along with its advantages to organisational research in general and to emotion research in particular. Then, information follows about the sample selection, with referral to ethical issues and the analysis and evaluation of the research data.

Chapters 5, 6 and 7 present the findings of the study while discussing and applying them to the literature. Chapter 5 addresses the first and second research objectives, and presents identified emotions, their characteristics, expressive ways and antecedents, as perceived by the participants. The chapter mainly provides a breakdown of academics' emotional experiences and how these are

expressed during social interactions with the most important stakeholders in their institution. Chapter 6 focuses on the third research objective and explores the short- and long-term consequences of the emotional experiences of the participants. Chapter 7 deals with the fourth research objective, which considers the various coping mechanisms that participants use to cope with difficult emotional situations. Particular emphasis is given to the authenticity of their emotions and the social support they receive in dealing with them accordingly.

Chapter 8 demonstrates the way the research objectives were met and discusses any implications concluded. The chapter also includes some recommendations for future research. Finally, the thesis ends with Chapter 9, a reflexive chapter, which aims to disclose the author's background and any issues and thoughts that have shaped the research process.

## **Chapter 2**

### **Emotions and organisational life**

#### **Introduction**

This chapter introduces the rationale for studying discrete emotions in organisational life. It begins by examining emotion more generally, and then it gives a working definition of the meaning and components of the concept that will be used throughout the study. One of the aims of the chapter is to illustrate how organisational emotion research has mostly examined other related concepts, such as moods and attitudes, which relates to the thesis's aim to focus on discrete workplace emotions. It also presents debates within emotion research, on topics including sources of emotions, the role of social and cultural influences on experience and expression and the concept of emotional authenticity. The chapter then focuses on organisational emotions and includes arguments in favour studying discrete emotions in relation to university academics. The chapter concludes by summarising a research agenda for this thesis.

#### **Defining and differentiating emotions**

Emotions play such a significant role in the lives of human beings that the earliest recorded theorising on the subject dates back to the times of Plato and Aristotle. They have been a topic of interest for many disciplines, such as biology, psychology, sociology, physiology and anthropology, but in particular, from a psychological perspective, they have been studied from a variety of approaches – physiological, cognitive arousal, cognitive appraisal, evolutionary and social traditions – and in a number of contexts, including organisations, thus

highlighting the wide range of analysis to which emotions can be subject. Perhaps as a result, a widely accepted explanation has proved elusive, with scholars admitting that arriving at a universal definition is one of the fundamental problems within emotion research (e.g. Griffiths, 1997; Gooty et al., 2009).

A certain degree of consensus, despite the number of competing approaches, appears to exist on the main components of an emotional episode (e.g. Izard, 1977; Averill, 1980; Plutchik, 1980). These are the feeling component, which is the subjective and private feeling that people experience in an emotional state and which differentiates the experience of an emotion from other cognitive activities; the somatic component, consisting of central and peripheral physiological activation; the motor component, which relates to the expression of emotion and is associated with movements, vocalisations, verbalisations and faces; the cognitive appraisal component, which involves an evaluation of a certain event in terms of its significance (e.g. whether or not it affects the individual's personal needs, values and goals) and determines whether or not the event will provoke an emotion; and the motivational component, which is a readiness to deal with the environment in response to the appraised event (Scherer, 1984; Lazarus, 1991). Thus, a phenomenon may be labelled 'emotion' when all or most of the above components occur in a co-ordinated and synchronised manner in response to the evaluation of a stimulus, an event or intra-organismic changes centrally important to the needs and goals of the organism (Scherer, 1984).

Emotions are different from concepts such as feeling, mood, affect and attitude, so before delving deeper into the emotion literature, it is therefore important to differentiate emotions from these overlapping terms.

Feeling is just one component of emotion and denotes the subjective experience process (Scherer, 2005). Emotion can be understood as the ‘umbrella’ term, which makes feeling the response part of the emotion related to the perception of the situation (Scherer, 2005). Feelings are not considered emotions because they lack intentionality and a cognitive component, so it would be more precise to speak of feelings as sensory perceptions, as in feelings of pain or pleasure, cold and warmth (Lazarus, 1991; Moors, 2009).

The duration, intensity, behavioural impact and rapidity of change, and whether or not the experience is related directly to a stimulus event, differentiate emotion from mood and attitude (Scherer, 1981; Izard, 1991; Forgas, 1991). Particularly, mood is distinguished on the basis of the duration of the emotional experience and whether this experience is related directly to a stimulus event. Moods are also longer lasting and are often weaker when stated without an object or origin, whereas emotions are more intense, more short-lived and always have a definite cause (Frijda, 1993). Furthermore, attitudes have been excluded from the notion of emotions because of their lack of somatic and motor components (Scherer, 2005). In contrast, affect implies a whole range of positions and conditions, in that it is a state of the organism ‘that have organic and psychological components, only some of which can be called emotions’ (Scherer 1984:298), whereas emotion refers to delineated, intensive patterns of affective processes.

The differentiation between emotion and other relevant terms concludes this section clarifying its nature and main components. The next sections turn to debates in emotion research that often limit further knowledge and understanding of the concept in human and organisational life, namely sources of emotions, which encompasses views on the universal, cognitive and cultural construction of emotions, the number of discrete emotions that have been identified in the literature, and emotional authenticity.

### **Approaches to emotion research**

Many divergent perspectives on conceptualising emotion exist in organisational behaviour research, which resulted in long-term debates on the number of emotions and dimensions that actually exist and in contrasting views about the roles that evolution, cognition and culture contribute to their experience and expression. This section examines arguments related to the classification of emotion, which are of importance to the understanding of people's emotional experiences in their organisational lives. Special reference is given to the discrete emotions approach and social constructionist theory, which include discussions on cultural rules of emotional expression, social influences, the important role of language and the management of emotions.

#### *Cross-culturally universal or culturally constructed?*

One of the first notable published studies on the topic was Darwin's proposal that emotions and their expressions are innate and universal in the human species (Darwin, 1872). Darwin believed that emotional expressions are vestigial parts

of our bodies, and he insisted on the continuity of adult human behavioural mechanisms as evidence of our evolution from the beasts and of our development from infancy. His work has contributed to the biological utility of emotional expression and the development of an evolutionary-expressive approach, which suggests that emotions provide crucial action readiness to safeguard the survival of individuals. From a psycho-evolutionary perspective, emotions are the body's reactions to the basic problems of survival, which have been genetically etched into us over thousands of years of development (Plutchik, 1980). Evolutionary hints can even be found in the arguments of cognitive appraisal theorists (e.g. Lazarus, 1991), claiming that emotions provide information that is essential to survival; for example, the emotion of anger may have biological underpinnings and an evolutionary history, which plays an important role in adaptive human functioning (Oatley & Jenkins, 1996).

Arguments on the role of culture in shaping emotion, however, are impossible to ignore in the literature. Early thinkers, such as Aristotle, acknowledged the pivotal role of society and of social interactions in relation to emotional experience (Aristotle, 1984). According to the philosopher's definition, emotions are those things on account of which 'people come to differ in regard to their judgments [*προς τας κρίσεις*] and which are accompanied by pain and pleasure' (Rhetoric II, 1378a). This was a development of the general definition he gave in his *Metaphysics*, in that emotions are exogenous and contingent changes that affect a person's judgment and motivation (Rorty, 1984). Aristotle insisted on not only the cognitive but also the social aspects of emotions and posited from his observations that they were developed while people were being socialised

into Greek city life. He argued that a good person's character is the result of one whose mental functioning has been shaped by their culture, through the process of socialisation, to function properly in that culture (Parrott & Harré, 1996).

Socio-psychological theories assert that particular aspects of emotion are socially learned and not innate and universal. In particular, these theories propose that emotion knowledge develops dramatically between birth and adulthood, during which time people learn from their families and communities how to think about, express and regulate different emotions (Shaver et al., 1987). The theory of social constructionism stresses that emotions are shaped by their socio-cultural contexts and that every culture has its own distinctive patterns of emotions that originate from social practices (Harré, 1986). While not denying the presence of physiological responses as a component of the emotion experience, social constructionists attribute the importance of normative influences and cultural variations to the understanding of emotion (Averill, 1980; Harré, 1986; Thoits, 1990). These influences and variations are seen as relative and changeable, as people from one country can appraise an event differently and may experience dissimilar emotions to people in a different country because their social lives contrast (Harré & Finlay-Jones, 1986).

Different inferences have been drawn over the years, with social constructionists (e.g. Harré, 1986) arguing that there are culturally diverse emotion vocabularies, and evolutionary proponents defending that the existence of emotions such as anger, fear, and happiness in all languages proves that they represent universal experiences (e.g. Plutchik, 1980). Anthropologists emphasise the role of

language by claiming that the same expression can signify different emotions in different cultures, while some expressions might not even exist at all (Mead, 1943). For example, certain cultures have no conception of or name for particular emotions recognised in other cultures, so some emotional experiences have been singled out as culturally unique, such as '*amae*' in Japan (Doi, 1992) and '*lajya*' in India (Menon & Shweder, 1994).

Scherer's (1984) description of emotion as a hypothetical construct can be also justified by its cross-cultural perspective, because for many languages there is no precise equivalent word and the term 'emotion' is a western construct. In each language, these types of words work as hypothetical constructs that may not have exact equivalents in other languages, making whole groups of emotions nameless within particular cultures (Solomon, 1976). Levy (1973) suggested that emotional lives vary from culture to culture because of differences in the emphasis people assign to each emotion; some emotions may therefore be 'hypercognised' or 'hypocognised' in cultures such as that found in Tahiti, where local people have a large number of lexical entries for anger (hypercognition) but have no term to describe sadness (hypocognition). Thus, language and emotion are concurrently-used systems whereby one has an impact on the performance of the other. Language is responsive to the human need to express emotions, as it has been used by traditions such as music as an infusion of the emotional into the verbal, while it becomes a means of making sense of emotions, giving access to people's conceptualisations and categorisations (Ogarkova et al., 2009). Various approaches within social constructionism have developed a focus upon the effects of language on the construction of the self

and the subjectivity lying therein, in relation to language, such as discourse analysis and interpretive phenomenological analysis (Willig, 2008). Language can therefore be a valuable and viable means of exploring the subjective experience of emotions, as it gives access to the way in which individuals interpret and categorise an episode they experience (Wierzbicka, 1992; Scherer, 2005).

The debate does not end here, though, as the influence of culture on emotions has been challenged intensely by antithetic views, which show that the recognition of emotional facial expressions can be similar across cultures (e.g. Ekman & Friesen, 1971; Izard, 1991). Cognitive views on emotions, however, support that emotions and cognition are strongly associated, thus stressing the need for a cognitive evaluation of the environment in search of an explanation. This need to interpret the environment before experiencing emotion enables the same physiological changes to be labeled as different emotions in different situations (Schacter & Singer, 1962). Illustrative of the centrality of emotions to cognitive functions is that the experience of an emotion consists of having mental images arising from neural patterns which represent changes in the body and brain (Damasio, 1999).

Cognitive theories are central to understanding the role of culture in emotion because cultural differences are the result of systematic variances in the perception and interpretation of the same events (Mesquita & Ellsworth, 2001). Appraisal theories explain individual differences in emotions and why the same event does not lead to the same emotion in individuals. People from different

cultures have different ways of appraising certain events and they are likely to experience different emotions; in return, they demonstrate different kinds of thinking and different approaches to interacting with other people. For example, if a child swears at an older person, one might become angry, perceiving this as a demeaning offence, but another person may be sad, perceiving this as a sign of parental neglect.

The social nature of emotions is supported by the theory of emotional contagion, which states that they can be passed to other people in a contagious way – a largely subconscious and unplanned process (Hatfield et al., 1994). This tendency to influence the emotions of others during our encounters synchronises us emotionally by feeling what the other is feeling, or by experiencing a complementary emotion, hence opposing the notion that they are isolated, individual processes without social consequences for others. The idea that other people may observe our reactions and be influenced by them is still growing, with recent research showing that people use emotions as a way of regulating social life (Van Kleef, 2009).

The current thesis concentrates on studying workplace emotions, in an attempt to offer depth of meaning to individual emotional experiences and to provide a rich understanding of any wider collective emotional processes. Investigating particular emotions in workers' lives can unmask cultural and organisational dynamics that shape emotion at work. Therefore, questions about single emotions can illuminate individual sensitivities, failures or successes, as well as important organisational emotion rules and challenges, covered by cultural

factors that are not otherwise discussed or shared explicitly. This combination of individual and collective emotional aspects raises the significance of adopting a social approach to emotions. The next sections provide more details on the main theoretical approaches of emotions relevant to this thesis.

### **A social perspective to the study of emotions at work**

Understanding social influences and cultural differences has implications for studying emotions in organisational settings, for example learning how workers conceive certain emotions or address cultural differences in the experience of emotions. Sociological approaches focus on how specific social structures shape individual behaviour, particularly the experience and expression of emotion (e.g. Hochschild, 1983). Therefore, different roles and contexts are influenced by professional rules of conduct that prescribe appropriate behaviours. Emotions cannot be understood fully outside of their social context, as ‘there is so much that is learned, social, interpretive, culturally specific, in the meaning and production of emotions that strictly biological, in-the-body explanations soon lose their potency’ (Fineman 1993a:10). It is therefore important to acknowledge the wide range of social constructionist approaches.

A social perspective on emotion is preferred for the current thesis, which stresses the role of social factors in shaping the experience and expression of emotion. This perspective was influenced by interactionist and dramaturgical frameworks of studying emotions at work (e.g. Goffman, 1959; Hochschild, 1983), in which emotion experience and expression are seen as occurring in the context of social relations. Specifically, the dramaturgical perspective of emotions proposes that

we literally give dramatic presentations of ourselves to each other, creating the social reality in which we live as a kind of performance, just like playing a game; every time we enter a form of social interaction, it is as if we enter a new little world which has its own rules and traditions (Goffman, 1959). Within these social interactions, people tend to choose a suitable role and give certain performances to maintain that role, following the rules of that little world. In regards to emotions, these occur according to the extent of engagement of the role; for example, pleasurable emotions appear when people are engaged fully with what they are doing. Hochschild (1975, 1979) drew upon the writings of Goffman's (1959) writings and explored the tension that may occur when people are in conflict about the roles they play by bringing the problem into the working environment and introduced the concept of 'emotion rules' as a requirement for occupations which demand the influence of emotions and judgments.

Social interactionist perspectives of emotion also suggest that social factors influence the way individuals label, interpret and manage emotions, since they often perform *emotion work* in their attempt to suppress or actually feel an emotion that is controlled by a socially required display rule (Hochschild, 1979). Emotion work, the effort to ensure that private feelings are suppressed in order to reflect appropriate and socially accepted norms, is seen as part of everyday social exchanges, and social rules exist to ensure social stability and the well-being of social actors (Hochschild, 1979). The concepts of emotion work and emotional labour will be discussed in more detail later in the chapter; however, here it is stressed how cultural events call for appropriate emotional performances.

### *Limitations of social construction approaches when studying specific emotions*

Certain limitations arise when adopting a social perspective on examining specific emotions. Firstly, sociological perspectives focus much less on distinguishing and categorising specific emotions, because in their extreme they maintain that these are seen as products of socially created systems of meaning negotiated among social actors, rather than coming from within people; therefore, there are potentially as many emotions as there are situations (Kemper, 1978). Secondly, social constructionist theories tend to treat most emotions in an undifferentiated manner that often results in differentiating them into the positive or the negative, without exploring their nuances, vigour and vitality (Gabriel, 1999). This treatment results in neglecting the reasons why a particular emotion is associated with specific social occasions (e.g. anger at an insult made by an employer, envy at the loss of a promotion that goes instead to a colleague). Thirdly, social constructionist approaches have little to offer in terms of the origins of the emotion and especially their relation to the overall biographies of individuals and organisations (Fineman, 1993; Gabriel, 1999), and they tend to ignore that individuals carry a personal past that can have its own special emphasis on the social meaning-making process (Fineman, 1996). This is why combining a social construction with other approaches, such as a discrete category approach to emotion, provides more comprehensive interpretations and enhances our understanding of the emotional life of workers.

Supporting a discrete approach, however, does not mean that emotions are viewed as biologically fixed modules, or that events associated with the English

word 'anger' are biologically oriented. This approach predicts that there are no biological indicators that are unique to anger or any other discrete emotion; instead, to categorise is to note a relationship between components of the emotion and individual mental representations as a mental script (Russell, 1991). Therefore, while a discrete approach may assume that specific emotions have the same causes, the social construction approach – which supports that culture and language equip people with the means to specify and give meaning to explicit emotions – specifically and individually prevents from doing so.

A discrete view can offer rich possibilities regarding the meanings of different emotions, even when they originate through social processes. The social constructionist approach can be used to examine the societal and cultural layers that influence the experience and display of emotions in Cypriot universities, such as hierarchy issues. Likewise, emphasising discrete emotions may illuminate the specific meanings, circumstances and core relational themes that are associated with each emotion, without concentrating exclusively on their positive or negative features.

It is notable, though, that discrete emotions are transformed into other emotions and may have different subjective meanings when they are constructed from person-environment interactions (Lazarus & Cohen-Charash, 2001). When people are asked to describe an emotional experience, they often do not report a single emotion elicited by a single event; rather, they report a series of emotional transactions with the environment, organised around a single underlying theme (Frijda, 1993). For instance, anger at another person may be transformed to

regret after externalising it and may cause perceived negative failure. This process is referred to as an emotional episode, during which a single event of affective significance leads to a series of sub-events, also with affective significance for the individual. Emotion is therefore a dynamic and complex process, which the current thesis takes into consideration by exploring workplace emotions within a specific sector, according to the people who experience them, and by describing their distinctive characteristics, expressive ways, antecedents and consequences.

### **Discrete approaches to emotions**

Discrete emotions have dominated philosophical and psychological thinking ever since the ancient Greeks. Aristotle was one of the first philosophers to suggest a typology of emotions, in his *Rhetoric II*, as relevant to the public speaker. His accounts offer descriptions of fourteen emotions (Gr. πάθη: pathê cognate with English passions<sup>1</sup>) and how they were experienced in the ancient Greek culture. Table 1 presents the fourteen emotions as defined by Aristotle in *Rhetoric II*, particularly 1378b-1388b. Each emotion is mentioned in terms of its characteristics, the psychological position of the person who experiences it and the occasions that prompt it to occur. These were: anger and its allaying, calmness; friendship and hatred; fear and confidence; shame and shamelessness; benevolence and selfishness; pity and indignation; envy and emulation.

**Table 1: Aristotle's Emotions in Rhetoric II**

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<sup>1</sup> A number of Greek and Ancient Greek terms are used throughout the thesis. For a more convenient explanation of each term, the thesis will preserve the word as it appears in its native language, accompanied by its English equivalent.

Emotion	Greek text	Translation/Interpretation
<b>Ὀργή</b> (Anger)	ὄρεξις μετὰ λύπης τιμωρίας [φαινομένης] διὰ φαινομένην ὀλιγορίαν [1378b]	Desire, accompanied by sadness, to noticeable revenge for a noticeable slight. The quietening of anger, a pleasurable response to a gesture that enhances one's status and compensates for an insult.
<b>Πράυνσις</b> (Calmness)	ἡρέμησις ὀργῆς [1380a]	Wishing for a person things which we think as good, for their sake and not our own, and wishing for the power to be productive in those things – it is not about duty, but an unforced wish.
<b>Φιλίᾳ</b> (Love / Friendship)	τὸ βούλεσθαι τινι ἃ οἶεται ἀγαθὰ, ἐκείνου ἕνεκα ἀλλὰ μὴ αὐτοῦ, καὶ τὸ κατὰ δύναμιν πρακτικὸν εἶναι τούτων [1381a]	The opposite of love/friendship. Focuses on inflicting harm.
<b>Μῖσος</b> (Hate)	περὶ δ' ἔχθρας καὶ τοῦ μισεῖν φανερόν ὡς ἐκ τῶν ἐναντίων ἔστι θεωρεῖν. ποιητικὰ δὲ ἔχθρας ὀργῆ, ἐπιρρασμός, διαβολή [1382a]	Disturbance that comes from a mental image of a future destructive or painful evil.
<b>Φόβος</b> (Fear)	φόβος λύπη τις ἢ ταραχὴ ἐκ φαντασίας μέλλοντος κακοῦ φθαρτικοῦ ἢ λυπηροῦ [1382b]	Hope which comes from the idea that deliverance is near.
<b>Θάρσος</b> Confidence	ὥστε μετὰ φαντασίας ἢ ἐλπίς τῶν σωτηρίων ὡς ἐγγυὲς ὄντων [1383a]	Disturbance regarding a class of evils, in the present, past or future, which brings a person into disrespect.
<b>Αἰσχύνη</b> (Shame)	αἰσχύνη λύπη τις ἢ ταραχὴ περὶ τὰ εἰς ἀδοξίαν φαινόμενα φέρειν τῶν κακῶν, ἢ παρόντων ἢ γεγονότων ἢ μελλόντων [1383b]	A lack of concern for what brings disrespect.
<b>Ἀναισχυντία</b> (Shamelessness)	ὀλιγορία τις καὶ ἀπάθεια περὶ τὰ αὐτὰ ταῦτα [1383b]	Helpfulness towards someone in need, not in return for something or to the benefit of the subject, but in order to benefit the other person.
<b>Χάρις</b> (Benevolence)	καθ' ἣν ὁ ἔχων λέγεται χάριν ἔχειν, ὑπουργία τῷ δεομένῳ μὴ ἀντί τινος, μηδ' ἵνα τι αὐτῷ τῷ ὑπουργοῦντι ἀλλ' ἵνα τι ἐκείνῳ [1385a]	Lack of benevolence. The emotional motivation to help others with a view to self-advantage. Acting ungratefully with a sense of withholding something.
<b>Ἀχαριστία</b> (Ingratitude / Selfishness)	φανερόν δὲ καὶ ὅθεν ἀφαιρεῖσθαι ἐνδέχεται τὴν χάριν καὶ ποιεῖν ἀχαρίστους: ἢ γὰρ ὅτι αὐτῶν ἕνεκα ὑπηρετοῦσιν ἢ ὑπηρετήσαν (τοῦτο δ' οὐκ ἦν χάρις) [1385b]	Sadness at an evil happening to one who does not deserve it and feeling that a similar evil might happen to us or a person close to us.
<b>Ἐλεος</b> (Pity)	λύπη τις ἐπὶ φαινομένῳ κακῷ φθαρτικῷ ἢ λυπηρῷ τοῦ ἀναξίου τυγχάνειν ὃ καὶ αὐτὸς προσδοκῆσειεν ἂν παθεῖν ἢ τῶν αὐτοῦ τινα, καὶ τοῦτο ὅταν πλησίον φαίνεται [1385b]	Disturbance at underserved good fortune happening to someone.
<b>Νεμεσῶν</b> (Indignation)	λυπεῖσθαι ἐπὶ ταῖς ἀναξίαις εὐπραγίαις [1386b]	Sadness at the apparent success of another similar person to us.
<b>Φθόνος</b> (Envy)	λύπη τις ἐπὶ εὐπραγία φαινομένη τῶν εἰρημένων ἀγαθῶν περὶ τοὺς ὁμοίους [1387b]	Sadness at the apparent presence (in the person to whom one feels emulation) of prized advantages, associated with a decent disposition which motivates the subject to achieve the same success as the other.
<b>Ζῆλον</b> (Emulation)	λύπη τις ἐπὶ φαινομένη παρουσίᾳ ἀγαθῶν ἐντίμων [1388a]	

Sources: Aristotle Rhetoric, Book II (1959), Konstan (2006)

It is important to mention that Aristotle did not claim that these fourteen emotions were the only ones that exist, as in his other works, such as

*Nicomachean Ethics*, he refers to other emotions, such as sadness and happiness (Aristotle, 1985).

Modern scholars have identified other basic emotions (e.g. Ekman, 1992; Izard, 1977; Plutchik, 1980); however, disagreement remains as to exactly which constitute the core ones that are most worthy of study. Basic emotions, such as anger, love, fear, sadness, happiness, disgust, and surprise have been identified by cognitive and evolutionary theorists (Table 2), with secondary emotions referring to more complex combinations due to socialisation (e.g. Izard, 1991; Kemper, 1978). For example, children learn to feel pride when they sense the happiness of their parents following a good performance at school. However, recent research suggest that so-called basic emotions are not distinguishable from their secondary counterparts and that no particular emotion should be seen as more basic or fundamental than any other, even if a small set of emotions has evolved universally (Smith & Schneider, 2009).

**Table 2: Basic emotions**

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<b>Descartes (1984)</b>	Love, hate, desire, joy, sadness, admiration
<b>Ekman (1984)</b>	Anger, contempt, disgust, fear, happiness, sadness, surprise
<b>James (1950)</b>	Fear, grief, love, rage
<b>Izard (1977)</b>	Anger, contempt, disgust, distress, fear, guilt, interest, joy, shame, surprise
<b>Shaver et al. (1987)</b>	Love, joy, fear, anger and sadness
<b>Tomkins (1984)</b>	Anger, interest, contempt, disgust, distress, fear, joy, shame, surprise
<b>Plutchik (1980)</b>	Acceptance, anger, anticipation, disgust, joy, fear, sadness, surprise

## **Emotions in organisational life**

Contemporary organisational research emphasises that organisations are zones in which different emotions are generated, displayed, suppressed and managed. The workplace is now associated with a variety of emotions, but despite the blossoming of organisational studies, researchers have centred mainly on positive and negative emotional states and on related phenomena such as moods and attitudes, rather than on the specific emotions workers experience (Lazarus & Cohen-Charash, 2001; Gooty et al., 2009). The aim of the following sections is threefold: firstly, to demonstrate this emphasis on moods and positive or negative dimensions of emotions in the literature; secondly, to highlight the contribution of current exceptions in the study of discrete emotions at work; and thirdly, to review current knowledge of emotional events in the working environment together with their effects in both the individual and the organisation.

Studies of workplace events (e.g. Basch & Fisher, 2000; Fisher, 2000; Boudens, 2005) revealed a wide range of emotional states experienced in organisations, which were categorised by the authors as either positive or negative. For instance, Fisher's (1997, 2000) studies revealed that positive states (such as happiness, enjoyment, satisfaction, enthusiasm) were experienced more frequently than negative ones (such as frustration), however the study was criticised as being signal- and not event-contingent (Grandey et al., 2002). This meant that the identification of emotion in the studies was based on a generalised affective mood or state and not on a specific emotional reaction to an event; thus, the participants were possibly experiencing moods rather than emotions. In

contrast, when emotion-eliciting events were investigated, employees reported more negative than positive emotions, with frustration being the most intense negative and liking the most intense positive (Grandey et al., 2002).

This tendency of scholars on moods and on aggregating emotions into negative or positive dimensions is dominant in the organisational literature (e.g. Briner & Kiefer, 2005; Barsade & Gibson, 2007), with research on discrete emotions remaining unexplored (Gooty et al., 2009). Only a few studies examined discrete emotions and their association with certain events in the working environment. A representative exception is the Affective Events Theory, a framework which suggests that workers' emotions emerge from discrete affective events which in turn may influence job attitudes and behaviour (Weiss & Cropanzano, 1996). Other exceptions to the emphasis of organisational research to positive and negative dimensions are the views of Lazarus and Cohen-Charash (2001) who included anger, anxiety, fear, guilt, shame, envy, jealousy, hope, happiness, joy, pride, love, relief, gratitude, sadness and compassion as emotions that are relevant to organisational settings (Table 3). Gabriel (1998a) also identified a range of organisational emotions using stories. However, whilst this research suggested the importance of amusement, disparagement, pride, disapproval, relief, anger, pity, reproach, sadness, satisfaction, affection, approval, frustration, nostalgia, derision, worry, bitterness, horror, admiration, disappointment, diversion, panic, irony, mockery, anxiety, fun, guilt, scorn and self-disparagement, it did not provide details on the characteristics of each identified emotion.

**Table 3: Discrete emotions in organisational life**

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<b>Anger</b>	A demeaning offence against me and mine
<b>Anxiety</b>	Facing an uncertain, existential threat
<b>Fright</b>	An immediate, concrete and overwhelming physical danger
<b>Guilt</b>	Having transgressed a moral imperative
<b>Shame</b>	Failing to live up to an ego-ideal
<b>Sadness</b>	Having experienced an irrevocable loss
<b>Envy</b>	Wanting what someone else has and feeling deprived of it but justified in having it
<b>Jealousy</b>	Resenting a third party for loss or threat to another's affection or favour
<b>Happiness</b>	Making reasonable progress toward the realisation of a goal
<b>Pride</b>	Enhancement of our ego-identity by taking credit for a valued object or achievement, either our own or that of someone or a group with whom we identify
<b>Relief</b>	A distressing goal-incongruent condition that has changed for the better or gone away
<b>Hope</b>	Fearing the worst but yearning for better, and believing the improvement is possible
<b>Love</b>	Desiring or participating in affection, usually but not necessarily reciprocated
<b>Gratitude</b>	Appreciation for an altruistic gift that provides personal benefit
<b>Compassion</b>	Moved by another's suffering and wanting to help

Source: Lazarus & Cohen-Charash (2001)

A notable exception in the study of discrete emotions relates to anger, which is one of the most researched elements within the organisational literature (e.g. Domagalski, 1999; Fitness, 2000; Glomb, 2002; Scherer et al., 2004; Geddes & Callister, 2007). Anger has been studied as a response to unjust treatment and disrespect (Fitness, 2000), as well as perceived unfairness and spiteful relationships (Weiss et al., 1999), and has been associated with the perception of being slighted or demeaned in a social encounter. This is similar to Aristotle's definition of anger (mentioned in the previous section of the current chapter) and emphasises the social provocation of the emotion. Insulting behaviour is an event that may also create other emotional responses, such as shame and guilt (Gabriel, 1998b). From a management perspective, work conditions, stressful events, personal attacks by customers, supervisors and colleagues, uncivilised treatments and role juggling may lead to anger and impact negatively on task enjoyment

and daily mood (Williams et al., 1991; George et al., 1993; Fox et al., 2001; Grandey et al., 2002). Anger and employee irritation were linked with counterproductive work behaviours such as theft, vandalism, aggression towards co-workers (Folger & Scarlicki, 1998; Fox et al., 2001) and revenge (Bies & Tripp, 1998), as well as customer dissatisfaction (Van Dolen et al., 2001).

Envy is also a commonly researched emotion in the workplace, which is caused by competition for scarce resources, for the time and attention of organisational authorities and for preferred job assignments and promotions (Vecchio, 2000; Dogan & Vecchio, 2001; Tai et al., 2012). Envy is associated with resentment, negativity, hostility toward others, stress, resignations and reduced commitment (Vecchio, 2000), as well as with a reduced desire for friendship with the envied parties and a desire to harm them (Salovey & Rodin, 1984).

Interactions with colleagues may generate various emotional states for the individual. It was found that new employment was seen as a challenge for workers who may experience fear when entering a new environment and tend to seek job-related and emotional information from supervisors and colleagues (Miller & Jablin, 1991; Morrison, 1993). As a result, established members of the organisation act as role models for younger and less experienced workers, who in turn emulate them in an attempt to achieve certain goals. Newcomers use colleagues as models, by selecting particular characteristics or traits, which they admire and seek to emulate and adopt with motivational outcomes for the individual (Bucher & Stelling, 1977; Filstad, 2004). The interdependence of these social interactions with emotions such as admiration, anger and envy

supports the significance of social constructionist approaches, as it is through relating with others that we come to experience emotion.

Relationships with co-workers and supervisors seem to influence workers' emotions more than the things they do at work (Sandelands & Boudens, 2000). These relationships that workers develop in the organisation may vary from being intimate and pleasurable to being competitive and unpleasant. Among the greatest emotional impact factors for workers were events related to interactions with colleagues, customers and supervisors (Basch & Fisher, 2000). In particular, the acts of colleagues and customers, which included behaviours towards one or other employees, most often stimulated pleasure, happiness and affection. Acts of management can be a source of optimism, as well as a source of frustration, disappointment, annoyance, anger, unhappiness, sadness, disgust, jealousy and envy (Basch & Fisher, 2000). Emotions also emerge from mistakes at work, which were found to be linked with the feeling of shame (Basch & Fisher, 2000). Employees can also experience elation at gaining a promotion, fear about redundancy, excitement for a new project and even jealousy as a result of a colleague's success (Ostell et al., 1999).

Personal sufferings of work colleagues can cause pity and produce compassionate reactions to individuals (Lilius et al., 2008; Frost, 1999). Compassion is a salient emotional state at work which can be caused by a wide range of painful experiences, both inside and outside the organisation. Events involving compassion may occur regardless of age, gender, level of education or

status level and may be associated with a variety of long-term work attitudes and performance, such as pride, gratitude and inspiration (Lilius et al., 2008).

Organisational change was found as another highly salient emotion-eliciting antecedent, during which employees may experience emotions of anxiety and fear (Kirk, 1999; Torkelson & Muhonen, 2003). When organisations undergo acquisitions, managers may experience a range of emotions such as anger at themselves, shame, agony, sadness, powerlessness, depression and fear (Vince, 2006). Organisations can even be places where people experience sexual love (Neugarten & Shafritz, 1980); relevant concepts, like sexual harassment, are areas of concern for employers, in that they seem to affect workplace and employee performance, with an even greater expense to employers being the loss of employees who are unhappy working alongside someone who is receiving preferential treatment because of an office relationship (Solomon, 1998).

Further research highlights that having a confederate relationship may increase helpful behaviour, create fewer group conflicts and heighten task performance (Barsade & Gibson, 2007). Pleasurable emotions can also improve the physical and mental performance of individuals (Bryan & Bryan, 1991) and enhance workers' accuracy in their tasks (Isen, 1993). Likewise, affective states such as surprise, pleasure and contentment contribute positively to affective commitment, to helping behaviour and to cooperation (Isen & Baron, 1991; Van Dolen et al., 2001; Fisher, 2002), to creativity and creative problem solving (Isen et al., 1987), to reduced absenteeism (Pelled & Xin, 1999), to improved

perceived self-efficacy, task performance and negotiation strategies (Baron, 1990) and to reduced aggression (Fox et al., 2001).

Leaders' behaviour may also affect workers' emotions, with followers being less enthusiastic and more fatigued when leaders express sadness or anger (Lewis, 2000), thus lending support to the emotional contagion concept. The issue of leadership style and its impact on followers' emotions has led scholars to notice that leaders' personality traits, such as charisma, presume emotional interactions between leaders and followers; however, these characteristics may cause strong emotions in workers, such as love and hatred (Wasiolewski, 1985).

### **Emotions in education**

This section provides a review of the existing literature about emotions that underpin the activities of educators and, more precisely, academics. It aims to demonstrate that academics are an under-researched population in the area of emotions and their cultural context (Pekrun et al., 2002), although they appear as emotional and passionate beings in the literature (Hargreaves, 1998).

Teachers' emotional lives – and particularly their prideful experiences – became the topic of early research, which revealed that factors such as classroom activities, students' successes, the ensuing successes of former students and impressive public performances that bring public and community recognition, may influence teachers' pride (Lortie, 1975). Teachers may also experience pride and pleasurable emotions when former students come back to talk to them or when students co-operate without disruptions (Sutton, 2000a), when their

colleagues are supportive (Erb, 2002) and when parents are responsible and support their efforts (Lasky, 2000). The unpredictability of teaching is also associated with the emotion of excitement (Nias, 1989; Sutton, 2000a), especially for new teachers who are often more enthusiastic about having their own students and classroom (Huberman, 1993).

Teachers' anger can be generated by students' misbehaviour through the violation of rules (Emmer, 1994; Erb, 2002; Sutton, 2000b), uncooperative colleagues (Erb, 2002; Nias, 1989), laziness or inattention (Reyna & Weiner, 2001) and failures attributed to a lack of effort (Clark, 1997), as well as irresponsible, uncaring parents (Lasky, 2000). Anger becomes more intense when teachers are tired and stressed (Nias, 1989; Sutton, 2000b), and although losing their temper can make them feel shame (Lortie, 1975), other evidence shows that anger can help to communicate certain standards of classroom conduct (Averill, 1982).

Love is another emotion experienced by teachers (Nias, 1996; Sutton, 2000a), and the feeling of caring for students has been discussed frequently as a characteristic of their work life (Woods & Jeffrey, 1996; Hargreaves, 1998; Emmer, 1994). Teachers also feel joy, satisfaction and pleasure through teaching, especially when students are responsive, learn well and make progress (Emmer, 1994; Hargreaves, 1998; Nias, 1989; Sutton, 2000a). They also seem to fall into the category of professionals who are caregivers, and an emotional connection with students and supervisors is a source of satisfaction for them (Miller et al., 2007). In addition, teaching is perceived as exciting because of its

unpredictability, since no one can accurately forecast what students may say or do in any given situation (Nias, 1989). Love and passion about the subject of study are also linked with university professors, who experience feelings of exhilaration, delight, frustration and depression accompanied by moments of intellectual absorption (Neumann, 2006). This finding is indeed interesting when considering arguments that intellectual work requires excluding emotions, because adding emotions to public academic talk threatens the academic enterprise (Kennedy, 1997). However, academics' emotions seem to be neglected by institutional leaders who typically focus on the products of research without appreciating the work and the range of emotional effort it takes to produce it in the first place (Neumann, 2006).

Fear is another emotion which was identified early in teachers' emotional lives and was associated with losing control and losing one's job (Waller, 1932). Conversely, the emotion of confidence can be generated from focused unit completion and preparedness (O'Neill & Stephenson, 2012), and it is also associated with the way teachers interpret student behaviour (Kyriacou & Stephens, 1999). Research suggests that professional development enhances teachers' confidence to teach and experiment with new learning activities (Stein et al., 1999; Buczynski & Hansen, 2010). Confidence has also been identified in the academic context as a central element in the ability to learn about and master new practices and in the fulfilment of assessment responsibilities (Goos & Hughes, 2010; Goos et al., 2011).

Teachers may also feel sad when students do not complete or hand in their assigned tasks, and because of the home life of some of their students (Sutton, 2000a). They may also experience and express sympathy for student failures attributed to lack of ability (Clark, 1997). Guilt is a key feature of a teacher's working life, due to the excessive commitments to care, the open-ended nature of teaching, the growing time demands of accountability and the intensification of the work and the pervasiveness of the perfectionist persona. Even though guilt can to some extent help teachers create and sustain positive sources of caring and concern, it can become unproductive and unprofessional, with burnout, frustration and cynicism being some common responses in order to cope with the emotion (Hargreaves & Tucker, 1991). Another emotion teachers feel is anxiety (Erb, 2002; Lortie, 1975), arising from the uncertainty of achieving goals and the interactions with parents (Erb, 2002) or the uncertainty of determining whether they are doing a good job (Lortie, 1975).

Workplace emotions such as frustration, sadness and disgust may reduce academics' intrinsic motivation because they are incompatible with enjoyment and interest (Pekrun et al., 2002). Events in academia, however, have been mainly explored as antecedents of stress and include work overload, time constraints, lack of promotion opportunities, inadequate recognition, inadequate salary, changing job role, inadequate management and participation in management, inadequate resources and funding and negative interactions with students (Boyd & Wylie, 1994; Harrison, 1997; Sharpley et al., 1996; Seldin, 1987). Studies in academia seem to have dealt with organisational stress as an

outcome of certain events and not with the discrete emotions that these stressors generate.

A concept that deals with the ways role expectations and role performance influence emotions at work is emotional labour. The next section discusses its contribution to the emotional literature and illustrates how the concept also enhances research on discrete emotions.

### **Emotional Labour**

Organisational life research has been enriched by the consideration of emotional labour, which was popularised by Hochschild in *The Managed Heart* (Hochschild, 1983). Certain feeling rules and emotion management associated with each job may also affect workers' emotional experiences and expressions. Displays of smiling and friendliness may increase customer satisfaction and ultimately financial success; however, this comes at a certain cost to workers, who learn to suppress their true feelings and display emotions that the organisation desires (Hochschild, 1983; Rafaeli & Sutton, 1987). When workers manage, suppress or fake their emotions, and also when body language is based on deceiving others, it creates a concept of an individual who possesses multiple selves, as Goffman (1959) first argued. Drawing on Goffman's arguments, Hochschild (1983) claimed that when the worker denies the true self by wearing a mask and showing emotions that are not actually felt, there is a separation into the 'true' and the 'false' self, with the second being presented as the public face. The management of emotion can entail hard work, and workers may be alienated

from their 'emotional labour' in the same way they become alienated from their physical labour.

Research on emotional labour focuses to a certain extent on discrete emotions, as it examines how role demands and organisational culture affect the display of specific emotions, such as anger. For example, the level of expression of anger may vary into authentic, controlled and silent, according to the congruence between the emotion felt and the emotion expressed (Callister et al., 2003). In an *authentic* expression the emotion is expressed without an effort to control it, while in a *silent* (or muted) expression it is felt by the individual but not expressed within the organisation; instead, employees choose to withhold their natural reaction and do not allow others in the organisation to know how strongly they feel about an issue. The *controlled* expression occurs when the emotion is expressed at a level less than that at which it is felt. Here, it is controlled by delaying its expression with tactics such as counting to ten or cooling off and then thinking before addressing the situation. Thus, although studies on emotional labour do not concentrate entirely on discrete emotions, they make use of them in an effort to explain certain aspects and phenomena of the concept.

The emotional labour concept is based largely on the social and interactionist approach (Hochschild 1983), which focuses on the role of social factors in shaping the experience and expression of emotion. From the interactionist perspective emotions are seen as occurring in the context of social relations where their experience and expression are subject to external influences.

Emotion work is seen as part of everyday social exchanges, and social rules exist to ensure social stability and the well-being of social actors (Hochschild, 1979). In order to perform emotional labour and to regulate their emotions, workers use surface and deep acting (Constanti & Gibbs, 2004). First, surface acting is accomplished when an individual hides the spontaneous expression and purposely puts on a suitable emotion without actually feeling it. Second, deep acting involves the reappraisal of a situation and an attempt by the individual to modify the feeling by changing the determinants that gave rise to it initially. With this reappraisal, the display of the required emotion is authentic, because the underlying feeling has changed.

What makes the worker engage in the different types of acting mechanisms and emotion expression has been shown to be affected by individual personal characteristics (Rafaeli & Sutton, 1989; Grandey, 1999; Fisher & Ashkanasy, 2000; Diefendorff & Richard, 2003). Some people are better at managing their emotions, and this ability is part of Emotional Intelligence (EI) (Mayer & Salovey, 1990; Goleman, 1995), which suggests that some people might be more socially and emotionally effective than others in certain aspects of life. Goleman, at the beginning of his book on EI, cites Aristotle's words: '[A]nyone can become angry – that is easy. But to be angry with the right person, to the right degree, at the right time, for the right purpose and in the right way – this is not easy' (Goleman, 1995:ix). For Aristotle, those people who know their emotions and know how to deal with them at the right time have a significant advantage in all aspects of their lives, which manifests as the first reference of EI and the importance of emotion in human relationships (Langley, 2000). Likewise, EI

involves an array of capabilities, competencies and skills that include self-control, zeal and persistence, empathy and the ability to motivate oneself and to handle relationships (Goleman, 1995). In particular, empathy – the ability to know and experience the emotions of another person (Duan & Hill, 1996) – was recognised in the service literature as one of the dimensions of service quality (Parasuraman et al., 1988) and involves showing that the other person's thoughts and emotions are understood and communicated (Hallam, 1992). As such, empathy appears as a social competence among service workers and an integral part of the service job (Meyerson, 2000).

Emotion performance in the workplace requires employees to be equipped with emotional and social skills, as it can assist them to cope with difficult emotional situations. However, while some organisations give their staff clear instructions about appropriate emotions, others rely on employees' prior emotional socialisation, which is controlled socially rather than organisationally (Fineman, 1993a). Therefore, while many emotions can be felt at work, the extent to which they are expressed or publicly admitted depends on either formal organisational training or socialisation.

University work involves certain amounts of emotional labour, as academics are required to adhere to expected display rules and to produce the desired emotional state for colleagues, managers and mostly students in their attempt to enhance student satisfaction and to deal with their expectations (Bellas, 1999; Constanti & Gibbs, 2004; Ogbonna & Harris, 2004; Constanti, 2010). For example, frustration is an emotion which is felt and concealed frequently by academics,

although its expression is avoided, since management expects them to control their emotions (Constanti, 2010); this confirms the corporate nature of universities, with HE institutions being mainly economic-driven (Gibbs, 2001).

Academic institutions have been conceptualised as service providers which have customers, means of production and service deliverers (Constanti & Gibbs, 2004). Academics have face-to-face, voice or written contact with students, colleagues, administrators, staff and the public, which requires showing an emotional state to other people. They engage in emotional labour as an everyday part of their working lives and are exploited for the benefit of successful service delivery (Ogbonna & Harris, 2004; Constanti, 2010). For example, showing enthusiasm about the subject and teaching in an entertaining way by making use of paralanguage, nonverbal behaviours and humour – whether they feel like it or not – are key indicators of good quality teaching and something that is expected to maintain students' interest and motivation (McKinney, 1988; Ramsden, 1992). Students expect academics to perform emotional labour during the execution of their duties, and they also expect them to be enthusiastic, motivated, inspiring, ethical, non-intimidating or threatening and to show professionalism (Constanti, 2010). Academics are, therefore, expected to not only have the appropriate academic qualifications, but also to deliver a positive experience to students.

Emotion regulations are part of an academic's job, which they learn through professional socialisation and organisational or occupational codes of conduct (Bellas, 1999). For academics, emotional labour can be a cognitive defensive

response to work overload, since adopting the expected display rules provides them with a form of coping mechanism (Ogbonna & Harris, 2004).

### **Coping with emotional demands**

Having reviewed the assumptions about emotional labour and its associated concepts, this section explores the coping mechanisms workers use to manage difficult emotional situations. The literature describes a number of coping behaviours, although with a limited attempt to provide a full, theoretical model of emotional coping mechanisms for academics. Instead, studies on academics or university lecturers have focused on job satisfaction (Oshagbemi, 1996) and the ways they handle organisational stress (Devonport et al., 2008) and emotional labour (Ogbonna & Harris, 2004). For example, research in stress among university lecturers showed social support – especially from co-workers and management – planning and time-management, relaxation, distraction, venting, personal sacrifice, mental rehearsal, humour, exercise and alcohol (Gillespie et al., 2001; Devonport et al., 2008) as the most salient coping mechanisms. Lecturers also use their office as their ‘haven’ in moments when they want to escape briefly or retreat from the surveillance mechanisms which can create pressure on them (Ogbonna & Harris, 2004:1192). This withdrawal results in mental and physical relaxation from pressure and public displays of non-authentic emotions.

Sharing emotions with others appears to be a characteristic of academic life (Brown, 1997). Social support has been established as a common coping strategy in teaching (Griffith et al., 1999; Schonfeld, 2001) as well as in other

occupational fields (e.g. Morris & Feldman, 1996), with unique positive effects on people's emotions and stress (House, 1981) such as helping workers to reach their work-related goals (Xanthopoulou et al., 2008) and to overcome difficult moments (Ballard et al., 2004). The social sharing of emotion suggests that friends, families and colleagues play a significant role in the eventual successful or unsuccessful resolution of workplace anger episodes (Rime, 1995). This was conceptualised as *collective emotional labour* (Hochschild, 1983), with researchers recognising the importance of relying on others for mutual support and its benefits to the service worker's well-being (e.g. Handy, 1990; Korczynski, 2003).

In the general occupational context, an effective weapon for releasing anger and tension at work is humour (e.g. Duncan & Feisal, 1989; Morreall, 1991; Hillman, 1994). As an interpersonal emotion management strategy, it helps to manage the emotions of others as well as of the self, to create amusement and to bond groups (Francis, 1994). Humour can also diffuse an emotion and reframe its meaning when unacceptable behaviours have been expressed (Ashforth & Humphrey, 1995). Other coping mechanisms for dealing with difficult interactions include the engaging and education of other people (e.g. customers), in order to distract them and make them understand the job difficulties (Whyte, 1948; Hochschild, 1983). Engaging in social institutions, such as religion, sports or scientific establishments can also diffuse people's emotions, as it enables the expression or redirection of emotions associated with common life events (Plutchik, 1984).

### **Perspectives adopted in this study**

The above literature review has portrayed a picture, albeit greatly summarised, of emotions in general and in organisations. This chapter reviewed literature on the conceptualisation of human emotions and emphasised those experienced in organisational life. Definitions, differentiations and classifications of emotions were discussed together with a number of important components and characteristics. The variety of components and theories confirms that there is no simple definition or universal agreement about emotions' attributes, and whichever level is selected for definition and description is a matter of the goal of the investigator (Frijda, 2007). The issues involved are complex, so it was the intention of the chapter not to resolve any debates but rather to give a taste of their intense flavour. The conclusion drawn from emotion theories is that although the evidence underlying evolutionary approaches does suggest that there is a strong, innate component in the experience of emotions, socio-cultural influences also appear to be extremely important to the extent to which emotional expression can be disguised, inhibited or put on for effect only (Lazarus, 1991).

The chapter concludes that culture and language are powerful determinants of the categorisation and labelling of emotions, so the values placed on different emotions, the situations that cause them, their names and the intensification of each emotion can vary cross-culturally. Adopting a social perspective on emotions means acknowledging that social contexts, interactions and relationships constitute, shape and define emotions (e.g. Averill, 1980; Harré, 1986; Hochschild, 1983; Lutz, 1988).

This study focuses on the socially constructed view of emotion, as its main objectives are to investigate emotions derived from everyday people's social interactions and relationships in organisations, which entail to a great extent the management of these emotions (Hochschild, 1979). Control and regulation processes have been found to be important for interaction and communication (e.g. Hochschild, 1979), which means that the issue of universality can hardly be considered as settled. Personal emotions have become both compromised and corrupted within the workplace, as 'organisations have different emotional cultures and sub-cultures which shape the way feelings may or may not be expressed', because organisations are arenas in which people play different roles at any given moment in time (Fineman et al., 2005:186).

The chapter also critiques previous organisational research which focuses on moods and job behaviour (e.g. job satisfaction, work stress) and has so far treated most emotions in an undifferentiated manner, occasionally dividing them into positive and negative states – even though there have been many calls for the study of specific emotions (Oatley & Jenkins, 1996; Tiedens & Linton, 2001; Lazarus & Cohen-Charash, 2001; Barsade & Gibson, 2007; Gooty et al., 2009). Taken together, the above review illustrates that specific emotions are experienced because of certain events and situations occurring in the workplace, leading to different consequences for the individual and the organisation. Although there have been some notable exceptions in the study of discrete emotions, organisational research overemphasised on emotions' negative and positive dimensions rather their discrete characteristics, meaningfulness and

first-person descriptions (Basch & Fisher, 2000; Brief & Weiss, 2002; Gooty et al., 2009). However, this overemphasis comes with certain limitations. Firstly, grouping negative and positive emotions can diminish the extent to which each separate emotion is considered distinctive in relation to its subjective experience, antecedents and consequences. Each discrete emotion has its own storyline and plot, which creates a rich analytical tool for understanding most of life's struggles; consequently, organising them into opposing groups of positive and negative tones fails to provide a sufficient portrait of the complex qualitative struggles that people undertake to cope with their emotions (Lazarus & Cohen-Charash, 2001). Secondly, negatively toned reactions are often accompanied by their positive counterparts and vice versa (Lazarus & Cohen-Charash, 2001). For example, while anger has been discussed extensively as having negative outcomes in the workplace, such as decreased productivity and increased job stress (Jehn, 1995; Glomb, 2002), it has also been associated with positive outcomes, such as its power to alert others to the seriousness of situations and to achieve leader effectiveness (Geddes & Callister, 2007; Lindebaum & Fielden, 2011). Depending on the circumstances, anger can be a partly or wholly positive emotion, so it would therefore be a mistake to consider an emotion as either positive or negative without considering the subjective experience, social consequences or antecedents arousing the emotion in the first place (Lazarus & Cohen-Charash, 2001).

Neglecting their discrete characteristics is considered an inadequate indicator of workers' emotional experiences, and studying discrete emotions –defined here as temporary states that arise in response to certain events and interactions at work

rather than chronic and fairly stable affective states – can help to obtain a more detailed account of their nature, causes and consequences. The emphasis of the researcher, therefore, should not be in work behaviours, such as stress, but on emotion per se, since those experienced in the work setting better reveal the dynamics of the individual's transaction with organisational life (Lazarus & Cohen-Charash 2001; Dewe et al., 2010). This was highlighted by Weiss and Cropanzano (1996) who showed their preference for a discrete approach by emphasising that although being angry, sad or ashamed are considered negative affective reactions, they may result in different behavioural consequences. When making a list of positive emotions and another with negative emotions, researchers oversimplify the cognitive, motivational and relational processes that generate each emotion, neglecting the positive features of the negative list and vice versa. Exploring stories of discrete emotions instead can give useful insights into the appraisals and social encounters of people, rather than by employing positive or negative affectivity. Understanding specific emotions which are aroused, together with their features, can provide guidelines for harmful or beneficial consequences and adaptation tactics of different emotions in social interactions at work.

In short, the above review illustrates the shortcomings of organisational research in analysing sensitive and delicate issues and shows that the *meanings* of distinct emotions that occur within an organisational setting or any life context have been overlooked by researchers. Theorists maintain that emotions can be differentiated on the basis of appraisals associated with the specific reactions (e.g. Frijda et al., 1989; Roseman et al., 1996) and on the basis of their

phenomenology (Roseman et al., 1994), while cultural and social factors can affect each emotion's experience (e.g. Harré, 1986).

The agenda of some of the areas that are particularly in need of research based on the above literature review is twofold. First is the examination of discrete emotions without aggregating them into positive and negative dimensions, while secondly under-researched populations, such as university academics who have been identified as an important avenue for organisational behaviour research, need to be explored (Bellas; 1999; Neumann, 2006; Ogbonna & Harris, 2004). The absence of detailed research on university academics' discrete emotions makes it difficult to be anything other than tentative at present. Further research is therefore needed to explore perceived factors and events that influence discrete emotions, their consequences and the mechanisms employed to cope with difficult emotional situations. Thus, this study seeks to understand better the emotional nature of academic work within a specific context, and particularly the role that different emotions play, as a potential contribution to the research on organisational discrete emotions.

The next two chapters describe the philosophical basis and research approach of the study, which relies on the interpretive phenomenological paradigm and justifies how phenomenology and stories can provide an opportunity for academics to vocalise their emotions and experiences of certain emotions and their impact on their working lives.

## **Chapter 3**

### **The philosophical foundations of the study**

#### **Introduction**

Chapters 3 and 4 address the philosophical status and research design, respectively, of the current study. This chapter provides the philosophical foundation, rather than the techniques of methods, upon which the research is based and explores the factors involved in the interpretive phenomenological approach being selected as the philosophical ground of this study. This chapter also considers the philosophical challenges that emerge from the human experience and thus influence this research methodology.

In the field of organisations and their management, a researcher is required to make several assumptions concerning the nature of *society* and the nature of *science* (Burrell & Morgan, 1979). The first involves a choice between a regulatory view of society, in which the researcher assumes that society evolves rationally and views it as a unified, cohesive and radical society which is in constant conflict as humans struggle to free themselves from the domination of societal structures (Burrell & Morgan, 1979). The dimension of science involves the choice of either a subjective or an objective approach to research. These two opposing philosophical approaches are delineated by several core assumptions concerning ontology (reality), epistemology (knowledge), human nature (predetermined or otherwise) and methodology. These assumptions are consequential to each other, therefore the view of ontology unavoidably affects the epistemological persuasion which, in turn, affects the view of human nature; consequently, the choice of methodology follows the assumptions the researcher

has already made. In order to present a comprehensive philosophical and methodological framework for this project, the following sections present a discussion on the sociological dimension, after which they will focus on the nature of science.

### **Studying society**

In social research, researchers often try to understand individuals and the societies in which they live. Likewise, this project's interest is to understand how academics experience certain emotions in their working environment. There is therefore a need to understand the context of the research in order to access their experiences in their local sites. However, studying a society can be difficult, as the behaviours of people can vary, thus making it difficult for the researcher to generalise and theorise about them.

One of the architects of sociology, Durkheim (1982), wrote that sociology's fundamental premise is the study of the objective reality of social facts, which he defined as all the everyday occurrences and activities that occur within society that exist outside of the individual's consciousness. Durkheim's objectivity (1982) is not associated with generality; rather, social facts are objective because they are not reducible to the actions or representations of the individual. When people perform their duties and carry out their commitments, they fulfil obligations which are defined in law and custom and which are external to them and their actions. Even when they conform to their own sentiments, reality is still objective because it is not these individuals who have prescribed these duties; instead, they have received them through education. For example, people are

neither forced to speak their mother language with their compatriots nor to use the legal currency, but it is impossible to do otherwise. This means that although any social scene is full of individuals, the production of that social scene is the organisational thing as of their doing, but not of their very own authorship. Therefore, the production of social scenes is produced as a collection of members – and it is produced unconsciously. Social facts, then, consist of manners of acting, thinking and feeling that are external to the individual.

This leads to a basic problem of sociological research: the simultaneous attention to objective facts and subjective meanings which comprise the dual nature of society (Berger & Luckmann, 1966). This dual nature has influenced theorists to schematise social phenomena. Phenomenologists have made great use of this schematisation, since phenomenology as a descriptive method uncovers various layers of experiences and structures of meaning. Phenomenology's central premise in sociological research is to uncover generalised structures of existence within particular social scenes. This can be accomplished by focusing on the oscillating and reciprocal activities of socialisation, which occur whenever social practices are internalised by a social actor (Berger & Luckmann, 1966). In this regard, the interest should particularly be in what people know as reality in their everyday lives (Berger & Luckmann, 1966). For example, even though there are certain accepted ways of greeting someone, the various ways that a greeting might be co-constructed are based on the kind of relationship the two greeters have and on other variables in the social scene, such as the time, the place and the atmosphere of the last meeting of the two greeters. Individuals appear as experts and seem to know how to take account of all these determinants in a

successful greeting. However, the knowledge that goes into this expertise varies from culture to culture. Accordingly, the sociologist must study both the social facts that Durkheim discusses and the subjective aspects of their meanings in which phenomenologists are interested. For example, the ways people perform their duties in their different roles are social facts (and therefore objects of sociological study); however, the thoughts found in the consciousness of each individual are phenomenology's main concern in order to gain an understanding of the meanings that social actors give to each situation.

The processes of subjectivism and internalising social facts are aspects of a certain setting and are inscribed within a dialectical process that characterises sociological analysis (Berger & Luckmann, 1966). The following sections examine to what extent both of these aspects can be adequately addressed by interpretive phenomenology, the chosen approach of this study. The phenomenologist's job is to give detailed descriptions and analyses of meanings and practices; in this study's case, the members' emotional experiences at work. These personal practices ought to be situated on the side of the subjective in the Berger and Luckmann (1966) schema described above, since the study is trying to show aspects of the emotional life of the participants through phenomenology.

### **Overcoming the subjective-objective dimension**

Much discussion has taken place over the years about objectivity in researching society, even though subjectivity and reflexivity have also been recognised. Social scientists are concerned with whether reality is objective and external to the individual or a subjective product of the individual's consciousness, named

as 'ontology', which relates to the nature of reality, i.e. what things exist or whether reality is 'the product of one's mind' (Burrell & Morgan, 1979:1).

Ontology, from the subjective point of view, sees something as real when it is constructed in the minds of the actors who are involved in a situation (Guba & Lincoln, 1998). In this approach, the researcher stresses the importance of the subjective experience of individuals in the creation of the social world, and the principal concern is to understand the way in which people create, modify and interpret the world in which they find themselves. This approach, however, contrasts with knowledge in the objective sense (Popper, 1972), which rejects induction as a scientific method (generalisations from observation are invalid) and criticises knowledge in the subjective sense as unscientific, which then results in inaccurate assumptions.

In return, the hypothetico-deductive approach has been also criticised (e.g. Rescher, 1978) through the reasoning that falsifying a hypothesis still requires the subjective interpretation of the researcher to reach an understanding of the object and to select which part of the assumptions of the theory being tested is false. Therefore, this approach is defective in that it does not adequately apply its own accepted test of experience to cases where statistical results are at variance with expected results and it cannot justify the hypothesis of single event probability (Miller, 1975).

The subjective aspect of knowledge is important for society, because through this the individuals within it acquire their view of the social world. As Berger

and Luckmann (1966) argued, knowledge is derived from and maintained by social interactions. This is because when people interact they have an understanding that their own perceptions of reality are related, and as they act upon this understanding, their common knowledge of reality becomes unbreakable. This common-sense knowledge entails certain typical assumptions, signs and institutions that represent an objective reality, particularly for future generations who were not involved in the original process of negotiation. In this sense, reality is socially constructed. Thinking differently, if things were not so, people would not be able to function in large, complex societies where common-sense knowledge is sub-culturally differentiated, thus causing huge problems in common knowledge and daily communication.

Any kind of social reporting involves making and communicating representations about society (Becker, 2007). Knowledge about social science ‘results from weeding out extraneous detail and exposing basic structures, the part we are interested in’ (Becker, 2007:93), although not everything is interesting or useful to the researcher. Different research methods accomplish different things and are designed to accomplish different things. This means that the summary of details and construction of representations will proceed differently according to what the researcher is interested in studying and that every way of doing social research is adequate for the goal of the researcher.

It is clearer now that the schemas of social science depend on the researcher’s goal. Knowledge on society is, to a great extent, socially constructed and not clearly presented as objective, as describing and constructing representations

creates a particular view of society which cannot be seen as wholly objective. One way that researchers can approach a social inquiry is to acknowledge the problem and to try to communicate any values that are influential in their work, which again emphasises the reflexive aspect of research (Denzin, 1989). A number of approaches to social research support the reflexive approach, including phenomenology, as will be discussed later in the chapter. The knowledge produced depends on the researcher's standpoint, while reflexivity involves the realisation that researchers are influenced by what they study (Frank, 1997). Reflexivity requires this awareness of the researcher's contribution to the construction of meanings and the acknowledgement of the impossibility of remaining uninvolved (Nightingale & Cromby, 1999). The phenomenologist is necessarily implicated in the process, since only in this way can an understanding of the participants' world be achieved. Therefore, the honest analysis of the researcher's self leaves the reader with no doubt about the personal experiences of their work.

This study's objectives require the use of a research approach which is able to obtain data on emotions that is rich in contextual information and deep in understanding. Accordingly, the study's status supports that reality is constructed by individuals involved in any research situation, having multiple realities, such as those of the researcher, those of the people being investigated and those of the reader interpreting a study (Creswell, 1994). The particular ontology best serves the purpose of the study, so an interpretive approach is a necessity in order to bring coherence to the data. Thus, it was felt that phenomenology is likely to be an appropriate research approach when investigating the nature of the socially

shared emotions of academics in their work. Phenomenology, 'examines how the world is experienced' and the 'important reality is what people perceive it to be' (Taylor & Bogdan, 1984:2). From this perspective, phenomenology embraces a more relativist ontology, which emphasises the idea of a multiple reality having a diversity of interpretations on the world (Creswell, 2007). At the same time, phenomenology recognises that the meanings people give to events come from their interactions. This means that people's interpretations are not entirely individualistic but the result of social interactions and processes that are shared between social actors (Willig, 2008). Consequently, the phenomenological ontology that the study adopts relies greatly on the symbolic interactionist premise under the umbrella of phenomenology (Bogdan & Taylor, 1975). This certainly contrasts with the ontological view of objectivity in which the social world is independent from an individual's perceptions (Lee, 1992).

### **Epistemological Stance**

Epistemology concerns the study of the nature of knowledge, which serves to decide how social phenomena will be studied. Subjective researchers view knowledge of the world as subjective and intuitive, able to be obtained through personal investigation and experience. Contrarily, positivist researchers understand the social world through explanation based on predicted regularities and causal relationships among components (Burrell & Morgan, 1979).

Heidegger (1962) defended the abandonment of the search for generalisable truths and suggested that the interpretivist ontological position is that there is no reality except in what people perceive and what is perceived through the senses.

Although our perceptions of things, and therefore reality, is very individualistic, we are humans who communicate and have understanding of each other, so it is impossible to have a totally unique version of reality, but a core belief of the interpretive paradigm is that reality is socially constructed. The belief that reality is socially constructed has become the basis of interpretive research paradigms. An example of this is phenomenology that focuses on the subjectivity and relativity of reality, continually pointing out the need to understand how humans view themselves and the world around them.

The current study intends to gather data regarding people's experienced and displayed emotions, their antecedents, consequences, emotional management and coping strategies within their working environment from the perspectives of the research participants. To achieve this, the phenomenological paradigm (specifically Heidegger's approach) was identified as the best means for this type of study, as it assumes that the ontology consists of subjective experiences, which are intersubjective and interactional. An interpretative phenomenological approach seemed appropriate for the research, given that the study's objectives and the nature of emotions call for a richer description and therefore could not fully be met by strictly objective approaches. It was also felt that the researcher's experiences would play a significant role in the research and could be used to enhance her understanding. This preference is strongly enmeshed within the Heideggerian phenomenological approach; a detailed rationale for this approach follows in the next sections.

### *Phenomenology*

The word 'phenomenology' derives from the Greek words '*phainomenon*', meaning appearance, and '*logos*', which means reason or word (Manser & Thomson 1995). Phenomenologists support that people can be certain about how things appear in their consciousness, thus realities are treated as pure phenomena, which is the reason why phenomenology is called the science of 'pure phenomena' (Eagleton, 1983:55).

The term phenomenology has been used in many and controversial ways in social science. Depending on the epistemological and ontological position of the researcher, it is either conceptualised as a philosophy of the Husserlian and Heideggerian school of thought or as a methodology, as indicated by Schutz (Goulding, 2005). The operative goal of the phenomenologist is to describe and uncover the essential meanings of human experiences, including the subjective meanings that these experiences have for individuals, and not to explain the general features of the objective world (Luckmann, 1978). Lived experiences are understood as the ways in which people encounter situations in relation to their interests, purposes, personal concerns and background understandings (Benner, 1994). For clarification and justification for the phenomenological approach to this study, its origins and philosophical principles are explored in the next sections.

### Edmund Husserl

Husserl's version of phenomenology has been classified as transcendental phenomenology – a universal philosophic method, by focusing purely on phenomena and describing them, that came to mean the study of phenomena as they appear through the consciousness (Moustakas, 1994). Husserl (1931) is

acknowledged for his concept of the *lifeworld*, a schema for describing and classifying lived subjective experiences. These lived experiences comprise those things which are common sense and taken for granted. More specifically, the lifeworld is ‘the world in which we as human beings among other human beings, experience culture and society, take a stand with regard to their objects, are influenced by them and act on them’ (Goulding, 2005:302). However, because they are not readily accessible, the aim is to return to these taken-for-granted experiences and to re-examine them (Hitzler & Eberle, 2004).

Understanding how humans experience and perceive certain objects in the world is the main purpose of phenomenology; this can be accomplished through *intentionality*, which assumes that human experience always aims at something beyond itself (Crotty, 1998). There is an essential relationship which experience has with its object, as the act of consciousness and the object of consciousness are intentionally related (Moustakas, 1994). Therefore, experience cannot be isolated from its object and should be viewed as united, but nevertheless distinguishable (Crotty 1998). In other words, intentionality indicates the direction of the mind to the object, as the object or experience exists in one’s mind in an intentional way (Moustakas, 1994). For Husserl, consciousness is always consciousness about something, and since phenomenologists study phenomena as they appear to consciousness, the question that the researcher asks is *what is it like to...?* (Crotty, 1998).

Another notion in Husserl’s phenomenology is *essences*, the ultimate structure of consciousness (Crotty, 1998). This means that the aim is to describe the essences

of the consciousness and perception of the human world. Husserl believed that in order to grasp pure essence, the researcher must return to the immediate experience and hold on to it by a kind of intuition. For Husserl this can be accomplished through *phenomenological reduction*, the basis of phenomenological research which grasps the experience of consciousness (Gibson & Hanes, 2003). Phenomenological reduction is divided into two procedures: bracketing and reduction. Bracketing involves a process which assumes that researchers are able to separate their preconceived ideas from their lived experiences (Moustakas, 1994). It is essential for the phenomenologist to suspend all held beliefs about the world – not in the sense of doubting their existence, but rather detaching from them or even putting them aside. The second procedure, reduction, occurs when the researcher perceives, thinks, remembers, imagines and judges the contents that build the phenomenon (Moustakas, 1994). This is useful when the researcher is interested in understanding the complexity of human experience and gaining a deeper understanding of the meaning of participants' experiences in order to understand the phenomena itself (Gibson & Hanes, 2003).

### Martin Heidegger

Martin Heidegger is known as the father of hermeneutic phenomenology (Packer, 1985). He shifted the basic focus of Husserl to describe the lived world of people who are detached subjects existing in a world of objects. Heidegger's main focus was based on understanding a person's world as essential to understanding the person (Dreyfus, 1987). Heidegger focused on the study of everyday human existence and what it means to be a human being. As human

beings, our meaning is achieved by being born human and through our life experiences and culture. He raised the issue of *Being* (Dasein) in order to decipher our capacity to make sense of things, and he also believed that an individual does not have to be separated from the context in which he or she lives. As a result, Heidegger refused the notion of 'bracketing' and defended that the phenomenologist needs to refer to the person's background, so every experience will entail an interpretation of the person's background and history. Prejudices are important to interpretation and achieving understanding, so he rejected the notion that understanding requires us to separate ourselves from our world (Dreyfus, 1987). Accordingly, Heidegger argued that understanding is only possible because we have our *being-in-the-world*, which he considered a key notion of the human everyday experience. Through being-in-the-world the Heideggerian phenomenology aims to discover the fundamental meaning of *Being*, which refers to a set of relationships, practices and language that we possess by virtue of being born into a culture (Dreyfus, 1987). This world is something very familiar to the person, which makes it seem as our home.

For Heidegger, the way we make sense of our world derives from the interpreter's unique way of being-in-the-world. The person is viewed in relation to his relationship to the world, which is the main concept concerning existence because it is the place in which one is. People are self-interpreting and self-defining beings, because they are what they take themselves to be and how they interpret themselves in their relationships and practices. As Taylor (1987:43) puts it, 'there is no outside, detached standpoint from which we gather and

present brute data. When we try to understand the cultural world, we are dealing with interpretations and interpretations of interpretation’.

In his major work, *Being and Time*, Heidegger (1962) linked phenomenology with the hermeneutical tradition. The word ‘hermeneutics’ can be traced back to the Greek messenger god, Hermes, whose role was to translate messages from the gods into a language that humans could understand (Palmer, 1969). The Greeks credited Hermes with the discovery of language and writing. Hermeneutics in its simplest sense means *interpretation*. As a methodology, by its definition it is interpretive in nature and emphasises on the understanding of the context of the researcher as well as the other through the use of language (Annells, 1996). Language plays an important role in hermeneutics and is a fundamental means of operation in the being-in-the-world (Gadamer, 1975). Through reflective conversation with one another, understanding will occur as dialogue, which is important in crossing cultural or personal borders and leads to new discoveries and understanding.

A basic principle of hermeneutics is that the researcher is expected to recognise their biases and incorporate them into the research, as hermeneutics recognises the impossibility of the researcher remaining completely unbiased from their own prejudices and cultural context. The role of reflexively interpreting the text is important if one is to reach a better understanding of the social world. Therefore, the reflexive interpretative process includes not only a description of the experience as it appears in consciousness but also an analysis and

interpretation of the underlying conditions, historically and aesthetically, that account for the experience (Moustakas, 1994).

The concept of the *horizon* is important in explaining the process of understanding in phenomenology (Gadamer, 1975). A horizon includes the framework through which one views the world. It incorporates concepts like culture, experiences and religion; therefore, horizons are things that continually change, since the consciousness of the present continually merges with the consciousness of the past. Understanding in hermeneutics requires both the researcher and the object of the study to change. As the two interact, a fusion of horizons occurs as the result of the merger of the horizons into a common view of the subject matter, which eventually emerges as meaning. Thus, understanding can be defined as the fusion of the horizons of the researcher and the object of the study.

Hermeneutics as a method of understanding the nature of the social world contrasts with the explanatory procedures of the natural sciences, which could be studied by an objective and distant observer who tests causal relationships. It was therefore decided that interpretative phenomenology offers a number of attractions in terms of the research objectives and its reciprocity with research methods. The phenomenological or hermeneutic approaches involve a different set of phenomena, such as texts, verbal communication and actions, which can be observed from the researcher's perspective. The aim of this study is to enter the emotional world of the participants through a return to reflexive intuition, which will help to describe and clarify experience as it is lived and constituted in

consciousness (Ray, 1994). Phenomenology in the current project, then, helps to disclose the essential meanings of the participants' endeavours and aims to determine what an experience means for the persons who have had the experience and are able to provide a comprehensive description of it' (Moustakas, 1994:13).

### **Research Methodology**

The final assumption for developing a sociological research framework involves the methodology, the researcher's toolkit, which represents all the means available to social scientists to investigate phenomena (Burrell & Morgan, 1979). This study lends itself to qualitative research methods, as it is supposed that these will best serve the purpose of the study and that in association with the interpretive approach they are a necessity in order to bring coherence to the data.

The previous sections described interpretive phenomenology as an approach which aims to understand sense-making and human action and focuses on the significance of personal experiences, attitudes and beliefs, thus recognising the role of subjective experience in the research process (Coleman & Briggs, 2002). Subsequently, the research employs a qualitative methodology, strongly associated with the interpretive phenomenological paradigm, as the most relevant for a detailed description and a rich insight into the participants' emotional experiences and the way they interpret them (Lee, 1992; Saunders, Lewis & Thornhill, 2000). A qualitative design can be more effective at capturing the richness associated with emotional experiences (Lazarus, 1999), as it is primarily descriptive and focuses on the perspective participants attach to

everyday life gained through words, pictures or non-verbal cues (Creswell, 1994). The choice of a qualitative methodology is primarily geared around addressing the specific aims of the thesis, without explicitly entering into a discussion about the relative merits of the positivist and constructivist approaches to social science and to the study of emotion.

The differentiation between qualitative and quantitative methods does not always concern a particular method, such as interviews or questionnaires. Instead, it depends on the research environment and purpose and is related to the inherent epistemological and ontological orientation of applying them accordingly (Symon & Cassell, 1998). Quantitative research methods are based on a positivistic theoretical perspective. For objectivists, valid knowledge can only be discovered through sense observation and measurement, and any reference to the intangible or subjective is excluded as meaningless (Giddens, 1976). At the same time, they tend to support quantitative research, utilising primarily statistical methods. In contrast, qualitative researchers believe that reducing people to statistically defined variables leads to the loss of sight of the subjective nature of human behaviour. Subjectivists utilise qualitative research and focus on the meaning of social phenomena rather than their measurement, with their goal being to understand a problem in its contextual setting. They do not perceive their goals as questions of causality but questions about the meaning that individuals attach to a given situation (Easterby-Smith et al., 1991).

Studies applying qualitative methods are less driven by predefined hypotheses and are more interested in exploring new themes emerging from the

phenomenon (Cassell & Symon, 1994). Quantitative research, having a more linear structure, aims to search for indicators and relies on establishing the causal relationship between concepts, whereas these concepts in each hypothesis need to be observed in order to be measured and either accepted or rejected (Bryman, 1989, 2004).

Qualitative research's concern for understanding how things happen and how they are related, rather than only measuring the relationship between variables, is in concurrence with phenomenological approaches, which are used in an exploratory manner. Consequently, undertaking interpretive research with qualitative methods opposes the predominance of functionalist social science research by emphasising theory generation rather than theory testing through falsification or verification (Symon & Cassell, 1998). In addition, the participants in the research are usually conceptualised differently when applying methods qualitatively, as they act more as a voluntarist and an active shaper of the situation investigated (Cassell & Symon, 1994). When considering the research's previously outlined ontological assumptions, it seems a necessary consequence to employ qualitative methods, as human beings were conceptualised as creating reality while interacting inter-subjectively. The main objective of the research, to investigate how emotions appear and are related to academics at work, requires the application of qualitative methods, as the aim is to get inside the situation and explore the emotions from the participants' own perspective.

The role of the researcher is important in qualitative research. Hermeneutics recognises the inability of the researcher to remain completely unbiased and by its very definition (given in previous sections) is interpretive in nature. In hermeneutics, the researcher is the primary instrument and is expected to recognise his or her biases and incorporate them into the research. Equally, qualitative methods are based on the relationship between the researcher and the subject, in order to gain rich descriptive data which are necessary to explain the subjective reasons and meanings behind reality.

Sometimes the literature does not leave the researcher with a hypothesis that can be tested, but only a series of questions about what is going on when the existing knowledge is not sufficient to generate a hypothesis (David & Sutton, 2004). Then, the research takes a more exploratory form, which seeks to investigate a research question or a field. For researchers who follow the phenomenological tradition quantifications are inappropriate, as qualitative research is strongly associated with the epistemological assumption of phenomenology, which disputes the assumption of positivism that phenomena can be sufficiently studied by breaking them into a number of parts (Bernard, 2000). Whilst quantitative research has provided from multiple perspectives a valuable understanding of the nature and impact of emotions in organisations (e.g. Wharton, 1993; Rafaeli, 1989; Fisher, 2000, 2002; Scherer et al., 2004) and should not easily be excluded from any research, it is also important to consider the complexity of individuals' experiences. In phenomenology there is no objective reality for people, simply what they know on what their experience is and means (Patton, 1990). People's perceptions cannot be measured or quantified, so for no reason human beings

should be studied using the same methods as for plants and nuclear particles. As a qualitative exemplar, this study shares a preference for meanings by seeking to document the world from the viewpoint of the people under study (Hammersley, 1989).

To get closer to academics' emotional experiences it was considered appropriate to develop an in-depth understanding of the meanings they attach to these experiences. In fact, when the research is about experienced emotions the researcher should be interested in social interactions, events and situations, since they are the main sources of experienced emotion (Briner, 1999). Furthermore, unlike other psychological phenomena such as attitudes, which are relatively stable constructs, emotions are variable, temporary and often regulated, and are therefore difficult to measure experimentally or to be observed in the shape of specific components (Scherer, 1984).

Each kind of research has its own uses; nevertheless, the types of information obtained from an interactive interview are different from those obtained in a quantitative structured questionnaire (Tauber, 1987). Moreover, other quantitative studies (e.g. Rafaeli & Sutton, 1989; Fisher, 1997), which had emotions as the examined variable, have shown that emotions cannot be treated as independent from the meaning that individuals assign to them, confirming Miles and Huberman (1994) who support that quantitative data might miss contextual details, since grasping meaning from individuals is a basic advantage of qualitative research and must not be ignored. The study's objectives call for more in-depth questions, which will enable the researcher to encourage

participants to reflect on their own experiences and might not be met easily by simple systematic observation or pre-written questionnaire surveys. In addition, qualitative research can be used to understand any phenomenon of which little is yet known and is of major use in contexts that are under-researched (Strauss & Corbin, 1998; Carson et al., 2001). Even though quantitative research has made an excellent contribution to the field of emotions, in cultural contexts, like Cyprus, where research is narrow in the field, people's experiences and interactions need to be examined first-hand, which is possible if an interpretive qualitative framework is adopted.

### **Conclusions**

This chapter has established the ontological and epistemological orientation of the study. The debate of objectivity as opposed to subjectivity when doing sociological research was discussed and 'resolved' by suggesting a reflexive approach. This approach seeks to capture the researcher's personal values and shows readers the possible subjective influences which might impact on the research design, data collection and interpretation.

Phenomenological orientation was chosen as a relevant approach to work with, given its emphasis on the unique experiences of human beings. The chapter discussed and distinguished between two main schools of phenomenology, the Husserlian and Heideggerian. After discussing the main elements of the Husserlian phenomenology, it was understood that Husserl's phenomenology is descriptive and based on intuition in nature, given its emphasis on things themselves and taking phenomena as they appear to consciousness, without

preconception. The central notions that are essential to Husserlian phenomenology are the life-world, intentionality, essences, phenomenological reduction and bracketing. Phenomenological reduction and bracketing, however, contrast with Heideggerian interpretative phenomenology. Heidegger's hermeneutic philosophy offers a rich philosophical point from which to study human interactions. The chapter discussed elements of Heidegger's hermeneutic phenomenology, pointing out the differences between his philosophy and that of Husserl's. Heidegger's concept of being-in-the-world, which aims to discover the fundamental meaning of *being*, was also discussed.

The paradigmatic commitments of the interpretive phenomenological approach are adopted for the study's purpose. The project aims to develop an understanding about the nature of emotions in Cypriot academics and to construct meaning relating to people's interactions and experiences. Therefore, phenomenology and specifically Heidegger's approach, is the approach underpinning this study.

The chapter has shown its preference for interpretive (hermeneutic) phenomenology as defended by Heidegger, who highlighted the usefulness of the impossibility of remaining unbiased and emphasised that researchers acknowledge their own prejudgments and interpret the world reflexively. Heidegger's prime interest, which was to find the basis of understanding, supported that understanding is grounded in the person's historical background and knowledge and that interpretation is only possible in accordance with the interpreter's own understanding. The study assumes that social reality cannot be

represented as an objectified structure and that it does not exist independently of an actor. Knowledge is social in nature, so the view taken within this thesis is that knowledge is a result of our social interactions. Furthermore, our knowledge depends on the socio-historical context of its creation, including individual frames of reference and experiences (Cohen & Manion, 1994). Additionally, as outlined at the end of the second chapter, the nature of emotions is believed to be socially grounded; hence, a positivist stance would be irrelevant in this instance, as it would prevent a deep investigation into the phenomenon and its meaning. To gain an insight into the way emotions are experienced and expressed, it is important to gain first-hand experience of the process itself, which is possible if an interpretive framework is adopted.

Although early phenomenologists have diverse views on epistemological and ontological questions, there is a common core which justifies the use of the label; phenomenology is an approach that acknowledges and values the meanings that people ascribe to their experiences. In the case of this research, it is grounded on Heidegger's phenomenological hermeneutics (or interpretive phenomenology). However, this does not mean that it follows Heidegger's method, since Heidegger did not have a method as such. Nonetheless, central notions of Heidegger's hermeneutic phenomenology are used to guide the procedures of the study.

Phenomenologists believe that human behaviour must be experienced first-hand to be understood and they embrace qualitative methods, which is why sometimes the terms are used interchangeably (Lee, 1992). When the aim is to provide rich

descriptions about a phenomenon, qualitative methods seem more appropriate for gaining further in-depth information that may be difficult to convey quantitatively (Strauss & Corbin, 1998).

With the introduction of phenomenology and hermeneutics, the next step is to introduce the study's chosen method. The following chapter introduces storytelling as the data collection tool to partner with interpretive phenomenology. Specifically, the next chapter discusses the research design and data collection processes.

## **Chapter 4**

### **Research Design**

#### **Introduction**

This chapter gives details about the research approach which comprises 16 unstructured interviews based on a storytelling technique, with Cypriot academics. The chapter provides a description of storytelling and its role as a data collection tool, with separate sections discussing the interview procedure, sampling, and data analysis. The quality of the data and ethical issues that were taken into consideration during the research are also illustrated.

#### **Data collection**

Having established interpretive phenomenology as the methodological framework, the thesis' storyline turns to the research technique. In order to examine the academics' workplace emotions, the study employed storytelling for the data collection, which together with interpretive phenomenology provided the study's framework for exploring emotional experiences at work.

Before proceeding any further, it is important to distinguish the notions of narratives and stories. In the literature, narratives appear as a generic term that entails the genus of which story is but one species (Randall, 1995). This means that while all stories are narratives, not all narratives are stories. Watson (2009:429) defined narratives as 'accounts of events in the world which are organised in a time-related sequence', whereas stories are 'temporally sequenced accounts of events which unfold through plots involving the interplay of characters with interests, motives, emotions and moralities'. For example, a

narrative can be that 'I went to the supermarket to get milk and then did some shopping and drove back home'. A story, though, could be along the lines of 'I went to get some milk from the supermarket when a robber came in and threatened us with a gun. He kept me as a hostage. I was scared. I started crying when the police came and surrounded the robber. We were thankfully saved at the end'. In other words, stories appear as more highly-developed and represent events which entail a plot with sufficient subject matter that implies a significance of the recounted events for the narrator, whereas narratives appear as more literary genres.

The use of narrative has been of interest for philosophers, anthropologists and sociologists who used narrative as part of a wider research context, either as a research focus or as a methodological tool. Over the past two decades much research has been conducted on storytelling and its value, and several authors have defended narrative-based approaches into various disciplines – most prominently organisational behaviour (e.g. Fineman, 1993; Czarniawska, 1998; Gabriel, 2000, 2004; Boje 2001, 2008).

The recognition of narratives is found in the argument that they are a primary means by which people make sense of the world and themselves within this world. Brown (1998), for example, argued that narratives or stories could be described as a sense-making tool, because they have the ability to depict our experience of this world and us within it. Therefore, the act of narrating is an act of constructing and/or communicating meaning, as people struggle to make sense and show the different choices they made and how they dealt with them

(Plummer, 2001). This understanding of narrative relates to the study's aim to explore how people construct meaning in their perspectives on their everyday emotional experiences at work.

The interest in narrative and storytelling within the social sciences appreciates the importance of language practices, interpretation and meaning (Brown, 1998). As outlined in Chapter 2, language is a major part of human existence. Narrative is one way of using language, as it represents an individual's experiences and consequently portrays features of the narrator's social world. As Gabriel (1998a) argues, when people recount narratives, these are not 'objective' representations of an out-there reality; instead, they are saturated with taken-for-granted beliefs, which are related to all the previous experiences that have shaped those beliefs. This ability of language to reflect previous experiences, however, can create special problems when the experience of emotion is concerned. For example, authors like Sandelands (1988) have noted that while language expresses ideas in a linear form, emotions occur simultaneously in a dynamic and interactive form, which causes the distortion of emotional experience. Language can distort emotional experience, as the prescribed words to label and express emotions that people use are concepts which are learned and are not their own. Consequently, this may alter the emotions' phenomenological quality to suit what the speaker believes is the 'normal' experience of that emotion. A solution to this issue is to use language in indirect ways, such as figurative language, which does not rely on direct and literal reports, rather than figures of speech, such as metaphors (an implicit comparison between two unlike entities), similes (a comparison announced by 'as'), irony (a discrepancy between a speaker's literal statement

and his or her attitude or intent), hyperbole (overstatement or exaggeration) and oxymorons (a combination of seemingly incongruous or contradictory concepts) (Sandelands, 1988; Boudens, 2005). These non-literal representations can be used to access emotions, allowing richer information of events. This study acknowledges that such figures of speech shaped the gathering of the research data and therefore its conclusions. Narratives fall within the domain of figurative language, as they often entail descriptions that express powerful emotional experiences without referring to feeling states per se, and thus they offer a means of indirect access to emotions (Sandelands, 1988).

In a natural way, storytelling appears as a social practice in the literature. Within the construction of stories, order is imposed upon an ambiguous situation by placing it within a symbolic universe, and one of the strengths of this process is to impose coherence upon a situation (Boje, 1994). Narratives and stories do not simply exist in the minds of individual narrators or storytellers; they are all around in the social world (Watson, 2009). Therefore, they can be understood as elements of societies' stocks of knowledge and are thus part of reality. In the same way, interpretive researchers are not looking for the historical truth of an individual's story regarding an event (Riessman, 1993); rather, they recognise that storytellers select the components of the stories they tell in order to convey the meaning they intend the listener to take from the story (Moyer, 2010). In their effort to reconstruct their stories and convey a specific perspective of an event, storytellers achieve conveying *meaning*, not truth. In other words, stories can provide access to the subjective reality of participants in a study, which is *their* truth and the meanings of *their* experiences. These meanings are important

because they entail personal truths, which are vital for understanding individuals and their experiences (Bailey & Tilley, 2002), an idea which links to the previously discussed notion of the social construction of reality (Berger & Luckmann, 1966).

### *Storytelling, emotions and organisations*

Stories as a data collection tool can help in understanding and conceptualising emotions as events, plots, happenings or as dynamic human interactions (Sarbin, 1989). With narratives, it is possible to identify sequences of emotion and look at the ways in which particular emotions are related to particular events; this is exactly what the current study aims to achieve by exploring the generating events of each identified emotion.

Several authors (e.g. Riessman, 1993; Gabriel, 1998a, 2000) emphasised the need to engage with the emotions and meanings that establish narrative needs, as opposed to the traditional concern for objective, reliable and accurate data. In particular, Gabriel who has greatly contributed to the value of storytelling characterised stories and experience as being intrinsically linked, like Siamese twins, as ‘not only do stories transform into experience, but experience turns into stories’ (Gabriel 2000:18). Conceptualising emotions with a narrative framework provides a means of understanding the different subjective processes used to construct particular accounts of emotions and how these may lead to types of ‘truths’ in different subjective realities. This narrative ‘truth’ helps to access and to understand the subjective world from the person’s point of view; thus, narratives provide a *perspective* rather than a direct factual report (Plummer,

2001). Accordingly, the storyteller tries to make meaning by telling the story of others' stories. As Denzin (1989:72) puts it:

‘A story that is told is never the same story that is heard. Each teller speaks from a biographical position that is unique and, in a sense, unshareable. Each hearer of a story hears from a similarly unshareable position. But these two versions of the story merge and run together into a collective, group version of the story that was told. Because there are always stories imbedded in stories, including the told story and the heard story, there are only multiple versions of shareable and unshareable personal experiences’.

Blending the cultures of the researcher and the storyteller helps to facilitate understanding of the researched area, which is consistent with phenomenology's purpose to facilitate the fusion between differing cultural contexts. Turning facts into stories is a natural human activity, since stories help people make sense of events, express their emotions, enable to learn from the experiences of others and even influence others, and even have the power to entertain, console and warn (Gabriel, 1991).

Aristotle (1967) shares in *Poetics* a discussion on narratives and argues that emotions are tied to narratives, stories and drama. He believed that drama revolves around human action and can have two effects: first, it can move people emotionally because of its universal appeal with the principal characters, and secondly, the meaning of the tragic theatre is catharsis for our emotions, the clarification and the ability to understand more clearly, without obstacles.

Catharsis, the emotional cleansing of a person, results following a strong emotional situation and creates overwhelming feelings (Nussbaum, 1986).

Storytelling even has an influential presence in organisational life and its use in organisational research has become very popular (e.g. Boje, 1991, 2001, 2008; Gabriel, 2000; Gabriel et al., 2004). The underlying principle of storytelling is that individuals make sense of their world most effectively by telling stories (Riessman, 1993). It is one of the most fundamental modes of human thinking, in which we understand human action and encounter conditions from which emotions result (Bruner, 1986). It was due to all the above thoughts that it was considered suitable that a story-driven investigation would help in understanding the complexities of organisational life and the interactions that take place in a social entity such as academia. Stories which are told in organisations can be an entry point to understanding the culture of an organisation (Boyce, 1996) and can provide vital information about them, their members and their feelings, which are not accessible through more conventional survey methods (Gabriel, 1991).

As a sense-making currency in organisations, storytelling engages all the organisation's stakeholders (Boje, 1991). Besides its association with sense-making, storytelling might also be used as an organisational memory system; due to its capacity to capture social context and recount past events, it is useful as a means of codifying past knowledge for re-use (Meyer, 2004). This is also justified by the term's etymology. A story, as derived from the ancient Greek word 'ἴστωρ' (*istor*'), refers to a person who is wise, experienced, knows the

laws and the good and is characterised by the ability to judge in an orthodox manner. From this perspective, a story assumes learning.

To illuminate the nature of workplace emotions and their eliciting events that occur in organisational life, the study used narrative unstructured interviewing, which is different from structured interviews, where there is an order of questions, and different from semi-structured interviews, where there is a degree of formality to the wording (Mishler, 1986). The value of unstructured interviewing is that it allows participants to use their own way of defining the social world and to engage with their own meanings, rather than imposing the researcher's own value framework at the outset of the research (Fielding & Thomas 2001). Therefore, study participants were asked to share personal stories from work that would help understand more about discrete emotions in academia.

### **The sample**

A purposive participant sample was used, which implies that the researcher considers the aim of the research and then identifies and gains access to key informants whose insights into the issues of research are required (Schatzman & Strauss, 1973; Coyne, 1997). The sample for the current study comprised university academics, both men and women, who work in Cypriot universities. Inclusion criteria were that academics were willing to participate in lengthy tape-recorded interviews, who had an academic title or position and who worked in a Cypriot HE institution. However, no effort was made to control gender, age, academic position, marital status and years of experience.

For the purposes of this study the number of participants was defined during and not at the beginning of the study. The guiding principle was the concept of theoretical saturation, the point at which researchers no longer see new categories, concepts or dimensions appearing in the research and the data being collected appear redundant (Strauss & Corbin, 1998). As the study was mainly exploratory, with a broad scope dealing with a variety of emotions, it was not possible to estimate an exact number of participants, as there was the need to continuously bring new participants into the study until all aspects of the phenomenon had been obtained (Morse, 1991).

Twelve participants contributed to the data collection of the study. These included eight females and four males, senior and younger academics, having academic experience ranging from 3 to 29 years, and ranged in age from late twenties to late fifties. The sample was homogenous in terms of ethnic origin and educational level, as all participants had been born and brought up in Cyprus and were PhD holders or candidates. To ensure confidentiality and anonymity the participants' names were changed. All names were inspired by Greek mythology: Thalia, Erato, Clio, Urania, Calliope, Ariadne, Calypso, Danae, Hector, Paris, Jason, and Orestis. Brief introductions to the participants can be found in the next section, while a summary of their profile is found in Table 4.

### *Participant Profiles*

#### Thalia

A thirty-year female lecturer in the field of Education, Thalia is also doing her PhD in educational leadership and currently teaches education studies at all levels in her current institution. At the time of the interview, she had a working experience of three years and she had worked in two Cypriot HE institutions. She is married with no children.

#### Erato

Erato, a thirty-eight year old female senior lecturer, has been in the profession for thirteen years and has worked in three educational institutions of Cyprus so far. Erato is currently teaching Business Management at all levels. She is married with one child.

#### Clio

Clio is a female Professor in Business and specifically in the department of business administration. She is forty-four years old and has been working in academia for fifteen years. She has only worked in one educational institution in her career so far. Her area of expertise is accounting and finance, statistics and mathematics for business. She is also married with two children.

#### Urania

Urania, another female PhD candidate, was in her final year of doctoral studies on the time of the interview. She is twenty-nine years old and specializes in the field of Business Management. She has been a lecturer in Business Management and Business Administration for three years, teaching undergraduate students and has only worked in one institution. She is married without any children.

### Calliope

A thirty-three year old female, Calliope works as a lecturer in the department of Business administration and currently teaches marketing management and strategic marketing at all levels in her institution. She has been working in academia for six years and has worked in two different Cypriot institutions by the time of the interview. She is married with no children.

### Ariadne

A female PhD candidate in her final year, Ariadne is also a lecturer in the department of languages. She is thirty-one and has been working in academia for five years as a lecturer. Ariadne has only worked in one educational institution and specializes in Turkish and English studies, in which she currently teaches undergraduate students. She is single with no children.

### Calypso

Calypso is a thirty-four year old senior lecturer with six years of experience in academia. Her academic discipline is Languages and currently teaches Greek and Greek literature at all levels in her current institution. She has only worked in one Cypriot university by the time of the interview. She is married without any children.

### Danae

Another female, senior lecturer, Danae is thirty-two years old and has been working in academia for five years. Her area of expertise is Education and more specifically, she teaches units for primary and secondary studies and global

issues in education. She has worked in two institutions so far. She is single without any children.

#### Hector

Hector is a fifty-seven year old senior lecturer having twenty-nine years of working experience in academia. He has worked in two educational institutions in Cyprus and specializes in business management studies. Hector teaches business management and organisational behaviour at all levels. He is married with two children.

#### Paris

A thirty-two year old senior lecturer, Paris specializes in the natural sciences. He teaches biology at all levels and has only worked in one institution in his career. He has been working in academia for four years, while he had recently been employed to the Cyprus Institute of Neurology and Genetics. He is single with no children.

#### Jason

Jason is a twenty-nine year old lecturer, who had recently completed his PhD in Hospitality. He teaches Event Management and culinary arts to undergraduate students in the faculty of Hospitality. He has worked in academia for three years and has only worked in only Cypriot university. He is married with no children.

#### Orestis

Orestis is thirty-nine year old senior lecturer who has worked in academia for eleven years. His area of expertise is electrical engineering as he currently teaches electrical engineering at all levels. He has previously worked in the industry and has only worked in one Cypriot university by the time of the interview. He is single without any children.

**Table 4: Participants' Profile and Interview details**

Participant pseudonym	Gender	Age	Educational Level	Length of service (Years)	Title	Area of academic discipline	Number of interviews	Interview Duration
Thalia	F	30	PhD candidate	3	Lecturer	Education	2	1 <sup>st</sup> : 2 ½ h 2 <sup>nd</sup> : 1 h
Erato	F	38	PhD	13	Senior Lecturer	Business	1	2h
Clio	F	44	PhD	15	Professor	Business	1	1 ½ h
Urania	F	29	PhD candidate	3	Lecturer	Business	2	1 <sup>st</sup> : 1 ½ h 2 <sup>nd</sup> : 1 ½ h
Calliope	F	33	PhD	6	Lecturer	Business	1	3h
Ariadne	F	31	PhD candidate	5	Lecturer	Languages	1	3 ½ h
Calypso	F	34	PhD	6	Senior Lecturer	Languages	1	1h 15m
Danae	F	32	PhD	5	Senior Lecturer	Education	2	1 <sup>st</sup> : 1 ½ 2 <sup>nd</sup> : 1h
Hector	M	57	PhD	29	Senior Lecturer	Business	1	1 ¾ h
Paris	M	32	PhD	4	Senior Lecturer	Natural Sciences	1	1 h 50m
Jason	M	29	PhD	3	Lecturer	Hospitality	2	1 <sup>st</sup> : 1h 15m 2 <sup>nd</sup> : 1h
Orestis	M	39	PhD	11	Senior Lecturer	Engineering	1	2 ½ h

### **The interview procedure**

Academics from three different Cypriot universities were contacted by email informing them about the study's nature and asking them about their potential interest in participating in the study. Gaining the trust and support of all the

people involved in the project is of great importance for phenomenology (Moustakas, 1994); therefore, after showing interest in participating, the academics were contacted again by email, which this time explained more about the purpose of the study and the identity of the researcher and requested confirmation of their participation. All of the identified participants replied after a few days and agreed to participate in the research. A consent form was also sent and the academics were asked to sign. The academics were also informed that participation was voluntary and that they had the right to withdraw from the study. They were also assured that the information they provided would be treated confidentially.

The meetings were arranged between April 2011 and August 2011. It was the responsibility of the researcher to build a safe and supportive environment in which the individuals could explore their experiences openly, so the participants were asked to choose the date, time and the place of the interview. Six chose to be interviewed at their offices, three in their institution's cafeteria and three of them chose to be interviewed at home. The interviews lasted between one to three and a half hours (Table 4). The interviewees were aware of the nature of the conversation and the questions they would be asked to answer, and they were also given an overview of the thesis' objectives. They were also offered the chance to see the interview transcript to check for correctness.

Conducting more than one interview with each informant is common in phenomenological studies (Benner, 1994), as it helps to develop specific issues and events that appeared important during the first interview and to gain

participants' reflections on the interpretations derived from previous stories (Seidman, 1991). Accordingly, four of the participants agreed to be interviewed twice to explore as many emotional experiences as possible. In most cases, however, the demanding schedule of the participants did not allow a second meeting with them.

The interviews took a conversational shape to elicit rich descriptions of the respondents' emotional experiences that were important to them, thus allowing them to talk freely (Lofland & Lofland, 1984). They were asked to talk as widely as possible about their emotions in order to allow them to focus on what they thought was important in their experience. The aim of the interview was to assist the academics to describe their lived experiences and to lead the conversation in a direction which they felt most important to them. To achieve this aim, they were asked to think of and describe with a story their reactions to a situation at work that had aroused an emotion.

Phenomenological studies are usually concerned with 'big questions' which have a considerable importance to the participant (Smith & Eatough, 2007). Therefore, the participants were encouraged to talk about different emotions to allow them to share rich experiential accounts. All participants were asked the same standard question: 'Can you describe with a story an incident about a time when you felt a strong emotional experience in your workplace?' In cases when participants were facing difficulties in remembering an emotional situation, examples of emotions (e.g. anger, envy, love) were given to help the conversation. In many of the interviews, the need to use examples of emotions

was necessary, as some of the interviewees were having difficulties in remembering a specific emotion or emotional event. It is important to mention that although the researcher referred to specific emotions to facilitate the conversation with the participants, it was not taken for granted that these would be experienced by the participants in their workplace. The study's aim was purely exploratory and the researcher speak of certain emotions only to assist the interviews, when the participants felt they needed help to remember emotional states in their workplace. It should also be clarified how the conduct of the interviews may have affected the rigour of the study and the effect that the author may have had on the study, as a researcher and an academic. For this reason, the last reflexive chapter of this thesis aims to describe how the researcher may have affected the research process.

Participants were also asked to describe in their own words the emotion they had experienced in order to identify each emotion's characteristics. Additional questions were asked to explore in more detail the described emotion, such as (a) the situational context of the experience, (b) descriptions of the people with whom the experience was shared, (c) the cause of the event that stimulated that emotion, (d) the duration of the emotion, (e) the bodily symptoms experienced and expressive reactions shown, (f) the verbal expressions produced and the changes in voice or speech and (g) how they attempted to deal with the emotion. An interview guide as well as an interview sample and analysis of themes can be found in Appendix 1.

The tape-recorded interviews were transcribed word for word and typed into a word processor. Most of the data collected were in Greek and were translated into English by the author in order to achieve the best attribution of the Greek data (Temple & Young, 2004). Following each interview, the researcher recorded her reflections on the interaction between herself and the participant. This was an important process, as these interactions had the potential to influence her interpretation of the interview data.

### *Clarification of Greek terms*

When examining Greek terms the clarification of certain linguistics is necessary, as it should be expected that a perfect overlap between the Greek and the English emotional vocabularies is difficult to exist. Using English emotion words as the regular counterparts for Greek terms may lead to an overlook of significant differences in the way the emotions are conceived and experienced in the two cultures (Konstan, 2006). For example, when we speak about Greek anger, love, or envy it should be remembered that the participants themselves did not use the English terms; rather, they relied on equivalent words in their own language such as ‘θυμός’ (*thimos*), ‘φιλία’ (*philia*) and ‘φθόνος’ (*phthonos*). Likewise, an emotion that an English person perceives as anger might be perceived by another person from another linguistic community as jealousy, thus making literal translations of emotion words impossible. It would therefore be a mistake to take for granted that Greek words map neatly into the English emotional vocabulary and emotion conceptualisation.

The process of translation is not just about the one-to-one linking of concepts in one language with concepts in another, but ‘involves providing the context of use of the words in each of the two languages between which translation is attempted’ (Lutz, 1988:8). Therefore, even though the Greek emotional lexicon does not map neatly onto modern English terms, it would be important to know the context of each emotion and how people would describe these terms. Therefore, if Person A believed that rival B has received some favour from Person C, which A thought A deserved more or as much as B, and A is unhappy about this, and would like to remove the favour from B, and A is angry at C for having favoured B over A, then one may say that A was being jealous of B – although it does not matter that some English speakers would define this as a case of envy rather than jealousy (Kristjansson, 2007). This means that as long as we are clear of the cognitions underlying an emotion in a given case, we can then explore its salience and nature and abstract away from any linguistic differences, by extracting the core emotion we seek. The process to extract the core emotion was essential in the data analysis and special emphasis was given to provide equivalent terms in English. However, the Greek terms that participants used to talk about their emotions is provided in the findings’ chapter. The context and subjective meanings, characteristics, and explanations were demonstrated from their personal descriptions of each emotion.

### *Second-hand emotions*

In some cases, the participants chose to describe events of when other people had experienced an emotion. Therefore, the stories included not only self-reported emotions, but also second-hand emotions. During the interviews, the participants

quoted other people and described emotions that that person had experienced in their working environment. The participants acted as interpreters of emotions and told stories about when other academics experienced a certain emotion. This was particularly evident in the emotion of envy, when the participants' stories involved how their colleagues and managers experienced them, in their effort to show that these emotions are evident in academia. In storytelling, it is common for the narrator to introduce polyphony and to interpret emotive experiences that other people experience (Bülow-Møller, 2003). Through storytelling, the participants experienced emotions second-hand and expressed their interpretations of how they understood these and the intentions of their colleagues.

### **Data analysis**

Phenomenological research involves the interactive involvement of the researcher and participants in the research (Bergum, 1991). Therefore, the phenomenological research's analytical method should emphasise the active role of the researcher who tries to make sense of other people's personal and social worlds through an interpretative activity. Schmidt (1996) points out that there is no single right or most appropriate way to analyse qualitative interviews, since data analysis in general means different things to different people and the analysis may depend on the goals, questions and methodological approach, while the researcher takes into account how much time, research equipment and human resources are available. Therefore, there is no one way to explore and describe human experience and to analyse qualitative data. The process of data analysis was guided by the study's main objective, namely to consider the type and nature

of emotions in the academic profession. This section outlines the data analysis process undertaken for this project.

The interpretive phenomenological approach used for this study aimed to determine and give an understanding of what emotions mean for the participants. A phenomenological exploration of emotional experiences may provide an understanding of how these academics make sense of their experiences and what meanings they attach to them, whilst considering the author's position as an active participant. Therefore, Interpretative Phenomenological Analysis (IPA) was the chosen analytical tool, as it is consistent with the research's aims, in that it is committed to the examination of how people make sense of their life experiences without testing hypotheses about the meaning of the topic being explored (Moustakas, 1994; Smith & Eatough, 2007). According to Smith and Eatough (2007) this is an interpretative research approach which explores in detail how participants are making sense and perceive significant experiences, events and states in their lives.

The initial phenomenological stage of analysis focuses on the claims and concerns of the participants, emphasising their lived experiences and the meaning they attribute to them. Then, the interpretative stage of the analysis allows for an interpretation of these experiences, positioning them in a wider situational context. As supported in the previous chapter, the way people make sense of their world derives from the interpreter's unique way of being-in-the-world. Therefore, the phenomenological research method should describe the unique qualities of being-in-the-world (Heidegger, 1962).

IPA has its foundations in phenomenology, hermeneutics and idiography (Smith & Eatough, 2007). Its aim is to explore how individuals make sense of their personal and social world in order to understand what meanings they attach to specific experiences (Smith & Osborn, 2008). Its interpretative aspect emphasises the active role of the researcher's own ideas and understandings in the process of making sense of participants' experiences. As it is based on a phenomenological and hermeneutic philosophy, IPA acknowledges that the researcher engages in an interpretative activity in an effort to explore the meaning and experiences of participants (Lyons, 2007). This is a two-stage interpretation process in which the researcher has a dual role, since 'the participant is trying to make sense of his/her world and the researcher is trying to make sense of how the participant is trying to make sense of his/her world' (Smith & Eatough, 2007:36). Its phenomenological aspect is justified by its need to discern how people perceive and understand significant events in their lives (Smith & Eatough, 2007). It is also based on the assumption that language reflects the reality of the individual's social situations and events, and it makes direct links between language and real life behaviour and thought (Smith et al., 1999). However, it differs from discourse analysis, which views language as 'constructing categories and events rather than reflecting "reality"' (Lyons, 2007:161).

A brief overview of the analytic steps of the interview data is given below, as these were guided according to Smith and Osborn (2008). The stages used throughout the analysis were as follows.

The first stage of analysis involved detailed readings of the transcripts to gain a holistic perspective. With each reading the researcher became more immersed in the data, becoming more sensitive and responsive to what was being said. This uncovered the initial interpretations. The left-hand margin was used to make notes of anything that appeared important in relation to the research aims.

The second stage involved returning to the transcript to change initial notes and ideas into more specific themes, using the right-hand margin. Taking into consideration the methodological principles of the phenomenological and interpretative aspects of IPA, it was important at this stage to stay grounded in the original transcripts to ensure there was a clear connection between the themes and the data. This enabled the researcher to remain committed to IPA's phenomenological focus, but without over-emphasising its interpretative aspect. This stage was guided by the process of *horizontalisation*, in which the researcher extracts significant for the research statements from the transcribed interviews and with a sensitive stance determines how these statements can be conceptualised (Moustakas, 1994).

The third stage involves reducing further the data by clustering the preliminary themes, which involves the gathering and exploration of connections between common themes. The clustered themes were given a descriptive label and used to develop the textural descriptions of the experience while the meanings of the phenomenon were constructed. Each broad theme was subjected to a more

detailed analysis, leading to more specific categories within each theme, which were displayed in tables (Miles & Huberman, 1994).

Finally, the fourth stage included the researcher's interpretative activity of the participants' stories producing a narrative account with insightful conclusions (Eatough & Smith, 2007). The detailed analysis of individual transcripts was time-consuming, but it enabled the researcher to engage with the richness of each individual account. The subjective experiences of academics are described in detail through representative quotations from the interviews.

### **Quality of data**

Qualitative researchers need to be aware of quality issues such as validity and reliability, which are commonly associated with quantitative research (Kirk & Miller, 1986). However, the criteria of reliability and generalisability, as understood within quantitative research, are unsuitable for use in qualitative research in general and the interpretive phenomenological approach in particular. This is not because of any weakness within the interpretive research but because of the complexity and changing nature of the social world and interpersonal phenomena.

Several writers have attempted to respond to the issues of validity and reliability and have demonstrated how qualitative researchers can incorporate measures that deal with these issues. For example, Lincoln & Guba (1985) replaced these terms with criteria for the evaluation of overall significance in order to be more aligned with the interpretive perspective. The concept of *trustworthiness*

(Lincoln & Guba, 1985) appeared as a response to quantitative rigour (Morse et al., 2002) and suggests that the truth can be a subjective concept based on multiple realities, in which case subjectivity can be useful when the examined phenomenon is about different people. Reality is now seen as a multiple set of mental constructions (Lincoln & Guba, 1985), therefore, the falsification of hypotheses does not seem always necessary, since social research can be concerned with different constructions of reality.

The aim of trustworthiness in a qualitative project is to defend that the study's findings are 'worth paying attention to' (Lincoln & Guba, 1985:290). Trustworthiness contains four criteria that should be considered by qualitative researchers – credibility, transferability, dependability and confirmability – which are equivalent to the quantitative criteria of internal validity, external validity, reliability and objectivity (Lincoln & Guba, 1985). Ensuring credibility is one of the most important factors in establishing trustworthiness. Credibility is the evaluation of whether or not the research findings represent a credible interpretation of the data from the participants' original data. Transferability involves the degree to which the findings of the study can be applied to other situations. The criterion of dependability is an assessment of the quality of the integrated processes of data collection, data analysis and theory generation. This requires employing techniques to assess whether, if the study was repeated, in the same context and using the same methods and the same participants, similar results would be obtained. Finally, confirmability is the qualitative investigator's concern with objectivity, as it is a measure of how well the study's findings are supported by the data collected. Here, the researcher needs to ensure that the

findings are the result of the experiences of the participants and not the preferences of the researcher (Lincoln & Guba, 1985). The study employed strategies that were suitable for the evaluation of qualitative inquiry and means of enhancing trustworthiness (Creswell & Miller, 2000). These techniques included:

*Reflexivity*, in which researchers report the personal beliefs, values and biases that may shape their inquiry to allow readers to understand their positions. A reflexive chapter at the end of the thesis describes the researcher's personal experiences taken from the study.

*Member checking* consists of taking interpretations back to the participants to confirm the credibility of the information. The translated transcripts were sent by email to the participants to validate that they reflected their perspectives. The participants were asked particularly if the data made sense and if the overall narrative account was realistic and accurate; however, none of the participants commented on or disagreed with the accuracy of the translated transcripts.

*Prolonged engagement* requires researchers to stay at the research site for a prolonged period of time to establish rapport. Meeting academics in their workplace a few days before the interview allowed the participants to meet the researcher. During the initial meeting, the participants were given further details about the study and the opportunity to become familiarised with the researcher. Some participants were willing to give the researcher a 'mini tour' around the university and to show the main areas in which they spent their work time. This

was extremely helpful in reducing stress for both the participants and the researcher. For the interviews, all of the participants were asked to meet at a time and place convenient for them. In an attempt to create a relaxing atmosphere before the interviews, the meeting commenced with a social conversation.

*Collaboration with participants* throughout the research as co-researchers was achieved, since all participants were very communicative and helpful. Their interest in the research and its objectives was evident from the first meeting. The research collaboration took many forms. For instance, at the end of the interview nobody refused to further contact regarding any clarifications and questions or to correct their interview transcripts. Also, four of the participants agreed to be interviewees for a second time, while most of the participants were even willing to recommend other colleagues that would be appropriate for the study. Their willingness to help the research was also evident from the number of stories that were collected during the overall data collection process, which shows the participants' willingness to facilitate the research in general and the data collection in particular.

The participants' accounts were characterised by *thick and rich descriptions*, creating the feeling for readers that they had experienced the events. The stories gave vivid pictures that would help readers feel the emotional experience as if they were there. Figures of speech, like metaphors and similes, contributed to the thick and rich descriptions; for example, 'it's like someone is hugging you with a magic, warm blanket', to describe the emotion of love, or 'time flies', meaning the passing of time as though it had the characteristics of a bird.

*Peer review* requires the researcher to take advice from experts in the field in order to review critically the implementation and evolution of research methods. The roles of the peer reviewers were taken by the researcher's supervision team, who agreed with the researcher's continuous consideration of academic skills and methodological activities and provided sufficient feedback concerning the accuracy and completeness of her data collection and data analysis procedures.

### **Ethical Considerations**

Throughout the study the aim was to act ethically in all circumstances, so certain steps were taken to ensure that the study was ethically approved and morally justifiable. Ethical approval was granted by the Manchester Metropolitan University and Ethics Committee. In areas of emotionality, where the data are sensitive for the respondent, the researcher should be conscious of and be prepared to confront ethical issues that concern the respondent's experiences (Lee, 1992). Phenomenology by nature involves a detailed examination of lived experiences, with people struggling to express what they think and feel, and there may be reasons why they do not wish to self-disclose (Smith & Osborn, 2008). Consequently, a basic requirement was to have the participants' approval (Eatough & Smith, 2007). Academics who participated in the study were fully informed about the research procedure and gave their consent to be interviewed and for the tape-recording of the interviews. The informed consent agreement form was explained to the participants at the beginning of each interview (Appendix 2). They were informed about the purpose of the study, and the researcher's identity was made explicit prior to data collection. The participants

were assured that complete confidentiality would be maintained throughout the research process. They were also informed that publications containing anonymous quotations would be made available after completion of the study and it was understood that information from the study might be published, but that their names would not be associated with the research.

The British Sociological Association's Statement of Ethical Practice (2002) informs researchers to consider the possibility that the research may disturb some participants, in which case the researcher should attempt to minimise this disturbance. As such, the researcher attempted to create a comfortable climate and ensure the respondents' protection so that they could respond with honesty, such as by letting the participant choose the place and time of the meeting, allowing a conversational tone during the meeting, having a friendly attitude, allowing the consumption of food and drinks, ensuring anonymity, pacing the interview so that topics emerged gradually, rendering appropriate support and, as phenomenology suggests, allowing the participants to take a few moments to focus on the experience and then fully describe it (Moustakas, 1994; Hubbard et al., 2001).

Based on the research objectives, the following three chapters present the findings from the data collection. The very next chapter will focus on the subjective experiences, characteristics and expressive ways of the identified emotions as discussed by the study participants.

## **Chapter 5**

### **Findings Part 1: Emotions' characteristics, expressive ways and antecedents**

#### **Introduction**

This chapter addresses the first and second research objectives, namely to investigate the discrete emotions within the working environment of Cypriot academics and to reveal their expressive ways, main characteristics, and antecedents. The chapter begins by providing details on the expressive ways and characteristics of the identified emotions, with reference to emotional authenticity and then presents the influencing events for each emotion. The findings are examined based on the relevant theoretical framework presented in the literature review and in relation to additional literature.

#### **Introduction to Findings**

An analysis of the sixteen narrative interviews resulted in the emergence of four major themes and various subthemes. Each theme and subtheme will form the basis of the findings' chapters, illustrated by verbatim extracts from the interviews. In order to improve readability, some minor changes have been made to the verbatim extracts. An ellipsis (...) denotes a pause in speech or an omission of text considered repetitive or irrelevant by the researcher.

In some cases, the stories comprised more than one type of event, suggesting that emotions, rather than being reactions to a single event, were often part of an on-going emotional episode or transaction between the academic and their environment, consistent with contemporary theories of emotion (e.g. Frijda,

1993). In such cases, the aim was to pick out what it was about the event that had meaning for the interviewee. According to this level of analysis, a single event could have different meanings; however, the researcher attempted to extract these from the participants' descriptions, since it is an appraisal of the events associated with emotions (Lazarus, 1991).

The main emotions that participants described were grouped into the following themes: anger, frustration, indignation; guilt; relief; embarrassment; love; hate; fear; confidence; compassion, pity; envy; admiration; and pride. The participants' emotions and their expression were influenced by their social interactions with students, colleagues, managers and the students' relatives. In examining the emotions' expressive ways, the experiences were grouped into authentic, silent and controlled (Callister et al., 2003). *Authentic* was evident when the emotion matched what was felt, when it was expressed immediately when felt and when the emotion was directed at the person who was involved or who could address the situation. *Silent* was applied when an attempt not to express the emotion verbally was evident, when the emotion was shown in behaviour and non-verbal expressions and when venting outside of work or to people who were uninvolved in the situation. *Controlled* when the emotion was expressed at a level less than the level at which is felt, when the emotion was reduced or delayed in some amount prior to expression or when the emotion was not directly expressed to the person involved but to someone who was able to address the problem. The emotions' defining characteristics, expressive ways and associated meanings as indicated from statements from the interviews are presented in Table 5.

**Table 5: Theme 1 – Emotions, expressive ways and subjective experience**

<b>Emotion</b>	<b>Expression</b>	<b>Subjective experience</b>
Anger, Frustration, Indignation	Authentic Controlled Silent	Angry; frustrated; annoyed; aggression; disruption in bodily and behavioural control; body, and face feel hot and flushed; increase in body temperature; fast heart rates; trembling; face going all red; uncontrolled movements; yelling; fast talking; nerves are tensed as if ready to explode; 'hot' flashes; body in shock; sense of heart attack; loss of clear thinking; verbal assault; swearing; physical aggression; loss of control; disturbance on perceived others' undeserved wealth; an annoying, irritating feeling; disappointment; feeling wronged for the others' wealth; sense of unfairness.
Guilt	Silent	Regret; self-disrespect; self-blame; self-disappointment; refusal to discuss; discouragement; regret for not following professional rules; concerns on professional image and reputation.
Relief	Authentic	Calmness; satisfaction; Desire for forgiveness; elation; pleasure; smiling; hugging; released from anger; laugh; stress-free feeling.
Embarrassment	Silent	Blushing; vulnerability; strange and uncomfortable feeling; humiliated; self-criticism; pressure to be perfect; disgrace; desire to disappear; emotional distress; concern about loss of good reputation and identity.
Love	Authentic	Sense of euphoria; contentment; smiling; tears of joy; satisfaction; caring attitude; common interest.
Hate	Silent	Desire to harm; strong resentment; dislike; destruction; detest; hopelessness; loath.
Fear	Silent Controlled	Insecurity; agony; pessimism; nervous; frightened; uncertainty of the unknown; shivering; palpitations; sense of panic; self-doubt; insomnia; trembling voice; cowardness; feeling of escape; sweating; biting tongue; continuous swallowing; body temperature decrease.
Confidence	Authentic	Strong self-assurance; high self-esteem; enthusiasm; excitement; optimism; being in-control; sense of safety.
Compassion Pity	Controlled Authentic	Identification; empathy; sympathy; sadness; concern; care; benevolence; worry; deep sorrow; remembrance of past similar events; crying; emotionally drained; stressed; disappointment; benevolent and altruistic behaviour.
Envy	Authentic	Malicious feeling; vicious behaviour; resentment; feeling of sadness, disappointment, and unfairness; desire for humiliating the other; perception of injustice; hostility; denial of help; self-regard/self-benefit attitude; a deliberate act for one's interests; ignoring other people's needs; uncaring for common good; feeling small and alone; feeling contemptuous for others; arrogant; perceive colleagues as threats.
Admiration	Authentic	Amazed by another colleague's skills; other people as role models; legitimate competition among colleagues; feeling of decent disposition; motivation for self-improvement; emulation; good jealousy; feeling of initial disturbance at the other's success.
Pride	Authentic	Sense of contribution; self-importance; fulfillment; hugging; smiling; self-satisfaction; tears of joy; feeling valued.

## **Emotions, expressive ways and subjective experience**

### *Anger, Frustration, Indignation*

The experiences of anger (θυμός), frustration (εκνευρισμός) and indignation (οργή) were mentioned by all participants. Their anger was generated after the unfolding of a series of sub-events and not after a single event; only when their patience had reached its limit did the anger burst out, which is what defines an emotional episode (Lazarus, 1991; Frijda, 1993). The body was central to the participants' subjective experience of anger, as their stories made explicit that being angry was an experience that is lived through the body, affecting their body temperature and heart rates. For example, Ariadne described how she experienced anger after a perceived insult:

‘I was wearing skinny jeans that day. When I turned around to write something on the board one of the students said, “Well done Miss, nice ass”. I was furious. I couldn’t believe what he said. In a different case that would be flattering, but listening to *this* comment from a student, while I was struggling to explain them certain theories... I felt my face going all red, I was doing spasmodic movements ... I started yelling and talking fast, my temperature was rising and I was struggling to breathe. I was all red. It was as if I was burning!’

Ariadne argued that students' comments can get very offensive, in which case she finds it impossible not to express her anger; commenting on her ‘nice ass’, or her ‘fat parrot’s nose’ in a different incident, brought forth an authentic expression of anger as a feeling of ‘burning’ and uncontrolled movements, consistent with previous research that describes anger in terms of fire and heat (Gottman, Katz & Hooven, 1997). The experience of emotions has been studied

through the metaphors people use to describe them, and the metaphors of heat were again found as common for anger (Kovecses, 2000). Metaphors were helpful ways of describing subjective and bodily experience (Lakoff & Johnson, 1980) with the participants using powerful metaphors and figurative language in general to describe their anger as a force which dominates their body and makes them feel 'out of control'. Danae's story is illustrative of this point when her students continuously disrupted the class:

'My whole self and body were in shock, I was having fast heart palpitations, my nerves were so tensed as if ready to explode, I had hot flashes and I could feel my body temperature rising'.

Urania offers a more intense perspective on when a student kept missing deadlines and continuously lied to her:

'While I was listening to his excuses for the umpteenth time, my body went into shock. I felt tingly and I swear I thought I was having a heart attack.'

Bodily shock and the sense of a heart attack are powerful feelings, indicating a disruption in Urania's normal way of being-in-the-world. For Calliope, the loss of control manifested itself through shaking and sweating; when a group of international students called her a 'racist':

'I had no control over my body; I couldn't even control what I was saying... I was yelling, shaking, sweating, my hands were moving too fast and I was hitting the desk to make them stop! They insulted me! It felt like a psychological war and had to defend myself. I wasn't feeling myself; I really didn't have the power to manage my anger'.

These descriptions imply a loss of clarity and of behavioural management as the participants are caught up in the angry event. Calliope characterised the moment of anger as a ‘psychological war’ with the people involved in the incident, as she found herself being a target of verbal abuse from students, which in turn led to a lack of clear thinking.

Despite variations in individual accounts, the participants described experiences referring to this emotion theme that disrupted their sense of bodily and behavioural control. A notable example of this disruption was Paris’ story, in which he admitted throwing his stress ball at a group of students to quieten them down after continuously disrupting his class:

‘I was holding my stress ball while watching the students’ presentations... I had to stop the presenting team twice because one of the other groups couldn’t stop laughing and talking. I asked them to stop and respect the students who were presenting. Nothing. I could feel my anger rising every second and my body becoming a mini-tsunami. So the third time I heard their laughs I didn’t interrupt the presenting team. I stood up and threw my stress ball at them to make them stop.’

Paris’ aggression was expressed in physical and violent form – although no-one was injured. This physical aggression incident was the only one found in the stories as an expression of this emotion theme. Erato, an experienced senior lecturer with thirteen years in the profession, described an incident when she lost her temper with certain students who were being offensive to her repeatedly during class. She explained that she was unusually angry as ‘it was impossible

for me to control my anger as I would have done in other situations and to other places I had previously worked'. Her anger gained ground because her patience had reached its limit and she admitted using verbal assault, being unable to deal with the event calmly:

‘They kept ignoring and insulting me... that day I couldn’t accept their behaviour anymore. I raised my voice and said, “Shut the fuck up”. They asked, “Miss, what did you say?” “What did I say? You keep saying all this bullshit to me all day without caring how *I* feel and suddenly you care because I said ‘shut up’?’’.

Erato’s anger shifted to swearing as a form of verbal aggression; nevertheless, both Paris and Erato’s aggression was deliberate, as they intentionally wanted to hurt the person, physically or mentally. The participants’ physical and verbal aggression included throwing objects, shouting, irony, mockery and humiliating comments, asserting one of the oldest views that anger begets aggressive behaviour (Dollard et al., 1938).

The authentic type of anger expressed by the participants centres on emotional deviance, which occurs when employees disregard feeling rules and express emotions that do not align with organisational expectations (Mann, 1999). The participants seemed to be aware that their anger was a sign of unprofessional and inappropriate behaviour (Glomb & Hulin, 1997), but the effectiveness of staying calm and displaying discipline as a mechanism to control emotional deviance was limited in situations when they encountered perceived negative attitudes, such as insults or lack of respect.

At other times, anger was expressed in a controlled way. While Calliope was invigilating during exams, she realised that one of the students was cheating:

‘I started boiling inside, I felt the anger ruling me inside, I wanted to hit him. But I only said, “I am not going to discuss this now. We will talk later,” and asked him to leave. When the examination finished, I stayed in the room alone for five minutes to think about it, to get it out of my system. When I got out, he was waiting for me and then I started shouting, saying how awful what he had done was.’

Calliope’s anger was expressed at a level less than the level at which it was felt, while it was delayed by Calliope spending a few moments alone prior to expressing and dealing with the event. This gave her time to clear her head and create an intervention that would allow her to control her anger (Callister et al., 2003). Ariadne also controlled her anger, as she channelled it to a person who had the authority to do something about the issue. In the following extract, Ariadne describes how her anger was generated after a student deliberately caused her injury:

‘I was running late for my class that day. On my way to the room, I was holding my books, laptop, notes, handouts and handbag. He was outside the room waiting for me. I was carrying so many things that didn’t see where his foot was. He pushed and tripped me with his foot. I jumped and fell. I dropped everything. I had scratches all over my legs and all that because he wanted a good laugh! I stood up, said nothing to him and went straight to my line manager. I needed to tell him about what that student had done.’

Student disruption was the reason to again cause Paris' anger; however, in contrast with his previous expression of anger, he chose to suppress it (silent expression), because expressing it would not make any difference as he said. Instead, his anger was experienced as an 'internal struggle' when a group of students continuously disturbed the class:

'When they ignored my orders I felt like I wanted to shout with all the power of my voice. I wanted to hit them, but I couldn't. Your hands are tied. I was frustrated, I was boiling inside. But then I thought, "Who the bloody hell do they think they are? Just carry on with your lecture so you can go home and screw them"'.

This silent aggression was mostly evident when the people who caused anger were management members, because its authentic form was judged as being inappropriate for the situation or just because the participants believed that expressing it would be pointless. Thus, the pre-mentioned episodes of aggressive expression were replaced by episodes during which the emotion was suppressed.

### Guilt

The authentic and intense expression of anger of the participants towards the students was the reason to experience the emotion of guilt straight after. Guilt (*ενοχή*) was experienced as a self-blame and knowledge of acting in the wrong manner. According to the participants experiencing guilt after anger was one of the strongest emotional experiences in their academic career. Participants described guilt as an intense emotion which is impossible to forget how it feels like during which they attributed significant responsibility to themselves for their

‘unprofessional’ behaviour. They highlighted the disappointment they felt for themselves together with regrets and feelings of self-contempt. For example, Thalia explained ‘living in guilt’ after angry outbursts with students:

‘I felt too guilty. There were thirty souls in that class and they had seen a part of me that didn’t know it existed... I felt that the students would never see me the same way as they did before.’

Thalia also talked about her choice to keep the incident to herself as she did not wish other people to know about the way she reacted. Guilt is a state that makes Thalia feel disappointed about herself and feeling uncomfortable with her real self at that moment. She described not being able to hide her anger which made her discover a self that did not know that existed till then.

### *Relief*

For the participants, relief (ανακούφιση) was accompanied with feelings of satisfaction (ικανοποίηση), calmness (ηρεμία) and elation (χαρά) after events of conflict and work pressures. Relief appeared as a closure for the experience of anger and as a sense of freedom from anger’s tension; this type of relief links well with Aristotelian *praotes* (1959) as a state of calmness and release from the unpleasant emotion of anger rather than the broader idea of calmness in the English meaning, which could probably fit to the idea of mood as a more long-lasting situation. It also links with other characterisations of relief as a condition which is experienced after a distressing goal-incongruent event (Lazarus & Cohen-Charash, 2001). Experiencing relief came after a conflict or intense event, almost like relief after the storm. This is also relevant to contemporary analysis of Aristotelian *praotes* as a pleasurable response that is generated after a modest

act of the person who caused the anger that enhances the self-esteem of the other (Konstan, 2006). As Orestis said, after expressing his anger toward a student who continuously caused disturbance during class, he realised the student's regret; this made him feel 'like my relationship with the student was back to normal, like I got rid of all the bad feelings I had for him. Suddenly, I had no harmful feelings inside me'. Orestis' story also supports arguments that the authentic expression of anger may have positive implications for the individual and it can also be an emotion of reconciliation on a new basis, hence leading to positive outcomes for a relationship (Geddes & Callister, 2007).

### *Embarrassment*

The participants referred to embarrassment (ντροπή) as an emotion that brought upon their dishonour and sometimes humiliation. It appeared in its silent form and although it was not verbally expressed, it was somewhat evident in non-verbal expressions, like blushing. They described embarrassment as an uncomfortable emotion, unpleasantly experienced, and emphasised the impact of their actions on others and how their behaviour might have had negative consequences for their reputation.

Academia, as Hector said, can be full of embarrassing moments and creates 'a sort of pressure for the academic to be perfect and unmistakable'. In the beginning of his long career as a senior lecturer Hector experienced embarrassment after being unable to respond to his students' questions. This made him feel 'the dumbest person in the world'; however, he did not show any weakness in front of his students, although 'blushing must have betrayed my

embarrassment'. In terms of how it feels, younger academics like Ariadne described embarrassment as a 'phase of disgrace, during which you wish to disappear', while Jason recounted experiencing 'a moment of weakness, as if you are "being caught"'. Other characteristics of embarrassment included descriptions about loss of personal dignity and honour, lack of confidence, sense of failure to perform professionally, and nervousness.

Participants referred to the social aspects of the emotion as, according to them, experiencing embarrassment creates thoughts about being professionally and socially right. For example, Ariadne referred to her image after an embarrassing event she experienced in class, because as she said students tend to see academics as people they respect and not as people they make fun of. Embarrassment then appears to be an emotion that values the importance of other people involved in the situation. It is an emotion that involves the subject's reputation, together with the recognition placed on others' judgments.

Emotion theorists (e.g. Lazarus, 1991; Tomkins, 1962) consider guilt and embarrassment as not distinct emotions, however, the study's findings lend support to studies (e.g. Keltner & Buswell, 1996) that see them as two different emotions, with different antecedents and characteristics. Guilt and embarrassment, however, are both social-moral emotions that govern human affairs and are associated with social and moral transgressions and a self-awareness of the loss of status to the individual (e.g. Harré, 1990; Taylor, 1985; Keltner & Buswell, 1996).

## *Love*

Love although it can have different variants, such as romantic, sexual, companionate and parental (Lazarus & Cohen-Charash, 2001), in the context of academia it only appeared in the form of friendly and companionate love (*αγάπη*). Participants described the close friendships they have with their students and the love, which is generated from these friendships. Their descriptions only included authentic expressions, with the participants showing their love openly to their students without suppressing or controlling it. Excitement, enthusiasm and caring feelings were elements of the subjective experience of love. Love took the form of a common interest for the other's good. This mutual and unconditional interest reminds one of the relationship between parents and their offspring. For example, Danae although being a young and single academic without any children, sees her students like *her* children and described how she experienced the emotion with a student:

‘We were having a meeting during which I was giving her feedback on her assignment. I knew I had dedicated time on reading her work, correcting every little mistake she had made. But I did that because I believed in her, because I cared for her and her progress. While I was explaining her mistakes, trying to encourage her, she interrupted me and said, ‘Miss, I love you’. My heart melted. It’s exactly as if I was listening to my own child expressing her love to me. Seeing her little face looking at me I smiled and said, “I love you too sweetie”. Just the fact that they express their love so fearlessly and freely without needing anything back gives me great joy. It pleases me when we both (students and I) work with love and mutual respect. I honestly care about them and they do for me. Love can be very strong in academia’

The unpredictability that the teaching side of the profession entails (Nias, 1989) was evidenced with Danae's story and her student's unexpected expression of love. It also seems that love reaches the levels of kinship. Ariadne, another young and single academic, told a similar story that involved her relationship with her students:

'Being their personal academic tutor for three years is a long time. They grew up with me, I "raised" them. It wasn't a tutor-student relationship; we developed a friendship. In our last tutorial two months ago they came with a cake and a bouquet of flowers, a very expensive watch and golden earrings. That moment I felt their love and realised how much I loved them. I cried. And they cried. I kissed them one by one. I felt that we had a strong bond. That is when you feel the emotion of love...it's like someone is hugging you with a magic, warm blanket. It feels as if a warm liquid is being poured in my body when I experience incidents like this one.'

Love creates internal warmth for Ariadne, who used figurative language to describe how love feels. Love takes the form of the pleasure and joy of seeing the other develop and mature. Crying was extracted from Ariadne's story as being related to a behavioural indicator of love supporting the idea that adult tears can be produced by joyful events, as they are considered to have high levels of arousal (Vingerhoets et al., 2000).

### *Hate*

The participants did not hesitate to reveal stories of hate (μίσος), although it is not an emotion that people would easily admit to feeling. However, it was only

experienced in its silent form by suppressing the feelings that occurred. Stories of hate described it as a desire to harm and ‘a strong feeling of resentment’ which involved feelings of detriment and detest. Participants admitted their desire to ‘shoot’, ‘destroy’, and ‘smash’ the other person.

Hate is experienced as an emotion that causes a type of disturbance (ενόχληση) and dislike (αντιπάθεια), powerful enough to make the participants think of the other person’s annihilation. The participants’ hate was felt internally and not expressed, because the person who generated the emotion was higher in the hierarchy and expressing their hate would have had a negative impact and would be judged as unprofessional. As Paris said, ‘Even if I didn’t care about losing my job and went in front of her face saying, “I wish you were dead”, it would be pointless because she would still act in the same authoritarian way’.

The participants had the feeling of destruction and hopelessness, and in contrast with anger, which settles down after a period of time, hate seems to have long-term effects. This long-lasting nature was reflected in Danae’s words about a student’s father when she expressed her wish of having:

‘a magic wand to make him disappear from the earth... When I heard that his wife left him I was not surprised, nor did I feel sorry for him. I kept feeling hate every time he came in my office to complain.’

Danae describes having a fantasy about holding a magic wand which will make the parent vanish, probably because she was unable to confront him directly and preferred to express it by thinking what she would like to do. Aristotle’s (1959) accounts of hate as a desire for the other not to exist and as an inability to

empathise with the hated person appeared in the participants' stories, with Ariadne claiming to remain unaffected by the news that the father's wife had left him.

### *Fear*

The emotion of fear (φόβος) only appeared in its silent form, since according to the participants fear is not a socially appropriate emotion to be displayed when being an academic. Being fearful means having an attitude of self-doubt and insecurity. Participants remembered feeling uncertain of the unknown, being unprepared to face the 'students' eyes' and questions. Ariadne's description of how she felt during her first lecture in HE reveals the characteristics of her subjective experience:

'Huge fear... Two days before I was suffering from insomnia, I couldn't sleep from stress. The day had come and I had to be serious and make them like me and at the same time look dominant. The first three minutes I even felt cowardice. I froze! I wanted to leave, I wanted to cry. My voice was trembling; I dropped everything I held – books, notes, pens. Oh God! I tried to write something on the board and what I was writing did not make any sense'.

However, Ariadne did not allow her fear to gain ground, so she chose to suppress it and to show confidence by smiling. Insomnia was also evident in Calliope's description of fear:

'An internal suffering. I stayed awake for two whole days. I walked in the room and all eyes were on me. A loud silence. This is what I remember. And then I had to speak, I had to say something.'

Calliope even used the oxymoron ‘loud silence’ to describe the atmosphere and her struggle to speak and ‘break’ that silence. Feeling too scared to speak appeared in other stories, with the participants being almost ‘paralysed’ during their exposure to a big audience in a lecture theatre. Calypso was:

‘scared... It seemed like the most difficult thing in the world, very frightening. Then a student asked me something. I panicked. I kept swallowing, biting my tongue, sweating. I didn’t know what to say.’

Lecturing to an unknown audience was a difficult moment for Paris, who said he experienced fear and felt paralysed and ‘out of his depth’:

‘I kept thinking that this is not where I want to be. The insecurity of the unknown is terrifying. I had to be there for two hours. I kept wondering, “What will I say for two whole hours? How many slides is two hours? Will I remember everything? How will I express myself if I have 200 people looking at me?”’

The participants’ stories described fear as an emotion which is experienced through insecurity, self-doubt, cowardice, trembling, sweating and chills, panic and the agony of what will follow. This agony was described by Orestis as, ‘Looking at a huge question mark spinning around your head’. However, fear was only felt internally, because, as Erato said, it is easily identifiable by students.

Fear was experienced by having certain sensations of disturbance. Hector remembered experiencing fear and insecurity during his first lecture, as he

thought he ‘was not good enough to be a teacher. I thought that maybe this is not the right job for me’, while Urania said, ‘The students’ eyes were all over me and I didn’t know what to say’. In the same way, Danae was in a state of fear, as she was ‘unsure if I could do this, I hesitated and for a few seconds I thought about the option of thinking of an excuse and leaving’. According to Aristotle (1984), fear entails a drop in body temperature, since the lack of courage is synonymous with a moral failing; therefore, the individual suffers from a bodily disturbance. The participants described feeling ‘frozen’, ‘exposed’, as if they were having butterflies in their stomach and sweating as the result of a body temperature decrease, confirming the psycho-physiological experience of emotions in Aristotle’s accounts. Aristotle also referred to the faint expectation of escape by the person who experiences fear, which was evident from statements like ‘I wanted to leave’ and ‘this is not where I want to be’.

### *Confidence*

Confidence (*αυτοπεποίθηση*) appeared in its authentic form as a feeling of strong self-assurance that characterises the teaching aspect of an academic. It was characterised as an emotion which is felt mostly during teaching, but also a trait that academics believe they should have in order to be successful. Ariadne characterised confidence as a ‘privilege’ in academia, as it provides excitement, optimism and the courage to perform professional duties. Similarly, for Paris, confidence means, ‘You are the boss’, and having the self-belief that the students ‘... are here to listen to you’. Urania added that confidence is ‘a feeling that nothing can go wrong and that failure is not in the agenda’, reminiscent of arguments that a confident person is one who believes they cannot fail and will

succeed completely (Aristotle, 1984). Moreover, Clio described her confidence as ‘being in control, released from fear and knowing exactly how to react in difficult moments’. It appears that confidence relates to self-assurance, high self-esteem, enthusiasm and the absence of any self-doubt that something can go wrong.

### *Compassion, Pity*

Compassion (συμπόνουα) and pity (οίκτος) were experienced as concern and empathetic understanding of others’ sufferings. Participants described themselves as experiencing pity and feeling compassionate and described instances in which their actions entailed giving emotional support, spending time with the sufferer, providing flexibility and giving practical support. Participants described emotional support, including gestures such as hugs, questions about one’s well-being, and verbal expressions of support. However, the emotion was expressed in its controlled form when it was generated by students with the participants trying to remain faithful to the profession’s feeling rules. An example of this was given by Calliope, who has worked in two academic institutions so far in her career and commented that pity is a very common emotion in her work while explaining:

‘It would be inappropriate to present a shocked academic, unable to speak or help. The students come to you because they need help, so looking at a person who is either apathetic or shocked is undesirable’.

Controlled empathy was evident in Urania’s story, when a student talked to her about the war in his country:

‘My heart broke listening to her. I knew exactly how scared and confused that student was feeling... I was all too familiar with the range of emotions: the pain, the hurt, the sorrow one feels following such a deeply disturbing event. Memories came flooding back of my own horrific experience. It feels like yesterday that we were attacked by the Turks, kicked out of our houses. As I imagined her terror, I prayed for her parents’ lives. I tried to stay calm, not to show any sign of shock that my pity generated, and I remember myself trying to find the right words to make her stop crying.’

On this occasion, Urania, as a relatively new and inexperienced lecturer, authentically felt the emotion while she was trying to find the right words to make the student feel better, but she emphasised the need to control her emotion and not to show shock and an inability to help. Emotional management appeared as part of the experience of pity, with academics trying to display certain emotions to help students deal with their problems (Kramer & Hess, 2002). Pity appeared as the understanding of and sympathy for someone’s misfortune, combined with identification, since Urania and other participants remembered similar events they experienced in the past, like the Turkish invasion of Cyprus, which helped them to identify with their students.

When Calliope was asked what the emotion of pity feels like she characterised it as moments when ‘you stop being an academic and delve into your students’ personal issues’. In her story, one of her students described his experience of the Sri Lankan tsunami while Calliope tried to remain calm him and not to express her shock:

‘He talked about gigantic waves coming right at him and he could see his little sister on one of the waves, unable to do anything. It gives me chills just thinking about it. I tried to stay calm and think what to say, but I couldn’t.’

Pity was expressed in its authentic form when its source was the academics’ colleagues’ personal problems. For example, Ariadne admitted crying when a colleague told her about her divorce, a reaction which she says ‘would not be appropriate if the person suffering was a student. Students want a mother, but colleagues need a friend... I cried listening to her story... we experienced her divorce together. I felt the pity inside me for what she went through’. Orestis differentiated pity’s expression depending on its source. He admitted experiencing pity in its authentic form when:

‘A colleague had lost two family members in a very short time. I felt pity, a deep sorrow. I understood his pain, because I knew how tragic it is to lose someone. I think that was pity at its ultimate. I expressed my sympathy, talked to him for hours, and I went to the funerals to support him. But I can’t do the same with my students.’

When Orestis was asked whether he believed he is adept at interpreting the authenticity of colleagues’ or students’ emotions he claimed to be sensitive, showing the same sympathy to all, because while he is always certain of his colleagues’ authentic emotions, he can never be sure for his students’:

‘When my students come and talk to me about personal matters I do show understanding, I do help, but I cannot be sure if what they are saying is true, as they can think of any excuse to attract our compassion. They lie, so it’s very difficult for me to tell who is telling the truth and

who isn't, whereas with my colleagues I always know it's authentic because they are my friends and they have no reason to lie'.

Through this comment, Orestis made it clear that some students create fake stories for their benefit, in contrast with colleagues who he believed have no reason to attract others' compassion. Therefore, although he empathises with both, pity's emotional expression is authentic only in relation to his colleagues. Orestis, however, claimed that it is important to be sensitive to students, no matter the authenticity of their personal problems, linking to Hochschild's emotional labouring in order to keep the customer satisfied by producing 'the proper state of mind in others' (Hochschild, 1983:7). Orestis' story also suggests that women are not more adept to empathy than men, as empirical research has shown in the past (e.g. Taylor & Tyler, 2001), lending support to suggestions that there are more similarities between men and women than differences and that simplistic generalisations and stereotypes of differences can be misleading (Goleman, 1998).

### *Envy*

The subjective experiences of envy (φθόρος) were characterised by bad dispositions towards their colleagues with the participants emphasising that envy is very common in academia. Envy was experienced only in its authentic form, with its main characteristic being the expression of vicious behaviour, cynicism and distrust of the envious people towards colleagues that did not perceive as better, in terms of job performance. Being envious towards a colleague means acting with self-interest and denying any type of help that is being asked of

them. It was accompanied by mean and arrogant behaviour with an uncaring and highly self-centred attitude.

The participants' stories described envy as a competitive emotion as it is caused from rivalry among colleagues. Clio described it as 'a malicious feeling which makes you feel resentment toward the other person'. Similarly, Ariadne experienced 'a feeling of sadness, disappointment, and above all I was feeling wronged' when a colleague was promoted instead of her. Envy, then, is confirmed as a negatively felt emotional state experienced from a social comparison in relation to a desired object (Cohen-Charash & Mueller, 2007). This psychological condition caused rivalry between the two women and made Ariadne want to destroy her colleague's success by continuously humiliating and underestimating her through offensive comments, in an effort to prove that she was not worthy of the promotion.

### *Admiration*

Admiration (θαυμασμός) was described as a pleasurable feeling and expression of liking other people's work, as legitimate competition (ζήλος) among colleagues and a decent disposition for the participants to improve themselves based on the good things their colleagues achieved. Although, it would have been expected that admiration would be experienced mostly by the younger participants of the research, this was not the case. Hector, having almost thirty years' experience in the job, said that it can be common in his work, even though he argued that 'it is difficult to admit you are not perfect' and admiration is an emotion which requires admitting that perhaps someone else is better.

Ariadne defined admiration as ‘jealousy but in a good sense’ and similarly, other participants said that admiration worked as an internal motivation to improve and to become like their colleagues. This links with Aristotle’s (1984) emotion of emulation (*zelos*) which is prevalent when viewing another’s success and a state that makes people take steps to secure the good things in question. Participants also mentioned their need to become like the other person and claimed to see other colleagues as their ‘role models’, because of the way they work and deal with people. The emotion of admiration, then, appears to have a motivating nature that allows people to experience positive things by feeling it.

### *Pride*

Pride (*περηφάνια*) refers to the pleasant psychological state of reward which creates feelings of euphoria and self-fulfilment. From the interviews it was clear that the academic profession is characterised by many prideful moments. Pride appeared to be authentically expressed, with the participants admitting crying of happiness and openly expressing their pleasure, with no attempt to suppress it. Comments from the stories indicated that pride was experienced as a positively toned and rewarding emotion, giving a feeling of self-satisfaction, a feeling of self-importance and of contribution.

### **Events leading to emotional experiences**

The stories showed that several events and situations generated the above emotions. The various events and situations leading to emotion experiences are summarised in Table 6 and interpreted in the following sections.

**Table 6: Theme 2 – Events/Situations leading to emotional experiences**

Emotion	Eliciting event	Event details and explanation
Anger, Frustration, Indignation	(a) Students' misbehaviour/ discipline issues.	Lack of honesty, plagiarism, cheating, customer-like attitude, insults, in-class disruption, strange requests, perceived attack.
	(c) Managers' leadership style	Favouritism, negative attitudes, personal values contradict with institution's values (e.g. pressure to pass students); Lack of concern; lack of autonomy; no input in decision-making; lack of managerial support; emphasis on centralized and bureaucratic system.
	(d) Students/Students' relatives display of wealth	Belief that they can buy their degrees with money and achieve career progression.
	(e) Lack of tactful behaviour from colleagues	Lack of restraint, sexual harassment.
		Failure to perform according to professional standards; inability to control anger; failing to respond appropriately on the social interaction.
Guilt	Loss of control	
Relief	(a) Students' apologies	Students making restitution, effort to express regret; new beginning in relationships with students.
Embarrassment	Failure to meet students' expectations	Failure of duties; making mistakes, in-class accidents that caused harm on their professional image; inability to answer student questions, unable to respond and deal with students' queries.
Love	Friendships with students	Students' openly expressed their love and gratitude, caring attitude towards students.
Hate	(a) Managers' behaviour	Perceived insults and sarcastic remarks; bullying; mistreatment.
	(b) Student relatives' interference	Complaints, critical comments, and interference in the academics' teaching methods, putting pressure, threatening.
Fear	Limited experience/skills	Threat to self-esteem, first-time lecturing; first lectures of the year; small age difference with students.
Confidence	Autonomy in teaching Years of experience	In-class activities and debates with students, incidents of solving in-class conflict, exploring different ways of teaching.
		The number of years they have been in the profession enhanced their confidence and knowledge to diffuse difficult situations and in-class conflict.
Compassion, Pity	Students and colleagues' personal problems	Personal matters and sufferings coming from outside the organisation.
Envy	Competitive relationships among colleagues Perceived unfair promotions	Perceived inequality on colleagues' promotions; Being wronged, lack of justice. Lack of colleague support; difficult colleagues; uncooperative colleagues; Conflict between departments.
Admiration	Legitimate competition	Having good relationships with colleagues, liking, approving of others' work and professionalism.
Pride	(a) Students' achievements (b) Appreciation of effort	Students' successes and improvement.
		Recognition and appreciation of efforts by students and their relatives, attending students' graduations, students returning back to visit, keeping in touch with former students.

### *Student misbehaviour*

All participants explained that student misbehaviour and violations of rules commonly cause anger. This misbehaviour entailed discipline issues, events involving lack of honesty, plagiarism and cheating, customer-like attitude, insults, in-class disruption (e.g. arriving late, chatting with classmates, making noise, use of mobile phones during class-time), and having strange requests (e.g. continuously ask for meetings at very late hours, asking academics to share their food during meetings, asking for help for other units). For example, discipline issues influenced Thalia's anger, when a student broke her expected standards of behaviour by insulting her in the classroom:

‘He wouldn't stop talking, no matter what I said. I warned him if he continued I would ask him to leave. Nothing. So I said “David, come and sit at the front”. And then he reacted in a very offensive way: “It's not my fault that you cannot speak proper English. I cannot understand what you are saying”. It was an English-spoken class and my accent was Greek, but still it was an insult.’

Student disruption and general misbehaviour is a common factor which fuels participants with anger. Indeed, anger was found to be generated by student misbehaviour and the violation of rules and resulted in causing problems to teaching (Emmer, 1994; Erb, 2000; Jackson, 1968; Nias, 1989).

### *Managers' leadership style*

From the interviews it was evident that participants were angry and disappointed with many aspects of their senior management members. The events described in this category were mostly centred on the managers' preferred leadership style

and included managers showing favouritism towards other academics, managers supporting the conservative and centralised educational system, the imposition of rules without any input from academics, managers placing pressure on academics to pass students and giving unrealistic deadlines to the academics to do certain tasks.

Ariadne's story is descriptive of this as it involved her managers' preferential treatment toward another colleague:

'When a position opened to go from part-time to full-time staff, I knew I had all the requirements to get the promotion. And they gave it to her, who had half of my qualifications, only because she had an affair with the unit coordinator. She had no PhD and half of my years of experience. It was obvious the panel gave the job to her, instead of me, because the unit coordinator was on the panel.'

The perception of being a victim of favouritism caused Ariadne's anger, as she saw this as a form of unfair discrimination. It appears that favouritism plays a role in determining who gets promoted, at least according to Ariadne; however, empirical studies of personal preferences toward employees are limited, probably because of the difficulty of identifying the issue and the sensitivity of the data (Rickman & Witt, 2008). Personal preferences towards subordinates were previously documented (Michailidis & Georgiou, 2003), causing stress and unhappiness to employees who see preferential treatment because of office relationships (Solomon, 1998), something that was confirmed in Ariadne's story. Ariadne stated further that the managers offered her incentives in return: 'They promised to promote me in a year's time, they said they would give me more

teaching hours, that they would give me a pay rise,' after she threatened to resign, which is consistent with other findings that favouritism can lead to the offer of financial incentives to workers who are not so favoured (Prendergast & Topel, 1996).

The stories also indicated frustrations from their lack of input into decisions regarding organisational issues. Paris' story described this point aptly:

'I get very angry over certain changes that my manager demands. Demands, not asks! This means that our opinion does not matter. We are soldiers, we have to obey. I recently had a meeting with her. She gave me guidelines that didn't make any sense. And the worst part is that these people have never taught in their lives and they want us to create angelic-like classrooms. Some things cannot be done in practice and they just don't realise that. They give guidelines about what to do, how to supervise, and it makes me mad because I know she has never been in a classroom to see how the climate is. I have too much responsibility delegated to me by my manager without having any input into what should be done to achieve organisational goals. This is lack of respect towards me. But... I have to do everything she says.'

Lack of input into policy development and the intense relationships with members of management confirms previous research that found the same drivers to be responsible for university staff's stress (Sharpley et al., 1996). Paris interpreted his manager's behaviour as a 'lack of respect', confirming that institutional leaders tend to neglect academics' emotions, without appreciating their work (Neumann, 2006).

A common event that appeared in the stories was the managers' direct or indirect pressure not to fail students. Erato gave a specific example of when the head of her department asked her to pass a student:

'I had failed a student in the recent exams. And the head of the department came to see me and had the audacity to ask me not to fail that student. She kept insisting, making me angrier and angrier by saying, "You can't fail him." And it was true. They can't fail them, this is the reality. They give them degrees they don't deserve. But she was my boss; you can't say anything, so I gave up. If I stayed any longer I would have started screaming. At certain times you have to control yourself and do what you are told, like it or not.'

Erato claimed avoiding conflicts with managers in her effort to be careful as to which emotions she should show and appeared to think the communication rules for emotion management as important for remaining professional at work, showing signs of emotional labour (Hochschild, 1983). Evidently, the participants' anger was inextricably shaped by the emotional rules and discourses considered 'appropriate' within the culture of academia, with principles about proper human conduct (e.g. professionalism) often invoked to explain their emotions.

Similarly, Hector another long-serving senior lecturer with nearly 30 years of experience in academia, explained that he felt indirect pressure not to fail many students and referred to the cliché that 'customers are always right'. When he was asked how his anger is generated in the workplace, his answer was

straightforward: ‘From managers who tend to be assholes’. His story involved his manager, who did not accept the fail mark Hector gave to a student:

‘[A] student had plagiarised the assignment... I gave the assignment to my manager to see it. However, all the way through I was not angry with the student, I was angry with my boss because instead of supporting me, sticking up for me, he then gave the assignment to another colleague to re-grade. So the student got a C for the paper. But still, it was a plagiarised paper! I felt angry and betrayed but didn’t show my anger – what’s the point anyway?’

Hector found it pointless expressing his anger because the situation would remain the same. He explained, ‘There are some tacit rules to follow and you have an easy life, but they are not related to teaching and learning.’ These rules (e.g. pass a student) were what managers asked them to follow. The rule that the customer is always right was dictated by Hector’s managers and was not something that made the participant comfortable, therefore caused his anger. However, he also explained that his anger comes from a more general problem which characterises the majority of Cypriot managers. Below is an illustrative comment showing the managers’ support for the bureaucratic and centralised educational system, which, as he said, affects his workplace autonomy:

‘Outside the classroom is difficult; having to grade, having to mark student work; that I find very frustrating. You try to find something good to say about the paper and you can’t. And you are thinking, “This student probably thinks that he is great”. I have access to his performance on other units and I see that he gets As, Bs and I give him a C. And it makes it look as if it’s my fault. And he is a scholarship

student, so I wonder how can I give him a C? So, that I find irritating... throwing As at everybody. Managers' mentality for me is... if I say childlike I'm being too kind. Suck up to people, mediocrity... they love mediocrity. They don't like any creativity or innovation. They talk about it but they don't mean it... It spreads through the whole cycle of Cypriot reality. And I just get frustrated.'

In a similar way, Paris felt that his managers put pressure on him to follow the system, which impacts on his autonomy. He explained that social interactions with management make him realise the centralised educational system:

'In Cyprus there is a climate of mediocrity, and managers all try to protect it. Everything is based on capitalism and they ask us to continue offering this certain education because they need the money. Do you know what it's like to have a student paying 20,000 Euros and fail him? They will ask me, "Why did you do this?" Because he got a 30% and a 40% in his assessments! You can't do this. They won't let you... I don't like interacting with these people... they support a system which will eventually collapse. Their attitude of "Let's work out the system" makes me experience anger often. They live in a world made of glass. Other people may think I'm a pessimist, but I think I'm a realist. But it's the system, and who am I to change it? And they love to support the system. Every time I meet them I realise how much they love the system. I know that other people have told you they love their job because they enjoy contributing. Bullshit! They only say that to convince themselves... The only thing they want is to get their money. But is that their dream? Be bad quality academics in bad quality institutions?'

Lack of concern about academics' emotions and autonomy appears as a characteristic of Cypriot management members. Cypriot managers were perceived as lacking EI skills, as they ignore academics' emotions, autonomy and knowledge. The educational system's centralisation was again found in elementary and secondary teachers in Cyprus (e.g. Zembylas & Papanastasiou, 2006), showing that the Cypriot educational system remains heavily centralised.

#### *Lack of tactful behaviour from colleagues*

Events that generated anger also involved perceived tactless and shameless behaviour from colleagues at work. Such events included sexual harassment, gossiping, blaming other colleagues and frequent sexual discussions about other colleagues' personal lives. For example, Ariadne described a sexual harassment event after she saw a male colleague:

‘... grabbing another teacher’s ass, who is married. He was disgraceful! What he did was completely shameless. The married teacher was annoyed but did nothing to stop him, so I concluded that she had given some rights to him’.

Ariadne said that sexual harassment actions are frequent in her workplace causing her anger and annoyance. She further admitted that she is often the victim of sexual harassment by colleagues; incidents of staring at her body, commenting on her body shape and questions about her sexual life were some of the examples that the participant shared. Workplace sexual harassment constitutes a major institutional complication that generated considerable attention in organisational research (e.g. Aggarwal & Gupta, 1987; Paludi & Barickam, 1998). The participant experiences annoyance and anger when her

colleagues are involved in tactless actions and described an incident she had once witnessed at work:

‘I had just finished class and went straight to the staff room. I found all staff, men and women, watching a pornographic video with a famous model. You cannot imagine how many times they had seen it. There are many shameful people... for some I think the profession feels like holidays to them.’

Ariadne’s colleagues were involved in inappropriate action in their working environment and frequently open to sexual discussions about their personal lives, which the participant defined as ‘disgraceful actions’. For Ariadne, her colleagues acted in an apathetic manner and broke, as she thinks, some moral rules of the university.

#### *Students/Students’ relatives display of wealth*

Anger and indignation also emerged as the academics’ response to the perception of students and their parents’ undeserved wealth. To most of the participants, anger and indignation were highly dependent on a conscious cognitive appraisal of another’s better fortune, something that relates to Aristotle’s description of ancient *nemesan* (νεμεσᾶν) as a disturbance at underserved good fortune happening to someone. As Aristotle believed it was not any and every person that deserved good fortune and success because there is a certain correspondence and appropriateness in such things. Paris named this as indignation (οργή) which he experiences towards his students’ parents:

‘... they never miss a chance to visit and remind us how rich they are...  
One of them came the other day holding his pipe and Mercedes car keys,

walking as if he was Obama, with a “I’m the boss” attitude and claiming he wanted to check his son’s progress. No, he didn’t. He just wanted to scare us off by showing his wealth. If I had their money I would invest it in education and not use it to educate my stupid son. They pay and they believe that they can buy their degrees with their money. It’s pointless to be rich and throw your money at education if they don’t care about education’.

According to the participants, students and their parents intentionally show off their wealth in an attempt to show power. Ariadne said that they have many rich students in her institution who ‘think they can do anything they want’.

‘Last month one of them called me. Her dad is very rich, you can’t imagine how rich. She thinks that just because she has money she can get a scholarship to the university for a postgraduate. She struggled to get a Third! She said, “You will call the Dean and recommend me for a Master.” “Sweetie, there is no such thing. If you want to go with your grades fine, but I’m not going to do that.” She started shouting, “You get paid because of us, so I demand you call the Dean and do as I say!” I kept thinking that money goes to the wrong people. She offended me and I work hard to earn my money, just to listen to these people insulting me. She can have anything she wants, undeservedly if you ask me... I have brilliant students who deserve to proceed to a postgraduate course but can’t afford it. And that girl will because she has money but not brains. It makes me furious.’

This frustration was generated by an irritated feeling of unfairness, because as Urania said ‘I have worked really hard in my life to have these students bragging

about their money'. Indeed, Aristotelian thinking supports that people who are disposed toward indignation are people who are ambitious and confident enough to believe that they are worthy of having a good fortune, a belief that was confirmed by the participants' words. The educational literature, however, is limited on the students' display of wealth as an emotion antecedent, although customer behaviour among university students is a relevant concept which has been well-documented (e.g. Constanti & Gibbs, 2004). In fact, students who view themselves as customers are more likely to complain and feel entitled to receive positive outcomes from the university (Finney & Finney, 2010), something that was evident in Ariadne's story.

### *Loss of control*

A number of participants who described losing control and intensely expressing their anger towards their students admitted feeling guilty immediately after. This loss of control and the participants' failure to manage the intense expression of their anger generated guilt, an antecedent that was again associated with the emotion (Tangney & Fisher, 1995). Thalia's guilt came after an intense anger expression:

'I was in a hysterical phase. I couldn't control my voice, how much I shouted – I didn't care about anything. All the students were left speechless. I was so angry that I went out of control. The only thing I could think of was how much anger I had inside me. I had lost myself that time...I felt guilty straight after'

The study's findings are consistent with evidence in the educational literature that losing one's temper can make teachers feel guilty when they have expressed

anger against their students (Lortie, 1975; Sutton, 2000a). In the study, it was experienced as a signal that the participants have violated their principles in terms of professionalism and brought them into disrespect. Participants raised the matter of proper social and professional behaviour, as they admitted that an academic should not behave in an intense manner. Academics are expected to control their emotions and display appropriate for the situation emotions (Hochschild, 1983).

### *Students' apologies*

Despite the anger felt during conflict events, students' apologies and expressions of regret generated relief and feelings of calmness to the participants. The participants' stories were about events of when the students willingly apologised for their inappropriate behaviour. For example, Calypso claimed to feel calm when a student, who had been uncooperative throughout the year, sent her a card apologising for his behaviour:

‘The day had finished and, tired as I was, I was heading to my car when I found something on the window. He had left a note saying, “Please forgive me for being a terrible student”. I forgot everything he had done in seconds. I smiled and felt relieved, like I got rid of all the harmful feelings he had caused. I had forgiven him.’

Similarly, even though Ariadne was angry after a student's insults, her anger settled down after the student apologised: ‘I immediately felt calm again. I smiled, I hugged him and felt relieved. We had just made a new start’.

### *Failure to meet students' expectations*

Embarrassment was associated with social interactions with students and a perception that they had failed to meet their expectations. Events in this category involved making mistakes, being unable to respond to students' questions and uncomfortable in-class accidents. The emotion was generated exclusively from interactions with students, suggesting that the intentional objects of embarrassment may be people to whom the person feels a sense of responsibility. Ariadne's story describes how an accident caused her embarrassment:

'I asked them to do an in-class writing task when a student asked me if I had an essay sample with me. "Sure, I have one in my bag," I said. I took the essay out of the bag and showed it to all students. I was holding the essay without really looking at it and said, "This is for me the ideal essay," and was explaining what to include. But, my sanitary pad had stuck on the essay and was hanging from the paper. The students started laughing. I couldn't understand what was wrong so I kept talking showing the essay – and the pad – to each one of them. I was showing the students my sanitary pads! I got so embarrassed when the students said, "Miss, your sanitary pad is hanging". I wanted to die out of embarrassment! I changed a thousand colours as the students were making fun of me. The image of a serious academic had collapsed'.

Mistakes and uncomfortable moments at work were previously associated with embarrassment (Basch & Fisher, 2000), but the emotion is not extensively discussed in the educational literature. Other stories, described embarrassment as

the result of experiencing an inability to respond to students' questions and expectations. Hector explained that embarrassment entails 'a sort of pressure for the academic to be perfect and unmistakable', making references to the socially proper (and perhaps cultural) characteristics that academics need to have. Jason's story further explains the academics' awareness of being 'unmistakable' to meet students' expectations:

'I had written something on the board which had a few spelling mistakes. So, a student shouted, pointing out the mistake to the rest of the class, and started laughing... I was so embarrassed! A student correcting *me*? I blushed, I didn't know what to say, I felt humiliated. It's a feeling which makes you want to die, disappear. What would they think of me?'

Taken together with other accounts, the stories seem to have raised a cultural issue in terms of the level that students are expecting the teacher to know the answers to everything. Participants shared their perception that they are expected to have all the answers in order not to lose their good professional image and how fearful it was to deal with students' questions.

### *Friendships with students*

The participants' companionate love was caused by their friendly and personal relationships with students. It is worth making a distinction here between an interaction and a relationship to facilitate the data analysis; while interaction is a sporadic, episodic, formal or mechanistic communication, whereas a relationship involves more sustained contact, equality, fluidity, increased depth of shared meaning, values, goals and affinity (Lasky, 2000). These relationships involved

the students' expressions of love and gratitude and the academics' caring attitude towards them. Calliope described this relationship with her story:

‘Academia... it’s an amalgam of good and unwanted relationships. But the relationship I have with some students is incredible. I have a group of young students and cannot say the brightest... We sit and talk for hours about everything. We discuss philosophical issues, we laugh, we joke. When I teach I pause for a few moments and they tell me what they did the previous night and then we carry on. One of them told me yesterday that his brother came from England. I never saw him happier. Our tutorials remind me of a daily TV show; it’s a continuation of our lives. I know what is going on in their lives and they know many things about me. I want to know, because I care. And they care, too, I see it every day, I feel it in their words. It’s natural to feel that you love your students. They are the people you see more often. Time flies when I’m with them’.

What makes the emotion powerful seems to be the long-time an academic spends with students, however this was not bound to the years of experience an academic is in the profession. Ariadne, Danae and Calliope have been in the profession for about five years, but have experienced events of close friendship with their students in the same way more experienced participants did, like Orestis who has been in academia for more than ten. Spending time with students appeared an essential part of the job. This was evident when the interview with Orestis was interrupted by a group of students who came to talk to him. The interview took place in the university’s café, where Orestis and his students normally spend their free time between classes. Orestis explained that he often has his lunch break with his students and has the opportunity to talk

about the lecture, to answer to their questions and to share ideas and opinions: ‘They are my treasures, my sunshines. I leave the university and feel the richest person in the world,’ he said. After the interview ended, Orestis joined his students for a game of backgammon, with the students commenting, ‘It is our turn to teach him something’.

Companionate love with students as an often experienced emotion in middle and high school teachers (Lortie, 1975; Emmer, 1994; Hargreaves, 1998; Nias, 1989) is confirmed as an emotion that also has a place in academia. Gender differences were not identified in the experience of the emotion, as it was described by both male and female participants, something that was again identified in the educational literature (Hargreaves, 1998). This also suggests that friendly relationships with students may be evident regardless of country context.

#### *Managers’ behaviour*

Managers’ insulting behaviour generated stories of hate. For example, Calliope claimed she felt hate when her manager publicly expressed his disappointment about the quality of the final-year student presentations and insulted her in front of her students, by saying:

“‘this is a piece of shit. You remind me of myself, when I was young and stupid’”. It wasn’t the first time he had done that. He always reacts in a disrespectful manner. He humiliated me and my colleague in front of our students, claiming that we don’t know how to do our job and that the students’ findings made no sense... Even today I don’t want to see or speak to him and when I do see him, unavoidable as it is, all I want to do is destroy him.’

Paris' departmental head was the main source of hate for the participant who characterised her attitude as 'dictatorial'. When one day the head of the department commented on his office organisation he perceived it as an insult:

'I was with a student when she walked in. She noticed how untidy my office was, full of books and papers, and said, "This is not an office. It looks like hell with window lighting". She humiliated me in front of my student and left. I have thousands of stories to tell you to describe how much I hate her, but do you have the time?'

Indeed, Paris told more stories including one when his manager had nominated him for a demanding administrative position against his will. This, together with other similar events like the above, generated his hate for her:

'It upsets me just seeing her. She treats you as if you are nobody. She believes that because she is the head you need to say "Yes" to everything, otherwise you have a problem. This dictatorial attitude makes me want to smash her into pieces and then step on them to make sure she is vanished. But obviously I cannot do any of these, so I keep these thoughts to myself.'

Paris confirmed the Aristotelian (1984) definition of hate as an emotion which can be felt due to a specific trait in ones' character, when he described his manager as a 'dictator' because of the way she treats people. This negative attitude was also evident in Erato's story, when the participant perceived as an insult the fact that her manager had forgotten her name:

‘During my first days of work, I introduced myself to everyone in the department. So I was having a conversation with one of the managers and while she was numbering the things she expects me to do she suddenly said, “Um, what’s your name again?” The minute she said that I felt like I hated her, never wanted to see her again. It was obvious she wanted to insult me, to show me who the boss is. She made me feel like the university’s cleaner. I know that there are many academics in a university but when a new one comes, you listen to the name and remember it!’

### *Student relatives’ interference*

Student relatives’ attitudes were associated with complaints, criticism and interference in the academics’ work. Participants judged the family interference as inappropriate and unsupportive of the students’ progress. The emotion of hate was generated by some of the students’ relatives. Danae, although she has been in the profession only for five years, explained that it is very common for parents to intervene and prevent academics from operating as they are supposed to, and she described how she felt when a parent continuously doubted her marking and teaching methods:

‘One of my student’s father visits me every week complaining about the marks I give to his son...I’ve had fathers, mothers and aunts causing real problems for me because they thought they can run the university! I give a 2.2 to a student and they make a big fuss. “Why did you do this to us?” and “I demand to know exactly what my son wrote”... it’s just mad.’

Research that discusses the emotional interactions of educators-parents in academia is not prevalent. Still, teacher-parent interactions have been characterised as ‘emotionally loaded’ (Lasky, 2000:843), although research that specifically focuses on parent and teacher emotional interactions is limited (Hargreaves, 1998). In particular, it was found that one of the reasons for the teachers’ anger includes students’ parents who do not follow institutional norms of appropriate parental behaviour, such as not recognising teachers’ efforts and questioning their authority instead (Lasky, 2000), which was confirmed by the participants’ stories. Additionally, a reason for the teachers’ dissatisfaction at work was found to be parents’ interventions (Zembylas & Papanastasiou, 2006). Although new teachers were found to be anxious when they interacted with parents (Erb, 2002), similar results were not found in the study.

#### *Limited experience/skills*

When participants were asked to recall stories from strong emotional experiences, a number of them went back in time and remembered their first lecturing experience when their experience and skills were still limited. This limited experience was discussed as a factor that may generate fear, especially to the young participants who attributed their fear to their lack of experience to deal with large audiences. Fear was specifically generated during their first lecturing sessions or at the beginning of an academic year when the audience is still unknown. However, both young and senior academics reflected on how ‘terrifying’ and ‘frightening’ their first lecturing experiences had been and the majority of them shared how fearful it was to face the students and to deal with their questions.

Ariadne attributed her fear not only to her limited experience as a lecturer, but also to her limited skills to deal with students whose age was similar to hers. She admitted that the small age difference she has with her students regularly generates her fear for failure. The study lends support to research which has reported that the initial stages in an educator's life involve fear and anxiety because of the unpredictability and unknown nature of the job. New teachers may indeed experience anxiety because of the complexity of learning to teach and the uncertainty of achieving goals (Erb, 2002; Lortie, 1975). The emotion of fear in teaching was highlighted by early research, although it was found to be related with the fear of losing control or losing one's job (Waller, 1932). The emotions of new teachers were characterised as a 'whirlpool', because 'the world of the beginning teacher is never still' (Erb 2002:1).

### *Autonomy in teaching*

One type of event that generated confidence to the participants was when they had the freedom to apply their personal model teaching style. Events that generated confidence included exploring different ways of teaching, in-class activities and debates with students and incidents of defusing difficult situations. Specifically, confidence was described in terms of being able to inspire the students even in activities they did not wish to carry out. For example, when Calypso's students were unwilling to do an in-class test, she managed to convince them about its benefits by showing her authentic confidence:

'I was 100% sure of myself; I showed enthusiasm and assured them that the test would be useful to them. If you support it, then the students will support and share your enthusiasm... and that's what happened... that

day I felt very sure about myself, and I had absolutely no doubt that doing the activity would be a great employability practice for them.’

Confidence affected Calypso’s decision on what should be taught to her students, confirming that emotions set the context for how teaching will take place (Zembylas, 2004). Calypso described how she was able to convince the students and to defend her teaching method by showing enthusiasm and assuring them that this activity would help their employability prospects. Calypso’s words, ‘If you support it, then the students will support it and share your enthusiasm’, contribute to the contagious nature of emotions, which suggests that people mimic the expressive display of others and experience similar emotions (Hatfield et al., 1994). Academics are therefore considered as people who have the power to transmit their emotions and influence other people’s perceptions and intentions based on their expressed emotions and contribute to the effectiveness of a social interaction.

The issue of whether or not teachers anticipate experiencing positive or negative emotions when trying new teaching approaches has received little attention in the relevant literature; however, an important goal for teachers is to increase positive emotions experienced during teaching and to decrease negative ones (Sutton & Wheatley, 2003). Secondary school teachers reported enjoying the challenges of solving in-class issues and of using different teaching methods (Zembylas & Papanastasiou, 2006), something that Calypso seemed to share.

### *Years of experience*

The academics' confidence was also associated with their years of experience and knowledge. With more experience in academia, academics realise that they can limit their fear. Hector, being in the profession for nearly 30 years, appeared more competent in terms of confidence. He contrasted the fear he felt in his first lecture with how he feels when he teaches now, and he explained that nothing could be worse than that experience:

‘Since my first lecture I’m a totally different person... Last year we were discussing my paper with some students who had different opinions about it. So I told them, “Ok, it’s nice to have different opinions on the topic, so why don’t you research it?” I’ve learned to defuse certain situations. I’ve done it for so long, which gives me a bit of extra confidence to do that. Now it’s OK not to know. It’s not my job to know everything.’

Therefore, experience not only helps Hector manage difficult situations during teaching, but also gives him the confidence and knowledge necessary to back up his suggestions. The above words were again in alignment with Aristotelian arguments (1984) that experience can help people to become callous about the future and gain the confidence that nothing will affect them anymore. Accordingly, the findings show that work experience creates and boosts confidence in teaching and in diffusing certain situations that young educators might have not been able to do so otherwise. Hector said that the years of experience had helped his fear to fade and to absolve himself from the anxiety of not knowing everything, supporting the belief that years of teaching experience can enhance their ability to deal with various situations (Bishay, 1996). Ariadne, although a relatively inexperienced academic, said that ‘as the years go by, all

my insecurities, my fears and trembling go away'. Orestis said that this is because 'you learn more about the job's nature, about the things that others expect from you', which provides a sense of safety when dealing with the job's challenges. Experienced academics appeared to be more skilled at 'keeping the fear outside the game while teaching' as 57-year-old Hector suggested. Similar findings were found in past research, with teachers reporting that learning to control their anger came with years of experience in the profession (Sutton, 2000a).

#### *Students and colleagues' personal problems*

The students' and colleagues' sufferings, including serious illness, death of a loved person, and family or personal issues, caused pity to the academics who said that listening to other people's problems is a major part of their working life. However, participants emphasised their inability to help their students, something that was previously documented in secondary school teachers, causing them sadness (Sutton, 2000a). Empathy appeared as a fundamental aspect during the experience of pity and a requirement for the effective conduct of the academic profession, since the participants emphasised the students' need to share their personal problems with them. Empathy is confirmed here as one of the dimensions of quality in service interactions (Parasuraman et al., 1988) and supported by the critical sociological literature on service work as part of consumption in service interactions (e.g. Hochschild, 1983; Zapf et al., 2001; Korczynski, 2003).

### *Competitive relationships among colleagues*

Participants admitted that academics do not always act without self-benefit and at times refused to help colleagues or had witnessed similar acts by colleagues. The reason for this is the competition that academics feel, which may in turn lead to uncooperative and selfish behaviour. The participants described how they perceived and witnessed competition and uncooperative behaviour in their workplace. For example, Hector described how his colleagues act in a competitive way in his institution:

‘As soon as they get a PhD they don’t care about the others. They suddenly think they are God! My business card, all it says is my name and position, I don’t have Doctors. You look at my email and it doesn’t say anything. A lot of others they write everything! Doctors of this, doctor of that, editor of this, publications, books, member of this club. I consciously don’t do that. But some colleagues they love promoting who they are and their position. These people tend to be arrogant and lack emotional intelligence. I try not to ask anything from these people, and when *they* ask me I then become selfish and refuse to help’.

Hector perceives his colleagues as uncooperative and arrogant people who ‘show-off’ about their position and qualifications. As Hector further highlighted, this is because academics compete with each other in terms of achievements, which makes them selfish. The participants believed that their colleagues were unwilling to help and also increased their workload by completing activities beyond their remit. For example, Paris described how a colleague, responsible for fixing their timetable, overloads his programme with lectures every day, whereas his colleague’s timetable has three days without teaching. As he said:

‘It’s impossible to do research when working every day, but he is never willing to help... That’s very selfish behaviour. He has time for his research but he does not give me time to do my own. That’s nearly sabotage’.

Competition seems to entail an emotional motivation with a view to self-advantage. This was evidenced in Thalia’s story who experienced envy when her manager asked her to attend another colleague’s lecture with a view to improving her teaching style:

‘She said, “Go see her. It will be good for you, OK?”... I thought, “Why should I go and see her? She (colleague) should come and see me!” So I told her I wouldn’t go. Ever since... I started thinking very competitively, I refused to help or speak to anyone in my department. I know I acted selfishly, because I was thinking only of myself and not what would be good for the department, but I didn’t care. I felt small, alone.’

Thalia admitted developing hostile behaviour towards her colleagues, which was expressed through refusal to help and the avoidance of communication. Even though she recognised that her emotion would be destructive for the department, she insisted on acting for her own self-benefit.

Clio, as an experienced academic, gave her own explanation as to why she thinks competition is evident in academia:

‘Being an academic entails having power over someone... If you are not a self-controlled person it may “damage” you. I know colleagues who act in an envious, arrogant, authoritarian way with other people and refuse to do

any favours for them. Unavoidably you become competitive too and act as they do.’

The findings validate researchers who found that uncooperative colleagues and lack of collegiality are evident in education (Erb, 2002; Nias, 1989; Thompson, McNamara & Hoyle, 1997; Scott & Dinham, 1998, 2000) and general research supporting that the decision to share knowledge and expertise with other people at work may depend on people's own self-expressive needs and force individuals behave in a self-interest way (Constant et al., 1994). The participants described events when they and their colleagues chose not to collaborate, but instead were apathetic toward other people’s needs. The participants seemed to be aware of their choice not to participate in their institution’s development and appeared to ignore the fact that there could be a common sense of purpose within their departments; instead, they chose to overlook their colleagues’ needs.

#### *Perceived unfair promotions*

Incidents of perceived unfair promotions appeared in a number of participants’ stories and were commented as a common event in academia. According to Ariadne, a promotion was given to her colleague unfairly because she was sexually involved with their course coordinator. Ariadne was not only disturbed by management’s choice, but also by her colleague’s behaviour, who:

‘... was continuously being ironic, bragging about her performance. She knew I was disturbed by what happened and she kept on singing her own praises. One day she came to the staff room and said, “I got the promotion because I was the best. I just can’t understand why some people are annoyed by this”. This made me even more envious. I wanted to hurt her

by humiliating her every moment I could. Once, we were discussing the methodology of a unit together and when she told me her opinion I said, “Well, of course you need a PhD to teach research methods – and you don’t”. I continuously debased her academically.’

While the participants’ stories revealed that envy is generated from perceived inequality, states of injustice in the past have been linked with the emotion of anger (Semmer et al., 2005). Nevertheless, the study found that envy is another emotion which mediates between perceptions of injustice and the outcomes of hostility and vicious behaviour. In addition, workplace jealousy and envy amongst employees have been responsible for co-worker violence and harassment (Vecchio, 1995); the outcomes of humiliation, blaming and the generation of a hostile working environment that appeared in the stories could be considered forms of harassment. Moreover, the study confirmed the findings of research in Cyprus that revealed evidence of a perceived lack of justice and fairness amongst elementary and secondary school teachers (Zembylas & Papanastasiou, 2006).

#### *Legitimate competition among colleagues*

Interactions and relationships with colleagues generated a legitimate competition and admiration to academics. The most common form of expression for admiration was the participants’ visits to their colleagues’ classes in an effort to see their teaching methods and experience first-hand their way of working with students. Ariadne told the story of how the work of an older, more experienced colleague caused her admiration:

‘One of my students struggled all year. A few days ago, we were working on a reference list and I noticed that she was extremely well prepared, knew all the academic sources for the topic and a variety of research methods. I realised that this was the result of Paula’s work, her academic methods tutor, who had tried really hard to get her to this level. In the beginning, it was weird because I felt that maybe this was my job to do, but I realised my colleague had more will and patience to do it, since she had spent hours with her. I felt great admiration. I went to see her. I had to tell her I admired what she did. I really felt that she did a great job. I did wish I could be like her.’

Other colleagues, and not necessarily older and more experienced, seem to act as role models for certain academics who feel the need to imitate them in an attempt to achieve their goals, something that was also found to be equally motivational in other occupational contexts (e.g. Bucher & Stelling, 1977; Filstad, 2004).

### *Students’ achievements*

Pride was associated with events such as students’ achievements and improvement and the recognition and appreciation of efforts by students and their relatives, lending support to past research that found pride as a significant emotion experienced at work (Grandey et al., 2002) and in education in particular (Lortie, 1975). Other sources of pride for teachers are when former students come back to talk to them (Hargreaves, 1998; Lortie, 1975; Sutton, 2000a), which was confirmed in the study when they admitted feeling proud when they received emails from former students. Calliope told how she experienced pride when she attended a student’s graduation:

‘I was listening to his speech repeating my advice, repeating my words. I cried. He said, “One of my teachers said that not all people are bad in Cyprus and I am proud and grateful that I met her”. After the ceremony, he hugged me... and even though he has returned to his country now, I still get emails from him just to ask me how everything is with my life. Even small things like these ones and just expressing his appreciation to me can’t help me thinking how proud I am for my students.’

Moreover, being able to affect the progress of a student and students’ appreciation is satisfying for academics, as they recognise that they have contributed to their success. Orestis described a prideful moment after the improvement of one of his students:

‘I had this student who was suspended from other institutions because he was lazy. I was convinced he was clever, and I insisted he could do it. And he did it. He is now ready to graduate. And I keep telling him every day that I will sing at his graduation to show him how proud I am of him. What that student achieved was the result of our work together. I felt more valued and upgraded compared to other colleagues. So, at the end of the day, it is worthwhile and it is very rewarding and I think you do feel that you are contributing’.

When academics improve their students’ academic performances as the result of hard work and cooperation, they experience and express pride and the feeling that their job is worthwhile. Similar findings were found in education through teachers experiencing feelings of pride and reward following the progress of children who struggled initially (Lortie, 1975; Nias, 1989; Sutton, 2000a). This feeling seems to reinforce academics’ satisfaction with what they have done and,

in their opinion, has an impact on their reputation in comparison with other colleagues.

### **Interim Conclusions**

The participants' emotional experiences were explored in this chapter, together with their eliciting events. Vivid and emotive stories described the meaning they attach to the emotional experiences of anger, frustration, indignation; relief; embarrassment; love; hate; fear; confidence; compassion, pity; envy; admiration; and pride. These emotions appeared as important in the academic context of Cyprus and illuminate the complexity of the academic profession. The stories enabled the understanding and conceptualisation of how each emotion is felt and expressed for Cypriot academics, dependent on the learned social and cultural rules and context within which they are experienced.

The participants' descriptions suggested that emotional experiences were sometimes the result of a range of different events rather than a single discrete event, depending on the appraised meaning of the event. The reported antecedents of emotional experiences at work were events that involved social interactions with students, colleagues, managers and students' relatives. Not surprisingly, social interactions with students were a major source of emotions and were found as being both emotionally demanding as well as satisfactory for academics, confirming that working with students generates a variety of emotions for educators (Zembylas & Papanastasiou, 2006).

Embodiment appeared to be central in the subjective experience of most of the emotions, with the participants demonstrating that an emotion never merely has certain thoughts, but also feels certain changes in the body. A range of physiological changes appeared in the participants' stories, for example, heat in the body, uncontrolled movements, loss of bodily control, physical aggression when angry, blushing when embarrassed and crying through pity and love were a few instances of the many compelling descriptions of the role of the body in subjective experiences.

The emotional display rules that were discussed by the participants express the 'correct' emotions to different stakeholders. This was similar to the study's preference on the social and cognitive approaches of emotions, showing that an emotional reaction can also be an intelligent reaction, something which is emphasised in the concept of emotion work (Hochschild, 1983) and EI (Mayer & Salovey 1995; Goleman 1995), which demonstrates that there is certain rationality to emotions.

The findings of the study are continued in the next chapter, which aims to present the outcomes of these events in terms of their immediate and long-term impacts on the individual.

## **Chapter 6**

### **Findings Part 2: The consequences of emotional experiences**

#### **Introduction**

This chapter is an exploration into the types of consequences and changes that are associated with the emotional experiences of the study's participants. Participants were asked to talk about any cognitive, emotional, behavioural or physical changes as a result of their emotional experiences at work. These consequences were grouped into two categories: (a) immediate consequences, which include actions, changes in cognitive activity and behaviour and (b) longer-term consequences, namely changes experienced for the rest of the day and later in time. A summary of these consequences is presented in Table 7.

**Table 7: Theme 3 – Immediate and long-term consequences of emotional experiences**

<b>Immediate consequences</b>	<b>Associated meaning</b>
Revenge	Urge to retaliate, verbal attack; pleasure; feeling of power; cynicism; sarcasm; feeling of superiority.
Low self-esteem	Negative self-appraisal; depression; feeling undervalued; wronged; feelings of inferiority; rejection; underestimation of self.
Increased self-esteem	Perceptions of being able to cope under pressure and manage difficult situations; achieving personal and professional growth; a feeling of accomplishment; upgraded; recognised.
Increased sense of purpose	Contributed to the improvement of a student; making a difference; job is worthwhile; sense of making a contribution to society; valued.
Increased motivation, helping behaviour	Desire to work harder; need to prove things to others; an energising outcome that activates the need for improvement; better relationships with colleagues and students; a psychological drive to achieve more things at work; desire to act and give help; acting altruistically.
<b>Longer-term Consequences</b>	
Job Dissatisfaction	Poor social interaction, reduced motivation and performance; reduced organisational commitment; disappointment, vulnerability; hopelessness; decreased motivation, discouragement, lack of appetite and energy; antisocial behaviour; heart-breaking.
Impact on physical health	Coming from continuous intense encounters; heart problems; insomnia, stress, tension and emotional pressure; depleted energy.
Job satisfaction	Close and collaborative relationships; can overshadow any work or personal difficulties; overcoming practical difficulties of the job; contributes to professional growth and maturation; sense of being a better person.

#### **Immediate Consequences**

The participants were asked to report the immediate emotional consequences of their experiences. An analytical review of these consequences will be provided in the next paragraphs, together with selected extracts from the interviews.

### *Revenge*

Following outbursts of anger, the action that followed was an urge to retaliate. Revenge was evidenced when Ariadne said that she verbally ‘attacks’ students when they become rude:

‘When one day a student commented on the way I dressed, I got furious. He was a very short student, so I didn’t miss the chance. I turned towards him and said, “When you get taller you are more than welcome to come back and discuss my outfit”. I humiliate them. I verbally attack them to make them feel how I feel. Seeing his face going all red gave me great pleasure.’

The participant’s choice to mete out revenge supported the notion that anger is related to retaliatory behaviour (e.g. Frijda, 1988; Barclay et al., 2005). According to Lazarus, the core relational theme for anger is ‘a demeaning offence against me or mine’ (Lazarus, 1999:217) and the innate action is to attack the blameworthy agent to preserve self-esteem, something which was indicated in Ariadne’s story with her attack being a way to preserve her own self-esteem. Ariadne’s anger was an emotional response to a perceived insult, which led to a revengeful outcome, something which is very similar to how Aristotle in his Rhetoric described the emotion. Her reaction links to Aristotle’s (1984) claim that anger serves to mobilise people into action as they seek revenge. Aristotle claimed that revenge can take the form of doing and saying things, which will

cause shame to the other person, simply for the pleasure involved. Angry persons enjoy this pleasure when they show insolence because they think themselves as superior to others; this superiority was confirmed by Hector's words: 'I use sarcasm many times in the classroom, which shows some kind of power'. Cynicism as a response to anger was previously determined, with teachers using it in order to respond to a particular emotion (Hargreaves & Tucker, 1991). Aggression can make the person feel good because it confers the reward of power over others (Campbell, 1993), which was evident in Ariadne's elation 'although I was furious, it felt so good to see him suffering from my words' – her reaction entails a sense of 'having the upper hand' in the situation. Again, being able to express authentic reactions to the emotion allowed Ariadne to experience positive effects (Geddes & Callister, 2007). When a person chooses revenge, this choice requires the subject to recognise that they have an advantage over the object. Thalia and Urania talked about revenge and the feeling of superiority after experiencing anger with their students:

'I wanted revenge right away. I told them [the students] that the following week they would have a test. And I did it. I gave them a really harsh test'.  
(Thalia)

'I took him with me to the head of the department to make him face the consequences of his actions. He got so scared about the fear of a suspension, but I didn't care. I was actually enjoying it'. (Urania)

Participants thought of their revenge almost immediately after the generation of their anger, and as such the extracts illustrate power dynamics at work. Evidently, their words imply that they felt they had the power to 'harm' other

people by punishing them with a harsh test or possible suspension. The two young participants chose to express their anger instead of suppressing it and claimed that this proved to be helpful for them as it was seen as a cathartic explosion of temper. However, as the next section illustrates, this was only temporary, as soon professional feeling rules got in the way which brought their regret.

### *Low self-esteem*

An immediate consequence that was extracted from the participants' stories was the feeling of low self-esteem, after experiencing envy and indignation. Thalia admitted that her manager's recommendations to improve her teaching methods by watching another colleague's lectures made her feel 'very tiny', 'small' and 'alone', and she wondered 'how is it possible that a person can be so good that even the head of the department admires?' The incident was perceived by Thalia as a rejection and an underestimation of her existing teaching methods by her manager. These findings align with arguments that envy can produce feelings of inferiority, which is defined as negative self-appraisal, since the emotion implies the loss of social standing (Parrott, 1991). Low self-esteem is also associated with states of depression (Tennen & Affleck, 1993), although similar findings were not clearly evidenced in the stories in the present study.

Low self-esteem also appeared as the outcome of indignation. For example, Paris stated feeling 'wronged, offended, underestimated' when the father of a student visited him and deliberately showed off his wealth. Erato immediately after indignation was expressed felt undervalued, as she compared herself with the

students who showed off their wealth and admitted that ‘the money goes to the wrong people’. The participants expressed feeling disappointed by people’s behaviour after experiencing envy and indignation and compared themselves with them; this caused a feeling of inferiority which, according to Vecchio (2000), is a diminution of self-worth that occurs as a result of social comparison and can be an outcome of employee envy.

### *Increased self-esteem*

In contrast, all participants reported that the emotions of confidence, love and pride resulted in improved self-esteem. The emotional rewards taken from teaching and the emotional relationships that teachers create with their students seem to positively affect their self-esteem and self-belief. Calliope’s increased self-esteem was reflected after finishing a demanding lecture with postgraduate students, following which her students expressed their enthusiasm for the teaching methods she used:

‘It was a lecture on a topic I needed to do a lot of research on and prepare a lot. I spent days on this. I used animation, we played games – it turned out to be a very interactive lecture. When the lecture finished all the students stood up, gave me a big, loud round of applause and thanked me in person... I felt like the best lecturer in the world, I felt that my self-confidence had increased. I called my mum, saying, “Mum, you are not going to believe what happened”. Caroline, my line manager, was outside and asked me, “What have you done to them?” Really, it made me feel important.’

Also, when academics see struggling students improve and gain better results, this leads to a feeling of achieving personal professional growth and a feeling of accomplishment. For example, Orestis said that after he saw an improvement in one of his students in his final results, he felt ‘valued and upgraded. After that, I believed more in myself. I knew I could achieve everything’, while Jason said that after being able to solve an in-class student conflict, this ‘immediately made me feel useful and important’. Ariadne described that she felt increased self-esteem and that her work was being recognised when colleagues asked for her help.

Self-esteem and pride are found to be closely interlinked in work settings (e.g. Brockner, 1988). Self-esteem was perceived by the participants as a state of self-evaluation, which implies that it is something akin to an attitude about oneself. Positive affective states and relationships can indeed play a role in improving self-esteem because they encourage the perception of a self at ease with others (Hewitt, 2002). Accordingly, the findings confirmed that the relationships between academics and their students and colleagues help them to foster a kind of socially-influenced self-esteem.

#### *Increased sense of purpose*

Similar to the above, the participants reported feeling an increased sense of purpose and achievement as the result of experiencing incidents of love and pride, especially after having contributed to the improvement of a student. Calliope’s comment was typical of how she experiences this sense of purpose:

‘I feel that I make a difference to their lives (students) and they do to mine. At the end of each tutorial, I feel that I’m the one who goes to university to learn. If you think how many things I’ve learned about other cultures, it’s like going to school. The contribution is huge, but it’s not only what you give, it’s what you get as well.’

Clio supported that when students improve she feels that her job is worthwhile, and at the same time this decreases the amount of anger which can be caused by other events:

‘When students get on well, I feel that my job is worthwhile and that I am contributing to society. This makes me forget about all the anger I may have with colleagues or management.’

Descriptions like ‘I feel that my job is worthwhile’, emphasising their contribution to society, justifies this sense of meaning and purpose. Within the educational literature, an important aspect from which teachers appear to derive a sense of important value and worth is the opportunity to contribute to society by making a difference to student development (Zembylas & Papanastasiou, 2006). Likewise, social interactions at work play a key role in the formation of a sense of meaning at work (Wrzesniewski et al., 2003), something that was identified in stories of love and pride. These emotions, which academics experience at work as a result, for example, of seeing the difference they make to their students’ and colleagues’ lives, help them to find meaning in their work. In different occupational contexts, goal achievement and receiving recognition have been identified as two important instigators of pleasure, relief, pride, optimism and power (Basch & Fisher, 2000), which are similar to the present study’s findings.

### *Increased motivation and helping behaviour*

Two types of motivation and behavioural intentions were extracted from the participants' stories. One category refers to a general motivation and desire to try harder at work. Increased motivation was the outcome of the emotions of love, admiration and pride. The participants explained that the strong relationships they developed with students and colleagues gave them a desire to work harder at work. For example, admiration had motivating outcomes for Clio, who said that looking at the work of other colleagues 'made me feel like I want to prove things to others and myself'. Clio's admiration resulted in looking at other people's work with no malice, asking for advice, participating in more group projects and taking into consideration other people's feedback to help her improve. Ariadne further argued that admiration helps a person to get better. In particular, experiencing admiration for Ariadne resulted in asking her colleague for advice and practical help on teaching, learning and organisation methods, in order to become a better academic.

Work motivation and its link to human emotion has received a great deal of attention in organisational research, with scholars attesting to the motivational role of emotions (e.g. Damasio, 1999; Forgas, 1995). Motivation has been defined as the psychological drive that gives behaviour purpose and direction to achieve specific needs (Kreitner, 1995). The study's finding that positively experienced emotional events can be motivating were also confirmed by evidence that emotion is an important source of influence on human thought and behaviour and prepares the individual for goal-related actions (Izard, 1993).

Calypso confirmed pleasurable emotions' motivational role by saying that when her students expressed their love it 'gave me an extra incentive in my work to carry on'.

The second category referred to the specific desire of academics to help or to act in a caring way towards students and colleagues. The motivation to help resulted from pity, which in some cases motivated academics to act in a way that would ease the person's condition and make it more bearable. For example, when a female student burst into tears because her boyfriend had left her, Erato realised that 'for her that was huge. I remembered myself when I was a teenager and felt that I needed to advise and help her'. In addition, Calypso said that she was motivated to help a student who was going through a difficult situation and had spent hours trying to find ways to help her improve herself. In the same way, Calliope decided to help a student who admitted in tears that she needed help with the unit's material; the participant said she had 'spent hours with her helping her, explaining to her word by word the theories of marketing. I stayed up until one o'clock in the morning to see her work and give her feedback.'

In the following story, Ariadne put herself into action to help a student who was abused by her parents:

'Her parents were verbally abusing her, putting a lot of pressure into her to pass her units. On that day, I had just finished marking their assignments and that student happened to have the highest mark. So, I called her mother and congratulated her that her daughter had achieved such a high mark... I felt I had to do something about it because she did not deserve to suffer.'

Ariadne did the same with a colleague who was going through a difficult time with her divorce; the participant then showed her compassion and promised her that she ‘was willing to help her throughout the divorce’. Motivation to help felt as a moral obligation for the participants who admitted that close relationships with colleagues and students enhanced their motivation to help. Ariadne, for example, admitted being compassionate when one of her colleagues was robbed. She then gave him her handouts, laptop and slides to use for his teaching, as an outcome of the compassion she felt. This altruistic behaviour lends support to past research indicating that relationships and interactions with colleagues can positively influence employees’ emotions more than the things they do at work (Sandelands & Boudens, 2000). Collegial relationships were also evident in educational research (Zembylas & Papanastasiou, 2006) as a strong aspect among teachers for their satisfaction and having a good time in their working environment. Teachers experience pleasurable emotions when colleagues are supportive (Erb, 2002), and the study’s participants explained how this came about.

The desire to help was found to contradict previous research on workplace affect, which linked positively perceived emotions with helping behaviour (e.g. Fisher, 2002; Isen & Baron, 1991). However, even though in the study pity was experienced as an unpleasant and disturbing emotion, this resulted in beneficial outcomes for some of the actors in the interaction (in this case students and colleagues), such as helping behaviour.

## **Long-term consequences**

Participants were asked to report any effects which their emotional experiences might have had on their mood, thoughts or behaviour for the rest of that day. From their stories, the following sub-themed categories were extracted and are described below.

### *Job Dissatisfaction*

Experiencing unpleasant events were associated with the emotions of anger, frustration, indignation, envy and hate which led in job dissatisfaction in the long term. This manifested in poor social interaction, reduced motivation and performance and reduced organisational commitment. Feelings of disappointment, vulnerability and hopelessness seemed to undermine the academics' sense of job dissatisfaction and were the result of multiple reasons, including the continuous anger-eliciting events they experienced at work. The intense and continuous conflict between Thalia and her student (mentioned earlier in the chapter) led the participant to resign; however, she described longer term outcomes deriving from the event:

‘I had lost every motive, every interest I had. I had lost my enthusiasm, my appetite... I had nothing to fight for. I was not taking part in any social activities at work and avoided contact with my colleagues and managers. I had a distant approach to my students as well. I was a different person after the incident.’

Thalia said that these consequences ‘lasted about 20 days and then they found someone else to substitute me’, which made the consequences gradually fade away. The long-term consequences of her anger were psychological,

physiological and even social, which included decreased motivation, discouragement, lack of appetite and energy and antisocial behaviour. Similarly, Urania added that regular anger-related events with her students made her ‘feel like nothing actually mattered anymore, I couldn't stand my job, it was nothing but stress.’

Anger-eliciting events were mostly the reason for the participants experiencing dissatisfaction with their job. Hector was in a phase where he was unhappy due to several intense episodes at work, especially with his managers:

‘I was dissatisfied with everything about my job. I kept saying, “I don’t want to go back to work, I don’t want to go back to teaching. I don’t need it”’.

Similarly, Ariadne’s dissatisfaction was expressed as a desire ‘to stay in bed all day’. When colleagues continuously promoted their self-interests and refused favours, Danae found it ‘demotivating and heart-breaking’. The impacts of continuous arguments with management members and poor management are described in Paris’ words below:

‘For months I didn’t want to wake up and go to work, as the result of management decisions. I didn’t feel the need to put pressure on myself and make an extraordinary piece of research. I lost my motivation, my enthusiasm. I had nothing to fight for. When the week begins I get up and say, “Shit, I have to go to work again?” The money they give us is shit. When for 10 years you get 1,900 Euro, without having any personal impact on their decisions, when every year you get a raise of 40-50 Euros,

that's 1% of your overall salary, you lose your motivation. And these people don't care about us. They know if I leave they will get 50 CVs'.

The study's findings support previous research on the impact of experiencing negative affect at work (Brief & Weiss, 2002). Teachers' dissatisfaction was also documented and linked with the emphasis on a centralised educational system and poor pay (Zembylas & Papanastasiou, 2006), as Paris confirmed. It appears that while other research (Sylvia & Hutchinson, 1985) has denigrated the advantages of pay incentives, Paris' words suggest that pay incentives impact on his satisfaction. The study further confirms that frustration can reduce academics' intrinsic motivation, since it is incompatible with enjoyment and interest (Pekrun et al., 2002)

Job dissatisfaction was also linked with the students' lack of discipline and the lack of support and appreciation from colleagues and management (Nias, 1989, 1996), which was confirmed by the study's participants. These factors were also associated with some of the reasons why teachers leave the profession (Friedman & Farber, 1992), which was partly evidenced in Thalia's story, as she chose to leave her working environment but not the profession. Anger which results from managers' attitudes was found to affect primary school teachers' vulnerability and efficacy and can leave them feeling powerless and vulnerable (Kelchtermans, 1996), which was reflected in Paris' words, who felt helpless, after a series of conflict events with management members:

'I didn't feel the need to put pressure on myself or to make an extraordinary piece of research. I lost my motivation, my enthusiasm. I had nothing to fight for. Everything seemed hopeless. I am now more

apathetic to everything and everyone. I don't think I can have any sort of impact on managers or students'.

The study's findings also confirm research into other occupations, in that negative affect is indeed associated with poor social interaction, reduced motivation and performance, lower creativity and increased withdrawal behaviour (Brief & Weiss, 2002). Other studies have shown that decreased passion for one's work, low work motivation, decreased morale and reduced interest in working can be generated by occupational stress, mostly caused by workload and ambiguous role responsibility (Fairbrother & Warn, 2003). In contrast with other research that defended the associative relationship between age, length of service in present university and job satisfaction (Oshagbemi, 1998, 2000), the current research has not found similar findings. The participants who talked about long-term dissatisfaction in their work were both young and senior academics, suggesting that the years of service do not affect job satisfaction.

#### *Impact on physical health*

The results demonstrated that in the longer term anger can have a devastating effect on an individual's health, causing problems such as aneurisms and heart disease. However, health problems did not appear to stem from particular situations, rather than a gradual build-up of continuous intense encounters. Long-term anger seems to be the main reason behind the activation of stress, which can have possibly fatal effects on the body through an increased risk of heart disease. The occurrence of stress can result from a period of chronic pressure in the

workplace. For example, Hector claimed that after multiple series of anger incidents, ‘I “died”... My heart gave out. I collapsed. I was on a life support system’. Hector’s poor health was evidenced when his family ‘told me I was pale, that I work a lot of hours, I was silent, unhappy.’

Ariadne also mentioned health problems as the result of multiple anger-eliciting events with her colleagues and members of senior management:

‘I didn’t have any energy, I had lots of headaches, migraines and they wouldn’t go away. It was a period when I didn’t want to see anyone. A problem with my thyroid appeared and I now need to be monitored for the rest of my life – I’m pretty sure it’s because of this’.

The interviews also revealed long-term effects on the emotion of fear. Fear of teaching for the first time or teaching to an unknown audience was expressed through insecurity and self-doubt, resulting in multiple long-term consequences such as insomnia, stress, tension and emotional pressure. This is not the first time that a similar outcome has been reported in organisational research, as organisational stress has been found to undermine the quality, productivity and creativity of employees’ work and reduce their health, well-being and morale (Everly, 1990). In addition, it has been linked to health consequences such as coronary heart disease (Semmer et al., 2005). What is more, research has shown that university lecturers are exposed to work-related stress which can impact on their physical, social and psychological functioning and can lead to heart attacks, strokes, headaches, migraines and neurological disorders (e.g. Seldin, 1987; Court, 1996; Sharpley et al., 1996), all of which were evidenced in the participants’ stories.

### *Job satisfaction*

The main factors found to contribute to job satisfaction were personal relationships with students and colleagues. Forming close relationships and friendships with students and colleagues generated the emotions of love and pride and were related to long-term job satisfaction. The participants felt satisfied and motivated when working with students and did not seem to care for any practical difficulties the profession might throw in their way. Jason's words reflect this point aptly:

‘I travel 50 miles every day to get to work, to be there for them (students), to help them. This relationship with the students makes me think that there is nothing else that would make me happier every day. I work really hard for them because I want to see them becoming successful professionals, I want to see them thrive when they face the real world out there.’

Similarly, Clio said that the collaborative relationships she has with students and colleagues keep her happy in her job. In particular, she mentioned feeling:

‘enormous love for my job. I love what I do.... Every single day I wake up with joy and have never said, “I am bored, so I don’t want to go to work today”. I want to be here because I enjoy what I do, I want to do things for my students and colleagues, and even if I’m home I will do things for them or things related to my job.’

It also appears that the benefits of job satisfaction have an impact on the participants' personal lives. For instance, Ariadne said that the relationship she developed with her students was the only reason that kept her 'alive' after a difficult relationship. Notably, love for the participants can be satisfactory in

terms of their job, as it gives them a reason to go to work every day and can overshadow any work or personal difficulties. The findings were found to be consistent with previous reports in the educational literature, which show that working with students, forming relationships with them and being able to contribute to their development leads to job satisfaction (Lortie, 1975; Nias, 1989).

The participants also mentioned self-development and self-maturation in their stories as part of the satisfying aspect of their job. Listening to student and colleagues' problems, working closely with students to ensure their progress and gaining experience were events that worked as intellectual stimulation for the academics and resulted in their professional growth and maturation. For example, Calliope said that interactions with her students and colleagues, especially listening to their personal problems, helped her to mature as a person and were part of her personal development and growth, as she realised that 'we are not alone in this world and there are huge problems around me far bigger than the ones I had'. Likewise, Orestis claimed that interactions with students, especially listening to their points of view during in-class discussions, 'made me a better person. Thinking about their personal views helped me mature', while Jason argued that 'being around different people every day helped me develop professionally'.

Erato admitted that the collaborative relationships she had with some of her colleagues were the reasons for developing long-term satisfaction from her work:

‘I look forward to going to work because of my colleagues and the time I spent with them. Colleagues matter. If they asked me to choose between a job with workload, low payment but with cooperative colleagues and a job without any workload, high incentives and uncooperative colleagues, I would choose the first without a second thought.’

Erato’s words lend support to the argument that job satisfaction is based on the gratification of higher-order needs, like social relations instead of lower-order needs and security and financial factors (Sylvia & Hutchinson, 1985). These social relationships were evident in the participants’ stories when they talked about their caring and compassionate emotions towards their colleagues and students.

### **Summary**

This chapter presented the consequences deriving from the participants’ emotional experiences. The interviews allowed for developing a framework of the immediate and long-term consequences of the emotions. These encompassed immediate changes in psychological states such as self-esteem, self-belief and changes in motivation and helping behaviours. Also, the stories revealed the longer term consequences which affected the academics for the rest of the day or long after the incident(s) had finished. These consequences were classified in terms of effects on mood, behaviour and beliefs throughout the day or long after and recurring thoughts about the event, which affected the academic. The stories helped to identify the most psychologically rewarding consequences, the ones that were more conducive to the academics’ well-being and which contributed to

the fulfilment of higher order needs. These were increased sense of purpose, increased self-esteem, helping behaviour and increased motivation, job satisfaction and self-development and maturation. Conversely, other consequences did not give the academics a better feeling about themselves, namely revenge, low self-esteem, job dissatisfaction, and health problems.

The next chapter of the findings presents and discusses the ways that academics of the study dealt with the emotional demands of their job.

## **Chapter 7**

### **Findings Part 3: Dealing with academia's emotional demands**

#### **Introduction**

This final master theme addresses the fourth research objective, to explore the ways in which participants respond to and cope with difficult emotional situations. The participants discussed a number of approaches to emotional coping with job demands, most of which appear in the literature in some form. The ways in which participants manage their emotions are summarised in Table 8. The implications of the results are considered as the results are presented and discussed.

**Table 8: Theme 4 – Ways in which academics manage their emotional experiences**

<b>Mechanisms of emotion management</b>	<b>Associated meanings</b>
Social support	Seeking intimate people to talk; catharsis; informal conversations inside and outside university; Pleasurable moments and social gatherings with colleagues; family, partners, students as groups of people who share their stories; sharing stories; relief.
Planning and preparation	Go to class early; practise; rehearse; spending time to meet the audience; time management.
Engagement and education	Attempts to attract sympathy; asking for understanding and cooperation; explaining unpleasant behaviour; distracting others to control their behaviour.
Adopting the other's view	Understanding of others' situation and emotions; empathy; listening to other people's stories; trying to imagine other person's position.
Humour	Self-sarcasm; laughing and smiling; defusing situations; ice-breaker.
Acceptance	Being aware of the impossibility to change the situation; ignoring emotions felt.
Withdrawal	Emotional distancing; Physically leaving the emotional scene; separating self from a potentially harmful emotional situation; need to escape outside the working environment.
Emotion regulation	Emotion work; Surface acting, Deep acting, faking, control; suppressing emotions; staying calm even when panicked; acting professionally; Emotional Intelligence.

## **Social Support**

The participants placed emphasis on the value of social support as an important coping mechanism. Important sources of support were their friends, family members, colleagues and even students in helping them in difficult emotional moments. In particular, colleagues offered their help when students or members of management were perceived to be unreasonable by the participants. Such support took the form of private conversations inside and outside work, sympathising and attempts to calm down and cheer up colleagues. Turning to a colleague and building a trusting relationship with them was found to boost the academics' ability to alleviate difficult situations. For Erato, intense and tiring tutorials are common in her daily routine, but joining conversations with her colleagues helps her forget the work's tension. She described this situation as

‘a ‘feast’, an entertaining social gathering with her colleagues. It is associated with laughing, teasing, sharing experiences and food, relaxation and a stress-free mood. It's sometimes the reason I don't mind staying at work all day’.

Comforting feelings after difficult moments with students and managers were generated by pleasurable moments during social interactions with certain colleagues. These pleasurable encounters with colleagues, even though they are short in duration as they take place during the academics' breaks, they were commented as valuable moments by some of the older and more experienced participants, and were described as consoling aspects in the academics' worklife. Erato regularly joins conversations with certain colleagues in the staff room that help her forget difficult moments during teaching:

‘It’s our time. We laugh, we tease each other, we have our lunch and just talk... I’m stress-free, because I talk to people who understand me.’

Erato said that most of her colleagues are people who understand and realise her needs and show her respect. As Hector explained colleague support ‘gives a forum to express what you could not express to anybody else’. This was also evidenced in Orestis’ words:

‘Knowing I have friends at work fills me with many positive feelings... When I need help I know I have someone to talk to, to comfort me, to tell me something which will immediately make me feel better... when you have colleagues with common experiences next to you, you feel that, ok, I’m not alone in this cruel world, I’m not an alien, and other people feel the same way, so that makes it all better.’

Hochschild (1983) was the first to talk about ‘collective emotional labour’, as she found that in difficult times workers rely on each other for mutual support. In her study, she described how flight attendants meet with colleagues to release the negative emotions they have about difficult passengers (Hochschild, 1983). The findings also support research (e.g. Korczynski, 2003) on the importance of the social sharing of emotion and suggest that friends, families and colleagues play a significant role in the eventual successful or unsuccessful resolution of workplace anger episodes. Indeed, colleagues were not the only source of emotional support for the academics. Other examples included getting help from family and friends, especially parents and partners. Family and close friends were another category of people who can comfort academics and, as Paris claims, ‘give strength and advice like no one else does’.

These findings can be linked to the literature emphasising the importance of social emotional support as an effective means of reducing stress in school teachers (Griffith et al., 1999; Schonfeld, 2001) and university lecturers (Devonport et al., 2008). Other researchers have documented that women are more likely to discuss emotions, such as anger, with a friend or relative for support (Riley et al., 1989; Thomas, 1993), which can yield health benefits such as lower blood pressure (Davidson et al., 2000; Thomas, 1997); however, the present study did not identify such a distinction, since both men and women referred to this particular tactic to deal with difficult emotional situations.

Emotional support also came from students. Spending time with students, especially during one-to-ones or small tutorials, can encourage academics to talk about their emotions. A number of participants stressed the importance of showing their authentic emotions to students, relying on their personal emotional skills to carry out the job well. For example, Urania went through a stressful workload period that affected her performance as a tutor. During a meeting with her supervisee, she decided to share her personal stories. The sympathy that was offered by the student was appreciated by the participant, who admitted feeling better after the emotions were expressed, as it helped her to relax and to put the negative experience to one side. As she said, 'It feels very good to be able to express how I actually feel about my work and not be criticised'. Social support appeared as a type of catharsis, giving the academics the opportunity to expel any emotional frustrations experienced at work. A similar experience was described by Danae:

‘Recently my dad had some health issues and I was not well. You could see it all over my face, as I was unable to hide it. My students asked me what was wrong and then I started crying in front of them. I explained to them that my father had had a heart attack and how this affected me. They said, “Miss, we understand and if you are not well we can meet at a different time for our tutorial. We don’t mind if you want us to come on a different day”. I explained to them that they didn’t have to do this and it would be good for me to stay with them. And then they started sharing one by one similar experiences they had with close relatives that had heart problems. Even a month later they asked me how I was. And then I thought, “Amazing, good people still exist in this world,” and I was so happy that these people did not see me as strictly their tutor who is there to just teach them. It felt so good to see their supportive side.’

Although having close relationships with colleagues and being able to get emotional support from them boosts a lecturer’s ability to alleviate perceived negative emotions and reduce stress responses (Devonport et al., 2008), getting emotional support from students has not been discussed in the literature as a potential effective strategy. Getting help from students was not described by all the participants, but the findings demonstrate the relationship that some academics have with some of their students and the benefits that can be gained from this interaction.

### **Planning and preparation**

The participants indicated that they act proactively as a coping strategy to deal with fear and to enhance their confidence. Mechanisms such as planning and

preparation contributed to developing a sense of control over managing the demands of the job, leading to reduced fear, especially during the first lectures of the year when the audience is still unknown. The years of professional experience appeared to impact on the academics' emotional maturity, which in turn affected the way they coped with fear. For example, Calliope explained:

‘After experiencing fear too many times, now I am more prepared. Preparation is very important and if I know I’m prepared I perform better. I go to class early, I plug in my computer to avoid technical issues, I make a very good preparation, I practise, I rehearse and then I wait for my students to come one by one; that gives me the advantage of memorising their faces, getting to know their names and a few things about them before I start the lecture.’

Preparation was again evidenced by Jason:

‘I prepare as much as possible practically and emotionally. I realise the importance of planning. I even go and ask who my students are, where they come from and if they have any difficulties. It helps me prevent any mistakes.’

Participants indicated that they were aware of the benefits of proactive coping, like planning, preparing and time management. Proactive coping, such as good time-management and prioritising, have been shown to prevent or lessen the impact of stress in university lecturers (Devonport et al., 2008) and also to facilitate the achievement of personal goals and personal growth in the general occupational context (Greenglass, 2002).

## **Engagement and education**

Another approach which helped the academics deal with misbehaviour, especially disruptions in class, was to engage the students in an attempt to distract them by making them understand their emotional situation. The participants recognised the use of asking for sympathy and ‘educating’ the students in order to eliminate the disruption. The academics revealed that they often ask for the students’ cooperation by explaining to them the reasons why they cannot do certain things, such as teach in an enthusiastic way. For example, Danae tries to affect the students’ feelings and sympathy every time they cause a disturbance:

‘You can’t always tell them off. Instead, I kindly explain to them that we need to cover the chapter no matter what. I say, “I know we are all tired so as soon as we finish this we will be able to leave earlier and go home”’.

Similarly, when Orestis went through a difficult stressful period he asked for the students’ understanding:

‘When they started talking, disturbing and interrupting me, I decided to talk to them. Without going into any details I said, “Guys, please. It’s been a very difficult day for me and I ask for your understanding and cooperation”. When you talk to them honestly it’s easier to affect their feelings. I could start shouting to make them stop, which might have had the same result. But there is respect. You speak to them with respect and you expect the same from them. And then, the students showed understanding.’

Engaging the students and asking for their help in an attempt to distract them supports similar findings on the manipulation of the 'state of mind of others' (Hochschild, 1983:7). It also reminds an incident found in Hochschild's book when a business traveller asked a flight attendant to smile. The flight attendant then asked him to smile himself and then freeze that smile and hold it for fifteen hours, pointing out that performing emotional work and smiling authentically is not always easy (Hochschild, 1983:127). Focusing on empathy with difficult customers is an effective mechanism than simply instructing employees not to lose their temper or to maintain a happy demeanour (Hochschild, 1983). Therefore, emotion management may take the form of looking for reasons to explain customers' unpleasant behaviour and effectively taking away the right to be angry with them. Indeed, empathy is seen as an essential tool in the management of other people's emotions, as it encourages them to share their feelings and express ideas.

Academics clearly attempted to educate their students and developed strategies to distract them in order to control their behaviour. Similarly, Rafaeli (1989) suggested that when workers ask for a customer's help, they aim to distract them from making any further demands. In the same way, Calliope said that she often asks for her students' help in order to distract them from misbehaving:

'I stop the tutorial for a few moments to go to the toilet. I ask the student who usually makes the most noise to make sure that everything is under control until I get back. This makes him feel valued, that I gave him a responsible duty. After this, the student remains silent until the end of the tutorial. It's magic, I know, but it works. Make them feel respected and you have them! It's a strategy I invented to deal with difficult

students. And it's a great moment to see them cooperate at the end. In one word: I understood.'

Calliope explained that years of experience helped her to understand ways to approach students and make them understand how she felt when they interrupt her class. Once again this is in alignment with Whyte's (1948) suggestion that experienced service workers are more skilled at engaging customers and keeping them occupied as part of their coping strategies.

### **Adopting the other's view**

A strategy that helped the participants to deal with undisciplined, in their opinion, students was to adopt the student's point of view. Ariadne and Calliope explained how they reacted after their students acted in an untamed way:

'I had a troubled student; he had a background of uncontrolled angry outbursts and serious disciplinary problems. I know I must treat him with patience and understanding and not like someone who has problems. He has tremendous problems at home. He was raised without a father, so the word 'dad' means nothing to him. This is just one of his problems. So, I have to treat him with understanding. When he was suspended there was an issue as to whether he should graduate or not. We had a board meeting at the end of the year and I was the only one who supported him, although everyone else was against me, even though he had caused me troubles many times. He went through a lot at home. This little guy has to live without a father. I always try to think what is wrong with each troubled student. That guy now lives alone with his mum and I don't think he sees his mum more than half an hour a day. So I voted for his graduation.' (Ariadne)

‘They are human beings, they have their issues and I know I have to respect them. I was indeed angry with him, but I follow my mother’s advice that “each student has a story” and every time something similar happens, I might get angry but then I think what’s ‘behind’ the student’.

(Calliope)

Ariadne and Calliope, while initially feeling anger towards the troubled students, started empathising with them by finding excuses for their bad behaviour. The two participants seemed to defend the students and give reasons for their rude behaviour when stating ‘he has tremendous problems at home’, ‘he went through a lot’, ‘I think what’s ‘behind’ the student’. This aligns with Hochschild’s (1983) findings about emotional expressions, in that flight attendant trainees are asked to show understanding to the passengers just like adopting a friend’s point of view. Ariadne and Calliope did not blame the students for their disciplinary issues, but instead focused on ‘problems at home’. By doing this, their anger was managed and their emotions subjected to the feeling rules of showing empathy to the other person as part of their professionalism. Adopting the customer’s view and not blaming them was implemented in this instance (Hochschild, 1983). The academics’ empathy is sincere and generates genuine affection, and even though the students are not their friends or relatives, empathy helps them to connect with them emotionally.

## **Humour**

The participants discussed the importance of maintaining a sense of humour, lending support to the growing body of evidence that suggests that humour is an

effective weapon for releasing anger, stress and tension at work (Duncan & Feisal, 1989; Morreall, 1991; Devonport et al., 2008). Humour was found not only to release anger but also in a variety of moments, like in embarrassing and uncomfortable in-class events or to ease the atmosphere between colleagues. The participants identified humour as a way of coping with difficult situations and resisting demanding colleagues and students. For example, Calypso said that in moments when students ask questions to which she does not know the answer she replies with a funny comment. As she says,

‘Rather than the students thinking you’re just stupid, they will know that you may not know the right answer, but you are really funny. That’s what I do anyways and it helps, I think’.

In difficult in-class moments, the tactic of humour seems to improve the atmosphere and redirect the students’ attention. Similarly, one of Calliope’s colleagues developed hostile behaviour towards her because she was given his office and he had to move to a different room. The participant then tried to turn the situation into an object of humour. As she said, ‘I tried to make him like me by making jokes about how bad I am for stealing the office from him’. The use of humour allowed Calliope to redefine a stressful situation and carry on. Ariadne also pointed out that using humour helps her keep her students engaged and alert until the end of lectures. As she says,

‘I use humour and even self-sarcasm to make sure they are with me all the time and do not feel bored. Dissolving into fits of laughter is very common for my students and me. You need humour, it works’.

Humour helps academics release tension and shows their resistance to the emotion management demands ‘against’ students and colleagues. Emotional resistance often overlaps with emotional coping tactics, like humour, which provides an opportunity to resist occupational demands (Hochschild, 1983; Taylor & Tyler, 2000, Sandiford & Seymour, 2011).

### **Acceptance**

Participants saw it as important to be able to feel certain emotions less strongly, almost ignoring them. This passive approach took the form of acceptance, as they found no point in worrying over things they could do nothing about. This included attempts to ignore the felt emotion, accept the situation and avoid any conflict and emotional strain. Acceptance was evident when Erato chose to avoid conflict with her manager, when she asked her not to fail a student:

‘I tried to make her understand that the student doesn’t deserve that. She wouldn’t listen... But she was my boss, and you can’t say anything. So, I gave up and left because there is no point in arguing. In the end I know I will have to obey to her orders.’

Erato reacted in the same way when her line manager forgot her name: the participant claimed feeling ‘alone’ and knew that ‘you can’t mess up with them (managers) because they’ve been there for years and I was the new one’. The same strategy was adopted by Hector; when his manager gave a student’s assignment that he had failed to another academic to re-grade it, Hector chose not to object and accepted the situation because his managers would pass students even if he fails them:

‘Now when the students ask for re-evaluations I don’t care anymore. It’s pointless. I’m going to do you a favour and give a ‘D’ and get out of my life basically. They will pass them anyway. So, what’s the point anyway?’

Hector perceived his manager’s behaviour as an attempt to undermine his academic sense of duty and to control his emotional activities, so ‘detachment’ as a means of emotional control seemed the most appropriate thing for him to do. The academics appeared to accept their managers’ decisions and ‘distance’ themselves, without showing any effort to change these decisions. The tactic of acceptance seems to have implications for Hochschild’s (1983) accounts of worker alienation, as a result of the predominance of the mechanistic design of work. The academics view that they have no contribution to make to the evaluation procedure of students, which makes them ‘deny’ their emotions and ‘resign’ from the way they actually feel. The participants appeared to be detached from the service they provide and the students’ continuous knowledge, and they became estranged from their own feelings. Although they did not appear to enforce or demand certain feelings or display rules, the managers’ actions and behaviours resulted in the academics’ alienation from their emotions.

### **Withdrawal**

When asked how they dealt with intense events at work, a number of participants reacted by citing withdrawal, consistent with prior research conducted in other fields (Grandey et al., 2002). Withdrawal took the form of either psychologically withdrawing from a stressful event or physically leaving

the event. Emotional withdrawal was Ariadne's response when she felt unable to advise a student who needed help; instead, she chose to send the student to her private psychologist. In her story, one of her students admitted that she was a lesbian:

'I thought, "Ok. Now what do I do?" I didn't know how to react. It was very awkward. I didn't know if she was joking or serious. I remembered past incidents, like seeing her hugging her female classmates, and was convinced she was telling the truth. I tried to be cool, understanding, open-minded. I tried to advise her, but tell her what? What if I told her something that turned out to be wrong? It was too much for me to handle, you know... emotionally speaking. So I referred her to my psychologist, not being able to deal with it. I had to get rid of the responsibility to help her. I wasn't sure if what I wanted to tell her I would help, so sending her to see a professional seemed the right thing to do'.

Ariadne even admitted that she often turns to her psychologist for advice on student issues, as she believes that she is incompetent of dealing with their problems; however, her words 'get rid of the responsibility' reflect her emotional withdrawal from the situation.

In terms of physical withdrawal, academics said that physically leaving the event scene to avoid unpleasant people is a useful strategy for calming down and avoiding stress. Other attempts to distance themselves included immediately leaving the university, reflection and engaging in non-work activities such as listening to music, reading, fishing, cycling and gardening. This helped them to relax and create a more positive and self-supportive mind

set in order to avoid and forget stressful events. In particular, when exposed to negatively perceived events, participants chose to withdraw from the situation and physically distance themselves from the university to avert attention from the emotion-related information. For example, Thalia said that she often leaves work and chooses to work from home or to go for a coffee with a friend during work hours, as it helped her to relax emotionally. Urania, another young academic explained that she simply avoids intense emotional reactions with senior management members and walks away from the situation rather than participate in an intense encounter. Similarly, Hector chose to immediately leave the university and work from home for a number of days after a stressful event with his manager. In the same way, Urania, one of the youngest participants in the research, is able to release her anger only outside her working environment. After an intense episode with a student:

‘I had to get out, I had to leave. It can be very difficult to relax after a tough event. But the best thing I can do for myself is go home, get on the couch, turn on the TV or find something better to do, like play with my kids who I miss and have neglected all day. This way I feel like a happy, fulfilled human being and can forget all the anger that was caused by students and managers.’

The participants also reported staying away from the workplace for a period of time in order to cope with tension and stress and to engage in amusing activities outside work. The reason for this, according to Hector, is that ‘it is impossible to relax in such an intense atmosphere’, especially after the impact that stress had on his health. In fact, Hector reported seeking moments of solitude, slowing down work pace and taking time to reflect and reappraise the intense situations

that occur at work help in emotional ‘cleansing’: ‘I’m always reflecting on the day’s events, like what has happened, what some students said, what I said, pondering on some events which I found disturbing and should pay more attention to’. The drive home seems helpful for Hector to emotionally distance himself from the job’s tension, to recognise the pros as well as cons of workplace events and to get his work feelings out of his system and calm down.

Being outside the working environment and seeking for tranquil places helped the academics release their anger and stress, something that was previously documented (Ogbonna & Harris, 2004). The workplace, and more specifically ‘unpleasant people’, seems to affect the participants’ psychological well-being, which highlights their need to seek different spheres, including that of home as a relaxing arena for work. Homeworking in different occupational backgrounds was found as beneficial for the organisation in terms of reduced estate costs, increases in efficiency, creating good morale among the workforce and for the individual in terms of increased autonomy, balancing work and life and saving cost and time in commuting (Tietze & Musson, 2002).

### **Emotion regulation**

The participants also discussed the impact of having to exhibit false emotions to other people. Emotion work as the effort to change or control emotions in oneself to meet social norms (Hochschild, 1983) was identified in the participants’ stories. This category refers to the participants’ efforts to fake, suppress and change their true emotions to meet expressions and show a more professional image to others. The participants showed a conscious awareness

that commoditising their emotions is part of their job, and they claimed to fake emotional reactions that would be considered inappropriate for a situation. This was mostly evident in the emotions of anger, fear and hate, when events involved controlling the felt emotion and displaying one which was socially more acceptable for the social interaction, such as confidence and relief.

Academics in the study were aware that certain emotional displays are appropriate within the university and others are not; this, in turn, affected their emotional experiences. Controlling their emotions was experienced as stressful and emotionally demanding. Urania realised the impact of stress as a consequence of emotion work which derives from emotional encounters with students and managers. She admitted that ‘it can be very stressful if you have to be a different person every minute just because you want to satisfy everyone. I have to put myself on the side to deal with all these people effectively. I hide my emotional side, but I’m not like that in my personal life’. Urania recognised that her job role is totally different from her private self and that her emotions and emotional skills are used to keep other people satisfied as part of her paid work.

Participants talked about having to leave aside their private self while at work and recognised that codes of emotional display as essential. At other times, participants needed to display their emotional side, even if they did not feel to. In many cases participants felt they needed to show appropriate concern and empathy to ease the pain of their students in order to meet their expectations. There were many examples of participants describing how they felt when they

needed to display certain emotions in reaction to their students' problems, with all of them pointing out the damaging effects that faking and the inability to help had on them. Although, compassion and pity were authentically felt in most of the times, other times participants felt that compassion was something that was needed to display and match their expression with. Urania's story is descriptive of this point:

'When the student left, I stayed alone in my office thinking about his story. I hardly had any energy left at all. It makes you feel useless, depleted and tired. Sitting immobile, listening to sad stories, I'm telling you it can create a sense of helplessness and exhaustion for not being able to help as well. What can you do if this becomes your regular routine? You have to forget about your problems and focus on other's problems. I've done it so many times that it's become part of the job. But I have to sit there and listen to them and show that I care when at the same time I have *my* problems and so many other things that need to be done.'

Calliope also recognised that showing friendliness and understanding to students and controlling her emotions are part of her job. Below she describes how she felt after a student expressed a personal problem:

'I was drained, knackered. I couldn't do anything practical to help him... I was a wreck. I mean, I do care that he was in such pain but what could I do? But I had to show that I care, I had to show I can help. It's a moment when you stop being an academic and delve into your students' personal issues. But... It's hard. You need to stop acting as an academic most of the times and be their friend... but then again... this means I'm still "acting" as their friend'.

Controlling emotions and showing appropriate understanding were recognised as necessary, with participants asserting their negative aspects. From a different perspective, Jason described his lack of knowledge and difficulty in emotionally ‘acting’ in order to help students. In his story, he appeared to care genuinely about a crying student, but he claimed he felt unsure about his actions:

‘I was in the dean’s office, when suddenly the door opened and a student entered. She said, “Sir, I’d like to change my name on the registers”. “I’m afraid we can’t do that, your ID says you have this surname”, the dean said. The girl started crying, saying, “No, I want to change my name. I don’t want to be called this”. Later, in tears, she explained that her dad was physically abusing her and she didn’t want to have his name... I felt awful thinking what she was going through, but I couldn’t do anything. I wanted to make her stop crying but I couldn’t. How? You need to show that you empathise but nobody has taught us how to respond and behave when a student admits these awful things’.

These participants are expected to express emotions that they truly care for their students and sometimes attempt to distance themselves from the problems. Emotion work and display rule requirements seem to be applied when academics try to express certain emotions which are required for a successful social interaction with students, resulting in stressful feelings (Grandey, 2003; Hochschild, 1983). The stressful and emotionally demanding events that the participants described link to the outcomes of emotional exhaustion and burnout. In fact, the participants appeared to experience work exhaustion, as

‘the depletion of emotional and mental energy needed to meet job demands’ (Moore, 2000:336). Work exhaustion tends to occur after severe situations occur at work, with organisational conditions (and not personality factors) being their key predictors (Cherniss, 1993; Maslach & Schaufeli, 1993).

Exhaustion results from long-term involvement in demanding situations (Pines et al., 1981), which can also bring on frustration as a negative reaction to a worker’s inability to meet job demands (Maslach & Leiter, 1997), something that was evident in the above stories. According to Moore (2000), exhaustion is a negative experience for the service worker, who will ultimately try to bring about its demise. Indeed, after several incidents involving students visiting him for help on personal matters, Hector stopped encouraging his students to express their personal issues: ‘I only say that my office hours are for academic purposes to avoid the uncomfortable, stressful experiences of the past. I don’t have time for sad stories and stress any more’. Hector’s behavior confirms that increased societal demands on service workers result in the loss of compassion and commitment, and they eventually withdraw psychologically from their work as a result of the disappointment which is caused (Cherniss, 1995).

Surface acting was evident in the present study with the participants feeling the need to portray the image of a professional and confident person in an attempt to control their anger, fear and embarrassment and to manage their aggression and confidence during teaching. Based on the participants’ stories, there was a feeling that surface acting served an important purpose in being professional at

work. Jason focused on the idea of professionalism by rationalising his behaviour, stating that:

‘I have to be confident. You have to feel it and you have to show it. If the students find the slightest weakness, they will take advantage of it. We have to show courage, we have to display the appropriate professionalism and expertise to remain the number one person in class.’

From Jason’s words, it seems that confidence is an emotion that academics force themselves to feel, in order to gain dominance over the students. In exactly the same way, Danae said she feels confident because ‘I need to feel confident. It’s not right to expose myself to a big audience and feel frightened. Have you ever seen a scared actor in any film?’ Clio added that:

‘It is unacceptable not to show confidence in front of the students, because you lose your professional image. If this requires wearing a mask then this is what you need to do and not show any fear for any reason’.

The participants seemed to rely on their personal emotion and EI skills to carry out their job well. Confidence is an emotion that academics deliberately choose to show in order to gain control during teaching or to diminish their fear and shame. Emotion regulation, as the hiding of unacceptable emotional impulses from public view (Thoits, 1990), is evident in the stories, as the participants demonstrate their own social beliefs about their role in the university and the expectations the students have of them in that role (Averill, 1980). The participants make extraordinary efforts to portray socially, occupationally and

organisationally expected images, thus illustrating their emotional labouring, akin to Ogbonna and Harris' findings (2004). Also, the view that academics wear a mask and perform a certain act reminds Goffman's (1959) dramaturgical perspective upon which the concept of emotional labour is based (Hochschild, 1983).

The use of deep acting was a way to change, instead of manage, and 'hide' authentic emotions. The participants reported using personal self-talking and deep breathing as ways to alter their actual emotions in order to fit the culturally appropriate emotion. Internal dialogue helps Jason to change his emotions when students become rude and are unwilling to cooperate. As he said, 'I re-assure myself that everything will be okay and I should show patience because this is my job and I must show confidence instead of expressing anger'. Danae further said:

'When students are uncooperative, I try to deal with it on my own. I sit and count up to 10 until I calm down. I put my hand on the desk, because I have too much anger inside me and I need to make sure that my hand will not leave and go somewhere else. I know it's not right to hit students. And then I talk to myself. I get into deep thought and try to convince myself to forget about my anger and think about what to say to them that will make them stop. I ask myself, "What worked last time? I should do the same now.'"

In an emotionally intelligent way, Danae responds to uncooperative students by trying to think a successful way that helped her in the past. This leads her to think of and adopt scripts that she used in similar situations in order to have an

impact on her students, something that Lindebaum and Jordan (2012) related to high EI in leaders. In the following extract, Erato again demonstrated the use of internal dialogue:

‘I took deep breaths, I left the room for a while to use the toilet and I started hitting my head really hard on the wall to release my anger. I kept saying to myself, “It will go away, it will go away. Have patience”. It helps me really. And then I went back in with a gigantic smile.’

In the participants’ descriptions, there was a feeling that surface and deep acting techniques were important when dealing with the challenges of the profession. This was evidenced by Calliope’s story, in which she described her strategy in moments of fear and anger:

‘I start talking to myself, saying things like, “Relax, it’s ok to feel this way, it’s absolutely normal to be angry but let it go.” I was talking to myself and it is something I still do. When I am nervous or scared, before entering a class to teach, I think, “You are fine. Take some deep breaths, it’s normal to feel this way, but you can handle this”. And for some magic reason, it works!’

Calliope’s strategy to prepare herself for teaching and prevent any fearful moments suggests a proactive tactic which helps her to prepare emotionally for the demands of the job and to get into the mood for teaching and acting in a professional, non-fearful manner; this confirms how deep acting can become a means of dealing with difficult situations (Hochschild, 1983).

## **Summary**

The chapter addressed the ways that academics use to deal with the emotional demands of their work. These approaches included social support, planning and preparation, humour, educating others, adopting others' points of view, acceptance, withdrawal, and emotion regulation, such as emotion work and emotional intelligence skills. These approaches were comparable to those discussed in Chapter 2 when reviewing the literature on the coping strategies for emotional demands in education and in other occupational contexts. The participants showed how they seek to protect themselves from difficult and demanding situations at work, while at the same time sticking to the feeling rules of the profession. It appeared that some of the coping mechanisms that the participants described were planned in advance after gaining years of experience, such as planning and preparing for their teaching and engaging in non-work activities. Other times, though, these strategies were not consciously planned in advance; rather, they were reactive responses to certain situations and people.

The study considered the value of social support at work, especially from colleagues, as an important coping mechanism, in alignment with other studies that showed that collaborative social relationships with colleagues constitute an important source of the educator's emotional health, a source of friendship and social and emotional support (e.g. Zembylas & Papanastasiou, 2006). It was also evident that when these relationships are not present in the workplace academics may experience feelings of dissatisfaction, as reported in the previous chapter. It can be concluded that precisely which coping responses

academics adopt are influenced by years of experience in the profession as well as by the feeling rules that they unconsciously follow. Therefore, individual differences and contextual attributes are likely to influence preferences for specific coping responses.

Further discussion, conclusions and possibilities of how the current study can be the point of future stories are explored in the next chapter, discussion and conclusions.

## **Chapter 8**

### **Discussion and Conclusions**

#### **Introduction**

This study investigated the emotions that Cypriot academics experience, the events that give rise to these emotions, their consequences, and the ways they manage their emotional experiences in their working setting. Although, research on organisational emotions has flourished in past decades, the contribution of this study lies in the illumination of the discrete emotions that academics experience and in the characteristics of a specific occupation within a cultural context. The stories provided a picture of the parts of the work that give rise to certain emotions and their outcomes, and they demonstrated how emotions at work are not a straightforward evaluative reaction to the job, but a constantly changing product of doing the work.

The findings supported that performing emotions as part of being an academic is of growing importance, especially given the multiple stakeholders that academics deal with in their daily routine. The study also contributed to the growing body of literature that recognised the significance of emotions in organisations, especially for countries with limited research in the field. A rich database of emotional stories is created, providing a useful insight into the work involved in working in academia and dealing with students, colleagues, managers and students' relatives.

This chapter revisits the key findings raised by the study in relation to the research objectives. These objectives refer to discrete emotions and their

relevance to academia, the events and effects related to these emotions and academics' reactions to the emotional demands of the work. The chapter also considers the implications of the research and discusses how its findings can be used for future research.

### **Exploring the Emotional Academia**

The thesis has successfully fulfilled its objectives, namely to investigate some of the discrete emotions that Cypriot university lecturers experience and revealing the events, consequences and coping mechanisms that are related to these emotions. A picture of the Cypriot academics' emotional interactions emerged throughout the thesis. The stories generated many emotions and reinforced the idea that organisations are emotional arenas (Fineman, 1993). Furthermore, it provided an understanding of the emotionality of the academic profession and appears to be one of the few of its kind to have been conducted, which highlights its contribution.

Objective 1: To explore the nature, characteristics and expressive ways of discrete emotions within the work setting of academics

The emotions that were identified from the participants' stories were: anger, frustration, indignation; guilt; relief; embarrassment; love; hate; fear; confidence; compassion, pity; envy; admiration; and pride. The categories of emotion terms encapsulated important emotional states experienced by academics of Cyprus and offer a framework through which their workplace environment could be conceptualised. Each of these revealed multiple selves that were implicit in the participants' accounts. The subjective experiences of each emotion suggested that considerable differences and similarities exist in the way people respond to

emotional events. Variations in the individual's responses to each emotion resulted from an appraisal process that simultaneously takes into account personal factors along with environmental demands, constraints and opportunities (Lazarus & Folkman, 1984).

The findings demonstrated the academic profession as an on-going arena of emotions. The interviews helped in understanding emotional life in academia in Cyprus, showing that there is more to academic work than thorough subject knowledge, teaching and administrative tasks. The academics of the study justified this point by the fact that they work with 'human material', suggesting that emotions are at the heart of teaching, as Jason said. Calliope described the profession as one which 'requires seeing through people' and one in which 'You need to be a good psychologist and monitor yours and other people's emotions'. Based on the participants' stories and comments, part of their duties involves continually seeking personal and emotional success, as well as stakeholder satisfaction. Calliope said, 'as an academic I realised I need to pay attention to my emotions and then observe and be aware of other people's emotions because this is how this job works'. It was clear that much of an academic's time and energy is 'consumed' by working on their own and other people's emotions in order to create the correct climate and get the job done. Most participants viewed emotions and emotion skills as critical for the successful conduct of their job. Their work is seen as dependent on their emotional skills and abilities during their interactions with several audiences.

The identified emotions appear to be similar, to some extent, with other identified emotions in other typologies, such as Aristotle's in *Rhetoric II* (1959), which he introduced as relevant to the profession of the public speaker, while similarities on emotions appeared with previous lists in organisational contexts (e.g. Lazarus & Cohen-Charash, 2001, Gabriel, 1998b). Similarities in Aristotle's accounts (1959) were also identified in terms of the ways the emotions were generated and experienced (e.g. anger as a desire to revenge after an insult, hate as a desire for the other not to exist, disturbance at underserved good fortune to others). Particularly, in *Rhetoric II*, Aristotle defended that qualification for expertise in public speech rests upon the public speaker's knowledge of emotions as they are in an advantageous position to influence their audience. In modern situations, university lecturers appeared to need the same expertise and impact in their public speech for the successful conduct of their profession (McKinney, 1988; Ramsden, 1992; Bellas, 1999; Ogbonna & Harris, 2004).

Objective 2: Explore the perceived causes and responsible agents of the experienced emotions.

The stories helped to develop a framework of emotion-inducing events and identify a variety of causes for the participants' emotions. The interactionist paradigm was useful for understanding the academic as a skilled emotion worker. Stories of social interactions with students, colleagues, management members, and relatives appeared to trigger events, which entailed both positively and negatively evaluated emotions. The participants' descriptions suggested that emotional experiences often tend to be driven by a series of events coherently

organised around a single underlying theme and that discrete emotions may be accompanied by other ones (Frijda, 1993; Lazarus, 1991).

Participants referred to Cypriot academia as an amalgam of good and bad relationships. In many stories the academic profession was described as competitive and frustrating with many antagonistic interactions and envious behaviours. It is not surprising then that the workplace can be one of the most frustrating environments for individuals and anger has again been identified as a frequently experienced organisational emotion (e.g. Fitness, 2000; Glomb, 2002), associated with aggressive behaviour, hostility and revenge (Bies & Tripp, 1998; Fox et al., 2001). From the interviews it was clear that the participants were annoyed and disappointed with many aspects of the organisational culture (such as the managerial-focused, centralised system, hierarchy) and with their managers and colleagues' behaviour. This disappointment generated emotions of anger, frustration, hate, and envy and to unpleasant outcomes, such as low self-esteem, reduced motivation, stress and dissatisfaction with their job.

Other stories referred to close relationships with students and colleagues and to the development of friendships with them, to the positive aspects of teaching, to the legitimate competition they have with their colleagues, and to the appreciation of efforts on behalf of their students and their relatives. These factors generated emotions of love, pride, confidence, and admiration as strong emotions that exist in educational settings (Hargreaves, 1998; Lortie, 1975; Sutton, 2000a).

Objective 3: Uncover the short and longer term consequences of the emotions.

The study developed a framework of the immediate and long-term consequences of the emotions. It was found that although many social interactions and events resulted in pleasant consequences for the individual, most of the events that the participants described were experienced as having a negative perceived emotional impact, both in an organisational as well as in an individual level. Immediate effects encompassed changes in psychological states such as self-esteem, self-belief and changes in action tendencies such as helping behaviour, and revenge. The stories revealed the longer term effects which affected academics for the rest of the day or long after the incident had finished. These changes were classified in terms of effects on mood, behaviour, recurring thoughts and beliefs. In terms of positive and negative outcomes, a positive emotional experience was based on the academics' judgements of what is pleasant and in terms of their feelings of subjective well-being set in the context of academia. The positive or negative nature of each experience was also defined in terms of the outcomes that were linked to the investigated emotions, such as long-term feelings of subjective well-being and work behaviours.

In general, the data from the stories demonstrated that love, relief, confidence, admiration, and pride lead to pleasant effects for the individual, whereas anger, frustration, indignation, hate, fear, embarrassment, pity, compassion, and envy can be exhaustive, sorrowful, and cause dissatisfaction. The emotions of anger and pity, however, appeared to have both positive and negative consequences. The expression of anger and frustration after conflict events with the students

resulted at times in the construction of better relationships with them, after the students' apologies. The participants referred to the pleasant aspects that the students' apologies had, and to how the expression of their anger helped the students realise their mistakes. These pleasant aspects referred to better relationships with the students, to new beginnings, and to better behaviour on behalf of the students. Similarly, pity and compassion was described most of the times as an emotionally exhausting experience and with a lack of awareness of how to respond to other people's sufferings. However, at other times identification and empathy resulted to beneficial outcomes, such as helping behaviour and motivation to act to the other person's benefit, and ease of pain of the sufferer.

Taking the analysis of the outcomes further, issues of management behaviour and parental interference into the academics' work resulted in experiencing hate and long-term dissatisfaction. Academics can feel unable to do their daily tasks effectively when other people interfere in and object to their way of doing things. The evidence from this study suggests that greater autonomy in the job can lead to less adverse impacts on their emotional health. This was reinforced when the participants talked about the beneficial outcomes of having more autonomy in their teaching methods, which resulted to great levels of confidence and better response from the students in the classroom.

Objective 4: Investigate how academics react to and cope with the emotional demands of their work.

The stories underlined the struggles that may occur in university settings. The participants appeared to be aware that their emotional experiences play a major part in professional academic practice and they discussed different response tactics depending on their experience and knowledge. They discussed a variety of reactions to emotional difficulties in their work and supported existing ideas in the literature on emotional coping strategies. However, concepts such as the beneficial results of seeking support from students were not easily evident in other studies and require further consideration. The tactics that were used could be seen as a form of resistance (e.g. humour, surface acting) and an attempt to protect themselves 'against' the people who have caused the emotional difficulty (e.g. withdrawal).

The participants appeared to be self-aware of their social roles and social rules with regard to emotional displays, and they, therefore, regulated their actions according to those rules (Averill, 1980, Thoits, 1990). For instance, the emotion rules of professionalism and hierarchy, as enacted within universities, can lead to anger, frustration, indignation and hate, which was then suppressed and re-enacted with different emotional guises, like consent for something that managers had asked. Their abilities in regulatory actions guided them to prioritise and show discretion in their actions in order to fit in as organisational members. The study found that participants regulated their emotional experiences with the use of emotion work and with their use of EI skills. It was clear that the participants made use of surface and deep acting, which refers to faking or changing their emotions - especially during incidents of dealing with

people's personal sufferings, as mechanisms of regulating their emotional experiences.

Participants appeared to manage their emotions based on unwritten guidelines which directed their emotional expressions in certain situations, and were aware that they had to prevent certain emotions from surfacing by suppressing them or by displaying the socially appropriate ones. Many times, participants feel frustrated by the management's and student relatives' interference and criticism, while they admitted feeling uncomfortable and unable to deal with students' sufferings; however, by 'masking' the emotion, they tried to hide their frustration and withdraw from the situation, or to try to convince the students that they did care about their problems (with empathy), in an attempt to behave appropriately. The occupation of academics professors is one that requires them not only to manage their emotions but to produce certain emotional states in other people (Hochschild, 1983). Academics have regular interactions with several stakeholders which often involves an effort to elicit emotions in certain people and to manage their own emotional expression (Bellas, 1999), something which was confirmed in the study's findings.

### **Other Theoretical Themes**

The empirical findings were also useful in other theoretical concerns relevant to the study, which were discussed in the literature review chapter, such as the culturally-bounded nature of emotions, and the concept of emotional labour and emotional intelligence.

Probing the participants' emotions provided helpful insights about the ways in which cultural factors influence how workplace emotions are shared, displayed or suppressed. The participants' emotions were socially constructed in the context of their moment-to-moment interactions, in the context of their developing and ongoing relationships with students, managers, colleagues, and student relatives, and within the sociocultural context of Cyprus. Participants experienced emotions during ongoing interactions with people with whom they were not necessarily acquainted, such as the student relatives or with certain students. At other times, their emotions were experienced and expressed based on the history of the shared relationship and by any future projections of where the relationship may go. For example, the love and friendships they developed with their students or the experience and expression of hate for their managers depended on both the relationship quality with them and the expected future and constraints of the relationship. Moreover, the way emotional experiences were constructed depended on the sociocultural context of Cyprus, showing certain characteristics of that context and how it caused certain emotions. The next sections discuss the social construction of the participants' emotions as an ongoing process that unfolds within interactions and relationships, which also derive their shape and meaning from the main ideas and practices of the larger sociocultural context of Cyprus.

The findings showed that the academic profession in Cyprus is tied to its service ideals and involves emotionally difficult as well as rewarding interactions with different categories of people. The participants showed that they may embrace their work role but may also distance themselves and perform according to

prescriptive display rules (Goffman, 1959). Based on work requirements, academics are expected to display certain emotions, independent of how they actually feel (Hochschild, 1983). The evidence presented in this study showed that in many interactions with students, managers and relatives, the emotions experienced were expressed in their silent and controlled form (Callister et al., 2003), since workplace emotion rules did not allow their authentic expression. It was confirmed that emotions cannot be explained in strictly physiological terms; rather, they are social constructions which owe their meaning and coherence to learned social rules (Averill, 1980).

As it was supported in the literature review, the experience of certain emotions occurs in a social context where there are evaluations of worth in situations involving relations of power. Emotions, then, may judge specific kinds of events with an acknowledged cultural meaning. All the identified emotions were experienced as certain kinds of judgments or perceptions about social circumstances. The study demonstrated that for the participants all the emotions were grounded in the social context of academia; anger, for example, was experienced as the desire to avenge a dishonourable public insult against themselves. Their emotions rest on a complex pattern of socially determined appraisals, which serve important social functions at the interpersonal and social levels. Even the feeling of being ‘out of control’, which was pointed out by the participants, is socially constructed, as anger rests on a moral judgment of right and wrong; therefore, when a person feels wronged it means that certain standards of behaviour have been violated and some lines have been crossed (Averill, 1982).

In the organisational space of academia, the identified emotions were shaped by cultural norms. Occupational status and the display of power and wealth, for example, may affect workplace emotions, as shown with some participants' stories who experienced indignation when students' parents showed off their wealth and made warnings to them about their income and socioeconomic position in an attempt to show their strong position. The role of culture was further emphasised in the appropriateness of experiencing each emotion which is linked to the social roles of each person. This appropriateness is linked to emotion work, with the emotions being regulated in accordance with professional feeling rules (Hochschild, 1979, 1983). Indeed, the participants experienced each emotion based on judgments that *they* thought as correct in the particular situation and recognised them as part of their social role and identity. In addition, they recognised that in certain times expressing the emotions of anger, frustration, indignation, fear, hate, and embarrassment was not an appropriate action. Their experience, together with their perception of feeling rules, affected their judgments and changed the emotional display to something more socially acceptable. Principles and standards of professionalism explain their emotion display and justify their views of right and wrong. Empathy, identification and courage, as part of the experience of pity and confidence, are examples of these professional rules. The participants seem to have realised the importance of displaying socially appropriate emotions at work and used emotion work and their EI skills in an effort to cope with certain situations. For example, showing sensitivity to other people's problems, taking the other

persons' viewpoint, recognising their needs and responding in an appropriate manner characterise the professional academic.

A theoretical theme that emerged from the findings was the participants' use of empathic emotional labour. Empathy as part of the experience of pity and compassion appeared as an expected job attribute, with the participants managing their experienced and displayed emotions to present an empathic, care-giving image. The humanistic values embodied in the practice of academia appeared part of their routine. They particularly engaged in such emotional labour through deep acting, by remembering similar events during empathic interactions with students, and surface acting by faking empathic behaviour in the absence of consistent emotional and cognitive reactions (Hochschild, 1983). Empathy is therefore confirmed as a service quality dimension (Parasuraman et al., 1988). In other cases, they were unable to display empathy and provide help, which led to detachment and stress.

The study's findings presented the academic profession as being dependent on academics' ability to display the correct behaviour. However, even though Cypriot academics demonstrated awareness of the emotional regulation processes they need to follow, their EI skills were for some of them the missing piece. While some participants relied on their personal emotional skills to respond to difficulties, others complained that they received little support and guidance on coping with the emotional demands of the profession and requested some form of training. The issue of limited training was raised by the participants, who expressed a lack of comfort and awareness in dealing with

students' personal problems and argued that training and support would help them effectively perform empathetic emotional labour and to overcome the inability to help. This aligns with the conclusion that too much autonomy in a profession can be seen as problematic, especially if service workers are not knowledgeable enough to act appropriately towards customers in the work environment (Cherniss, 1995). The academics appeared to recognise but struggle with the possibility of conceptualising their existence in academia as caring and compassionate persons whose role also includes giving help to students and colleagues when in need. The risk of academia becoming a less caring profession increases when academics are unaware of how to react in intense emotional moments. The emotion of envy, which occurred as a result of uncooperative and competitive behaviour among colleagues, reinforces the need to perceive the profession with more altruism.

The inability to respond to emotional situations was also emphasised in other situations (e.g. first contact with big audiences, first lectures of the year), making academics feel uncomfortable and experience damaging effects (e.g. insomnia, stress) in their effort to cope with their felt emotions and show appropriate ones. The collected data support the unpleasant impact of emotion work, as these were extensively reflected in the literature, with the study participants stating their disturbance about not being able to manage their emotional experiences.

The stories have also helped to identify certain cultural characteristics of Cypriot academia, which support the culturally-bounded nature of the study. During the past few decades HE has been under much pressure in terms of the capitalist

development and the continuous forces that are related with it (rapid expansion of student numbers, commercial and economic demands). This has a serious impact on some of the universities in Cyprus, as according to the participants, the industry is unavoidably affected by the capitalistic development. The conditions of universities in Cyprus owe much in general terms to the kinds of global economic pressures experienced in recent years by Western economies, like their service-provider nature, the emphasis placed on customer satisfaction, and pressures to upskill the labour force through education and training (Brown, 1995, Constanti, 2010). In many stories, Cypriot universities appeared as heavily centralised, bureaucratic with a focus on keeping the students and their relatives satisfied. This was enhanced by the power that management members have and the little autonomy that they give to subordinate lecturers within a department. The participants showed awareness of the need to manage their emotions as part of the labour process, with the implication that this would produce the profitable outcome of student satisfaction. This was particularly evident in the stories about when top management members appeared as powerhouses who directly or indirectly put pressure on academics to pass students, with the aim being not to disappoint them, even if the participants judged they did not deserve to pass.

One of the important reasons academics experienced anger was the lack of support from their managers, which revealed the emotion rule of not arguing and not saying no to their managers. This was evident in many accounts which supported the participants' difficulty to dictate their opinion. The participants mentioned their managers' behaviour as a source of mainly unpleasant emotions which also discouraged the authentic expression of emotions. From a social

constructionist perspective, the emotions associated with various power statuses are particularly illustrative for studying work dynamics. Hochschild (1975), for example, explains that workers experience very different emotional social and physical worlds, which are based on their position in the power hierarchy and that unequal power relations influence the degree of expressed emotion. Indeed, many of the participants' emotions were generated after problems with the management in terms of unfair treatment, perceived favouritism, insults, and not allowing enough autonomy. In general, insults and hostile behaviour from managers, colleagues, the students and their relatives were factors that academics had to bear in their working environment, which sometimes reached the limits of bullying. Bullying in the workplace may involve persistent negative acts of inappropriate, anti-social behaviour towards a person or a group (Salin, 2003). This has led to the emotions of anger, frustration, and hate which also had detrimental consequences for the participants. They also discussed instances when they were not free to negotiate their beliefs with their managers, which led to the suppression of their own emotions, since social rules and organisational prescriptions dictated how academics managed their emotions in social interactions. However, while this certainly encourages the idea that greater autonomy in emotional expression can lead to less unpleasant impacts, it also contradicts other study participants, who claimed that there is a lack of guidance in the ways emotional management should be performed.

In other cases, however, participants were altruistically motivated and remained authentic to their compassionate and caring emotions. These experiences were reflected in the events of helping behaviour towards colleagues and students, and

the love and pride they expressed to their students. There were indications that the behaviour of other people, in terms of how they behave and act, can have far-reaching effects on the way Cypriot academics respond and how authentic and caring they can become. Academia seems to be formed from different emotional zones, with conflicts and friendships characterising its climate, but with the divide between these zones being dependent on the context of each emotional experience.

Despite there being little doubt that the emotion work carried out by academics can be demanding and frustrating, there were other participants who, through their skilled performance in emotion management, were able to derive satisfaction from their ability to make a difference to their students' and colleagues' well-being. Clearly, the academics in the study retained a certain amount of autonomy in student/colleague interactions and personal discretion in taking initiatives to cope with these issues; however, the fact that social interactions with managers and many interactions with relatives did not reveal pleasantly perceived experiences seems to be a problem area within Cypriot academia. This matter, together with other implications derived from this study, will be the focus of the next section.

### **Implications and Recommendations**

This study demonstrated some discrete emotions that academics in the Cypriot universities experience, together with the events that cause these emotions and their consequences. It also gave descriptions of the coping mechanisms and regulation processes the academics implement. These descriptions will be useful

to determine the implications that these have in relation to their well-being and discuss practical recommendations.

Emotions were demonstrated as lived interactional experiences and academics were identified as emotion managers who often struggle to resist and modify the demands made of them by management, colleagues, students and their relatives. In their stories, the academics described their struggle to comply with the profession's feeling rules, such as tolerance and acceptance without expressing frustration, the students' behaviour and demands, the students' and their parents' displays of wealth, their colleagues' uncooperative behaviour or managers' lack of respect and insults. The academics appeared to continually juggle their mixed feelings in order to match *face* with *frame* (Goffman, 1959) and continually seek spaces in their workplace where they could be their 'authentic' selves. This greatly impacted on their morale, productivity and job satisfaction, as demonstrated in the interviews. This allows practical insights into all the stakeholders. In effect, by placing the academics' subjective emotional experiences firmly within the organisational life, by acknowledging the complexities and the contradictions involved as an inherent part of their working lives, the profession can be emphasised as emotionally complex, with academics as highly competent social actors and multi-skilled emotion managers.

From the analysis of the stories it can be concluded that academics in the Cypriot academia are to a large extent a means that senior management use to achieve their strategic targets. Management was 'accused' by many participants as unable to listen to their perspectives and effectively negotiate their emotional

needs. It was clear that the emotional well-being of the Cypriot academics was largely affected by the behaviour and actions of their managers, and generates issues which need to be taken into consideration.

Implications regarding managerial behaviour and leadership style also arise. The participants referred to both perceived 'autocratic' and laissez-faire managers in their workplace in terms of their behaviour and in the learning of feeling and display rules; however, both appeared as problematic. The autocratic managers generated hate and anger in the participants, having long-term effects on their emotional health and job satisfaction. Events with managers involving public insults, lack of respect, perceived unfair treatment and a focus on the centralised educational system were a few examples of the authoritarian approach that were described in the interviews. This led the participants to use emotional management in their effort to act professionally and avoid conflicts and impacts in their job. Clearly, this raises an apparent problem with the way managers are perceived by academics and shows practical implications for managers who need to realise the long-term impact their behaviour has upon emotional health and performance. Contrary, more flexible managers may cause confusion to less experienced academics. For example, Jason as one of the young and less-experienced academics referred to his need for more guidance on display rules and coping strategies to ensure that students were provided with the required psychological support. Likewise, as it was clear from other stories on pity and compassion, the emotional profile of Cypriot academics was characterised by a compassionate and caring image. In this respect, it is axiomatic that management

members should become more responsive to the emotional experiences of their employees and give equal priority with other stakeholders of the institution.

The issue of recruiting emotionally skilled academics or training existing ones could be of relevance here as part of managements' efforts to improve the organisation's competitive position. EI involves an understanding of the emotional needs of the situation and the self-awareness and self-control necessary for using the right emotional display to cope with the situation (Goleman, 1995), something that academics reported to be unaware of. The participants admitted not having certain skills to deal with a number of difficult emotional situations, although past research indicated that Cypriot professors were familiar with the concept of EI (Pouyioutas et al., 2008).

The academics' emotions appeared to affect the emotions and behaviour of other people, such as their students and colleagues, showing that it is even more essential to develop the research in academia. Although, it was not the study's main objective to explore the impact of academics' emotions to other stakeholders, future research could investigate in more detail the implications of this theme. The concept of emotional contagion (Salovey & Mayer, 1990) which was evident in the stories (e.g. expressed confidence enhanced students' engagement and enthusiasm, giving help to students generated their love and contributed to the development of personal relationships, imitating colleagues' methods) shows the importance of taking into account their discrete emotional experiences. Academics are considered as people who have the power to transmit their expressed emotions, influence other people's perceptions and

contribute to the effectiveness of a social interaction. The effect of academics' displayed emotions play a significant role in how others perceive an academic. Hence, to enhance their perceived effectiveness, it is important for academics to portray appropriate emotions and ensure that they are positively perceived through their encounters.

Practical implications of the study include the need for organisations to consider the authentic, silent and controlled expressions of the academics' emotions that were identified in their stories, together with their pleasant and unpleasant consequences. The aim should be to retain emotional expressions that create pleasant outcomes for the individual and the organisation and to avoid silencing emotional expression and promote norms of self-managed emotional expression. The study's findings may encourage organisations to consider increasing the amount of emotional expression tolerated at work. For example, the participants mentioned events of authentic expression of anger and frustration in some of their stories which resulted in better relationships and communication with their students. In other stories, a number of participants referred to their discouragement when their emotions needed to be controlled or suppressed, such as in cases of insults from management members or from the interference to their work from students' relatives. If the workplace becomes a community to which individuals feel they can bring their whole self, where they feel safe enough to express authentic emotion, organisational and individual benefits may result.

### *Taking advice from Aristotle*

Aristotle's (1959) accounts in Rhetoric II to bring intelligence to our emotions by choosing a means between extremes according to the right principle could be of relevance here for practical recommendations. If, according to the philosopher, balancing is a virtue which can be learned in practice and all the emotions are educational in nature, then this can be encouraged and implemented in academia through modern mechanisms. The study's collected data presented the events that generate the need for this balance, suggesting that knowing about the potential events that influence emotion management, together with their impact, can contribute to effective balancing. This requires, above all, that emotions and emotion work are recognised as vital aspects of the academic job. Management members need to realise that academic intelligence itself does not necessarily ensure academic efficiency, since intense social interactions demand emotional competence, too. Neither does it ensure student satisfaction, since students can act as demanding customers and as people who need academics to listen to their concerns.

It may be assumed that universities, or organisations in general that are *emotion-full*, that is, they involve employees who have experienced and dealt with a variety of emotions and emotional situations relevant to their professional context, are most likely to succeed in the long term. If this is the case, there is a need to examine and understand how each emotion develops in each organisation. It is essential to recognise that learning about emotions, as Aristotle (1985, 2000) implied, is not about reading a body of theoretical knowledge, but rather something which includes practical wisdom. The findings

demonstrated that in numerous cases academics lacked knowledge in many of the emotional demands of the job. The study suggests that their emotional skills will not improve through theoretical, ‘know-how’, skill-enhancing courses, but from practice and experience and with the guidance of more experienced colleagues.

Considering emotion management during the experience of the identified emotions and its impact on academics, emotional knowledge and emotional competence seem to be essential for entry into the profession. Emotional practice was found to be an essential ‘qualification’ for academia, since it was judged as important for academics’ emotional and physical well-being. The study argues that academics could become emotionally and practically wise. Reading about emotions and emotion management in textbooks is not sufficient; therefore, practical intelligence (*φρόνησις*) lies in the practical ability to identify when and how to invoke experience. Teaching academics how to practice positive moral exemplars in the early stages of their career can counteract the effect of negative events. This strategy links to the emotion of admiration which showed that people would value other role models. Likewise, management could provide young academics with available role models who have certain personal characteristics, attitudes and behaviour that the young academic could learn and emulate. This awareness and offer of role models may serve as guidance for the newcomers’ possibility of obtaining tacit knowledge and emotional support.

The creation of emotion seminars, which can take the form of longitudinal emotional practice sessions before and after entering academia, is recommended

to manage emotional demands. Preparing academics during their studies and in the early stages of their career for what will follow in terms of emotional demands and allowing them to practise in hypothetical and real-life situations, would help avoid the damaging effects of emotion management in their future careers.

It is also important to stress the pleasantly experienced emotions. Love, admiration, confidence, and pride were associated with pleasant and rewarding benefits. The academics reported that they were involved, excited and happy during tutorial discussions, as they allowed for constructive discussions and gave space for pleasurable emotions to emerge. It would appear that a reduction in class sizes would help promote job satisfaction by facilitating more participation. It would also diminish the experience of fear during the first lectures of the year – as Jason said, ‘It’s different having 20 unknown people staring than 200’. The importance of the classroom experience in academic satisfaction leads to the conclusion that the gratification of higher-order needs is particularly important. Developing trusting relationships with students is vital, which was also evidenced by the support the academics received from students during tutorial discussions in difficult situations. Furthermore, proactive coping has been shown to lessen the emotion of fear and boost confidence, so encouraging the use of this coping function may increase perceptions of control and confidence and alleviate fear and stress.

Emotional support from sharing their experiences in discussions with colleagues, family members and students - especially for academics that are new to the

profession, appeared to help them regain their confidence and eliminate their anger. It seems vital that colleagues and managers should approach other members of staff that may be experiencing stress, exhaustion or job dissatisfaction in an effort to assist in identifying the causes and to promote an action plan in order to address the sources of their unpleasant emotional consequences.

The findings also revealed the need of Cypriot academics to escape from their working environment and look for places, such as their home and offices, where they can mentally and physically calm down, something that was previously found as helpful for academics (Ogbonna & Harris, 2004). Homeworking could be encouraged, since in some cases the workplace may become a place where academics do not wish to be present, due to continuous conflicting interactions. Technological innovations (e.g. e-meetings, web-based learning) can create new opportunities to relocate parts of the work into different spheres.

Finally, it should be noted that any recommendations made in this chapter are not meant to be understood from a judgmental perspective, as the researcher does not have an absolute answer to how academics should feel and act in their world. Instead, the chapter highlights a number of important issues related to academic practice and opens up new possibilities for further research in the field.

## **Future Research**

The study recognises that it would have been impossible for a single investigation to emphasise all the relevant and important issues on emotion in academia, therefore future directions in research about workplace emotions are made in this section.

Considering the rich descriptions of the study's participants, it is recommended that researchers continue to investigate discrete emotions, with specific reference to the events giving rise to emotions, especially in academia as it is a context which is neglected in the literature. Discrete emotions and the events that cause them can also be an interesting path for research in different occupational levels in HE, or even different occupational contexts and cultures.

Research in Cyprus could be expanded by studying other emotional phenomena in academia with phenomenological approaches. Other studies exploring the emotional experiences of academics in other countries would be of great value, as further information would be revealed on different contexts, for which research is still perhaps limited.

One area that did not receive much attention in the literature was the psychological support that students offered to academics when dealing with difficult emotional parts of the job or personal problems that impacted on their job. More extensive research is particularly needed to explore this close relationship that academics have with their students and see how the mutual sharing of their experiences may contribute to their well-being. It is suggested

that this type of social support is an important coping strategy with many implications that can be used in academia, which is therefore worth further investigation.

On a topic such as emotions, which are difficult to measure, phenomenology and storytelling were judged as useful tools. The participants' enthusiasm, which was evident from the conversations and willingness to participate in the research, was indeed encouraging for using storytelling in future projects as a rich source of information. Storytelling appeared an advantageous experience, as according to the participants it worked as a therapeutic session. Unpleasant events and emotions could be avoided if managers encourage academics to tell their stories. This in turn would help with the social sharing of emotions and support the collective aspect of storytelling. Story consultants seem to have a place in academia and help to 'give voice' to academics who express the need to talk about their emotions. Workplace interventions and the creation of storytelling-sharing rooms could be encouraged to allow academics to talk and thus exchange stories in order to improve their emotional lives at work. By pursuing these avenues of research as outlined in this section and encouraged by this study, new journeys and new stories can emerge.

The next and final chapter is a reflexive afterword that entails details on the study's circumstances and the author's background. The intention is to give the reader an overall understanding on the issues that emerged throughout the study, as well as its strengths and limitations.

## **Chapter 9**

### **A reflexive account of the research ‘journey’**

#### **Introduction**

This final chapter is a personal statement, written in the first person, which discloses my background and the circumstances, issues and thoughts that have emerged throughout the research process. The interpretive phenomenological approach is much more than a description and interpretation of the participants’ experiences, as it requires that the researcher demonstrates to the reader what is ‘going on’ during the research, which is part of the reflexive process (Gadamer, 2004). Reflexivity was highlighted as an important part of phenomenology earlier in the thesis, and an understanding of the personal context, experiences, interests and beliefs that shaped the research is essential. In an attempt to make better sense of the subject area, this chapter demonstrates how these elements contributed to the current project.

#### **Development of the research question**

In this section, I will discuss the processes, experiences, and thoughts that influenced the research question, in order to enable the reader to consider the circumstances surrounding the study and my own background and motivations.

I am a thirty-year-old Cypriot female who was born and raised in Cyprus. I descend from Famagusta, but I was born in Larnaca after the 1974 war forced my parents to move to the south-east coast of the island. At the age of 18, I moved to Athens to undertake my undergraduate studies and lived there for four years. In 2005, I moved to Manchester for my postgraduate studies and

returned in 2008 for my PhD. I have worked in academia for the last six years, the last four of which have been in Manchester as an associate lecturer.

The emotionality of academics was a topic with personal significance. My interest in academia started at the age of twenty-five, when I was offered a lecturing position in Cyprus after the completion of my Master degree. Looking back, I can now see how taking that job was serendipitous for me. In the two years that followed, I experienced many kinds of emotional events, which were influential in my later decision to pursue an academic career. I found myself developing close relationships with students, colleagues and administrative staff, I witnessed competitive and envious relationships among my colleagues and I experienced many prideful as well as stressful moments, all of which led me to realise that emotions were central in academia. It also made me recognise that I would like to ‘capture’ and put into words the emotionality of this profession. The usefulness of this period was substantial and was my main motivation to proceed with my doctoral studies.

I started my PhD in 2008, during which time I became progressively influenced by the field of organisational emotions. My journey began by looking into different theories and models of emotions in an open manner. Reading different approaches has affected my attitude towards emotions and has indeed broadened my thinking and perspective. In terms of theoretical orientation, I acknowledge the influence of a wide range of models and theories on my thinking, including cognitive psychology, social interactionism, narratives and philosophy. However, readings on several approaches helped me recognise the

need to explore emotions from their origins. This led me to the writings of ancient Greek philosophers, especially Aristotle. My Greek background and existing knowledge of ancient Greek literature influenced my choice of Aristotle as one of the leading guides. Aristotle adopted an inclusive analysis of emotions by recognising their cognitive, bodily and social aspects. Going back to Aristotle for a historical search of the concept of emotions makes sense, not just because his work offers vibrant descriptions, but also because he gave an analytical review of the ancient Greek culture (Konstan, 2006). The ancient Greeks were preoccupied with concerns about rivalry, reputation and social standing, and Aristotle's approach describes what the emotions meant in the social life of the classical city-state, where people were conscious of the motives of others and were ready to respond accordingly.

My reading of Aristotle's work inspired my thinking and led me to conclude that human emotion is a social construction to a large extent, and learning about emotions means that people can be in an advantageous position to influence their audience. Aristotle argued that human emotional states were not blind animal forces but intelligent parts of the personality related closely to a person's beliefs and responsive to cognitive and social modification. By construing belief as the efficient cause of emotion, Aristotle showed that emotional responses are intelligent behaviours open to reasoned persuasion. So, when men are angry, they are responding in accordance with the belief of an unjust insult, and they are not victims of some irrational force; even though their belief may be erroneous, their behaviour is still intelligent and cognitive, as it is grounded upon a belief which may be criticised or altered by

argumentation (Fortenbaugh, 1975). His accounts of emotions, especially in ‘Rhetoric’, affected my view on what emotions really are and how knowledge about them can contribute to a person’s personality.

The thesis’s position was greatly influenced by Aristotle’s writings and by recent accounts of workplace emotions (e.g. Weiss & Cropanzano, 1996; Lazarus & Cohen-Charash, 2001) which support their social aspects. As such, my thinking relied on the argument that while the capacity to experience emotions is innate, the actual experience of an emotion is determined by the person’s judgments and beliefs, and since judgements and beliefs are, to a large extent, products of culture, then emotions that seem to match cross-culturally (e.g. English ‘anger’ with Greek ‘θυμός’ [*thimos*]) are liable to differ in different ways and are culturally revealing. Likewise, given the definition of emotion presented earlier it is clear that emotions are phenomena that all workers (apart from those suffering from certain medical conditions that reduce emotionality) experience and display, depending upon different events and interactions in their working life. This has been a dominant view in modern literature, which considers the occupation of academics as one of the jobs that requires them not only to manage their emotions but also to produce certain emotional states in other people (Hochschild, 1983).

After exploring the nature of emotions, I decided to look for an appropriate method to approach the topic. The topic to explore the nature of the emotional experiences of Cypriot academics was approached descriptively rather than statistically and the thesis took a reflexive approach. At the start of my doctoral

journey, I found myself becoming more interested in research approaches that allowed for reflection and for engagement during data collection and analysis. Ancient Greek literature was again the inspiration for my choice in phenomenology as a research approach. Having its roots in ancient Greek philosophy, phenomenology aims at gaining an in-depth understanding of meaningful and significant events in people's lives and also allows opportunities for reflecting on how the researcher's subjectivity shapes the research (Sanders, 1982). Phenomenological research is based on the premise that engaging in an objectively valid interpretation is not possible because it will lead to interpretations that are devoid of contextual factors. In contrast with positivistic approaches, where data are separated from any subjective impact attributable to the researcher, I chose an approach supported by both social constructionist and phenomenological theory models, in which the researcher is a source of understanding in emotion research (Guba & Lincoln, 1989). The researcher has a preliminary understanding of the phenomenon under study, which makes the operation of bracketing unattainable and undesirable. By utilising my experiences, it was ultimately possible to obtain a comprehensive understanding of academics' emotionality, as the next sections will describe.

### **Reflections on the interviews**

This thesis was a journey of constant development and learning. I found that reflecting on my experience of revealing and making sense of the academics' stories was an exciting as well as a challenging activity. Drawing on my experience as a researcher with an academic background helped me to prepare for the interviews. During the research process, I was aware and conscious of

myself as an independent researcher who has had experience in the academic profession and who may therefore share many of my own experiences with those of the participants. I maintain, however, that the data obtained are trustworthy and original because they were collected through a systematic, academically supervised process.

For the interviews, I chose a conversational interviewing style that encouraged the participants to talk freely about their experiences. The interviews commenced with a short conversation to create a relaxing atmosphere. I would meet the participating academics a few days before the interview date in order to brief them about the study and to answer any queries they might have. I found this procedure very helpful in reducing the amount of stress for both parties and in helping the participants to get to know me and what sort of questions they would be asked. My aim during the interview was to help the academics describe their lived experiences, without me necessarily leading the conversation. I preferred this approach of interviewing in order to gain insights into the emotions that were reported, performed or suppressed by the participants themselves. Therefore, I would begin the interview with a broad open-ended question and then follow on from there dependent on the participant's answer. By doing so, I was trying to create a climate in which the academics would feel comfortable and respond honestly and comprehensively. To be consistent, I would start by asking the same question: 'Tell me a few things about your academic background'. After describing their academic background, the focus turned to specific emotions that they experienced in their

workplace: ‘Can you remember an incident about a time when you felt a strong emotional experience in your workplace?’

In some cases, the participants had difficulties in remembering a specific emotional event. This was particularly evident with Clio, who confessed at the start of the interview that she was not used to being interviewed. She was very nervous about sharing any stories, as she was unsure what constituted an ‘emotional story’. In my attempt to help her remember certain emotions she experienced at work, I explained what an emotion is (a temporary state that arises in response to certain events and interactions rather than chronic and fairly stable affective states) with specific examples and revised the question to: ‘Can you recall an incident at work that made you angry, proud, envious etc.?’ These examples were inspired by existing works and accounts of emotions that I had studied before, especially Aristotle’s typology on Rhetoric II (1959), Lazarus and Cohen-Charash (2001) and the Affective Events Theory (1996).

The narrative interviews studied academics’ emotions by exploring the meaning they assigned to each emotion and by investigating the socially constructed meanings in the data, rather than by testing hypotheses, which is suitable for more structured interviewing. Staying faithful to the phenomenological exploration of the emotions, I asked the participants to recall an emotional event and to indicate what they felt, thought, felt like doing and actually did during this experience (Zeelenberg et al., 1998). Previous research had shown that discrete emotions can be differentiated based on feelings, thoughts, action tendencies and actions, so a number of clarification questions about the event

followed (Roseman et al., 1994). Moreover, I asked them to define and describe what each emotion meant to them and how it appeared to them, thus emphasising the *what it feels like* aspect, which is a central pillar of phenomenology (Morse, 1991). I wanted the academics to take the interview in the direction that they felt most salient to them. For that reason, I had a list of broad questions that I would use to trigger the conversation, and then I allowed them to build their understanding and experiences upon these questions.

Looking at it from a social constructionist understanding, my meetings and conversations with the participants stimulated emotions in both me as an interviewer and in them as interviewees. Social constructionist theories are pivotal in making sense of the links between emotions that arise in an interview and those in workplaces. For example, most of the participants expressed their contentment with and enthusiasm for the study and were eager to share their emotional experiences. Any initial anxiety that some of them may have had disappeared as they began to talk about their experiences, and they were very receptive to the idea that someone was showing interest and conducting a study of their emotions, as mentioned in our conversations before and after the interviews.

My approach to employ storytelling and have a conversational tone during my interviews (rather than employing semi-structured interviews), enabled me to occasionally and unconsciously forget my research role and become ‘a fellow traveller on the narrative’ (Gabriel, 1998a:137). Through this approach, I was able to engage emotionally and to express empathy, concern and pleasure with

the participants. The skills of empathy and active listening enabled me to feel more confident as an interviewer. Their need to express their stories rendered me a story-analyst by making recommendations and sharing experiences from the profession. The participants were enthusiastic about sharing their emotional experiences with someone who was still new to the profession and to share as much as they could, in an attempt to inform me about what would follow in the ensuing years of my academic career. Statements such as ‘I’m not sure if you felt this yourself’, ‘You will see it yourself in a few years’ and ‘I know that other people have told you that the profession is full of moments of contribution, but I won’t fool you; it’s not’ showed that the participants included me in the research process. It was very interesting as well as enjoyable to discuss work emotions and behaviours with other academics and to encourage them to reflect on their experiences.

Reflecting back on my research with the use of phenomenology, I can see that my personal background and experiences have played a major role, not only in my understanding, but also in the development of the data collection through the following aspects: the delivery of appropriate questions, the selection of my sample of academics with working experience in Cypriot universities and my interaction with the participants, as they appreciated talking to someone with knowledge in their profession. This was evident in many interviews when a comment was made that really resonated with me, but it was especially evident when interviewing the younger academics with a similar background to my own. The sharing of emotions was pleasurable and cathartic for the participants, as they stated in the interviews, because putting their experiences into stories of

how they experienced each emotion helped them to reflect on and re-evaluate their reactions. The participants referred to the therapeutic implications of storytelling, commenting that it felt like a type of psychotherapy and a therapeutic session with their therapist, and they also noted that expressing their emotions and retelling their stories helped them make sense of their experiences. The stories enabled them to get inside the experience and refine their reactions in relation to emotional events (Greenhalgh, 2001), which was exciting and challenging for me because it helped me to familiarise myself with the emotions involved in the profession.

The interpretive phenomenological analytic approach led me to an intimate and, I believe, dependable understanding of the emotional experiences of academics. However, I have not presented the study's findings as if they represent the definite truth about the world of academics. Instead, they are presented as a defensible understanding of the participants' specific emotions that are based on the interpretation of academics' experiences.

Concerning data analysis, I chose to transcribe and analyse the interviews manually, rather than using Computer Assisted/Aided Qualitative Data Analysis (CAQDAS) to organise and interpret the data. I decided upon this method because I wanted an insightful analysis and the opportunity to immerse myself in the words, phrases and stories of the participants, which would ultimately help me in the presentation of the findings. My main concerns were that understanding and meaning would be lost if using an electronic method. Carrying out the analysis manually provided me with the opportunity to view

the transcripts in light of the theoretical framework and my own philosophical stance, and it also provided many contextual clues that guided the analysis. An example of this was when my interview with Orestis was interrupted by his students, who wanted to play a game of backgammon with him, which afforded me the opportunity to see the close relationship he had with them, as mentioned in his stories.

During the analysis stage I emphasised certain themes, to which the analysis of the stories was limited. I centred my focus on several specific emotions interpreted from the stories. As I have some experience working in academia and with the emotions that are involved in the profession, it could be argued that I have had first-hand and perhaps biased experience of many issues discussed in the literature, and this may have influenced the interpretation and type of stories that were elicited. While this may be positive in identifying gaps that need investigation, it also carries the danger of seeking evidence to support a specific point of view. One example of this is the humanistic aspects of the academic profession and the emotions that are generated when other people share their personal problems in the workplace, which seemed absent from the educational literature. Having personal experience in academia and dealing with such problems on a regular basis, I found myself asking the participants about whether they had experienced similar events with their students or colleagues.

The themes identified in the findings unified the emotional environment of being an academic in the context of Cyprus. Emotional interactions appeared

part of the academics' being-in-the-world. From a phenomenological sense, experiencing emotions with different groups of people could be seen as an essential part of what it means to be in the world of academia. The interpretative phenomenological approach allowed me to enter into the participants' experiences by giving them a voice to reveal their emotions, thoughts and reactions. From our conversations, I felt that this 'voice' was something new to them and they were sometimes unsure whether or not to reveal certain emotions or phrases. For example, Erato wanted to use strong language and regularly expressed her concern regarding its appropriateness: 'Is it OK to say this?', 'I'm I allowed to swear?' Giving the opportunity to the participants to reveal their emotional experiences is an essential part of qualitative research (Cassell & Symon, 1994), and it certainly gave me the opportunity to understand better how discrete emotions were experienced in their workplace. It was crucial for me to learn about Cypriot university emotions and dynamics, including hierarchy, collegial and student friendships and competitive and power relations, in order to construct a supporting frame of reference for my future profession. Attempting to do so without addressing the socially constructed aspects of emotions would have resulted in a poor and weak overall picture.

### **Limitations and strengths**

As a reflexive researcher, I find it necessary to acknowledge the issues that might have supported and undermined the research process and the reported results, so that the reader can conclude with confidence that these issues have

been considered. These issues are related to potential bias through participant selection, sample size and my background.

During data collection, I was mindful that I needed to keep a balance between my empathetic behaviour, my distance as a researcher and my need for a closer examination of each story. However, as previously said, I found myself being unconsciously carried away by the stories and occasionally forgetting my research role. This helped myself, and I felt the participants, to see the interviews as friendly conversations, during which I was trying to learn as much as I could about their emotions, but also had a genuine interest in their stories. A reflection was that I wondered if assumptions based upon my gender, appearance and role as a doctoral student may have influenced how the participants responded to my questions and what they may have chosen to disclose or keep to themselves. I was also aware that I was very similar in age to seven of the participants, and that some of them were experienced academics and researchers, which may have resulted in them making assumptions about my topic that could have affected the answers they gave. With this in mind, I wondered how these factors may influence the process and their interview experience. The interpretative phenomenological approach, as a method that permits a shared interest in probing the meanings of data, helped to balance my dual role and concerns (Smith & Eatough, 2007). The adoption of this approach in my encounters with the participants, in which their emotions were considered, not only provided me with information about how these emotions unfolded but also created a relationship between the two parties. In this relationship, I felt that friendship and empathy emerged to a level where I

viewed the participants' emotions almost as my own, as much of what they revealed resonated with me as a young academic. When they talked about stories of pity and compassion, I felt compassion, when they revealed stories of anger, I felt angry, and when they expressed pride, I felt that pride and remembered similar situations that I had experienced in my career. This resulted in experiencing empathy with my interviewees. For example, when Ariadne talked about her frustration regarding the way some students insulted her, I felt frustrated that she had been treated in this way and found it hard not to express my sympathy. I could empathise with her, and I felt the need to reaffirm that this was unacceptable behaviour, but I realised that this may have caused her further disruption.

In relation to the research, my subjective feelings could be viewed as an influence affecting the rigour of the study. The interviews were a 'shared' experience which occurred in a very intimate environment in which the participants shared their experiences and wanted to let other people, like myself, know of their emotions. Many participants expressed their complaint that people neglect their emotions, but by taking part in this study they felt it had made them feel important, emphasising another beneficial aspect of this type of research. Allowing the participants to talk about their emotions by giving them 'voice' was an important outcome of this phenomenological study. Considering the limited amount of research on the context of academics makes the participants' reflections more important, and this missing piece became a driver in the formation of the recommendations that were made in the previous chapter of the thesis.

It is important to recognise that the three main themes identified in the study represent only one interpretation of the data. It is therefore possible that if another researcher with different interests, personal characteristics and theoretical beliefs were to reanalyse the data, they could interpret the transcripts in a different way. In phenomenological research, a single text is indeed open to many different interpretations because the meaning of a text is usually the outcome of the fusion of the horizons of the text and interpreter (Moustakas, 1994). Space did not allow for a discussion of all the data, and although a large amount of the interview quotes were presented, it was not possible to use all the text that was produced. However, the quotes were not extracted from their context, in the hope that the reader would get a flavour of the original text and have the opportunity to judge the researcher's interpretation.

In terms of sampling, I purposefully sought participants who fitted the criteria and I was explicit in the reasons for choosing this group. I was not interested in an average view of a certain population; rather I desired an in-depth understanding of the experience of specific individuals. Research in the emotional world of academia is limited, so I chose both men and women in order to explore their emotions in the context of Cyprus. With respect to the number of participants, I aimed to remain true to the philosophical underpinning of the phenomenological approach, in that its purpose is to obtain rich and deep understanding. This is achieved not through establishing causality with larger numbers, but through improving comprehension about a few (Denzin & Lincoln, 1994).

Despite the purposeful sampling of the participants, they were mostly young. This may be considered a limitation because it may be argued that some emotions develop with experience and knowledge over many years of working. Also, the fact that I interviewed academics across different universities and disciplines did not enable me to study in detail how different academics within the same organisation or area of expertise responded emotionally to their socially constructed work experiences. However, this situation turned out to be a strength for the findings, as rich and interesting dynamics were revealed across the universities I visited, which in turn helped to understand about emotion and display rules and about different dynamics in hierarchical relationships across organisational boundaries.

The small sample size also limits the ability to generalise the findings from this study, as there is an evident risk that the findings and participants' personal stories are not necessarily transferable to other occupations and contexts. The study's findings are context-related, since it was conducted in a single culture (Cyprus), so one should be cautious when generalising to other contexts. The purpose of this study was not to obtain knowledge that can be generalised but rather to help gain in-depth understanding about certain emotions in a specific context. This study aimed to provide a voice to a group of people whose emotions have not been explored extensively in the published organisational literature. Storytelling gave them an opportunity to reflect on and construct personal stories influenced by their workplace social interactions; however, this type of inquiry is retrospective and dependent on the participants' recollection.

Therefore, it is recognised that this reflection and meaning-making approach produced findings that would perhaps be different from a longitudinal approach, for example, and which may provide an even deeper understanding of emotions. It is nevertheless noteworthy to recognise that in any form of research, some choices leave out the possibility of other meanings or angles that could have been uncovered. Although objectivity and generalisability are not attainable – nor desirable in phenomenological investigations – it is important for the reader(s) to be able to ground this work in the context of the researcher's influences and views of the world. Therefore, the current reflexive chapter is considered a strength of this research, as it recounts the influences on me as the researcher and embraces them in a way that enhances the research.

The fact that English is not my mother tongue also has to be recognised, as translation from one language to another can distort the meaning of the participant's original expression and this could be culturally related and difficult to translate. The second chapter highlighted that language is embedded in culture and culture is experienced through language. The way that the data were presented reflects my understanding of the texts and my understanding of the context in which events took place in the world of academics. As mentioned, another researcher with a different cultural background would employ a different way to present the data or find other themes in the same information. This does not make either of us right or wrong, but it could mean that our understanding and therefore our interpretation are different.

There are also some strong points in the study which contributed to the generation of a more detailed understanding of experiencing certain emotions in Cypriot academia, namely the convergence of my personal knowledge of current issues within academia and the philosophical approach to this study. The chosen phenomenological approach combined both a description and an interpretation of the participants' experiences in the context of Cypriot academia, revealing not only their emotions, but also their thoughts associated with their experiences. Further to the participants' sharing of their emotional world with me, I organised and interpreted their dialogue in relation to the existing literature that formed the basis of the findings of this investigation. I was both transparent and reflexive about decisions made throughout the research, a process that ensured I remained true to the data through the acknowledgement of the combination of the literature, my beliefs and the data.

Conducting additional interviews with four of the participants over the data collection period also enhanced the collected data. The participants were asked to recall emotions from their professional life, and the use of repeated interviews allowed time for reflection, recall and the building of trust. The second interviews enhanced the interaction between both parties, in that it facilitated narrative engagement. I felt that from the first interviews the participants were willing to share stories on their personal emotions and aspects of academia. The timing between interviews also provided an opportunity for the participants to further explore, reflect upon and deepen their responses; if the data collection had stopped following the first interview, their stories would not have been captured fully.

## **Epilogue**

This study was a journey of personal discovery and a unique research experience, as it gave me the opportunity to explore my future profession and delve into the emotionality of academics in my country. All my experiences as a young academic and a novice researcher have provided me with the ability to maximise the opportunity to explore organisational emotions in an under-researched context. This journey gave me the opportunity to meet and spend time with more experienced people, something that enriched my own experience as an academic and a researcher. It is in this sense that the phenomenological approach played a significant role in illuminating the emotional educational experiences of Cypriot academics. In the second meeting I had with Ariadne, she described our two interviews as ‘sparks of emotions’, which she very much enjoyed. Searching for these ‘sparks’ was something that I believed was missing from the educational and organisational literature, especially from the context of Cyprus. Through this phenomenological study, I hope that more research journeys will follow and explore the emotionality of other occupations and contexts.

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# APPENDIX 1

## INTERVIEW GUIDE

**An interview guide is provided below that assisted the conduct of the interviews, together with some explanatory notes.**

**1. The interview started with an initial conversation on the background of the participant and intended to ‘break the ice’ with each one of them.**

- Tell me a few things about your academic background?
- What are some of the duties you have/assigned in your workplace?

**2. The main part of the interview was designed to explore the emotional experiences in the workplace, especially relating to events with university stakeholders. First the focus was on the identification of particular emotions and how each emotion is experienced and expressed.**

- Can you remember a story about a time when you experiences a strong emotional event in your workplace?
- Can you tell me what this emotion means to you?
- What kind of thoughts and feelings do you have when you experience this emotion?
- Can you tell me how you have acted on that?
- What kind of emotions are generated from your relationships with colleagues?
- What kind of emotions are generated from your relationships with students?
- What kind of emotions are generated from your relationships with managers?
- What's it like to think/feel that?
- What is it like when you feel in control?
- What is it like when you feel out of control?

**3. After the learning of the emotional experience, issues relating to the person(s) who generated the emotion, as well as the outcomes that followed the emotion were included to address the second and third research objective (antecedents and outcomes of the emotional experience).**

- Who else generates emotion experiences at work?
- What happened?
- Who was it that particularly caused your emotion?
- What did you think at that time?
- Has that happened before/since?

- Have you felt that way before/since?
- Have you ever had any similar experiences?
- How did that impact your work and personal well-being?
- Do those thoughts and feelings you had at that time still affect you now?

**4. Other questions were asked to address the research objective relating to the coping of the emotional experience.**

- How do you control and manage difficult situations at work?
- Do you ever act to hide certain emotions at work? How does that make you feel?
- Do you ever think before dealing with different stakeholders?

**5. At the end of the interview participants were asked to think any other emotions, that they experience in their workplace, and to reflect on the storytelling process, as the study's data collection tool.**

- What other emotions do you experience at work that we have not discussed?
- What would you say is the strongest or most frequent emotion that you experience at work?
- As you can see, I didn't have a questionnaire with me. Instead the interview took a conversational tone while I asked you to remember stories of your emotions at work. How did that made you feel?

**DATA ANALYSIS EXTRACTION OF THEMES (CALLIOPE)**

<b>Emergent Themes</b>	<b>Original Transcript</b>	<b>Exploratory Comments</b>
<p>Pity: Students' personal problems</p> <p>Delving into students' personal issues</p> <p>Her role stops being strictly teaching</p> <p>One of the most difficult things one told her</p> <p>Gives me chills</p> <p>Effort to help the student</p> <p>Effort to hide her shock as a sign of unprofessionalism</p> <p>Realisation of</p>	<p><i>Q: Tell me a few things about your academic background?</i></p> <p><i>The researcher judged that the answer to this question should not be published as part of the study's effort to ensure anonymity and confidentiality of the participants. The information of the answer was thought to reveal significant information about the participant's academic background that would make her easier to identify</i></p> <p><i>Q: As I have explained I am examining experiences on particular emotions. From your working experience so far, can you remember a story about a time when you felt a strong emotional experience in your workplace?</i></p> <p>One of the things I remember strongly in my career is of a moment I experienced pity which was related to the students' personal problems. I remember a time when I used to teach many international students. They came to our country to work, to get some money and go back to their country. With time, you learn to delve into the students' issues and live them yourself. You stop being their teacher who is strictly there to teach them certain things. This was one of the most difficult things that one ever told me. It was a student from Sri Lanka. He described me his experience with the tsunami. He talked about gigantic waves coming right at him and he could see his little sister on one of the waves, unable to do anything. It gives me chills just thinking about it. I tried to stay calm and think what to say. Of course, it would be inappropriate to present a shocked academic, unable to speak or help. The students come to you because they need help, so looking at a person who is either apathetic or shocked is undesirable.</p>	<p>Personal background details</p> <p>Choice of emotion experienced in the working environment</p> <p>Pity</p> <p>Students' problems</p> <p>Understanding the international students</p> <p>Change of roles, from being an academic into delving to her students' problems</p> <p>Most difficult experiences of her career</p> <p>Tried to stay calm, think what to say</p> <p>Inappropriate to</p>

<p>students' needs</p> <p>Pity is a moment when I can't do anything practical to help someone in-need.</p> <p>Effort to show the appropriate caring, helpful person. Emotion work</p> <p>It's hard to stop acting as an academic. Acting to be their friend</p> <p>Uncertainty of what to think of the students' absence</p> <p>Emphasis on students' family issues</p> <p>She does not put a student with problems in the same category with other students</p> <p>Outcome of pity: Listening to students' problems helped her mature as a person – was part of her personal development / maturation</p> <p>Realisation that she is not alone in</p>	<p><i>Q: How would you characterise pity then?</i></p> <p>For me it feels like a moment when I couldn't do anything practical to help for someone who needs it. But I had to show that I care, I had to show I can help. It's a moment when you stop being an academic and delve into your students personal issues. But... It's hard. You need to stop acting as an academic most of the times and be their friend... but then again... this means I'm still acting to be their friend right? I saw that student like everyone else who ok had some problems but missed many tutorials for a large period of time so you are not sure if you should be angry at him because he missed his classes. He had only told me that he needed to go back to his country because his mum had another son who was in the war. So you realise that you cannot put this student among all the others.</p> <p><i>Q: Did he ask to see you himself?</i></p> <p>Yes he asked to see me. And the whole experience and generally listening to students' personal problems helped me mature as a person and was part of my personal development and maturation. I realised that we are not alone in this world and there are huge problems around me far bigger than the ones I had. In the early stages of my career I</p>	<p>show a shocked academic, unable to speak and help</p> <p>Subjective experience of pity</p> <p>Failure to help</p> <p>She had to show she cares</p> <p>Difficulty to comply to the role's feeling roles</p> <p>Acting to be their friend</p> <p>Uncertainty of how to react to student's absence</p> <p>Awareness that students with problems are treated differently</p> <p>Students' problems contributed to her maturity – were part of her personal development</p> <p>Realised she is not alone in this world</p>
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<p>this world</p> <p>Comparison with her self in the early stages of her career – used to be biased about students. Change in her beliefs</p> <p>Other incidents on pity with students’ problems</p> <p>Personal and emotional relationship with students Part of her development, learned many things from the students</p> <p>Story about her students</p> <p>Sign of enjoying the experience of sharing stories about students’ lives</p> <p>Students’ personal problems make her very weak – unable to respond, uncertainty of how to respond Drained, knackered Not being able to help practically I was a wreck</p>	<p>was very biased and had some very old-fashioned views about students and people. And now it’s changed. I had many students apart from this one who told me their stories. There was this other student who his roommate was caught by the police and he didn’t have any money to get something to eat! I had another student who was pregnant, such a nice girl, she worked and studied at the same time. She had so many problems and abnormalities with her pregnancy. She got infected once and she told me all about it. Nine months she used to tell me everything. I had a personal, emotional involvement with their problems. Surely, it was part of my development. I learned so many things from these people. I once had another couple from Nepal. They went to Nepal to get married and came back to Cyprus right after. They brought me pictures (laughs), they shared their customs and traditions with me...that was a good feeling.</p> <p><i>Q: So when students come to you and tell you their personal problems, good or bad, what are your thoughts? How do you experience this?</i></p> <p>Very weak because I don’t know how to respond and I cannot do anything practical to help them. Like for example with that student...I was drained, knackered. I couldn’t do anything practical to help him... I was a wreck. I mean I do care that he was in such pain but what could I do? But I had to show that I care, I had to show I can help. The only thing</p>	<p>In the early stages of her career she used to be biased about students</p> <p>Story on another student’s problem who had nothing to eat</p> <p>Another story with a pregnant student who faced abnormalities</p> <p>I had a personal, emotional involvement with students Part of her development and learning</p> <p>Story with a student couple who shared their personal moments with her</p> <p>Listening to stories about her students’ lives was a pleasant feeling</p> <p>Students’ problems – good or bad then?</p> <p>Feels weak – doesn’t know how to respond</p> <p>Drained, knackered</p> <p>Inability to help Feeling a wreck</p> <p>Effort to show she cares and is</p>
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<p>Emotion work: I had to show I care, I had to show I can help. Only able to show my interest</p> <p>Constant express of interest to students</p> <p>Being unable to help is an annoying feeling</p>	<p>I could do is to show them my interest. And for example the other issue with the pregnant girl I constantly tried to show her my interest. I went to her asked her all the time “are you alright? Do you want me to do something for you? Do you want me to find a doctor’s phone number? Do you want water?” I though she was going to give birth in the classroom! I felt that practically I couldn’t do anything...such an annoying feeling.</p>	<p>able to help</p> <p>Show genuine interest</p> <p>Constant show of interest to students’ problems</p> <p>Inability to offer practical help is annoying</p>
<p>Coping with pity</p> <p>All students have problems and need to respect them</p> <p>Empathising with students’ problems</p> <p>Students appreciate the help – expression of love</p> <p>Students’ expression love is beautifully experienced</p>	<p><i>Q: What do you do to cope with pity?</i></p> <p>My belief is that you need to see each student separately. They are human beings, everyone of them has issues and I know I have to respect them and deal with them with a different manner. But I see it now how students appreciate that and how they express their love to me even after they finish their studies. I meet student in cafeterias where they now work, students from the hospitality studies, they never forget about me. And they come and offer me a coffee, talk to me, care about me still... which is so beautiful.</p>	<p>Coping with pity</p> <p>You need to see each student separately. Students are human beings, they all have their issues, need to respect them – effort to deal with them differently</p> <p>Signs of students’ appreciation of efforts</p> <p>Beautifully felt</p>
<p>Feels lucky for doing a job I like – cannot picture myself doing something else</p> <p>Job’s hours, living far from home are difficult</p>	<p><i>Q:How do you experience this and how does it make you feel?</i></p> <p>I think I am one of the lucky people in this. I am doing a job I like and cannot picture myself doing something else. I mean when I first started teaching at a college, I realised that this is what I want to do, I can’t do anything else but this. I went through difficulties, I worked from 8:30 till 10 p.m, I lived far from home but didn’t care. What I have with my students gives me great pleasure. I recently got an</p>	<p>Feeling lucky for doing a job she likes – can’t picture herself doing something else</p> <p>Job difficulties – difficult timetables, living away from home but didn’t mind</p>

<p>Relationship with students gives her great joy</p>	<p>email from a student who finished and went back to his home country. And I got another email from</p>	<p>Students give her joy</p>
<p>Former students keeping in touch</p>	<p>another student who went to England for a postgraduate degree who emailed me to say that he</p>	<p>Stories of former students keeping in touch</p>
<p>Outcome of love: feels she made a difference into their lives and they did to hers</p>	<p>is ok and wanted to check how I was. I feel that I made a difference into their lives and they did to mine. At the end of each tutorial, I feel that I'm the</p>	<p>Feels she made a difference to their lives and the students to hers</p>
<p>Learning about her students' cultures makes her feel like going to school</p>	<p>one who goes to University to learn. If you think how many things I've learned about other cultures, it's like going to school. The contribution is huge, but it's not only what you give, it's what you get as well.</p>	<p>She learns from the students about their cultures</p>
<p>Contribution is huge Give and take</p>	<p><i>Q: Is this love then?</i></p>	<p>A give and take relationship</p>
<p>Love is wanting what is best for the students Students care too</p>	<p>Yes it is. I want what is best for them and I can tell that they care with their actions (big smile)</p>	<p>Love is wishing what is best for the students. They care too</p>
<p>Academia is a mixture of emotions – an amalgam of good and unwanted relationships</p>	<p>Academia is a mixture of emotions. It's an amalgam of good and unwanted relationships. But the relationship I have with some students is</p>	<p>Academia is a mixture of emotions – an amalgam of good and unwanted relationships Love is an incredible feeling</p>
<p>Relationship with students is incredible</p>	<p>incredible. I have a group of young students and cannot say the brightest... We sit and talk for hours</p>	<p>Story about love</p>
<p>Talk for hours, discussing, laughing, joking</p>	<p>about everything. We discuss philosophical issues, we laugh, we joke. When I teach I pause for a few</p>	<p>In-class discussions, laughing, joking</p>
<p>They tell her about their lives</p>	<p>moments, they tell me what they did the previous night and then carry on. One of them told me</p>	<p>Being happy</p>
<p>Tutorials remind a tv daily show</p>	<p>yesterday that his brother came from England. I never saw him happier. Our tutorials remind a TV daily show; it's a continuation of our lives. I know</p>	<p>Knowing what happens in their lives</p>
<p></p>	<p>what is going on in their lives and they know many</p>	<p></p>

<p>A continuation of their lives</p>	<p>things about me. I want to know, because I care.</p>	<p>She genuinely cares for her students</p>
<p>Wanting to know what is going in their lives She cares Students' care too</p>	<p>And they care too, I see it every day, I feel it in their words. It's natural to feel that you love your students. They are the people you see more often.</p>	<p>She sees their love in their words</p>
<p>Loving your students is natural</p>	<p>Time flies when I'm with them. Love is an incredible feeling I'm telling you!</p>	<p>Time flies when she is with students</p>
<p>People you see more often</p>		
<p>Time flies when being with them Love is an incredible feeling</p>	<p><i>Q: You seem to have positive memories from you students. Have you ever experienced an incident with students that have not been very cooperative though?</i></p>	
<p>Anger with an international student</p>	<p>Yes! I started teaching in 2003. Ever since, I remember only one time that I expressed my anger</p>	<p>Authentic anger expression</p>
<p>Knows international students experience racism and feel strangers</p>	<p>with an international student. It's what I said before, I know that some students experience racism in Cyprus and they start seeing themselves</p>	<p>Realisation that international students experience racism in Cyprus</p>
<p>A group of international students constantly challenged her Disturbance in-class, annoyed other students</p>	<p>as strangers here. This is my conclusion. So, there was a certain group of international students who couldn't relate the fact that I was trying to help them. They constantly challenged me with many things. They talked during class, they annoyed other students. It was a class with 40 students. It was the only time in my career that I got so angry,</p>	<p>Background details of the event</p>
<p>Only time she got angry Could control herself Normally a</p>	<p>that I could not control my self. And I say this because I am a person with self-control, even if I get angry I will hide it, keep it for myself and move</p>	<p>Students constantly challenged her, talked during class, caused disturbance.</p>
		<p>Only time she expressed anger Inability to control herself</p>
		<p>Regularly hides her anger as a</p>

<p>person with self-control, hiding her anger</p> <p>Yelling Effort to make students realise the disturbance caused</p> <p>Called her a racist</p> <p>No control over her body and on what she was saying. Yelling, shaking, sweating, hands moved fast, hitting the desk to make them stop Perceived insult - Felt like a psychological war Felt the need to defend herself</p> <p>No power to manage anger</p> <p>Anger outcomes Regret</p> <p>Concern about others</p> <p>Expression of anger as an outcome of a series of events</p> <p>Students apologised</p>	<p>on. But that time, I couldn't. It was the only time I yelled. I stopped the class and started saying that what they were doing is not right. And they replied by saying that I was a racist and that all my country is like this. He said some really bad things! I had no control over my body; I couldn't even control what I was saying... I was yelling, shaking, sweating, my hands were moving too fast and I was hitting the desk to make them stop! They insulted me! It felt like a psychological war and I had to defend myself. I wasn't feeling myself; I really didn't have the power to manage my anger. It was like a psychological war.</p> <p><i>Q:</i> So what did you do after this? How did you cope?</p> <p>When I stopped yelling, I realised what I had done and immediately regret it... I thought "I shouldn't have done this, other people heard me shouting". It was a series of events that made me act like this. So months after I burst out my anger. Other students tried to calm me down. Later, in the next few days the same people came together with some other students from the same country and apologised to me. This is when I felt relieved. I was calm. We</p>	<p>self-controlled person Yelling</p> <p>Effort to make students to stop disturbing</p> <p>Students called her 'racist'</p> <p>No control over her body</p> <p>Yelling, shaking, sweating, fast hand movements, hitting the desk to make them stop</p> <p>Perceived insult A psychological war Need to defend</p> <p>Not feeling herself – limited power to control her anger</p> <p>Immediate regret after anger had passed – impact on her reputation</p> <p>Effort to justify her expressed anger</p> <p>Students' apologising</p> <p>Feeling relieved</p>
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<p>Felt relief</p> <p>Experience of calmness through discussion with students</p>	<p>talked about it, I told them many things, I can't say that I changed the way they thought but they understood why I reacted in that aggressive way.</p> <p>And it calmed me down.</p>	<p>Relief</p> <p>Discussion with them after the event calmed her anger.</p>
<p>Shared the experience with an experienced colleague</p>	<p><i>Q: Did you talk about this with other people?</i></p> <p>I discussed it with another female colleague who was more experienced than me. And she said that she had the same problem with those students and that she had lost control many times with them. She helped me to be able to control my self after. I remember she said to me "yes you will get angry, you will get out of control" so I thought "ok I'm not the only one here". This colleague has her own way of dealing with difficulties and explaining them the reason she got angry. But yes she really helped me.</p>	<p>Sharing the experience with an experienced colleague</p> <p>Helped her to control herself after the event</p>
<p>Helped her to be able to control herself after</p>	<p>of dealing with difficulties and explaining them the reason she got angry. But yes she really helped me.</p>	<p>Felt she was not alone</p>
<p>Comforting words</p> <p>Felt she was not the only one dealing with the same experience</p>	<p><i>Q: Did you talk about it with your family or close people?</i></p>	<p>A helpful coping tactic</p>
<p>She helped her</p>	<p>Well, I went home and I started crying because I had regretted what I had done. I felt guilty not for me but for all the people who saw me reacting like this. I told my husband and my mother what had happened. They always tell me things that make me feel better and ease my anger. Even now, even today I think about it and say that it was not</p>	<p>Crying at home</p>
<p>Crying after the event</p> <p>Regret</p> <p>Guilty for all the people who saw her anger</p>	<p>today I think about it and say that it was not</p>	<p>Regret, Guilt</p> <p>Caring for what other people thought</p>
<p>Sharing with family members</p>	<p>today I think about it and say that it was not</p>	<p>Sharing with family</p> <p>Ease her anger</p> <p>Effects of anger</p>

<p>Feel better, ease her anger</p>	<p>possible, it wasn't me who reacted so furiously.</p>	<p>even today – regret for acting furiously</p>
<p>Long-term consequences of regret and her reaction</p>	<p><i>Q: So, are there times when you experience anger but choose not to show it?</i></p>	
<p>Anger suppression Perception of professionalism – Emotion work</p>	<p>Yes! Because I feel this is not the right thing to do during class. I feel that I will not involve the whole class if a student is disturbing. I will tell you a recent story on this. I had a student who in the mid-term test I caught with a cheat sheet. I went next to him and quietly asked him ‘are you done with this?’</p>	<p>Suppression of anger – judged as not the right thing to do</p>
<p>Expressed anger</p>	<p>Please go outside now. I will then think of what to</p>	<p>Story on un-expressed anger</p>
<p>Student cheating</p>	<p>do with this’. And then he said ‘I have no idea how</p>	<p>Student with a cheat-sheet</p>
<p>Controlled anger</p>	<p>did that get here, it’s not mine’. And then I thought ‘ok the class was clean, nobody could get in cause I was the first who first got here, I checked all the desks and I placed all the papers on them’. And he</p>	<p>Suppression of anger – allowing time to think the event</p>
<p>Student’s excuses increased her anger</p>	<p>insisted ‘it wasn’t me, I don’t know how it got here let me finish the test’. I started boiling inside me, I felt the anger ruling me inside, I wanted to hit him. But I only said “I am not going to discuss this now.</p>	<p>Student trying to find excuses</p>
<p>Started boiling inside Anger ruling her inside Wanted to hit him</p>	<p>We will talk later” and asked him to leave. When</p>	<p>Started boiling inside</p>
<p>Controlled anger</p>	<p>the examination finished, I stayed in the room alone for five minutes to think about it, to get it out of my system. When I got out, he was waiting for me and then I started shouting saying how awful what he had done was. I told him ‘please don’t say</p>	<p>Wanted to hit him</p>
		<p>Chose not to express it – asked him to leave the room</p>
		<p>Stayed alone to get it out of her system</p>
		<p>Dealt with the</p>

Shouting afterwards	anything. I saw you cheating, it's your writing, I	students after – shouting
Punishing the student	will not discuss it any longer. I will not give you a	Punishing the student by not giving him a mark
Did not allow him to submit his assignment	mark for his term. They also had to do a group assignment and I told him 'you will not submit a	Asked him to do an individual assignment
Gave him a second chance to prove he works hard	group assignment you will do your own. If you need anything you will come and see me, bring me	Gave him a second chance to get his mark back
Needed to see his engagement	your material to give you feedback and that's it. If you prove to me by May that you have worked hard	
Coping with anger with deep breaths	for this and give me a decent assignment I will give you the mark back. Well he did bring me some	
Follows mother's advice 'Each student has his own story' – think what is behind each student	material to see, I do see him now being more engaged, I'll wait for his assignment now.	
Emotional intelligence skills - an academic needs to pay attention on hers and others'	<i>Q: What to you do when you are angry?</i>	
	I take deep breaths (laughing) I was indeed angry with him, but I follow my mother's advice that	Coping with anger
	"each student has his own story" and every time something similar happens, I might get angry but	Deep breaths
	then I think what's 'behind' the student'. As an academic I realised I need to pay attention to my	Mother's advice that each student has its own story
	emotions and then observe and be aware of other people's emotions because this is how this job	Trying to see what is 'behind' each student to understand their behaviour
	works. I also talk about it with my mother, who is like my psychologist on everything and it makes	Realisation that as an academic she needs to give attention to hers and other people's emotions – this is how the job
	me feel better. My mum knows everything about my students. Even the first time I taught in a big	

<p>emotions This is how the job works</p> <p>Mother figure makes her feel better</p> <p>Seeing her mother as her psychologist</p> <p>Fear</p> <p>First time teaching in an English-spoken audience</p> <p>Seemed impossible</p> <p>An internal suffering Stayed awake for 2 days A loud silence All eyes on her</p> <p>Preparation-learned the presentation by hard Comparison with confidence she feels now Confidence as a result of experience</p> <p>Cheerfulness</p>	<p>audience I was suffering and my mum knew all about it.</p> <p><i>Q: Is this another emotion then? Fear perhaps?</i></p> <p>Of course!</p> <p><i>Q: Can you recall the event and how it felt?</i></p> <p>I remember the first time I had to teach in an English spoken audience. Well my mother tongue is not English so speaking in their language seemed impossible for me. It was... An internal suffering. I stayed awake two whole days. I walked in the room and had all eyes on me. A loud silence. This is what I remember. And then I had to speak, I had to say something. So, to start with, I didn't sleep for two days. I prepared myself as much as I could, I learned the presentation by hard. Well, now I only have 5 slides and I can talk for hours. Now I feel more confidence. Now I am not afraid. No notes, no slides sometimes. And I now come to the other emotion you have here, confidence which is something like a cheerfulness, that's the way I see it. Having the coolness to go to a lecture without any notes, papers or handouts. Now my fear is only generated at the beginning of each year or each semester when the audience is still unknown to me.</p> <p>I am scared every time I have to face a new</p>	<p>works Sharing her experiences with her mother helps her feel better</p> <p>Her mum as her psychologists</p> <p>Fear</p> <p>First time teaching in English</p> <p>Mother tongue is Greek – difficulty to teach in English An internal suffering Difficulty to sleep for 2 nights Felt all eyes on her, a loud silence</p> <p>Difficulty to speak</p> <p>Preparation as coping with fear</p> <p>Comparison with confidence. Confidence as a result of years of experience</p> <p>Confidence as cheerfulness</p> <p>Having the coolness to</p>
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<p>Having the coolness to lecture without notes Teaching an unknown audience at the beginning of each year/semester instils fear</p>	<p>audience. Especially if they are students from different fields and not students who study marketing management and instead they come from other backgrounds like nursing who need to do some marketing classes. Then I feel fear.</p>	<p>lecture without notes or handouts Fear now is felt at the beginning of each year when the audience is unknown  Teaching students from different fields generates fear</p>
<p>Teaching students from different fields instils fear</p>	<p><i>Q: So how do you cope with fear?</i></p>	
<p>Coping with fear Internal dialogue</p>	<p>I start talking to my self saying things like “relax, it’s ok to feel this way, it’s absolutely normal to be angry but let it go” I was talking to myself and it is something I still do. When I am nervous or scared, before entering a class to teach I think “you are fine. Take some deep breaths, it’s normal to feel this way, but you can handle this”. And for some magic reason, it works! After experiencing fear too many times, now I am more prepared. Preparation</p>	<p>Coping with fear  Internal dialogue to relax herself  Trying to convince herself before entering a class she is fine, that she can deal with this</p>
<p>Effort to encourage herself, deep breaths</p>	<p>is very important and if I know I’m prepared I perform better. I go to class early, I plug in my computer to avoid technical issues, I made very good preparation, I practise, I rehearse and wait my</p>	<p>Seems to be effective  Experiencing fear many times helped her get over it</p>
<p>It works Experience is helpful</p>	<p>students to come one by one; that gives me the advantage to memorise their faces, to get to know their names and a few things about them before I</p>	<p>Preparation – go to class early, prepare her equipment</p>
<p>Good preparation is important for performance</p>	<p>start the lecture. So, they come in I greet them, I ask them a few things about their lives, where they work, where they are from and I learn things about</p>	<p>Good preparation – practising, rehearsing, relate with students to learn their background</p>

<p>Learning students' background</p> <p>Relate with students</p> <p>Preparation as a helpful tactic</p> <p>Preparation is effective in coping with fear</p> <p>Story on confidence</p> <p>Lot of preparation on a lecture</p> <p>Interactive methods used</p> <p>Students were receptive, stood up, gave a loud applause, thanked her in person</p> <p>Felt the best lecturer in the world</p> <p>Increased self-confidence</p> <p>Emotion sharing with mother</p> <p>Positive feedback from manager</p> <p>Relationships with students are important</p> <p>Line between</p>	<p>them. That I found very helpful. And I see that this has a great impact which helps me get over my fear. I'm going to tell you a story of how I experienced confidence after good preparation which really emerges a lot during teaching. It was a lecture on a topic I needed to do a lot of research and prepare a lot. I spent days on this. I used animation, we played games - it turned out to be a very interactive lecture. When the lecture finished all students stood up, gave me a big, loud applause and thanked me in person one by one.... I felt the best lecturer in the world, I felt that my self-confidence increased. I called my mum saying "mum you are not going to believe what happened". Caroline, my line manager, was outside and asked me "what have you done to them?"</p> <p><i>Q: So personal relationships are important.</i></p> <p>They are yes. And I like knowing things about them but there is also a certain line that distinguishes the time we are friends and the time we are not. And experience matters as well. There are moments I need to stop the class and just chat. I use humour and even self-sarcasm to make sure they are with me all the time and not feel bored. Dissolving into</p>	<p>Greet, relate with students</p> <p>Ask students their personal background as a helpful tactic to cope with fear</p> <p>Relating with students is helpful</p> <p>Story on confidence</p> <p>Lecture with good preparation, lot of research, spend days on it</p> <p>An interactive lecture: used animation, games</p> <p>Students showed their excitement gave her a big applause, thanked her in person</p> <p>Felt best lecturer in the world – increased self-confidence</p> <p>Sharing her emotions with her mother</p> <p>Received her manager's positive comments</p> <p>Importance of personal relationship with students</p> <p>Experience matters</p>
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<p>friends and teaching Experience matters</p> <p>Class interventions, chatting, humour, self sarcasm as effective tactics for student engagement</p> <p>Limited experience at early stages of her career Adopts her own methods</p> <p>Disturbing students elicits annoyance</p> <p>Educating the disturbing student by making him take control of the class while she is away</p> <p>Making the students feel respected is her strategy to deal with difficult students</p> <p>Experience helped her understand</p>	<p>fits of laughter is very common for my students and me. You need humour, it works. I didn't know all these when I first started. I still try to adopt my own ways to deal with difficulties. I mean... I see very often the first year students who talk all the time and disturb and I just get annoyed. No matter how many times you tell them to stop they wont. So I had to come up with certain ways. I stop the tutorial for a few moments to go to the toilet. Then, I ask from the student who makes the most noise to make sure that everything will be under control while I get back. This makes him feel valued, that I gave him a duty that is responsible of. After this, the student remains silent until the end of the tutorial. It's magic, I know, but it works. Make them feel respected and you have them! It's a strategy I invented to deal with difficult students. And it's a great moment to see them cooperate at the end. In one word: I understood.</p> <p><i>Q: Now let's talk about your colleagues. How would you describe your relationships? Are there any stories you could tell me that have caused you feeling certain emotions?</i></p> <p>In the university I am now, there is a colleague that we collaborate wonderfully! We teach at the same unit and when I first came here, I was frightened,</p>	<p>Use of humour, self-sarcasm to engage students</p> <p>Experience helped her deal with difficulties</p> <p>Adopts her own tactics</p> <p>Disturbing students is common – learned to deal with it using her own tactics</p> <p>Leaves classroom and asks the disturbing student to ensure everything is under control while she is away – makes the student feeling valued</p> <p>akes students feel respected</p> <p>Experience helped her understand</p> <p>Colleagues</p>
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<p>Collaboration with colleague</p> <p>Frightened when first started her job</p> <p>Didn't know what she would face Colleague helped her</p> <p>Gave her materials, articles, case-studies, notes Acts in the same way for him now</p> <p>Helping behaviour</p> <p>Helping behaviour to colleague</p> <p>Makes sure her colleagues feel comfortable in asking her for help</p> <p>Past similar experiences enhance her helping behaviour</p>	<p>didn't know what I would face. But he was so good with me. He explained everything, he gave me his notes and now I do the same for him. I give him material, articles to read, case studies I find, old notes. And I know that if I need help I will go directly to him and ask him what he thinks. Or he will do the same.</p> <p><i>Q: So do these close and friendly relationships lead in benevolent actions and helping attitude?</i></p> <p>They do. In the same way I did the same for a new member of staff a while ago. When recently a new colleague came to work in our department I sat with him for hours, explained everything to him, gave him my notes, books, and handouts to help him. When he has any issues, he asks me and I make sure he is comfortable with me. I am aware of this awkward, unfamiliar period when you start a new job so helping is important.</p> <p><i>Q: What other emotions do your colleagues make you feel?</i></p> <p>Like I admire them. I can think of one person. For example, I have a colleague who I find she is a wonderful person. I admire the way she works. I saw her the other day working and solving a student conflict while at the same time working on</p>	<p>Good collaboration with a certain colleague.</p> <p>Feeling frightened for the job.</p> <p>Helped her when she first started the job – giving notes, material. Does the same for him when in need.</p> <p>Benevolence</p> <p>Story on how she helped a newly-hired colleague</p> <p>Explained the material, gave him notes, books, handouts</p> <p>Having a similar experience in the past made her realise the importance of helping</p> <p>Admiration for a colleague</p>
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<p>Admiring someone Colleague is a wonderful person Admires the way she works</p> <p>Amazed by her multi-tasking skills</p> <p>Sees her as her role model Wanting to become like her</p> <p>Admiration inspires her to prioritise her work Wanting to become like her She is her role model Positively experienced</p> <p>Competition among colleagues</p> <p>Story on competition</p> <p>Weird colleague,</p>	<p>some administrative issues and I was amazed.</p> <p>When you see a person who works like a Swiss clock and at the same time is fair, and appreciate other people's effort, I feel like she is my role model, that I want to become just like her.</p> <p><i>Q: And what impact does that has on you?</i></p> <p>It helps me prioritise my work. I see her working with other people so well and I want to become like her. And I see that she appreciates everything that people do for her. She is my role model and it feels good to have someone like her to work with.</p> <p><i>Q: Is there competition among colleagues?</i></p> <p>Yes there is.</p> <p><i>Q: Competition for what?</i></p> <p>I'll tell you an event and you can make your own conclusions. There is a colleague who also works in the marketing department and who is a bit...weird he doesn't get along with everyone here including myself. I was given his office to work and they moved him to a different office and he perceived that as if I wanted to steal his job. He started becoming very competitive and hostile. When I first came to the institution he wouldn't talk to me.</p>	<p>Admiring the way she works, the way she solves student conflict and deals with administrative issues</p> <p>Feeling amazed</p> <p>Having her colleague as her role model Wants to become like her</p> <p>Impact of admiration</p> <p>Helps prioritise her work, desire to become like her</p> <p>Feels good to have a role model, someone to admire</p> <p>Competition among colleagues is evident</p> <p>Story on competition</p> <p>Colleague from same department who does not get along with everyone else</p>
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<p>doesn't get along with others</p>	<p>I walked in the staff room and every time I expressed my opinion about something he wouldn't</p>	<p>She was given his office and perceived this as a threat</p>
<p>Perceived space invasion by colleague</p>	<p>listen. He was selfish and he was never willing to help, whereas on the other hand I was always</p>	<p>Colleague became competitive and hostile, refused to talk to her.</p>
<p>Colleague as competitive and hostile, did not speak to her</p>	<p>willing to help everyone.  <i>Q: How did that make you feel?</i></p>	<p>Colleague being selfish by refusing to help her</p>
<p>Refused to listen to her Selfish</p>	<p>Very very bad. Every time I walked he disappeared.  He even stopped coming to work. I remember once</p>	<p></p>
<p>Refused to give help</p>	<p>he had his name day and he brought sweets to the staff room and he gave everyone apart from me.</p>	<p></p>
<p>She felt very bad</p>	<p>Perhaps it was his insecurity, perhaps it was the fact that he didn't have a PhD and he was afraid that I would take his job or that he would get fired.</p>	<p>Colleague's envy made her feel bad</p>
<p>Colleague stopped going to work</p>	<p><i>Q: What emotion do you think was this?</i> I think he was just being envious. He was only</p>	<p>Colleague stopped going to work, ignored her.</p>
<p>Ignored her</p>	<p>looking at himself, ignoring everyone especially me</p>	<p>Refused to offer her sweets on his name day</p>
<p>Colleague as insecure, felt underestimated for limited qualifications, fear for possible job loss</p>	<p>in the department. Competition can make people become selfish you know and he thought that I was a threat to him and to his career. He was sort of</p>	<p>Colleague perhaps insecure for not having a PhD – fear of losing his job by her</p>
<p></p>	<p>deliberately acting for his own interests, rather than</p>	<p>Envy</p>
<p>Colleague as envious</p>	<p>the department's. He was only concentrating to his work, to his needs and did not think the welfare of</p>	<p>Looking at his own interest, ignoring everyone in the department</p>
<p>Looking one's own self, ignoring other people in the department</p>	<p>our department and of course mine who was new. I think he was being selfish as a way to protect</p>	<p>Competition as antecedent</p>

Competition elicits envy	himself from me and from other colleagues.	Perceived colleagues as threats
Perceived threat from colleague		Deliberately acting for one's own interest, rather the department's, concentrating on individual needs
Acting for his own interest	<i>Q: So what did you do? How did you handle this?</i>	
Looking only his work and needs	I tried to make him like me by making jokes about	
Not caring for the department's good	how bad I am for stealing the office from him. I then tried to make him feel useful. I asked for his	Selfish person needs to protect one's self from other colleagues.
Envy as a way to protect himself from other colleagues	help about things that I already knew the answer but I insisted. But mainly I used humour and teasing. I made jokes about everything. But I remember it was exhausting having to approach someone without being my fault. I felt desperate at	Coping with others' - Humour
Effort to approach him, use of humour	some point and kept thinking 'why am I doing all these? There is no point and it's not my fault'. I felt	Effort to make him feel useful – asked his help
Trying to make him feel useful	like I was being the intruder in his space. I tried to	Humour – teasing
Asking for help	think like him and it took me more than 3 months	Making jokes on everything
Insisting	to get over it. I was the new one, I had a phd, I was	Exhausting – feeling desperate to approach someone who is unwilling to cooperate – kept thinking the reason she is doing all these
Humour and teasing	given more advanced units to teach and he became	Felt the intruder
Exhausting	hostile.	
Feeling desperate		
Thinking what is the purpose of doing all these	<i>Q: What about you? Did you ever felt the same for someone else? Like you dislike someone? Or perhaps hate someone?</i>	Tried to think like him to solve the situation
Not her fault	Yes! Hate, like you said it! I try to screen it out of	
Felt the intruder in his space	my system though. I try not to thing about it. It	
Trying to think like him	feels very hard to get it out of my chest even years	

<p>Long-term outcomes</p> <p>Hate</p> <p>Trying not to think about it</p> <p>Difficult to get it out of her chest even years after</p> <p>Manager's public insults instils hate</p> <p>Made her feel she doesn't know her job</p> <p>Not the first time he insulted her</p> <p>Disrespectful manager Public humiliation</p> <p>Wanting to shoot him Feels hate even today Refuses to see and speak to him</p> <p>Wanting to destroy him</p>	<p>after. But there is this person who insulted me so badly once in front of my students. My manager.</p> <p>We had the final-year student presentations which should be presented in front of the whole department. And he made us feel like we don't know our job. Me and another colleague. He insulted us. He saw the presentations and then said to me 'this is a piece of shit. You remind me of myself, when I was young and stupid'. It wasn't the first time he had done that. He always reacts in a disrespectful manner. He humiliated me and my colleague in front of our students, claiming that we don't know how to do our job and that the students' findings made no sense... I wanted to shoot him.</p> <p>Even today I don't want to see or speak to him and when I do see him, unavoidable as it is, all I want to do is destroy him. I have inside me a strong resentment for him. Can you believe what he said?</p> <p>He even told my student 'whether you present your findings or whether you talk to me about what kind of ice cream you like, to me it sounds the same.</p> <p>Your questionnaire is not good, it has no sense'.</p> <p><i>Q: And how did that make you feel?</i></p> <p>I didn't want to see him. I wasn't even talking to him. I wanted to shoot him, I wanted to destroy</p>	<p>Story on hate</p> <p>Tries to forget about how hate felt</p> <p>Her manager's insult as antecedent of hate</p> <p>All the department was present in the event Made her and another colleague feel like she doesn't know their job</p> <p>Public insult</p> <p>Reference on previous similar disrespectful reaction</p> <p>Emphasis on public insult</p> <p>Wanted to shoot him Consequences evident even today – refuses to talk to him, desire to destroy him</p> <p>Strong resentment</p> <p>Insults on her</p>
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Strong resentment	him. I felt like I was offended. It was humiliating	student
Insults on student	having to experience that. No manners at all! That was demotivating. Knowing that you work so hard	
Not wanting to see and talk to him	and then having to deal with this behaviour? I then tried to explain him that sometimes it is not the academic's fault, sometimes it could be the student	Didn't want to see him
Wanting to shoot him, destroy him	who might not be so interested, who might have other issues and some students have a certain level	Wanted to shoot and destroy him She felt offended, humiliated
Feeling offended, humiliated	they can reach. If I wouldn't help him he would not submit anything. I had to chase that particular	Resulted to demotivation
Manager without manners	student, I had to call him and asking him to meet me. These things take time. My manager wouldn't	Made effort to explain him that sometimes poor students' work is not always an academic's fault
Resulted to demotivation	understand that.	
Effort to defend herself	<i>Q: I see...</i>	Tried to defend herself by explaining what she did to engage the student
Manager refused to understand her point of view	And I'm sure you feel that yourself you know. And one more thing. I also feel that some other	Her manager refused to understand
Colleagues being selfish refuse to help her	colleagues just don't help me, they are too selfish to help. On the other hand I want to help everyone in	
Helping everyone in-need	need. Colleagues, students everyone! I can't just give a mark and forget about it. How will they	Colleagues refuse to help as being too selfish
	survive? I remember I had one female student who came in tears recently to me and asked help for a	
	project. I had spent hours with her helping her, explaining to her word by word the theories of	She wants to help everyone in need
	marketing. I stayed up until one o'clock in the	

<p>Caring for the students regardless marks</p> <p>Story on a student who asked help for the unit</p> <p>Willing to spend time to help</p> <p>Comparison / Identification with student – remembered herself when she was a student</p> <p>Refusal of help from her professor in the past made her realise the importance of offering help to students</p> <p>Pity towards the student</p> <p>Remembered similar experiences</p>	<p>morning to see her work and give her feedback.</p> <p>And I compared myself with her. I remembered the time I was a student and went to one of my professors for help. I had to do a statistical analysis and no one had taught us that before so I needed some guidance. So I needed to ask him a few things to explain the rationale of the method. And do you know what he did? He stood up, went to his library, grabbed a book and said to me ‘read this’. Ever since I promised to myself that I would never leave any student feel the same way as I did. And I see it now. Other professors don’t help, they don’t realise that.</p> <p><i>Q: How did the story with the student who asked your help make you feel?</i></p> <p>I felt pity at first towards her because I felt sorry for her. She came in tears asking for my help. I then remembered how the same thing made me feel when I was in her age and wanted to help her. I felt the need to help her and really that time you don’t really care that this is included in your duties and it is something that you have to do. You just do it because someone is asking your help and you have to help because she was a human being. You don’t think about getting paid that moment, you think</p>	<p>Story on how she helped a student who needed help on the unit</p> <p>She spent hours with her trying to help her</p> <p>Stayed up until 1a.m. to see her work and give feedback</p> <p>Compared herself with student Similar experiences as a student</p> <p>Her professor refused to help and spend time with her</p> <p>This made her realise the importance of helping students and being benevolent</p> <p>The story made her feel pity at first – she remembered similar experience</p>
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<p>Need to help the student</p> <p>Genuine care regardless of her duties</p>	<p>about how you can help a person in need.</p> <p><i>Q: I think we have covered many emotions. Are there any other emotions you can remember stories of how you experienced them? Like envy, or jealousy?</i></p>	<p>Need to help a student in-need</p> <p>Helping students is not money-driven</p>
<p>Human aspect of the profession</p>	<p>I cannot think of any stories with those emotions I'm afraid.</p>	<p>You don't think about getting paid You think about how to help a person in need</p>
<p>Help because the student is a human being</p> <p>An ethical obligation</p>	<p><i>Q: That's alright. Can you recall any stories from other emotions perhaps that are not in the list?</i></p> <p>Pride. A common emotion in academia I believe. I remember a time when I went to one of my student's graduation ceremony. He was an international student and got a first class award. I was listening to his speech repeating my advices, repeating my words. I cried. He said that "one of my teachers said that not all people are bad in Cyprus and I am proud and grateful that I met her".</p>	<p>Pride</p> <p>Attended a student's graduation</p> <p>Student repeated her words, her advices in his speech</p>
<p>Pride is common</p>	<p>After the ceremony, he hugged me... and even though he returned to his country now, I still get emails from him just to ask me how everything with my life is. Even small things, like these ones and just expressing his appreciation to me can't</p>	<p>She cried</p>
<p>Listening to the student's speech in graduation instils her pride</p> <p>Crying</p>	<p>help me thinking how proud I am for my students. I feel useful, that I am doing something that actually makes a difference. It might sound exaggerating but I feel I offer to these people. And I see that they</p>	<p>Student hugged her after the ceremony</p> <p>Keeps in touch</p>

<p>Students expressing their appreciation made her proud</p> <p>Feeling useful, doing something that makes a difference</p> <p>Feeling of offering</p> <p>Mutual feelings with students</p> <p>More evident with international students</p> <p>Realisation of social concepts in Cyprus through interactions with students</p> <p>Spending hours helping student</p> <p>Student's appreciation elicits her pride</p> <p>A brilliant emotion</p>	<p>feel the same, they appreciate me even after they leave. Especially international students who face racism every day in Cyprus, my job made me realise this. I realised that not everyone is seen as equal in Cyprus. Oh yes and I have another story about another student who was a bit of a special case. This student was seen as a hopeless case by all teachers. He had changed many universities after he failed in all. I had spent hours helping him.</p> <p>And this same student came a few months ago and asked me “Miss will you be doing the marketing sessions next term? Because I want to change my degree into Marketing. And then he gets 80% in his mid-term test! I’m telling you this feeling is brilliant. And the best part was that a few days ago his aunt came to see me and told me that this student all he talks about is marketing and the marketing’s teacher. She asked me “what did you do to him? He is a different person. Well done”. It felt good that his aunt came to tell me that and she made me feel proud of myself and proud of him. I was thinking “Oh my god, did I do this?”</p> <p><i>Q: Now, a final question. As you can see, I didn't have a questionnaire with me, instead the interview</i></p>	<p>with student</p> <p>Student shows his appreciation</p> <p>Students' appreciation and achievements as antecedents of pride</p> <p>Makes her feel useful, that she makes a difference, she feels she offers to her students</p> <p>Her job, interactions with students made her realise that not everyone is seen as equal in Cyprus</p> <p>Story on pride</p> <p>Student was seen a hopeless case after failing in many universities</p> <p>She spent hours helping him</p> <p>Student asked if she would be teaching marketing again next year as he wanted to change his degree.</p> <p>Student got 80% in his mid-term test which made her proud</p> <p>An incredible feeling</p>
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<p>Student's aunt congratulated her for her contribution</p> <p>Proud of herself, proud for the student</p> <p>Storytelling made her realise things about herself, why she acted as she did</p> <p>Understood the way she acted on certain occasions that ever thought before</p> <p>Normally acts spontaneously with students – absence of feeling rules and their consequences</p> <p>A self-evaluation interview</p> <p>Disruption during anger narration</p>	<p><i>took a conversational tone while I asked you to remember stories of your emotions at work. How did that made you feel?</i></p> <p>It was very helpful in that it helped me realise things about me and why I acted as I did on each story. I mean... I was listening to my stories and it felt like I... I now understand the way I acted on certain occasions which I haven't though before.</p> <p>The way I normally act is by intuition. The way I act in a class, during my interactions with students is by spontaneous, I sometimes don't think of the consequences. So now I know. It was a self-evaluation interview.</p> <p><i>Q: Did you perhaps feel any disruption?</i></p> <p>The only time I felt disruption during the interview – even saying it now makes me annoyed – was when I talked to you about my anger. Really I wasn't feeling myself so it remained as a traumatic experience of how I had reacted. That moment I wasn't able to control how I was feeling. Yes I was shaking, I was sweaty but I couldn't realise what I was doing that moment. And later on a bad period followed. I went home and cried, I couldn't accept that it was me who reacted so furiously in front of all these people. But do you know what it's like to have someone saying 'I know why you are like</p>	<p>Student's aunt came to see her, congratulated her for her contribution to the student</p> <p>Felt good having his aunt visiting her</p> <p>Proud of herself and the student</p> <p>Reflection on storytelling</p> <p>Helpful, made her realise things about her and the reasons she acted as she did on each story</p> <p>Understood the way she had acted on each occasion</p> <p>Normally acts based on intuition</p> <p>Normally acts spontaneously, not thinking the consequences of her actions</p> <p>A self-evaluation interview</p> <p>Disruption during the narration of anger event.</p> <p>Becomes annoyed even now bringing the event in mind</p> <p>Repeating she did</p>
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<p>Anger event was a traumatic experience</p> <p>Wasn't able to control</p> <p>Shaking, sweaty, not able to realise what she was doing</p> <p>Regrets, crying</p> <p>Could not accept that she reacted furiously in front of the students</p> <p>Perceived offend from students</p> <p>A psychological war</p> <p>Student being ironic, apathetic</p> <p>Anger expression as negatively experienced</p>	<p>that, it's because you are from this country and do not want people like us from other countries'. So he said I was a racist in my face. And I knew that I acted like this because my personality was offended. It was a psychological war. I was trying to explain but he wouldn't listen, he was being ironic, he was laughing with his friends, sitting in an apathetic way like he didn't care. It was a very bad experience.</p>	<p>not feel herself</p> <p>Was not able to control the way she felt</p> <p>Repeating she was sweating, could not evaluate her actions, went home and cried out of guilt</p> <p>Was not feeling herself</p> <p>Her personality was offended when she was called a racist</p> <p>A psychological war</p> <p>Tried to defend herself</p> <p>A very bad experience of anger</p>
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## APPENDIX 2



### INFORMATION FOR PARTICIPANTS

#### ***Study Title: An exploration of the emotional experiences of Cypriot academics***

I would like to invite you to take part in a research study. Marilena Antoniadou, a postgraduate research student in the Department of Human Resource Management & Organisational Behaviour of the Manchester Metropolitan University, is conducting a phenomenological research study examining the subjective emotional experiences of the Higher Education academics of Cyprus, during their time at work. The particular interest is to understand how certain emotions are felt and learn about academics' emotional experience and coping strategies. It is, therefore, suggested you may be able to help me in this study. Before you decide if you would like to take part it is important for you to understand why the research is being done and what it will involve. Please take time to read the following information carefully and ask me any questions that you might have.

#### **What is the research about?**

This research is about investigating discrete workplace emotions and how they are experienced by the academics of Cyprus. The interest is to find out what it is like to experience certain emotions at work, and what their antecedents and outcomes might be. Specifically what meanings do academics attach to their emotions and what are the implications of these meanings for them. The study also plans to explore the individual coping strategies academics use to deal with these emotions in order to identify successful and unsuccessful emotional coping mechanisms. Learning about academics' emotional experiences, may help the university's stakeholders to make changes and develop services. This study emerged as a result of the researcher's personal interest in the experiences of academics and her belief of the uniqueness and significance of emotional experiences as everyone's experience is different and unique. The research method is qualitative in nature, so the intent is to conduct individual narrative interviews with Cypriot academics.

#### **Why have I been asked to take part?**

We are asking people who work as academics in Cypriot universities to take part in this study.

#### **Do I have to take part?**

Not at all. It is completely up to you to decide whether or not you want to take part. This information sheet is to help you decide whether you would like to take

part. If you decide to take part you will be given this information sheet to keep and you will be asked to sign a consent form. The consent form is a way of making sure you know what you have agreed to. If you decide to take part you are still free to withdraw at any time and you do not have to give a reason.

**What will happen next?**

If you decide to take part you can contact the researcher and arrange a meeting for an initial chat. If you still want to take part another meeting will be arranged to have a discussion that is likely to last approximately an hour, although this can be flexible, depending on how you find the experience. It may be useful to meet on a second or third occasion, but this can be decided after the first meeting.

**What do I have to do?**

If you would like to take part please contact the researcher directly on the email above. During the first meeting she will answer any questions or concerns you may have. Marilena will be asking if the meeting(s) can be recorded on a tape recorder. You are free to stop the recording at any time during the interview(s). Marilena will then ask about your emotional experiences during work. There are no right or wrong answers. It is your own experiences that she would like to hear.

**Why are the interviews being recorded?**

The interviews will need to be recorded to carefully understand your experiences and conversation. All information will be kept strictly confidential. During the conversation the researcher will check with you that she has understood correctly, and later she will provide you with written feedback to further check that she has understood your perspective. She will write up every interview removing all identifiable information and will destroy the tapes afterwards. Quotations from the interview may be used in my report at the end.

**What is the down side of taking part?**

It is possible that our meeting(s) may cover topics that are difficult or distressing for you to talk about. However if this is the case you can end the interview at anytime or just take a break.

**What are the possible benefits of taking part?**

Taking part in this study might not be of direct benefit to you. However, most people find it interesting and beneficial to talk about their experiences. Your experiences will help professionals and researchers to have greater insight into the everyday emotional experiences academics live at work and how they can best help people to deal with their emotions. The information we learn from this study will help to plan future research and develop new models for people's emotional experiences and coping strategies in the working environment. This study will provide new knowledge and a new view to meeting the needs of the academics in a country where the research in the field is still very limited.

**Will my taking part in this study be kept confidential?**

Yes.

**What will happen to the results of the research study?**

The final results and conclusions of the study will be used to write a thesis for a PhD in Management. The research may also be shared by publishing articles and papers. If this is done your name or any identifiable information will not be included in any publication and you will receive a copy of any published material.

**Who is organising the research?**

The Manchester Metropolitan University.

**Who has reviewed the study?**

The study has been reviewed by the Research Committee of Manchester Metropolitan University to ensure that it meets important standards of scientific conduct and ethical conduct.

**Contact**

For any further questions, please do not hesitate to contact the researcher on [m.antoniadou@mmu.ac.uk](mailto:m.antoniadou@mmu.ac.uk)

Thank you very much for reading this and for any further involvement with this study.

Marilena Antoniadou



## CONSENT FORM

***Study Title: An exploration of the emotional experiences of Cypriot academics***

I confirm that I have read and understood the information sheet for the above study and have had the opportunity to ask questions.

I understand that my participation is voluntary and that I am free to withdraw at any time, without giving a reason.

I give consent for the researcher, Marilena Antoniadou, to use a small tape machine to record what we talk about.

I understand that the interview will be tape recorded solely for the purposes of the research study as described in the Participant Information Sheet.

I understand that the researcher may publish direct quotations, after the interview has been transcribed, and all names, places and identifiers have been removed.

I give consent for the researcher to write about what I say.

I agree to take part in the above study.

Name of participant:

Date:

Signature: