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The Influence of Unhelpful Supervisor Support on Employee Burnout Across  
Cultures

by

Charles Blomstrom-Johnson

A dissertation submitted to the College of Psychology and Liberal Arts of  
Florida Institute of Technology  
in partial fulfillment of the requirements  
for the degree of

Doctor of Philosophy

In

Industrial/Organizational Psychology

Melbourne, Florida

July, 2024

We the undersigned committee hereby approve the attached dissertation,  
“The Influence of Unhelpful Supervisor Support on Employee Burnout Across  
Cultures”

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## Abstract

Title: The Influence of Unhelpful Supervisor Support on Employee Burnout Across Cultures

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Organizations continue to become increasingly interconnected globally, yet often fail to consider the cultural context of policies. Such failures to account for cultural differences may add to workplace stressors for employees, leading to an increased risk of burnout. Supervisors may attempt to buffer against burnout by providing social support to their employees. However, if the support given by supervisors is considered by the recipient to be unhelpful, these buffering effects may be reversed. Examining samples from the United States and Japan, this study hypothesized that unhelpful supervisor support and burnout would relate significantly to one another, and that culturally based individual values would moderate the relationship between unhelpful supervisor support and burnout. The results indicated that unhelpful supervisor support and burnout were positively related across cultures. Unhelpful instrumental support was more strongly moderated by collectivist cultural values, while unhelpful emotional support was moderated by all individual cultural values. This difference may be explained by the perceived formality of the support offered, contributing to decreased situational strength. Implications of these results are discussed.

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# Chapter 1

## Introduction

The world has become increasingly interconnected, with an unprecedented number of organizations operating across national borders. In this era of globalization, it has become increasingly important for organizations to gain a better understanding of how their policies affect those employees operating within a different cultural context. However, many workplace policies are implemented without regard to the multicultural environments in which they will function, and the varied effects they may have on employee wellbeing (Rattrie et al., 2020). This disregard for cultural consideration is evident within the literature surrounding workplace effects on employee wellbeing as well, evidenced by calls made only recently for papers examining how the processes, effects, and context of work factors, like social support, may have disparate effects on employees (van Veldhoven et al., 2017). By ignoring these cultural distinctions, multinational organizations run the risk of implementing policies that may not be consistently helpful across foreign branches, even if those policies are helpful in their native branches. These inconsistencies in support type and application may even result in an increase in burnout among foreign employees who are subjected to culturally inappropriate support policies. In this light, examining the unintended effects and relationships between social support and burnout across cultures is likely to be

beneficial in determining their impact and informing organizational practices regarding multinational policy.

Workplace stress is inevitable, regardless of culture. However, until recently, relatively little was known about how chronic exposure to workplace stress without adequate coping resources affects employees (Lu et al., 2003; Pines et al., 2002; Rattrie et al., 2020; Tourigny et al., 2005). Known as occupational burnout, this syndrome has been primarily characterized as having dimensions consisting of exhaustion, increased mental distance from work, reduced motivation, and reduced self-esteem (Demerouti et al., 2001; Maslach et al., 1996; Schaufeli et al., 2020). Burnout has been studied extensively within Western (specifically, American and Dutch) cultural contexts since the 1970s (Pines et al., 2002; Savicki, 2002). Cross-cultural examination of burnout came much later and initially focused almost exclusively on efforts to demonstrate the universality of the construct and validate localized measures of burnout inventories (Pines et al., 2002; Perrewe et al., 2002; Savicki, 2002). While these studies did indeed find cultural universality in the base structure of burnout, later studies have found that culture affects the relative importance and severity of burnout dimensions, as well as the nuance in what coping styles are most preferred within the cultural milieu (Rattrie et al., 2020; Savicki, 2002; Tourigny et al., 2005).

One of the most effective coping resources for mitigating burnout is the effective use of social support networks (Kim et al., 2018). Like burnout, the use and effect of both emotional and instrumental social support have largely been

studied within the confines of a Western cultural framework, with cross-cultural considerations appearing in the literature only recently (Beehr & Glazer, 2001; Glazer, 2006). These more recent studies have given some support to the theory that differences in culture would affect not only what types of social support were available to employees, but which types were considered appropriate and how that support would be expressed (Beehr & Glazer, 2001). For example, within a Western cultural framework, supervisor support stands out as being one of the most effective sources of support in mitigating burnout, as an observant and capable supervisor can provide meaningful emotional and instrumental support to an emotionally exhausted employee (Kickul & Posig, 2001; Sand & Miyazaki, 2000). However, within many Asian cultures, receiving emotional support from a supervisor may cause an imbalance within the collective workgroup and cause a loss of face (Glazer, 2006). Instrumental support within this context may likewise be seen as something more commonplace and less worthy of distinction, as supervisors in these cultures tend to work more closely with their subordinates (Tourigny et al., 2005).

Whatever the source, social support is generally regarded as having a positive effect on employee wellbeing, buffering against strain and helping to alleviate burnout (Beehr et al., 2010). However, the social support that one receives may not always be desired, resulting in an unintended increase in strain (Beehr et al., 2010; Gray et al., 2020). Cultural differences complicate these relationships, especially within the context of a multinational organization; where well-intended

assistance from a supervisor or co-worker may inadvertently cause more strain than if they had not tried to help at all (Beehr et al., 2010; Glazer et al., 2006; Gray et al., 2020).

The present study will examine the relationship between these unhelpful types of social support and employee burnout across cultures. Despite repeated calls for more research into the topic, little-to-no literature exists examining the effects of negative social support outside of a Western cultural framework (Beehr & Glazer, 2001; van Veldhoven et al., 2017). This study will serve to address this oft cited, yet rarely explored gap in an underserved area of research. Practicing professionals and managers will also find utility in the findings of this research. The findings of this research can serve to complement current information in empowering organizations to craft culturally sensitive training and policy to better serve the well-being of their employees. Multinational organizations may also find the information useful when looking to expatriate supervisors or hire supervisors from abroad.

## Chapter 2

### Literature Review

#### Burnout

The term burnout has been used since the mid-1970s to describe a condition in which a person has become physically and mentally exhausted, emotionally depleted, and unmotivated at work due to chronic exposure to work-based stressors (Leiter et al., 2014). Initial studies of burnout focused primarily on professionals working in healthcare and human services occupations, as well as other “helping professions” (Lewin & Sager, 2007). These helping professions were noted for the extreme emotional toll they exacted on their practitioners. This emotional toll led to observed coping behaviors that centered around human service professionals distancing themselves from their patients and clients, resulting eventually in guilt and a more negative self-image (Maslach, 1976).

#### Conservation of Resources Theory

As the concept of burnout grew in popularity and extended beyond the realm of human service occupations, it encountered resistance from researchers due to its lack of grounding in theory (Freedy & Hobfoll, 1994; Maslach et al., 2008). While several theoretical models emerged in an attempt to explain burnout as a process, most remained untested, offering only post-hoc attempts to explain archival data. However, Freedy and Hobfoll (1994) found burnout to fit quite well

within the context of Conservation of Resources (COR) theory through the results of both longitudinal study and interventional treatments. Based on prevailing theories of hedonic calculus, like Freud's pleasure principle (Freud, 1955), COR posits that individuals are innately predisposed to seek out pleasurable circumstances. To achieve these hedonic goals, individuals are compelled to acquire and maintain a host of personal resources that can be used to help them achieve pleasurable outcomes (Hobfoll, 1989).

Personal resources as defined by COR are composed of possessions, behaviors, relationships, and status that are either intrinsically valuable to the individual or may be exchanged or utilized in the acquisition of intrinsically valuable resources. These resources are divided into five major categories (Hobfoll, 1989). Object resources are physical resources that are valued for their usefulness. A house serves as an example of an object resource, as it provides the owner with shelter, security, and comfort. Object resources may also provide secondary benefits as symbols of status or affiliation. Using the previous example, a house may serve as a more robust resource than a small apartment, as homeownership denotes increased socioeconomic status. Likewise, a wristwatch may serve as an object resource solely on its usefulness for keeping time, but luxury watch brands also serve as an outward symbol of status, and a watch given as a gift from a family member or employer may enhance its value as a resource by serving as a sentimental symbol of a social relationship.

Conditions are resources that are valued largely on the status they afford an individual. These resources can be statuses like marriage, employment level, or social standing (Hobfoll, 1989). Like object resources, a condition resource's value is based on both the usefulness and quality of the resource. However, a condition's primary value is derived more from its level of quality than its base usefulness. As an example, an unhappy marriage may provide the same tax incentives as any other but is more likely to actively detract from its status value, thereby offsetting any benefits it may provide.

Personal characteristics are resources inherent to a person's personality and worldview that may aid in that person's resistance to stress (Hobfoll, 1989). These traits, such as lower levels of neuroticism, an internal locus of control, and positive affect, can help a person in the reframing of potentially stressful situations. Those with more stress-resistant personal characteristics are more likely to interpret difficult situations as a challenge to overcome, rather than a threat to be avoided. Additionally, these characteristics tend to bolster a positive outlook on the world and contribute to increased self-esteem (Hobfoll, 1989).

Energies are resources of extrinsic value that can be exchanged for, or contributed toward, the acquisition of resources that hold more intrinsic value for a person (Hobfoll, 1989). Resources like time, money, and knowledge are examples of energy resources. A person may spend time learning a useful skill necessary to further their goals, money may be spent to acquire object resources, and knowledge may be used to secure more favorable condition resources.



Finally, social support resources are those that come from relationships with friends, family members, coworkers, or any number of other communities (Hobfoll, 1989). Social support stands apart from other resource categories, in that they may fit into and complement other resources. Additionally, while social support resources often help to preserve or bolster other resources, they can just as easily deplete them. Social relationships often require maintenance, generally in the form of devoting energy resources in the form of time to strengthen them. These relationships are also generally reciprocal, with both parties being expected to exchange these resources fairly with one another in times of need (Hobfoll, 1989). The value of social support is also contextual, meaning that the support is only valuable when it is able to address the situation it is being offered for, and becoming neutral or harmful when it cannot (Hobfoll, 1989).

The loss or risk of losing resources constitutes stress (Hobfoll, 1989). This stress reaction compels people to defend their current resources or expend other resources in an attempt to make up for any deficits that might result in future stress. Under favorable conditions, people are compelled to invest in the acquisition of additional resources to create a buffer for future periods of hardship (Hobfoll, 1989). The more successful acquisitions a person makes during these periods, the more they can invest in future resources, resulting in a “gain spiral”, that leads to healthier and more robust coping strategies (Freedy & Hobfoll, 1994). However, if a person is unable to adequately stockpile resources, or a situation depletes resources faster than they can replenish them, the result is a “loss spiral” wherein

resource demands overwhelm their ability to cope effectively. Within the COR framework, burnout serves as a work-specific loss spiral, wherein an individual's work demands consistently deplete resources faster than they are able to be replenished, resulting in psychological distress (Freedy & Hobfoll, 1994).

### Three-Factor Model of Burnout

Many models of burnout have been examined, yet it is most often conceptualized as a three-component model made up of emotional exhaustion, depersonalization, and reduced personal accomplishment (Maslach & Jackson, 1981). However, it has been found necessary to adapt these components to more effectively capture the burnout process outside of human service occupations. General occupational burnout reframes exhaustion to reference the job directly rather than any recipients of service and replaces depersonalization, which focuses largely on callous thoughts toward others, with cynicism (Maslach et al., 2008). Exhaustion refers to feelings of apathy and helplessness that coalesce into a general feeling of being "used up" (Shepherd et al., 2011). Such feelings are thought to be the result of a depletion of emotional resources to the degree that employees feel they are no longer capable of performing at previous levels (Maslach et al., 1996). Cynicism refers to a shift over time in an employee's attitudes toward their job from positive, caring attitudes, to negative, callous, and overly detached attitudes. Reduced feelings of personal accomplishment also accompany this, often spilling over from a work context into other areas of an affected employee's life.

## Job Demands-Resources Theory

While the three-factor model of burnout has made strides into conceptualizing burnout as a syndrome that can affect workers across all industries, it has at times proven difficult for the model to decouple from its origins in the helping professions (Demerouti et al., 2001; Schaufeli et al., 2020). The switch from depersonalization and personal accomplishment to cynicism and professional efficacy has done little to alter the process originally described by Maslach and Jackson (1981), serving only to generalize the process and identify the job itself, rather than patients, as the source of these feelings. Dissatisfied with both the perceived lack of movement away from the helping services, and several criticisms of the psychometric properties of the Maslach Burnout Inventory (MBI), researchers began examining burnout more holistically.

Demerouti et al. (2001) introduced the Job Demands-Resources (JD-R) model of burnout to address the aforementioned issues with the conceptualization of burnout. The JD-R model of burnout asserts that every occupation has its own stressors and risk factors that can contribute to burnout, thus establishing the possibility for burnout to occur regardless of occupation (Bakker & Demerouti, 2007; Demerouti & Bakker, 2011). These demands can be any aspect of the job (e.g., social, physical, psychological, etc.) that require sustained effort and increase demand on an employee's resources (Demerouti & Bakker, 2011). Job demands are counterbalanced by job resources, aspects of the job that contribute to achieving work goals, mitigating job demands, or allowing for personal and professional

development. Thus, the JD-R model follows COR theory by establishing workplace stress as an outcome of job demands overwhelming job resources, resulting in a resource loss-spiral.

JD-R also distinguishes itself from the three-factor model of burnout by establishing a dual process model of burnout (Bakker & Demerouti, 2007; Demerouti et al., 2001; Demerouti & Bakker, 2011). While the three-factor model addresses burnout as a single process of strain, the JD-R model operates under the premise that strain and motivation are both major contributing factors to an employee's overall level of burnout.

The first factor under the JD-R model, strain, is quite similar to the three-factor model and asserts that jobs that are consistently demanding will eventually drain employee resources and lead to exhaustion without an appropriate counterbalance of resources. The second factor, motivation, proposes that job resources have the potential to motivate employees both intrinsically and extrinsically, leading to job engagement (Demerouti & Bakker, 2011). Intrinsically motivating job resources (e.g., feedback, learning and development opportunities, and job crafting) support employee engagement by fulfilling what may be considered basic human needs, like belonging and inclusion, autonomy, and self-improvement. Extrinsically motivating job resources (e.g., access to funding, modern databases, streamlined processes, etc.) support engagement by facilitating the ease and speed with which work goals can be accomplished (Demerouti & Bakker, 2011).

## Criticisms of Burnout Assessments and the Burnout

### Assessment Tool

The addition of motivational elements to the conceptualization of burnout helped to advance our understanding of burnout as a construct. However, despite the relative effectiveness of previous burnout tools in research, many of the more practical elements of burnout remained unexplored. Medical and mental health professionals have long noted that several common symptoms of burnout, like cognitive impairment and emotional dysregulation, remain absent from our most commonly used burnout measures (de Beer et al., 2020; Sakakibara et al., 2020; Schaufeli et al., 2020). Likewise, models like JD-R tend to lump motivational aspects of burnout together under the umbrella term “engagement”, rather than studying the unique and often diagnostically important aspects of the reduction in motivation experienced by those suffering from burnout (Schaufeli et al., 2020). Current burnout measures are also still subject to psychometric issues, such as the MBI’s subpar mean alpha estimates, extreme item wording, and inconsistency in measurement between positively and negatively worded items (De Beer et al., 2020; Demerouti & Bakker, 2011; Schaufeli et al., 2020). Finally, a lack of normative validation in these measures compounds other issues by inhibiting the practicality and predictive validity of the measures in everyday practice (Schaufeli et al., 2020). While these measures remain useful for purely academic purposes,

practical implications derived from these measures are more difficult to produce and are likely to provide less utility than a normed measure.

A new measure by Schaufeli and colleagues (2020) sought to address these shortcomings by implementing a multidisciplinary approach to the formulation of a more practical tool. Medical practitioners, clinical psychologists, and researchers worked together to help conceptualize the Burnout Assessment Tool (BAT). Drawing on the experiences of frontline medical and psychological practitioners indicated that in addition to exhaustion and mental distance, the presence of cognitive impairment, or having difficulty remaining focused and attentive during cognitive tasks and decision-making, and emotional impairment, or difficulty in one's ability to effectively regulate their emotions, were consistent as symptoms in cases of burnout (Schaufeli et al., 2020). Likewise, it was found that psychological and physiological complaints were very often associated with the above "core symptoms", and a measure of secondary symptoms was created to complement them. These secondary symptoms include measures of psychological distress, anxiety, and insomnia, as well as physiological complaints, like stomach issues, headache, and chest pain (Schaufeli et al., 2020). Taken as a whole, the BAT provides what may be the most comprehensive and representative model of burnout currently available.

## Cultural Components of Burnout

Cross-cultural research into burnout was relatively uncommon before the year 2000, with earlier research focused mostly on setting the groundwork for cross-cultural research via the translation and validation of established measures for use in other countries (Pines et al., 2002). Findings from after the turn of the millennium indicated that the dimensions of burnout were experienced more or less universally across cultures, with the exception of reduced personal accomplishment, which was less likely to be as severe among members of Asian cultures (Jamal, 2005; Schwarzer et al., 2000; Tourigny et al., 2005). Potential explanations given for these results were based on the more collectivist cultures present in this region, which necessitate the suppression of personal goals in favor of service to the group, and a more intense work ethic. Cultural differences also appear in sources of burnout, with role ambiguity and role conflict varying widely in the severity of stress they produced across cultures, such that role ambiguity showed consistent dysfunctional associations with burnout and self-efficacy in all studied countries except for the US, and role conflict associated positively with burnout in places like the US and Brazil but had no such effect in countries like Germany and Japan (Perrewe et al., 2002). Likewise, some cultures are more prone to experiencing burnout than others, with Japan, Hong Kong, Fiji, and Brazil being among the most likely cultures to experience burnout (Perrewe et al., 2002).

The outcomes of burnout can range from moderate to severe, affecting an employee's job attitudes, effectiveness, and physical and mental health. Burnout

can lead to marked reductions in both the performance and job satisfaction of employees, mediating the relationship between burnout, organizational commitment, and turnover intent (Low et al., 2001; Sand & Miyazaki, 2002). More worrying, though, are the detrimental effects of burnout on health. Burnt-out employees are significantly more likely to experience more consistent headaches, GI tract distress, and respiratory infections, with their overall health deteriorating more rapidly than their healthy counterparts (Kim et al., 2011; Sand & Miyazaki, 2002). Burnout has even been shown to mediate the relationship between stress and life-threatening illnesses like high blood pressure and cardiovascular disease (Sand & Miyazaki, 2002). While some evidence exists that certain cultural features may buffer these effects, much remains unexplained about burnout-related health outcomes in conjunction with culture (Perrewe et al., 2002).

As burnout's potential to result in such negative outcomes is so serious, it is important to look not only at potential treatments for the condition but also methods for its prevention. To this end, it is critical to understand the antecedents of burnout to facilitate more effective prevention methods. Many definitions of burnout have been put forward, each with its own implications for what antecedents may be responsible for causing it. However, recent research has worked to taxonomize these antecedents into two distinct categories: unmanaged occupational stress, and inadequate managerial and social support (Nabizadeh-Gharhozar et al., 2020). While unmanaged occupational stress, meaning work-related stressors that the employee is unable to compensate for, has some elements that are able to be



generalized across occupations (e.g., role conflict/ambiguity, injustice, heavy workload, etc.), the exact stressors produced by an occupation are also likely to produce a unique blend of these universal stressors and stressors exclusive to that occupation. These unique factors, while important to examine, are likely to be difficult to analyze in a more general context. Conversely, social and managerial support are more likely to be found near-universally across both occupational and cultural contexts (Nabizadeh-Gharhozar et al., 2020; Pines et al., 2002). As the present study drew participants from a multitude of occupations, it focused primarily on supervisor support as an antecedent to burnout.

## Supervisor Support

Social support is difficult to define as a concept, as its exact meaning tends to differ from person to person. This has led to a large number of relatively diverse definitions appearing within support literature (Beehr et al., 2010). The most recent and comprehensive definition of social support states that it is an exchange of resources from one party to another in which at least one party (provider or recipient) believes those resources will benefit the recipient (Gray et al., 2020). Under this definition, social support fits within COR theory as a resource that can buffer against strain (Freedy & Hobfoll, 1994). As a resource, social support has been shown to have a very positive influence on well-being, serving as a buffer between stressors and strains, protecting against cognitive decline and heart disease, and increasing the longevity of the recipient's lifespan in general (Taylor, 2011).

Social support can be broadly generalized into two categories, explicit and implicit support. Explicit support is actual support behaviors that may be given to a recipient with or without the recipient requesting it (Taylor et al., 2007). These explicit support actions may be broken down further into two additional categories, emotional and instrumental support. Emotional support most often takes the form of sympathy and affirmation being given to the recipient in the face of their troubles (Beehr et al., 2010). Conversely, instrumental support more often takes the form of more tangible assistance with an issue, and may include providing a constructive critique, knowledge specific to the issue, or more direct assistance by taking over a portion of the task for the recipient. Implicit support does not actually come from any particular support behaviors. It can instead be thought of as a buffer created by the idea that a support network is present and available for an individual to draw resources from if needed, providing that individual comfort without the need to utilize their support network (Pines et al., 2002; Taylor et al., 2007).

Much like how the type of support received can vary, so too can its source. Most people work to build robust support networks, building support relationships with friends, family, and community organizations outside of work, and coworkers, supervisors, and organizational programs during work (Sand & Miyazaki, 2002). For work-specific stress, social support from within the workplace has been shown to be the most effective (Fenlason & Beehr, 1994). Supervisors in particular hold a unique position as a source of workplace social support. Since they often work closely with their direct subordinates, supervisors are likely to notice increases in

stress among their employees. Additionally, supervisors are more likely than coworkers to have organizational resources available to them with which to intervene (Kickul & Posig, 2001; Sand & Miyazaki, 2002). In many cases, support from one's supervisor is among the most effective types of support for buffering against burnout (Sand & Miyazaki, 2002). In providing effective emotional and instrumental support to employees, those employees are less likely to turn over. Additionally, in instances where employees felt their supervisor was representative of the organization as a whole, positive perceptions of supervisor support also increased employee's perceived organizational support (Eisenberger et al., 2002; Tucker et al., 2018).

Like burnout, the cross-cultural implications of workplace social support have only begun to be explored within the last 20 years. What has been found so far indicates that, while social support is largely universally desired across cultures, the type and source of that support varies widely. Western cultures, particularly the US, value autonomy and individual achievement. Within these cultures, emotional support from a supervisor in the form of praise is often desirable, whereas cultures that value conservatism and collectivism are more likely to avoid open praise from a supervisor, as it could create an othering experience for the recipient, leading to embarrassment (Glazer, 2006). Instead, an employee in an Eastern cultural context may prefer to instead quietly receive instrumental support from their supervisor in the event of an issue with their work (Tourigny et al., 2005). Likewise, those in Western cultures are more likely to give emotional support to a peer or colleague in

an attempt to boost the recipient's self-esteem, while those in Eastern cultures are more likely to give instrumental support to colleagues to build closeness and foster harmony within the group (Chen et al., 2012). Due to this emphasis on harmony, many more collectivist cultures tend to avoid explicit social support, so as not to hinder the group or lose face. Pines et al. (2002) found that the availability of social support alone was more highly correlated with burnout than the relative importance of any kind of social support. Taylor et al. (2007) also found that, while European Americans' psychological stress and cortisol levels dropped in the presence of explicit support, Asians and Asian Americans experienced the opposite. These cultural changes in desire for, preferred type, and source of social support can make it difficult to attempt to provide help within a multicultural context, as a gesture intended to be helpful may cause offense instead, leading to negative outcomes.

While social support is most often viewed as a resource, conflicting results within the literature gave rise to the notion that social support can not only be ineffective but may actually lead to increased stress for the recipient. Beehr et al. (2010) found that the buffering effects of support actions that were given with the intent to help the recipient were reversed if it was delivered poorly, unwanted, or if the intent behind it was misinterpreted. This negative workplace social support was originally conceptualized in three main categories. The first category, negative emotional support, can result from failed attempts to comfort the recipient, increasing their stress (Beehr et al., 2010). In the case of supervisors, negative emotional support may occur if the supervisor is both the source of the employee's

stress and attempting to provide emotional support (Tucker et al., 2018). The second category is unwanted support, as receiving resources in excess of what is needed may lower self-esteem and result in feelings that the recipient is not being listened to (Beehr et al., 2010; Gray et al., 2020). The third category stems from the recipient believing, or being made to feel, that they are in some way incompetent or inadequate for requiring support, leading to damaged assessments of their self-worth.

Gray et al. (2020) expanded on this taxonomy, eventually adding four additional types of unwanted social support. Partial support refers to support that is incomplete or unclear and is likely too vague to be of use. Unreliable support refers to support that is given late or is of poor quality, resulting in a product worse than if the provider had not tried to help. Shortsighted support refers to the provider completing a task for the recipient but failing to teach the recipient how to complete the task on their own in the future. Finally, conflicting support, which refers to support received from separate sources that offer different, incompatible advice or instructions for completing the same task.

## Cultural Values

Shared cultural values have long been studied as an integral part of human behavior. Even so, the ability to effectively measure both what these cultural differences are and the effects they have on an individual's thoughts and actions has been a source of frustration for researchers, owing to the breadth and complexity of

culture as a construct (Imm Ng et al., 2007). Traditionally, the operationalization of culture level values has been done using the framework set out by Geert Hofstede (1983). This framework uses four dimensions to measure values, power distance, uncertainty avoidance, individualism/collectivism, and masculinity/femininity. Power distance refers to the acceptance of unequal power distributions in society and organizations, uncertainty avoidance measures comfort level with uncertainty and ambiguity, individualism/collectivism measures preference for individual independence over-dependence on others, and masculinity/femininity measures desire for achievement over the desire to care and nurture others (Hofstede, 1983).

Though popular, the Hofstede model was not without criticism. Critics of the model note that Hofstede's dimensions are empirically derived and lack in theory, were created using relatively homogeneous samples, and offer rather simplistic dimensions that fail to capture cultural nuance (Gouveia & Ros, 2000; Imm Ng et al., 2007). To address these concerns, more recent research has begun to favor the Schwartz model of cultural values. This theoretically derived model draws values from responses to three base requirements deemed universal in all cultures, the need for group survival, the need for social interaction, and the needs of individuals (Schwartz, 1994). From these three universal requirements, a 10-dimension model of individual cultural values was derived (Schwartz, 1994). Power is the desire for dominance, control, or status that can be derived from social influence, authority, or wealth. Achievement is the desire for personal success and recognition through established social norms and standards. Hedonism refers to the

desire to engage in self-gratifying and pleasurable activities. Stimulation refers to the desire for novelty and excitement in life, or to experience gratifying challenges. Self-direction is the desire for agency in one's life, by being allowed to be creative and make choices independent from social constraints. Universalism refers to tolerance, compassion, and stewardship toward all people and nature. Benevolence, much like universalism, refers to compassion and stewardship for others' wellbeing. However, the focus of benevolence extends only to those one is in frequent personal contact with (e.g., family, close friends, local community, etc.), rather than humanity as a whole. Tradition refers to the extent to which one values the rules, customs, and beliefs of their culture or religion. Conformity refers to the extent to which it is acceptable to behave in ways that may violate cultural norms and expectations. Finally, security refers to the value placed on both physical and psychological safety and stability at the societal, interpersonal, and individual levels (Schwartz, 1994).

While the 10-dimension model of culture is the most widely recognized of Schwartz's cultural inventories, other attempts have been made to enhance or condense these dimensions to allow for more efficient use under certain circumstances. Based on arguments from Hofstede that individual and cultural level values must be viewed as distinct from one another, a seven-dimension model of culture level values was created (Schwartz, 1994). This seven-dimension model was created by re-analyzing items from the 10-dimension measure and re-applying them to a condensed set of orientations upon which every discreet societal-level

group is focused (Schwartz, 2011). However, more recent studies have found that, while individual and cultural level values are not considered perfectly isomorphic, such a considerable amount of overlap exists between the two constructs that an argument could be made for the measurement of individual values at a cultural level (Fischer et al., 2010).

A refinement effort was also made to expand the original Schwartz value system from 10 to 19 dimensions, so as to increase the universality of the heuristic and predictive abilities of the model (Schwartz et al., 2012). This refined model ultimately expands the dimensions of the original by subdividing the original dimensions into more discreet constructs. As an example, Conformity is divided into rules conformity, compliance with rules and obligation, and interpersonal conformity, the avoidance of behaviors that harm or disturb others (Schwartz et al., 2012). While this expanded model makes advancements in theory over what the original model achieved, it comes at the cost of psychometric issues, which degrade reliability of the measures to a degree that is generally unacceptable for research (Schwartz, 2021).

While both the Hofstede and Schwartz models have been used widely within cultural research, comparative analyses of the frameworks have indicated that they may each offer better explanatory power in different areas of a culture (Gouveia & Ros, 2000). The Hofstede model was found to relate more to macroeconomic aspects of a culture, such as gross national product, overall wealth, and a country's geographic distance from the equator. Conversely, the Schwartz



model was found to relate better to macro-social aspects of culture, like human development, literacy rates, and life expectancy. These macro-social cultural aspects are generally seen as clearer indicators of psychosocial health, well-being, and overall quality of life than economic factors alone (Gouveia & Ros, 2000). In an effort to examine the inherently social constructs of supervisor support and burnout with greater granularity, the present study has elected to use the 10-dimension Schwartz framework to measure cultural values.

## Chapter 3

### Hypothesis Development

Based on prior literature, this study aimed to examine if cultural values moderate the relationship between unhelpful supervisor support and burnout. From the above literature highlighting the universal nature of positive supervisor support effects across cultures (Chen et al., 2012; Glazer, 2006; Taylor et al., 2007; Tourigny et al., 2005), as well as the ubiquity of occupational burnout (Jamal, 2005; Pines et al., 2002; Schwarzer et al., 2000; Tourigny et al., 2005), it is unlikely that the negative effects of both unhelpful emotional and instrumental supervisor support are a phenomena unique to Western cultures. This means that unhelpful forms of supervisor support are likely to create similar reverse-buffering effects in different cultural contexts to those previously observed in Western cultures. Therefore, this study first hypothesizes that unhelpful supervisor support will relate positively to burnout, regardless of culture.

**H1:** Unhelpful supervisor support and burnout will relate positively to one another.

It is likely that culture will moderate the relationship between unhelpful emotional supervisor support and burnout, as different cultures tend to have a preference for differing kinds of support (Chen et al., 2012). More individualistic cultures tend to prefer emotional support, as evidenced by the prevalence of emotional support being offered as a way to support the self-esteem of the recipient over instrumental support (Chen et al., 2012). Since employees are likely to

experience both instrumental and emotional supervisor support in the course of their tenure with an organization, one would assume that the type of support most valued within a culture would create larger reverse-buffering effects when given in an unhelpful way. As such, it is likely that the cultural values associated with individualistic cultures, autonomy, mastery, and egalitarianism, will have a moderating effect on the relationship between unhelpful emotional supervisor support and burnout (Chen et al., 2012). As mentioned in previous literature, both Schwartz's 7-dimension culture-level and 10-dimension individual value scales utilize the same measure items to calculate their scores (Schwartz, 1994; Schwartz, 2011). By using Schwartz's 10-dimensional circumplex of individual values, we are able to explore these values at a more granular level, looking at the role individual values play in the expression of cultural level values (Fischer et al., 2010). Additionally, the use of culture-level values is considered inappropriate for within-sample analysis, making the use of the 10 individual-level values more parsimonious for analysis both within and between samples (Schwartz, 1994). Following the mapping of individual-level values to culture-level values laid out by Schwartz (2009), this study hypothesizes that the individualistic values of benevolence, self-direction, stimulation, hedonism, and achievement will have a moderating effect on the relationship between unhelpful emotional supervisor support and burnout (see Figure 1).

**H2a:** Benevolence will have a moderating effect on the relationship between unhelpful emotional supervisor support and burnout, such that the relationship between these variables will be stronger when benevolence is more highly valued.

**H2b:** Self-direction will have a moderating effect on the relationship between unhelpful emotional supervisor support and burnout, such that the relationship between these variables will be stronger when self-direction is more highly valued.

**H2c:** Stimulation will have a moderating effect on the relationship between unhelpful emotional supervisor support and burnout, such that the relationship between these variables will be stronger when stimulation is more highly valued.

**H2d:** Hedonism will have a moderating effect on the relationship between unhelpful emotional supervisor support and burnout, such that the relationship between these variables will be stronger when hedonism is more highly valued.

**H2e:** Achievement will have a moderating effect on the relationship between unhelpful emotional supervisor support and burnout, such that the relationship between these variables will be stronger when achievement is more highly valued.

Following the above logic, collectivist cultures have shown a tendency to prefer instrumental supervisor support, and cultural values typically associated with collectivist cultures, embeddedness and hierarchy, are likely to have a greater moderating effect on the relationship between unhelpful instrumental supervisor support and burnout (Chen et al., 2012). Reorganized into their respective individual values, this study hypothesizes that conformity, tradition, power, and

security will have a moderating effect on the relationship between unhelpful instrumental supervisor support and burnout (see Figure 1).

**H3a:** Conformity will have a moderating effect on the relationship between unhelpful instrumental supervisor support and burnout, such that the relationship between these variables will be stronger when conformity is more highly valued.

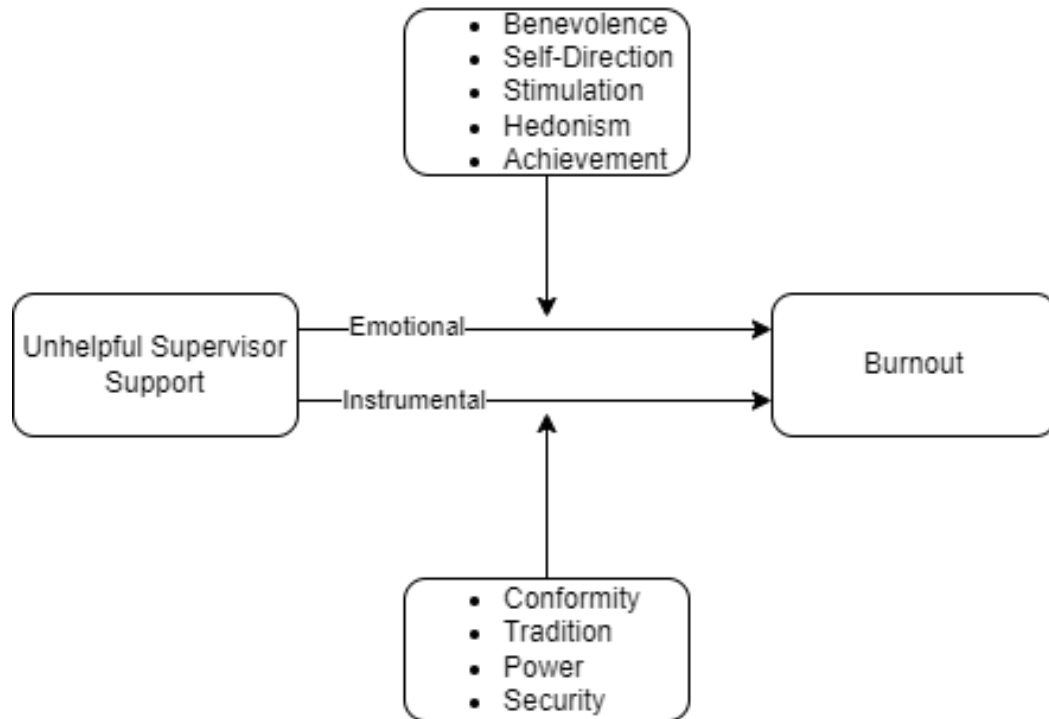
**H3b:** Tradition will have a moderating effect on the relationship between unhelpful instrumental supervisor support and burnout, such that the relationship between these variables will be stronger when tradition is more highly valued.

**H3c:** Power will have a moderating effect on the relationship between unhelpful instrumental supervisor support and burnout, such that the relationship between these variables will be stronger when power is more highly valued.

**H3d:** Security will have a moderating effect on the relationship between unhelpful instrumental supervisor support and burnout, such that the relationship between these variables will be stronger when security is more highly valued.

**Figure 1**

*Proposed Model*



## Chapter 4

### Method

#### Participants

Participants were recruited from both the United States and Japan.

Participants were at least 18 years of age and worked either full-time or part-time at a business in their country of origin at the time of participation in the study.

Samples were recruited using online crowdsourcing services that were openly available and popular for use among the target demographics in each respective country. For the United States, we used Amazon's Mechanical Turk (MTurk). The validity of samples derived from MTurk has been examined in detail and were found to behave and respond similarly to more traditional sample pools in both simple surveys and more complex behavioral tasks (Hauser et al., 2018; Majima, 2017). Additionally, these samples tended to be older and have more work experience than comparable undergraduate samples. A final sample of 205 participants were recruited from the United States using MTurk, and was composed of 39% women, 57% men, and 4% reporting being non-binary or declining to answer. The ethnic breakdown of the sample was 77% white, 11% black or African American, 8% Asian, 2% Native American or Native Alaskan, and 2% other ethnicities. The average age of the sample was 39.5 years old. The majority of the sample (96%) reported working full-time, with the remaining 4% working part-time.

The use of Centiment for a Japanese sample was based on the lack of availability of Japanese participants on MTurk and other crowdsourcing websites commonly used in Western contexts, as these websites provide very limited availability to Japanese participants (Majima, 2017; Majima et al., 2017). Research on the validity of samples from Japanese market research crowdsourcing websites has shown that these participant pools share similar levels of validity with MTurk, allowing for accurate comparison between groups (Majima, 2017; Majima et al., 2017). A final sample of 225 participants were recruited from Japan using the market research crowdsourcing website Centiment. The Japanese sample was made up of 44% women, and 56% men, with an average age of 42.8 years old. As Japan is quite ethnically homogeneous, with 98% of the population being ethnically Japanese, ethnicity was not measured. The majority of the sample (79%) reported working full-time, with 21% working part-time.

## Procedure

Participants were asked to complete a survey consisting of four measures that examine supervisor support, burnout, cultural values, and a brief demographic survey. All measures were provided in the primary language of the country in which the participants are currently employed. Demographic items asked about age, gender, and tenure at the participant's current job.

While the measures for both burnout and cultural values were already available in both English and Japanese, it was necessary to translate the measure of



unhelpful supervisor support and demographics questionnaire from English to Japanese. To accomplish this while reducing the burden on human translators, translations were initially prepared using the Natural Language Processing AI (NLP) ChatGPT. While these technologies are still quite novel, the use of such programs for translation has been largely successful (Dalayli, 2023), though the translation quality of language pairs varies, and cultural context can sometimes be misconstrued (Yilmaz et al., 2023). The measures were then backtranslated through the use of automated translation services (e.g., Google Translate), using a Neural Machine Translation (NMT) framework to compare both translation accuracy and identify any differences in idiomatic nuance. These initial translations were then provided to a bilingual native Japanese translator to audit the measures, ensuring that the meaning of items was consistent across translations.

## Measures

### Unhelpful Supervisor Support

Unhelpful supervisor support was measured with an adapted version of the 28-item Unhelpful Workplace Social Support Scale (UWSSS) from Gray et al. (2020). The scale has been adapted from its original version by altering the question stems to focus more specifically on the actions of supervisors, rather than all coworkers. This measure examines the 7-factor model of unhelpful workplace social support, with scales for: critical support, imposing support, partial support, shortsighted support, uncomfortable support, undependable support, and conflicting

support. Items are rated on a 4-point scale from 1 (not at all) to 4 (very much). An example item is, “My supervisor provides vague solutions to my work problems”. Reliability coefficients for unhelpful emotional support items were  $\alpha = .96$  for Japan, and  $\alpha = .95$  for the US. Reliability coefficients for unhelpful instrumental support were  $\alpha = .97$  for Japan and  $\alpha = .98$  for the US.

## Burnout

Burnout was measured using the English (Schaufeli et al., 2020) and Japanese (Sakakibara et al., 2020) versions of the Burnout Assessment Tool (BAT). This tool included 33 items that measure both core (exhaustion, mental distance, cognitive and emotional impairment) and secondary (psychological and psychosomatic) symptoms of burnout. Items were rated on a 5-point scale ranging from 1 (never) to 5 (always). An example item is, “I struggle to find any enthusiasm for my work”. Reliability coefficients were  $\alpha = .97$  for both samples.

## Cultural Values

Cultural values were measured using Schwartz’s (2017; 2021) Revised Portrait Values Questionnaire (PVQ-RR). This measure represents the most up-to-date and reliable way to examine the 10 basic individual values of Schwartz values model, in addition to options for the examination of the newer, but less psychometrically robust, 19 values. The 57 items were presented in vignettes, wherein a person is described, and the participant is asked to rate the similarity of this person’s values to their own on a 6-point Likert scale from 0 (Not like me at

all), to 5 (Very much like me). The original version of this measure contained two versions, male and female, to avoid gender bias in the vignettes. To simplify and update the measure, the version used in this study was modified to use gender-neutral they/them pronouns, allowing a single version to be used by all participants. This modification also kept the measure in line with the Japanese version, which does not use gendered language in its descriptions. Reliability coefficients for all values were as follows: self-direction (Japan,  $\alpha = .84$ , US,  $\alpha = .86$ ), stimulation (Japan,  $\alpha = .72$ , US,  $\alpha = .82$ ), hedonism (Japan,  $\alpha = .78$ , US,  $\alpha = .81$ ), achievement (Japan,  $\alpha = .78$ , US,  $\alpha = .65$ ), power (Japan,  $\alpha = .85$ , US,  $\alpha = .84$ ), security (Japan,  $\alpha = .84$ , US,  $\alpha = .81$ ), conformity (Japan,  $\alpha = .84$ , US,  $\alpha = .88$ ), tradition (Japan,  $\alpha = .75$ , US,  $\alpha = .79$ ), and benevolence (Japan,  $\alpha = .87$ , US,  $\alpha = .84$ ).

## Chapter 5

### Results

#### Data Screening

While data collected from online crowdsourcing marketplaces has been shown to be of equivalent quality to typical academic samples in both American and Japanese contexts (Hauser et al., 2018; Kavanagh et al., 2016; Majima, 2017; Majima et al., 2017), care must still be taken to ensure that participant responses maintain sufficient quality for analysis. To this end, a screening process was created using current best practices to ensure response quality and effort were maintained. First, data was screened for completion, with an 80% survey completion rate used as a cutoff. Next, insufficient effort responding was screened using three methods. Participants were required to complete three attentional checks dispersed throughout the survey, consisting of a prompt asking the participant to choose a particular response. Failure to pass two of the three attention checks resulted in the participant's data being removed. Timers were incorporated into each page of the survey to monitor item response times, as timing by page has been shown to produce superior validity to measures of overall survey response time (Bowling et al., 2023). Cutoffs were set at approximately two seconds per item, according to guidelines established by Huang et al. (2012). Finally, participant's responses were examined for anomalous patterns indicative of careless responding using the intra-individual response variability (IRV) method (Dunn et

al., 2018). A cutoff score of 0.5 standard deviations was established, representing the 95<sup>th</sup> percentile of our dataset and flagging 18 participants. However, removal of these participants did not significantly alter the results of our analyses, and their responses were retained in the final dataset.

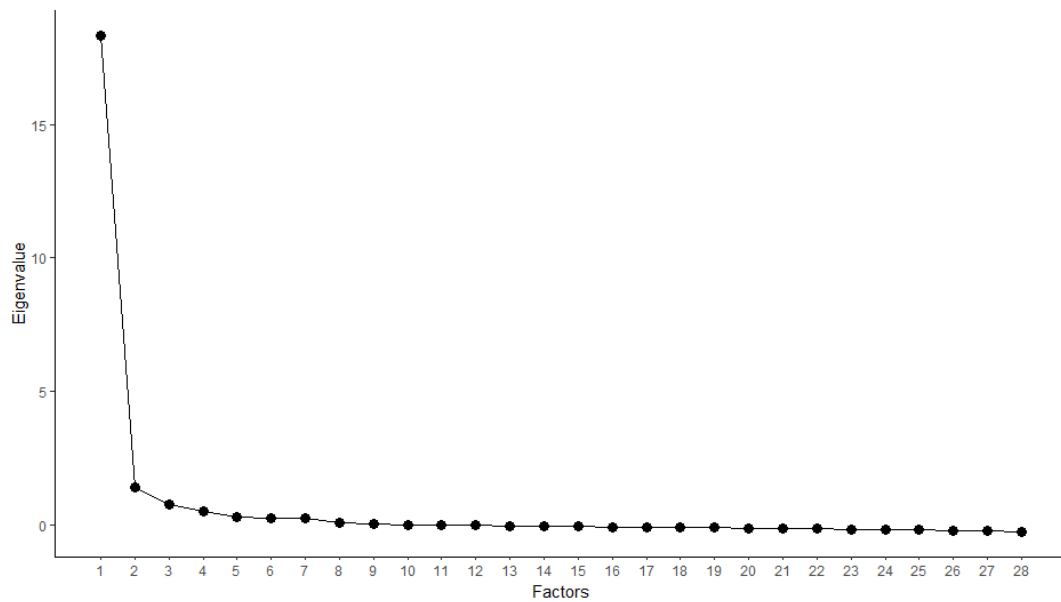
## Unhelpful Supervisor Support Structure

While understood to fit best as a seven-factor model (Gray et al., 2020), condensed models of the unhelpful supervisor support dimensions were evaluated using an exploratory factor analysis in an effort to reduce the risk of family-wise error. Eigenvalues indicated support for either a one or two-factor model (see Figure 2). The two-factor model was selected, as it accounted for 70.7% of the total variance, with factor-one accounting for 42%, and factor-two accounting for 28.7% while retaining all 28 of the original items. Additionally, the two-factor model is also consistent with models used in prior research on unhelpful support (Beehr et al., 2010; Pines et al., 2002; Taylor et al., 2007). When this model ( $\chi^2 (349) = 3,251.895$ , CFI = 0.803, RMSEA = 0.139) was compared to the original, seven-factor model ( $\chi^2 (329) = 996.006$ , CFI = 0.955, RMSEA = 0.069) via confirmatory factor analysis (CFA), it was found to have significantly worse fit ( $\Delta \chi^2 (20) = 2,255.9$ ,  $p < .001$ ). See Table 1 for standardized factor loading.

However, it was decided to retain the two-factor model in favor of parsimony and maintaining analytical power. This grouping resulted in a total of 18 moderated regressions. Additionally, to further reduce the chance of family-wise type-1 error, a Bonferroni correction was applied using the cultural value moderators as a family. Applying this correction set our significance threshold to  $p < .007$ .

## Figure 2

*Scree Plot for the Exploratory Factor Analysis of the UWSSS*



**Table 1***Standardized Loadings for the Two-Factor CFA Model of the UWSSS*

Item	Standardized Factor Loadings
Unhelpful Emotional Support	
Critical 1	0.825
Critical 2	0.883
Critical 3	0.910
Critical 4	0.902
Uncomforting 1	0.851
Uncomforting 2	0.856
Uncomforting 3	0.823
Unhelpful Instrumental Support	
Imposing 1	0.667
Imposing 2	0.783
Imposing 3	0.756
Imposing 4	0.686
Partial 1	0.808
Partial 2	0.823
Partial 3	0.820
Partial 4	0.800
Shortsighted 1	0.718
Shortsighted 2	0.727
Shortsighted 3	0.741
Shortsighted 4	0.719
Undependable 1	0.850

A multi-group CFA was also conducted on the seven-factor UWSSS to examine the scale for measurement invariance across country samples (see Table 2). Results of the multi-group CFA were somewhat mixed. Changes in comparative fit index (CFI) and root mean square error of approximation (RMSEA) were observed to be less than .010 and .015, respectively, indicating measurement invariance through all steps (Rutkowski & Svetina, 2014). However, changes in  $\chi^2$ , were significant during the scalar step ( $\Delta \chi^2(21) = 56.205, p < .001$ ), indicating the measure maintained metric invariance, but not scalar invariance. As such, caution is recommended when interpreting results, as item intercepts differed across countries.

**Table 2**

*Fit Indices for Measurement Invariance Testing of the UWSSS*

Model	$\chi^2$	df	CFI	RMSEA
All Participants	996.006	329	0.955	0.069
United States	725.406	329	0.945	0.076
Japan	962.933	329	0.921	0.093
Multigroup Configural Model	1688.338	658	0.932	0.085
Metric Model	1714.964	679	0.932	0.084
Scalar Model	1771.169	700	0.929	0.084
Strict Model	1921.251	728	0.921	0.087

*Note:  $\chi^2$  = Chi-squared, df = Degrees of Freedom, CFI = Comparative Fit Index,*

*RMSEA = Root Mean Square Error of Approximation.*

## Direct Effects and Moderated Regression



Correlations were performed to examine the direct effects of variables (see Table 3, combined reliability coefficients can also be found here). Burnout was found to correlate strongly with unhelpful emotional support ( $r = .61, p < .01$ ). It was also found to correlate moderately with unhelpful instrumental support ( $r = .59, p < .01$ ). Combined, this indicates that burnout is directly related to unhelpful supervisor support, confirming hypothesis 1.

To examine the interaction effects of cultural values on the relationship between unhelpful supervisor support and burnout, a total of 18 moderated regressions were performed using a multiple regression model. As noted above, our Bonferroni correction for family-wise error set our critical significance value at  $p \leq .007$ . Cultural values were left uncentered, as indicated for use as predictors (Schwartz, 2009), and an unhelpful supervisor support-by-cultural value interaction term was calculated (Cohen et al., 2003). Visualizations of simple slopes for all significant moderations can be found in Figure 3 and Figure 4.

**Table 3***Means, Standard Deviations, and Correlations With Reliability Scores*

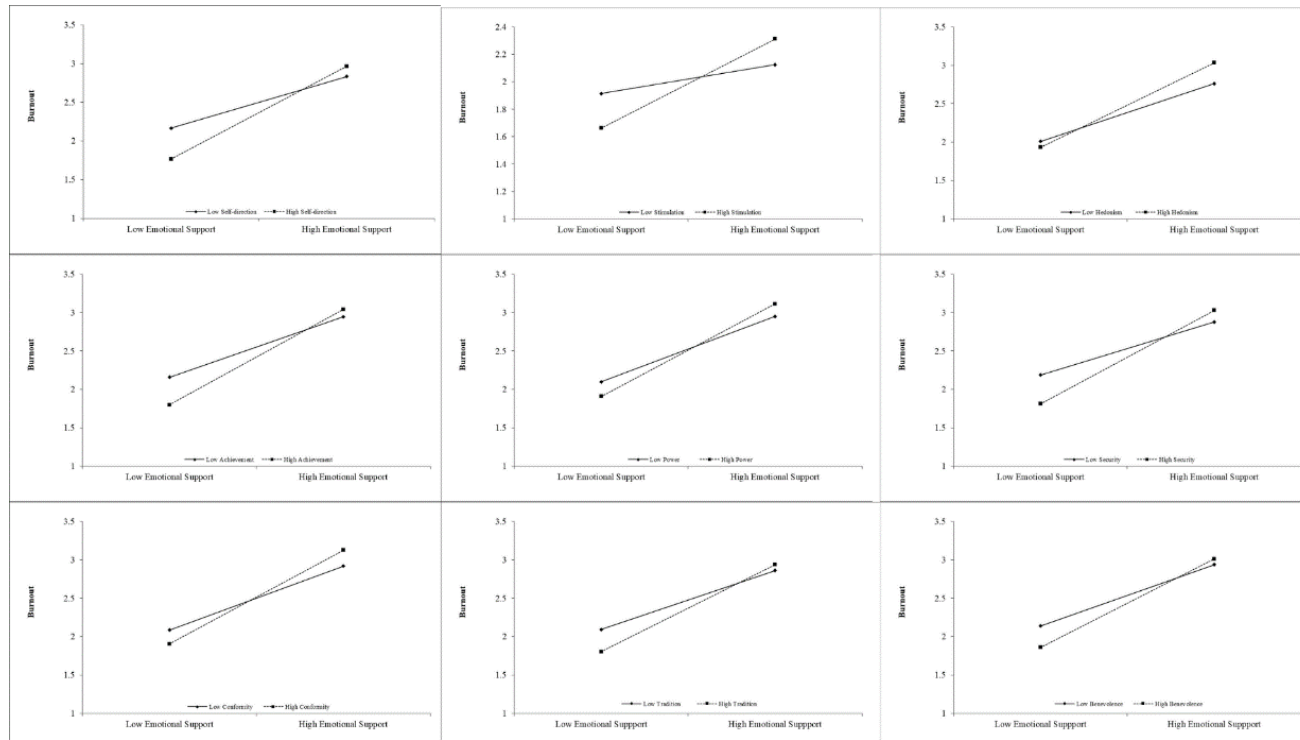
Variable	<i>M</i>	<i>SD</i>	1	2	3	4	5	6	7	8	9	10	11	12
1. Burnout	2.49	0.84	(.97)											
2. Emotional Support	2.24	1.33	.61**	(.95)										
3. Instrumental Support	2.42	1.21	.59**	.88**	(.98)									
4. Self Direction	0.42	0.66	-.15**	-.15**	-.10*	(.89)								
5. Stimulation	-0.44	0.84	.11*	.11*	.13**	.01	(.81)							
6. Hedonism	0.27	0.82	.10*	-.08	-.11*	.10*	.15**	(.79)						
7. Achievement	-0.29	0.75	-.06	.01	.05	-.02	.28**	-.05	(.77)					
8. Power	-0.71	0.86	.16**	.20**	.17**	-.20**	.30**	-.02	.44**	(.85)				
9. Security	0.31	0.55	-.16**	-.15**	-.18**	.15**	-.41**	.02	-.21**	-.27**	(.85)			
10. Conformity	0.07	0.70	.06	.00	-.05	-.46**	-.39**	-.17**	-.33**	-.27**	.02	(.86)		
11. Tradition	-0.20	0.58	.06	.11*	.08	-.34**	-.18**	-.29**	-.28**	-.06	-.03	.30**	(.80)	
12. Benevolence	0.23	0.60	-.14**	-.16**	-.08	.05	-.22**	-.26**	-.04	-.37**	-.04	-.08	-.17**	(.90)

Note. *N* = 430. Reliability coefficients are in parenthesis on the diagonal. \*  $p < .05$ , \*\*  $p < .01$ .

The first nine moderated regressions focused on how cultural values moderate the unhelpful emotional support and burnout relationship (see Table 4). Results showed that all cultural values significantly moderated the relationship between unhelpful emotional support and burnout. Interaction terms for self-direction ( $B = .10, SE = .03, \beta = .79, p < .001$ ), stimulation ( $B = .07, SE = .02, \beta = .53, p < .001$ ), hedonism ( $B = .06, SE = .02, \beta = .49, p = .004$ ), achievement ( $B = .07, SE = .02, \beta = .51, p < .001$ ), power ( $B = .06, SE = .02, \beta = .40, p = .002$ ), security ( $B = .10, SE = .03, \beta = .77, p < .001$ ), conformity ( $B = .07, SE = .02, \beta = .50, p = .005$ ), tradition ( $B = .07, SE = .02, \beta = .53, p < .001$ ), and benevolence ( $B = .06, SE = .02, \beta = .47, p = .005$ ), were all found to increase the strength of the relationship between unhelpful emotional support and burnout. However, a comparison of standardized regression coefficients failed to indicate a pattern of moderation strength consistent with hypothesis 2, providing only partial support for it. Instead, the results indicated that higher endorsement of any cultural value increased the strength of the unhelpful emotional support and burnout relationship.

**Figure 3**

*Simple Slopes Plots for Cultural Values Moderating the Relationship Between Unhelpful Emotional Supervisor Support and Burnout*

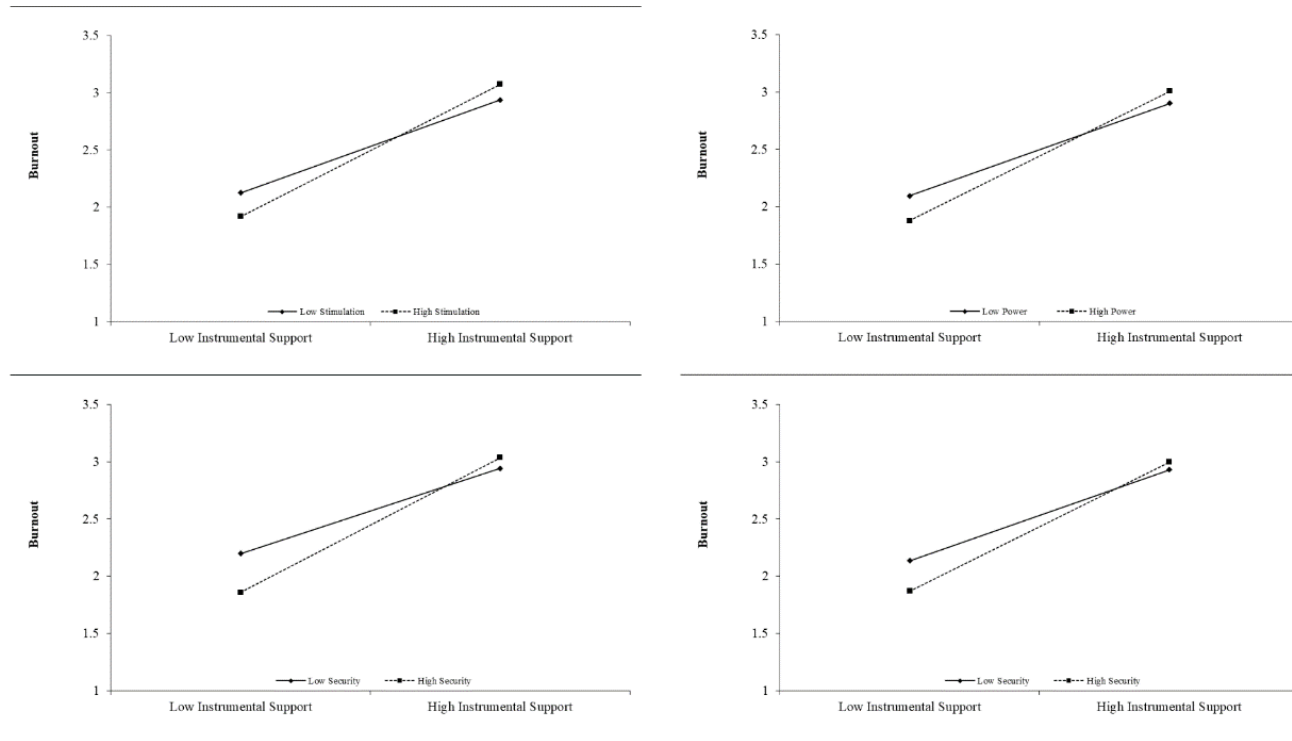


Note. N = 430.

The remaining nine moderated regressions focused on the moderating effect of cultural values on the unhelpful instrumental support and burnout relationship (see Table 5). Results showed that interaction terms for stimulation ( $B = .06$ ,  $SE = .02$ ,  $\beta = .40$ ,  $p = .006$ ), power ( $B = .06$ ,  $SE = .02$ ,  $\beta = .40$ ,  $p = .006$ ), security ( $B = .09$ ,  $SE = .03$ ,  $\beta = .64$ ,  $p < .001$ ), and tradition ( $B = .07$ ,  $SE = .03$ ,  $\beta = .48$ ,  $p = .006$ ), significantly increased the strength of the relationship between unhelpful instrumental support and burnout, confirming Hypotheses 3b, 3c, and 3d. Interaction terms for self-direction ( $B = .06$ ,  $SE = .03$ ,  $\beta = .43$ ,  $p = .025$ ), achievement ( $B = .04$ ,  $SE = .02$ ,  $\beta = .32$ ,  $p = .026$ ), and conformity ( $B = .07$ ,  $SE = .03$ ,  $\beta = .49$ ,  $p = .009$ ), failed to reach the critical significance value of  $p < .007$ , established by our Bonferroni correction, but would have been significant at  $p < .05$  without this correction, failing to support hypothesis 3a beyond the trend-level. Hedonism ( $B = .04$ ,  $SE = .02$ ,  $\beta = .30$ ,  $p = .095$ ), and benevolence ( $B = .04$ ,  $SE = .02$ ,  $\beta = .32$ ,  $p = .069$ ) were found to not significantly affect the relationship. Examination of the standardized regression coefficients for significant interactions revealed that cultural values associated with collectivist societies consistently provided more powerful moderating strength to the relationship than those associated with more individualistic societies.

**Figure 4**

*Simple Slopes Plots for Cultural Values Moderating the Relationship Between Unhelpful Instrumental Supervisor Support and Burnout*



*Note. N = 430.*

**Table 4**

*Results of Moderated Regression Analysis for Unhelpful Emotional Support*

Variable	<i>B</i>	<i>SE</i>	$\beta$	<i>R</i> <sup>2</sup>
A. Emotional Support	.62***	.07	.98	.41***
B. Country	.60***	.12	.36	
A x B	-.15**	.05	-.42	
A. Emotional Support	-.08	.12	-.12	.41***
B. Self-Direction	-.29***	.06	-.35	
A x B	.10***	.03	.79	
A. Emotional Support	.12	.17	.19	.39***
B. Stimulation	-.17***	.07	-.24	
A x B	.07***	.02	.53	
A. Emotional Support	.10	.24	.16	.39***
B. Hedonism	-.09	.06	-.12	
A x B	.06**	.02	.49	
A. Emotional Support	.13	.07	.20	.40***
B. Achievement	-.21***	.05	-.31	
A x B	.07***	.02	.51	

*Note.* *N* = 430. \* *p* < .05, \*\* *p* < .01, \*\*\* *p* < .001. All regression coefficients and *R*<sup>2</sup> are from the final step. Predictors were uncentered per recommendations of Schwartz (2009).

**Table 4 (continued)**

*Results of Moderated Regression Analysis for Unhelpful Emotional Support*

Variable	<i>B</i>	<i>SE</i>	$\beta$	$R^2$
A. Emotional Support	.20**	.07	.31	.39***
B. Power	-.15**	.05	-.19	
A x B	.06**	.02	.40	
A. Emotional Support	-.07	.11	-.11	.41***
B. Security	-.28***	.06	-.34	
A x B	.10***	.03	.77	
A. Emotional Support	.11	.10	.17	.38***
B. Conformity	-.15**	.06	-.18	
A x B	.07**	.02	.50	
A. Emotional Support	.10	.09	.16	.39***
B. Tradition	-.21***	.06	-.24	
A x B	.07**	.02	.53	
A. Emotional Support	.12	.10	.19	.39***
B. Benevolence	-.18***	.05	-.24	
A x B	.06**	.02	.47	

*Note.*  $N = 430$ . \*  $p < .05$ , \*\*  $p < .01$ , \*\*\*  $p < .001$ . All regression coefficients and  $R^2$  are from the final step. Predictors were uncentered per recommendations of Schwartz (2009).



**Table 5**

*Results of Moderated Regression Analysis for Unhelpful Instrumental Support*

Variable	<i>B</i>	<i>SE</i>	$\beta$	$R^2$
A. Instrumental Support	.63***	.08	.92	.40***
B. Country	.68***	.14	.41	
A x B	-.14**	.05	-.34	
A. Instrumental Support	-.16	.12	.23	.38***
B. Self-Direction	-.25***	.06	-.29	
A x B	.06*	.03	.43	
A. Instrumental Support	.20*	.08	.30	.37***
B. Stimulation	-.16**	.05	-.23	
A x B	.06**	.02	.40	
A. Instrumental Support	.23*	.11	.33	.36***
B. Hedonism	-.05	.06	-.07	
A x B	.04	.02	.30	
A. Instrumental Support	.25**	.08	.37	.38***
B. Achievement	-.19***	.05	-.27	
A x B	.04*	.02	.32	

*Note.*  $N = 430$ . \*  $p < .05$ , \*\*  $p < .01$ , \*\*\*  $p < .001$ . All regression coefficients and  $R^2$  are from the final step. Predictors were uncentered per recommendations of Schwartz (2009).

**Table 5 (continued)**

*Results of Moderated Regression Analysis for Unhelpful Instrumental Support*

Variable	<i>B</i>	<i>SE</i>	$\beta$	<i>R</i> <sup>2</sup>
A. Instrumental Support	.21**	.08	.31	.37***
B. Power	-.17**	.06	-.22	
A x B	.06**	.02	.40	
A. Instrumental Support	.02	.12	.03	.38***
B. Security	-.28***	.06	-.34	
A x B	.09***	.03	.64	
A. Instrumental Support	.12	.11	.17	.36***
B. Conformity	-.17**	.06	-.21	
A x B	.07**	.03	.49	
A. Instrumental Support	.14	.10	.21	.37***
B. Tradition	-.22***	.06	-.26	
A x B	.07**	.03	.48	
A. Instrumental Support	.23*	.11	.33	.37***
B. Benevolence	-.19**	.06	-.25	
A x B	.04	.02	.32	

*Note.* *N* = 430. \* *p* < .05, \*\* *p* < .01, \*\*\* *p* < .001. All regression coefficients and *R*<sup>2</sup> are from the final step. Predictors were uncentered per recommendations of Schwartz (2009).

## National-Level Differences

While this study primarily examined individual differences in cultural values, cultural values were also examined at the national level to assess if any additional effects between the US and Japanese samples existed. As mentioned previously, results of the multi-group CFA were mixed, indicating a lack of scalar invariance. As such, these results should be interpreted with caution. A one-way MANOVA was conducted to determine the extent of differences in cultural values between US and Japanese samples. The results indicated a significant difference in endorsement of cultural values between the two country samples (Wilks'  $\Lambda = .672$ ,  $F(1, 428) = 22.81$ ,  $p < .001$ ). Univariate tests further revealed that self-direction ( $t(429) = 5.031$ ,  $p < .001$ , Cohen's  $d = 0.49$ ), achievement ( $t(429) = 5.326$ ,  $p < .001$ , Cohen's  $d = 0.51$ ), and benevolence ( $t(429) = 5.669$ ,  $p < .001$ , Cohen's  $d = 0.55$ ), received significantly higher endorsements in the US sample than in the Japanese sample (see Table 6). Power ( $t(429) = -2.356$ ,  $p = .019$ , Cohen's  $d = -0.23$ ), conformity ( $t(429) = -6.399$ ,  $p < .001$ , Cohen's  $d = -0.62$ ), and tradition ( $t(429) = -3.207$ ,  $p < .001$ , Cohen's  $d = -0.31$ ), received significantly higher endorsements in the Japanese sample than in the US sample. Stimulation and security were not found to differ significantly between samples. Hedonism ( $t(429) = -6.357$ ,  $p < .001$ , Cohen's  $d = -0.61$ ) was found to significantly differ between samples. However, it was in the opposite direction than what has been found in previous studies (Minkov & Kaasa, 2022; Schwartz, 2008), with the Japanese sample endorsing it significantly more than the US sample.

**Table 6**

*Results of Follow-up t-tests for Differences in Cultural Values Between United States and Japanese Samples*

Cultural Value	Japan		United States		<i>t</i> (429)	<i>p</i>	Cohen's <i>d</i>
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>			
Self-Direction	0.28	0.60	0.59	0.68	5.031	<.001	0.49
Stimulation	-0.47	0.75	-0.40	0.93	0.955	.34	0.09
Hedonism	0.50	0.72	0.01	0.85	-6.357	<.001	-0.61
Achievement	-0.47	0.74	-0.10	0.71	5.326	<.001	0.51
Power	-0.61	0.78	-0.80	0.92	-2.356	.019	-0.23
Security	0.32	0.55	0.29	0.55	-0.685	.494	-0.07
Conformity	0.26	0.59	-0.15	0.74	-6.399	<.001	-0.62
Tradition	-0.12	0.46	-0.30	0.67	-3.207	<.001	-0.31
Benevolence	0.08	0.55	0.40	0.60	5.669	<.001	0.55

*Note.* *N* = 430.

While not hypothesized, the moderating effect of country on the unhelpful supervisor support and burnout relationship was also examined to identify any potential national-level effects. The interaction terms of the moderated analyses indicated that both unhelpful emotional ( $B = -.15$ ,  $SE = .05$ ,  $\beta = -.42$ ,  $p < .001$ ) and unhelpful instrumental ( $B = -.14$ ,  $SE = .05$ ,  $\beta = -.34$ ,  $p = .009$ ) support types contributed significantly more to burnout in the United States sample than in the Japanese sample (see Tables 4 & 5).

Finally, three-way interactions between cultural values and country on the unhelpful support and burnout relationship were also examined. Results indicated no significant additional effects of country in conjunction with cultural values for any of the analyses reported above.

## Chapter 6

### Discussion

This study sought to examine the relationship between unhelpful supervisor support and burnout, and the moderating effects that personal cultural values might have on it. Drawing upon cross-cultural research indicating differences in preference for supervisor support in different cultures, wherein individualist cultures have a greater preference for emotional support and collectivist cultures prefer instrumental support (Rattrie et al., 2020; Savicki, 2002; Tourigny et al., 2005), data was collected from samples recruited from both Japan and the United States. The moderate to strong direct effects observed between both unhelpful emotional and instrumental support reinforced previous findings that supervisor support actions, though well-intentioned by nature, can become detrimental to the recipient if poorly executed (Beehr et al., 2010; Grey et al., 2020; Tucker et al., 2018). Likewise, these results demonstrate that, while different types of support may be desired in different cultural contexts, the desire for availability of support, and the consequences of failed support actions, remain strong regardless of cultural values; indicating that the reverse-buffering effects of unhelpful supervisor support are not unique to the Western cultures in which they were originally studied (Pines et al., 2002; Taylor, 2007).

#### Culture as a Moderator

Further examination of the moderating effect of cultural values on unhelpful emotional supervisor support found mixed results. All cultural values were found to significantly moderate the relationship between unhelpful emotional supervisor support and burnout, and examination of standardized regression coefficients failed to find a pattern of moderation strength consistent with the study's hypotheses. This seems to indicate that unhelpful emotional support from a supervisor will result in increased feelings of burnout when one holds a stronger belief in their cultural values, regardless of what those values are.

Conversely, the effect of cultural values on the relationship between unhelpful instrumental supervisor support and burnout aligned much more closely with the hypothesized outcomes. Examination of the standardized regression coefficients found that the cultural values of tradition, power, and security provided the largest increase in the strength of the relationship, with conformity nearing the corrected significance level. This indicates that those who more strongly identify with cultural values more typical of collectivist cultures are likely to be more negatively affected by the failure or mishandling of instrumental support actions. These findings seem to confirm that, within cultures with a preference for instrumental support, unhelpful instrumental support produces stronger reverse-buffering effects than in cultures where it is less preferred (Rattrie et al., 2020; Savicki, 2002; Tourigny et al., 2005).

The differences in the effect of unhelpful emotional and instrumental supervisor support were unexpected. One possible explanation for this difference

may lie in the level of formality of each support type. Support from supervisors has been shown to have a differing effect on employee morale and burnout than support from coworkers (Hughes et al., 2022). This is due, in part, to employee perceptions of supervisors as being representative of the organization as a whole (Eisenberger et al., 2002; Tucker et al., 2018). As such, supervisors are more likely to be expected to offer support in a more formal manner. As instrumental support focuses on giving more direct and tangible support to overcome difficulties, it can be thought of as a more formalized, official part of a supervisor's duties. Conversely, while it is no less common to receive emotional support from a supervisor than it is to receive instrumental support (Mathieu et al., 2018), emotional support is less likely to be classified as an expected duty of a supervisor by their subordinates. This lack of formality may lead to added confusion and uncertainty when emotional support from a supervisor fails to be comforting.

The informal nature of emotional support may lead, instead, to a weakening of the situational strength of the interaction. Situational strength is defined as the strength of the influence environmental context has over the behavior of individuals in a given situation (Alaybek et al., 2017; Meyer et al., 2020; Ribero et al., 2011). Strong situations are characterized by clear, consistent indicators of what behavior is expected of an individual in a particular situation, such as a formal work meeting with a supervisor. Weak situations, by contrast, have few external indicators as to what sort of behavior might be most appropriate for the situation, such as an informal meeting with friends. The strength of these external forces ultimately



determines how free an individual is to act congruently with their own beliefs and personality characteristics, with strong situations restricting the amount of influence personal differences have, and weak situations broadening the amount of influence (Meyer et al., 2020).

In the case of emotional support provided by a supervisor, this weakened situational strength would allow for individual differences in cultural values to more strongly affect how unhelpful instances of support are interpreted. Interpretations based more heavily on personal values might then open more opportunities for the recipient to perceive an unhelpful instance of emotional support as a breach of the psychological contract established by the supervisor-employee relationship (Jamil et al., 2013).

## National-Level Differences

Results of the examination of national level differences were largely consistent with previous research. The national level differences that were found indicated that the cultural values of the PVQ-RR were expressed consistently with longitudinal studies at the national level (Schwartz, 2008), with the exception of hedonism. While it is not fully understood why endorsement of hedonism was higher within the Japanese sample than in the US sample, one possible explanation may lie in a difference in cultural understanding of the concept. The westernized view of hedonism focuses largely on the pursuit of and indulgence in pleasurable circumstances (Freud, 1955; Hobfoll, 1989), emphasizing more structured ideals of

pleasure. However, studies of Japanese concepts of well-being find that the conceptualization of hedonism tends to be more nebulous than its western counterpart (Kumano, 2017). Instead, the Japanese concept of “shiwase (幸せ)”, generally translated as “happiness”, is more commonly used. Shiwase is defined as general feelings of contentment and satisfaction, and the absence of worry (Kumano, 2017). The combination of this gentler cultural connotation and the higher average age within our sample may help to explain this finding, as older participants are more likely to be more satisfied with their lives than younger participants (Gana et al., 2013), with increases in levels of contentment being likely to have an effect on one’s endorsement of values that align with living contentedly.

The effects of country on the relationship between unhelpful supervisor support and burnout were also consistent with prior literature. National level cultural values have previously been found to have an effect on organizational culture (Owusu Ansah & Louw, 2019; Van Muijen & Koopman, 1994). However, these effects are typically constrained to operational aspects of the organization, like trading practices, financial systems, and risk management (Owusu Ansah & Louw, 2019). Social practices within an organization instead tend to reflect organizational culture, and the values of its members, with only a minor amount of variance in these practices being explained by national level culture (Gerhart, 2015). The results of the present study largely support these findings, as country moderates the relationship between unhelpful supervisor support and burnout in isolation but fails to provide additional explanatory value when examined in

conjunction with individual cultural values. As national culture does indeed have some influence over the values of the organization's culture, country level differences in moderating strength are likely to exist, but to be overshadowed by the more proximal impact of personal and organizational values on the impact of unhelpful social interactions (Gerhart, 2015).

The difference in the moderating strength of country on the unhelpful supervisor support and burnout relationship showed that both unhelpful emotional and instrumental supervisor support are less damaging overall in Japan than in the US. Examining these findings through the lens of the Hofstede model of culture indicates that this difference may be due to the difference in power distance between the two countries (Hofstede, 1983; Minkov & Kaasa, 2022). Defined as the cultural expectation that power will not be distributed equally among all members of society (Hofstede, 1983), power distance has been shown to have effects on social interactions between members of groups at different levels within the social strata (Magee & Smith, 2013; Qian et al., 2014; Zheng et al., 2018). Specifically, cultures with higher power distance report increased feelings of social distance and isolation, especially in relation to interactions with someone in a higher position of power (Magee & Smith, 2013). Additionally, those in higher power distance cultures tend to report that close working-relationships with supervisors, such as a mentorship, as being more stressful than those from lower power distance cultures (Qian et al., 2014). It is likely, then, that receiving direct support from a supervisor or others in positions of power is less likely to be

expected in cultures with higher power distance, as these interactions are outside of expected cultural norms.

## Implications

Practically speaking, the results of this study highlight the importance of understanding the prevailing cultural values both within an organization and within the nation that organization is operating in. While national values generally constrain organizational culture relatively modestly, prevailing national-level cultural values are likely to be more prominent among employees native to these cultures than in those who are not (Owusu Ansah & Louw, 2019; Van Muijen & Koopman, 1994). This is likely to affect the relative importance of support types among employees, especially within cultures that more highly value instrumental support. As the importance of instrumental support increases, the potential damage from unhelpful instances of such support increases, often to levels higher than if no support had been provided at all (Hughes et al., 2022). Likewise, Supervisors should also be cognizant of how commonplace or appropriate providing emotional support is within their organizations. Support that might be considered to be outside of the breadth of responsibilities for a supervisor should be given with discretion, as the resulting weakened situational strength may ultimately be more damaging for those who have stronger cultural convictions.

Ultimately, it is recommended that organizations provide effective training resources for their supervisors in best practices for providing support to their

subordinates. Supervisors should work to communicate the intent of their support effectively. As clarity and consistency in both support and communication have been shown to buffer against burnout (Garcia-Arroyo et al., 2021), providing clear and consistent messaging in how support will be provided, and under what circumstances this support will be given will help supervisors to avoid misunderstandings when providing support to subordinates. Supervisors should also make efforts to communicate with subordinates individually about their preferences for receiving support, allowing the supervisor to understand how best to provide support most effectively for each of their employees.

## Limitations and Future Research Directions

This study had several limitations that should be addressed. First, as this study was cross-sectional, its ability to infer causation inherently limits the generalizability of results. Cultural values are recognized to be trait-like, and relatively stable over time (Schwartz, 2017). However, burnout is progressive in nature, and may increase or diminish over time as more resources are expended or gained. In light of this, it is recommended that future research incorporate longitudinal designs to examine the effect that unhelpful supervisor support has over time, as well as any potential changes to cultural values that may result from enculturation to either a new country or organization.

A second limitation of the study stemmed from the method used to collect samples. While online research participant crowdsourcing websites have been

shown to be largely representative and produce acceptable validity (Hauser et al., 2018; Majima, 2017), the additional care that must be taken to ensure response quality from participants derived from these sources introduces additional potential error from inadequate response screening. It is recommended that future researchers partner directly with organizations to secure more representative samples that require less robust screening techniques. It should also be noted that access to Japanese samples from outside the country is presently quite limited, as the restrictive nature of the Japanese banking system makes it difficult to compensate participants without the aid of an intermediary service, like the one used in this study. It is recommended that future researchers endeavor to partner with native research institutions in Japan to ease the burden of accessing representative Japanese samples.

Of some concern to the study is the question of common method variance. While efforts were taken to identify any instances of insufficient effort in responding, there is some concern of the occurrence of acquiescence of participants due to fatigue from the somewhat sizeable number of items included in the study (Podsakoff et al, 2003). Additional steps were also taken to mitigate other forms of common method bias according to best practice. First, scale length and anchors varied between both the predictor and outcome variables, with the BAT being placed on a five-point scale, and the UWSSS on a six-point scale. Second, all measures were presented to participants in a randomized order, to mitigate any order bias. Likewise, items in each measure were semi-randomized, with construct

groupings of items remaining together, but displayed to participants in a random order. Regardless, it is recommended that future studies devote additional attention to mitigating common method variance. This could be accomplished by gathering data longitudinally or via separate sources (e.g., supervisor ratings of unhelpful support and direct report ratings of burnout).

In an effort to prevent the analyses from capitalizing of chance, it was decided that factors of the UWSSS should be condensed from seven to two, emotional support and instrumental support. While the results of the EFA and previous theory on unhelpful social support (Beehr et al., 2010) provided support for the use of this two-factor model, those results also supported the use of a single unhelpful supervisor support factor (see Figure 2). The two-factor model also suffered from reduced fit compared with its original seven-factor design (Gray et al., 2020) in the CFA analysis. While the data ultimately supported the use of a two-factor model representing unhelpful emotional and instrumental supervisor support, it is recommended that future research continue to explore the implications of the more robust seven-factor model of the UWSSS.

To further reduce the likelihood of familywise error, a Bonferroni correction was also performed, setting the critical p-value to  $p = .007$ . Ultimately, these decisions resulted in results that might be less generalizable than what would otherwise be expected and may have left the data prone to type-II error. It is recommended that future studies seek other avenues of type-I error control to allow for more accurate results.

Finally, the results of the UWSSS invariance testing were mixed. While significant changes in chi-squared values were present in the scalar model, use of change in CFI and RMSEA values indicated that invariance was maintained through all steps of the process. Further research is needed to verify the measurement invariance of the UWSSS in Japanese samples.



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## Appendix

### Burnout Assessment Tool

#### Instructions

The following statements are related to your work situation and how you experience this situation. Please state how often each statement applied to you.

#### Scoring

1. Never 2. Rarely 3. Sometimes 4. Often 5. Always

#### Items

##### Core symptoms

##### Exhaustion

At work, I feel mentally exhausted

Everything I do at work requires a great deal of effort

After a day at work, I find it hard to recover my energy

At work, I feel physically exhausted

When I get up in the morning, I lack the energy to start a new day at work

I want to be active at work, but somehow I am unable to manage



When I exert myself at work, I quickly get tired

At the end of my working day, I feel mentally exhausted and drained

### Mental distance

I struggle to find any enthusiasm for my work

At work, I do not think much about what I am doing and I function on autopilot

I feel a strong aversion towards my job

I feel indifferent about my job

I'm cynical about what my work means to others

### Cognitive impairment

At work, I have trouble staying focused

At work I struggle to think clearly

I'm forgetful and distracted at work

When I'm working, I have trouble concentrating

I make mistakes in my work because I have my mind on other things

### Emotional impairment

At work, I feel unable to control my emotions

I do not recognize myself in the way I react emotionally at work

During my work I become irritable when things don't go my way

I get upset or sad at work without knowing why

At work I may overreact unintentionally

### Secondary symptoms

### Psychological complaints

I have trouble falling or staying asleep

I tend to worry

I feel tense and stressed

I feel anxious and/or suffer from panic attacks

Noise and crowds disturb me

### Psychosomatic complaints

I suffer from palpitations or chest pain

I suffer from stomach and/or intestinal complaints

I suffer from headaches

I suffer from muscle pain, for example in the neck, shoulder or back

I often get sick

### Unhelpful Workplace Social Support Scale

6-point frequency scale: Never, Very Rarely, Rarely, Occasionally, Frequently,  
Very Frequently

### Critical Social Support Items

My supervisor...

1. Implies that I'm incompetent when trying to help me complete a task.
2. Insults me when providing advice.
3. Criticizes me while trying to help me tackle work problems.
4. Insults me when trying to help me improve my work.

### Imposing Social Support Items

My supervisor...

1. Tries to help by completing tasks for me that I want to do myself.
2. Provides unwanted guidance when I don't ask for it.
3. Gets too involved in my work when trying to be helpful.
4. Helps me when I don't want help.

### Partial Social Support Items

My supervisor...

1. Gives me imprecise suggestions at work.

2. Doesn't give me enough information when trying to help me.
3. Provides vague solutions to my work problems.
4. Provides advice that leaves me with more questions than answers.

### Shortsighted Social Support Items

My supervisor...

1. Completes tasks for me instead of providing step-by-step instructions when I seek guidance.
2. Tries to help me by taking over tasks when I wish they would teach me how to do the tasks instead.
3. Takes over my tasks when I'm struggling without teaching me the skills to complete the tasks myself.
4. Does my tasks for me rather than training me to do them.

### Uncomforting Social Support Items

My supervisor...

1. Is uncomfortable when trying to make me feel better.
2. Makes me feel worse when trying to improve my mood.
3. Is not helpful when trying to comfort me.

### Undependable Social Support Items

My supervisor...

1. Does not follow through after offering to complete a task for me.
2. Does things wrong when completing a work task for me.
3. Takes too long to help after promising to complete a task for me.
4. Is unable to complete a task for me after promising to do it.

### Conflicting Social Support Items

My supervisor...

1. Makes it difficult to complete tasks by providing suggestions that conflict with advice from other employees.
2. Slows me down by suggesting I do things that go against what other people have advised.
3. Offers advice that isn't helpful because it clashes with other advice I have received at work.
4. Leaves me unsure of what to do by giving recommendations that contrast with previous instructions.
5. Advises courses of action that aren't helpful because they conflict with previous advice I've received.

## Portrait Values Questionnaire (Revised)

Here we briefly describe different people. Please read each description and think about how much that person is or is not like you. With the scale provided, indicate how much the person described is like you.

6-point scale: Not like me at all, Not like me, A little like me, Moderately like me, Like me, Very much like me

1. It is important to them to form their views independently.
2. It is important to them that their country is secure and stable.
3. It is important to them to have a good time.
4. It is important to them to avoid upsetting other people.
5. It is important to them that the weak and vulnerable in society be protected.
6. It is important to them that people do what they say they should.
7. It is important to them never to think they deserve more than other people.
8. It is important to them to care for nature.
9. It is important to them that no one should ever shame them.
10. It is important to them always to look for different things to do.
11. It is important to them to take care of people they are close to.
12. It is important to them to have the power that money can bring.

13. It is very important to them to avoid disease and protect their health.
14. It is important to them to be tolerant toward all kinds of people and groups.
15. It is important to them never to violate rules or regulations.
16. It is important to them to make their own decisions about their life.
17. It is important to them to have ambitions in life.
18. It is important to them to maintain traditional values and ways of thinking.
19. It is important to them that people they know have full confidence in them.
20. It is important to them to be wealthy.
21. It is important to them to take part in activities to defend nature.
22. It is important to them never to annoy anyone.
23. It is important to them to develop their own opinions.
24. It is important to them to protect their public image.
25. It is very important to them to help the people dear to them.
26. It is important to them to be personally safe and secure.
27. It is important to them to be a dependable and trustworthy friend.
28. It is important to them to take risks that make life exciting.
29. It is important to them to have the power to make people do what they want.
30. It is important to them to plan their activities independently.

31. It is important to them to follow rules even when no-one is watching.
32. It is important to them to be very successful.
33. It is important to them to follow their family's customs or the customs of a religion.
34. It is important to them to listen to and understand people who are different from themselves.
35. It is important to them to have a strong state that can defend its citizens.
36. It is important to them to enjoy life's pleasures.
37. It is important to them that every person in the world have equal opportunities in life.
38. It is important to them to be humble.
39. It is important to them to figure things out themselves.
40. It is important to them to honor the traditional practices of their culture.
41. It is important to them to be the one who tells others what to do.
42. It is important to them to obey all the laws.
43. It is important to them to have all sorts of new experiences.
44. It is important to them to own expensive things that show their wealth



45. It is important to them to protect the natural environment from destruction or pollution.
46. It is important to them to take advantage of every opportunity to have fun.
47. It is important to them to concern themselves with every need of their dear ones.
48. It is important to them that people recognize what they achieve.
49. It is important to them never to be humiliated.
50. It is important to them that their country protects itself against all threats.
51. It is important to them never to make other people angry.
52. It is important to them that everyone be treated justly, even people they don't know.
53. It is important to them to avoid anything dangerous.
54. It is important to them to be satisfied with what they have and not ask for more.
55. It is important to them that all their friends and family can rely on them completely.
56. It is important to them to be free to choose what they do by themselves.
57. It is important to them to accept people even when they disagree with them.