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**Emotional experiences of work–family conflict and the moderating
roles of gender and ethnicity: A diary study of solicitors in the U.K.**

by

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degree of

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Declaration

This thesis is submitted to the University of Warwick in support of my application for the degree of Doctor of Philosophy. The work presented (including the data generated and data analysis) was carried out entirely by me and has not been submitted in any previous application for any degree.

Abstract

Despite the growing research on demographic diversity in general, there exists little understanding of how different social groups experience work–family conflict in their daily lives. From the perspectives of diversity and intersectionality, this thesis compares the within-individual relationships between daily work–family conflict (both work interference with family and family interference with work), guilt in the family and job domains, and family and job satisfaction experienced by different genders (men vs. women) and ethnicities (South Asian vs. white British people) for each gender group. For hypothesis testing, five-day diary surveys were collected from 211 solicitors in the U.K. The results of Bayesian multilevel structural equation modelling showed that as daily work–family conflict increased, the participants, regardless of their gender or ethnicity, experienced higher levels of daily guilt in the job and family domains, and subsequently lower levels of daily job and family satisfaction. However, in terms of family interference with work, women in general, and South Asian men and women in particular, exhibited more salient patterns of these relationships than their male and white British counterparts. By demonstrating that an individual’s social identities and associated macro-contexts (e.g., gender norms, attitudes towards work and family roles, and social status) can have a significant impact on daily work–family conflict, this thesis contributes to the literature by developing identity-sensitive and intersectional theories of the work–family interface.

Chapter 1. Introduction

In recent decades, workforce demographic diversity has increased significantly across the globe. In the U.K., for example, the proportion of women in employment has increased from approximately 54% in the 1970s to over 70% in 2018 (ONS, 2018b). Women now comprise nearly half (47%) of the workforce of the U.K (ONS, 2018b). Furthermore, starting with the significant influx into the U.K. labour market from the late 1940s, ethnic minority populations now make up an increasingly large share of the U.K. workforce, up from approximately 6% in 2001 to 13% today (ONS, 2018a). Although employment rates for ethnic minorities in general are still lower than those for white British people (77% in 2018, including 73% for white British women and 81% for white British men), the employment rate for minorities reached approximately 66% in 2018 (57% for women and 75% for men), up from approximately 57% in 2001 (49% for women and 66% for men; ONS, 2018a). Among the various minority groups, the advancement of South Asian ethnicity has been particularly notable. In 2018, the employment rate for women of Indian ethnicity was 71%, just below that of white British women, while the employment rate for men of Indian ethnicity was 86%, exceeding that of their white British counterparts (ONS, 2018a). People of Pakistani and Bangladeshi ethnicity have also demonstrated the sharpest rise in employment of all ethnic groups in recent years, with employment rates growing from 44% in 2004 to 54% in 2016 (DWP, 2017).

Adjusting to such demographic changes and determining how to best manage employee diversity at an organisational level has been a critical challenge for academics and practitioners in many countries, including the U.K. The topic has provoked significant academic discussion and drawn interest from various fields, the result of which has been a growing body of literature on issues such as the effects of diversity on team and organisational outcomes (e.g., Jehn, Northcraft, & Neale, 1999; Kochan et al., 2003; Richard, Barnett, Dwyer, & Chadwick, 2004), diversity management and inclusion (e.g., Kossek & Zonia, 1993; Shore et al., 2011), and group differences in organisational behaviours and experiences (e.g., Ibarra, 1993; McKay et al., 2007).

Despite these general advances in scholarly work on diversity, its importance

has not yet been fully appreciated in many areas of management studies. One example of this is the field of work–family conflict. Work–family conflict is defined as the inter-role conflict that occurs when fulfilling role responsibilities in one domain, such as that of one’s job, is incompatible with the fulfilment of role responsibilities in another domain, such as that of the family (Greenhaus & Beutell, 1985). Research in this area has posited that an individual’s work and family roles and work–family conflict are significantly impacted by macro-contextual factors such as the social, cultural, and structural features of one’s environment (Aycaan, 2008; Pocock, 2005). As a result, an individual’s social identities (e.g., gender and ethnicity) and associated macro-contextual factors (e.g., gender role expectations in one’s ethnic community) are likely to affect the way the individual experiences and perceives work–family conflict. This suggests that an identity-sensitive perspective that takes into account the diversity of workers has the potential to take the investigation of work–family conflict forward (Beauregard, Özbilgin, & Bell, 2009; Özbilgin, Beauregard, Tatli, & Bell, 2011).

To date, however, little attention has been paid to the experiences of work–family conflict among employees of diverse backgrounds (Bianchi & Milkie, 2010; Greenhaus, 2008; Shockley et al., 2017a). The majority of studies in the work–family literature have considered middle-class, married or partnered, and white majority-female populations in Western societies, and the general assumption has been that the experiences of these groups can be generalised and applied to workers of other backgrounds. Of course, some exceptions do exist. Studies that have examined the unique work–family experiences of ethnic minorities in Western societies, low-wage and working class employees, or single parents are some of the examples (e.g., Ciabattari, 2007; Grzywacz et al., 2007; Kamenou, 2008; Olson, Huffman, Leiva, & Culbertson, 2013; Poms, Botsford, Kaplan, Buffardi, & O'Brien, 2009; Roehling, Jarvis, & Swope, 2005; Roman, 2018). Nonetheless, these studies represent a very small part of the work–family literature. Instead, most studies, even if they somehow acknowledge the impact of social identities in their research models, tend to regard an individual’s social attributes as unwanted noise and consider them simply as background information with which to understand the sample characteristics. Or, at best, they are included as control variables in the empirical analysis, rather than being integrated into the theoretical models (e.g., Cropanzano, Rupp, & Byrne, 2003;

Halbesleben, Wheeler, & Rossi, 2012; Hoobler, Wayne, & Lemmon, 2009; Morgan, Perry, & Wang, 2018; Shockley & Allen, 2015).

This insufficient attention to a diversity perspective in the work–family literature calls its generalisability into question, posing problems for academics and practitioners who wish to draw conclusions from the findings of such studies. As work–family (or work–life) balance is valued by younger, increasingly diverse generations of workers as one of the most important conditions of employment (Cennamo & Gardner, 2008; Firfiray & Mayo, 2017), an approach to this topic that is not sensitive to social identities and diversity is likely to miss critical information for understanding the workforce and organisations of today. Meanwhile, practitioners who make decisions based on these studies will likely remain ill-equipped to meet the emerging demands of their increasingly diverse current and future employees.

The lack of knowledge on work–family conflict from a diversity perspective is particularly noticeable when it comes to ethnic differences. Thus far, the vast majority of work–family research has focused primarily on the experiences of white populations in Western nations such as the United States and western European countries (Shockley et al., 2017a). However, as family values, attitudes towards work, gender role expectations, and social power and influence tend to differ across ethnic backgrounds, many have expressed concern that research focusing mainly on white members of the workforce may not be applicable to other ethnic groups within the same society, and that the dynamics of work and family roles among minority populations are consequently poorly understood (Casper, Eby, Bordeaux, Lockwood, & Lambert, 2007; Eby, Casper, Lockwood, Bordeaux, & Brinley, 2005).

Some might contend that empirical findings from cross-cultural studies, which compare work–family conflict among employees in Western and non-Western societies, along with studies conducted in non-Western countries, could provide insight into ethnic minority employees’ experiences with work–family conflict in Western societies (e.g., Aryee, Fields, & Luk, 1999a; Spector et al., 2007; Yang, Chen, Choi, & Zou, 2000). For instance, the nature of work–family conflict experienced by South Asian employees in the U.K. could arguably be inferred from the results of empirical studies that investigate work–family conflict in South Asian countries. Nevertheless,

while cross-cultural studies may serve as a useful foundation for subsequent studies of the experiences of ethnic minority populations in Western societies, there is little theoretical ground to assume that South Asian employees in the U.K. and those working in South Asian countries are embedded in sufficiently similar work and family contexts for research findings from one group to be applicable to the other.

As an example, South Asian employees in the U.K. may differ from South Asian employees in their home countries in terms of their attitudes towards gender norms. While it may be true that both groups generally have traditional gender norms and are influenced by patriarchal systems in their ethnic communities, South Asian employees in their home countries may possess more salient traditional gender attitudes than those in the U.K. due to the acculturation effects of British society's relatively more gender egalitarian norms on South Asian employees in the U.K. (Anitha, Pearson, & McDowell, 2012; Dale & Ahmed, 2011). Conversely, traditional gender attitudes may have a more significant impact on South Asian employees living in the U.K. than on those living in their home countries, since immigrants tend to observe traditional ethnic values from home cultures more strongly in an attempt to maintain their idealised ethnic identity and pride (Mahalingam, Balan, & Haritatos, 2008; Wardak, 2000) and thus withstand ethnic marginalisation in the host country. Either way, the above examples suggest that South Asian employees in the U.K. and home countries may face differing social pressures in relation to gender roles, and this difference could shape their work–family conflict in a dissimilar manner. Research findings from cross-cultural studies on work–family conflict, therefore, may have only limited application to the experiences of ethnic minority employees in Western societies.

Compared to other demographic categories, the effect of gender on work–family conflict has been the focus of a large number of studies (e.g., Cinamon & Rich, 2002; Duxbury & Higgins, 1991; Gutek, Searle, & Klepa, 1991; Powell & Greenhaus, 2010; Shockley, Shen, DeNunzio, Arvan, & Knudsen, 2017). Many researchers, informed by gender role theory (Eagly, Wood, & Diekmann, 2000; Pleck, 1977), have suggested that since men and women are expected to perform different roles in society according to their gender (work roles for men and family roles for women), their work–

family dynamics are also likely to differ. Nevertheless, empirical studies have failed to lead to a consensus on the direction and magnitude of gender differences in the experiences of work–family conflict, or even on whether such differences really exist (e.g., Frone, Russell, & Barnes, 1996; Grandey, Cordeiro, & Crouter, 2005; Mesmer-Magnus & Viswesvaran, 2005; Shockley & Singla, 2011). While some findings indicate that the experiences of work–family conflict vary significantly between genders (Cinamon & Rich, 2002; Glavin, Schieman, & Reid, 2011; Reichl, Leiter, & Spinath, 2014), other studies have found little evidence of such differences (Ford, Heinen, & Langkamer, 2007; Michel, Kotrba, Mitchelson, Clark, & Baltes, 2011; Shockley et al., 2017).

Furthermore, most research on gender differences in work–family conflict has adopted a between-individual approach, showing interest largely in between-individual variations in work–family conflict and its association with between-individual antecedents and outcomes, (e.g., what leads some individuals to experience a higher level of work–family conflict than others, and how this is affected by their gender). Although studies that use this approach have greatly advanced understanding of the work–family interface in general, they offer limited insight into the extent to which men and women experience work–family conflict differently on a day-to-day basis, a question which can only be resolved from a within-individual perspective (Ilies et al., 2007; Nohe, Michel, & Sonntag, 2014). This is a significant limitation, as macro-contextual factors (for instance, social gender norms or gender disparity within an organisational or social hierarchy), which situate men and women in different positions in the work and family domains, not only create differences in work–family conflict between individuals but also result in significant variations within individuals across days depending on one’s gender (Livingston & Judge, 2008; Radcliffe & Cassell, 2015). In summary, previous research has not produced a clear and comprehensive understanding of how work–family conflict differs between genders, especially on a daily level, which is likely to hinder the design and implementation of social and organisational policies that seek to reduce men’s and women’s daily work–family stress and improve their daily well-being.

Given the identity-insensitive approach and lack of conclusive empirical

evidence that work–family conflict varies by demographic group (e.g., between genders), it is no surprise that most work–family research has not considered how the experiences of work–family conflict may be qualitatively different as a result of intersections among an individual’s multiple social identities, as would be suggested by the notion of intersectionality (Collins, 1999; Crenshaw, 1991). The concept of intersectionality posits that the impact of particular social identities such as gender, ethnicity or social class cannot be separated from one another; rather, they interact and complement one another. In the case of work–family conflict, this indicates that work–family dynamics will differ not only between groups (such as between men and women) but also within groups (for instance, between ethnic majority women and ethnic minority women; Acker, 2006; Browne & Misra, 2003).

In this regard, several scholars have expressed concern that existing work–family research tends to treat social identities as if they were independent entities (Frevort, Culbertson, & Huffman, 2015; Özbilgin et al., 2011). For instance, empirical research on gender differences in work–family conflict has usually focused on the impact of gender alone rather than potentially interdependent effects of gender and other social categories such as ethnicity, overlooking the possibility that the impacts of gender and ethnicity may be multiplicative (Munn & Greer, 2015; Pocock, 2005; Roehling et al., 2005). This focus on gender at the expense of other characteristics may risk obscuring the intertwined relationship between gender and ethnicity identities, potentially resulting in unrealistic or oversimplified portrayals of an individual’s work–family conflict and limiting possibilities for the development of more sophisticated work–family policies.

To address the shortcomings of the existing literature on this topic, the current research adopts an intersectional perspective to investigate how gender, ethnicity, and the interaction between the two affect individuals’ daily experiences of work–family conflict. Although this focus on gender and ethnicity should not be understood as implying that other demographic attributes are irrelevant to the work–family interface, previous research has identified these two social identities as having significant independent or concurrent impacts on the experiences of work–family conflict (e.g., Allen, Herst, Bruck, & Sutton, 2000; Casper et al., 2007; Duxbury & Higgins, 1991;

Guttek et al., 1991; Pocock, 2005; Radcliffe & Cassell, 2015; Roehling et al., 2005). Hence, they seem to be the two most important demographic attributes on which to focus.

In particular, the current study compares experiences of work–family conflict among white British and South Asian men and women living in the U.K. This comparison between white majority and ethnic minority groups in the U.K. will demonstrate whether the work–family dynamics described in previous studies on the experiences of white majority populations can be generalised to other ethnic groups within the same society. The decision to focus only on people of South Asian origin (rather than on diverse minority ethnicities) follows from the study’s intersectional perspective, which recognises that, just as the experiences of white men and women in the U.K. differ from those of ethnic minority men and women, experiences between ethnic minority groups differ due to the way specific ethnicities and gender intersect in each case (Kenny & Briner, 2007). It is also important to note that the decision to compare South Asian people (rather than other ethnic minority groups represented in the U.K.) to white British people is related to the rapidly increasing presence of South Asian ethnicity in the U.K. labour market and society. As was discussed earlier, South Asian men and women are now entering organisations and occupations that were previously dominated by white workers, comprising approximately 5% of the U.K. labour market, as opposed to only about 2.5% in 2001 (ONS, 2018a). As a result of such developments, organisations increasingly need practical guidance to help this ethnic group of employees manage their work–family demands, making the current study’s focus on South Asian employees more important.

In examining differences in work–family conflict by gender and ethnicity, this study is particularly interested in workers’ emotional experience of work–family conflict, specifically the relationship between daily work–family conflict and guilt. According to appraisal theories of emotion (Frijda, 1993; Smith & Lazarus, 1993), guilt is a discrete emotion that arises when an individual negatively assesses their behaviour against personal or social standards (Tangney, Stuewig, & Mashek, 2007). Considering that work–family conflict results from a negative situation in which an individual cannot successfully perform their responsibilities in one domain because of

interference from responsibilities in the other domain, such conflict is likely to serve as a catalyst for feelings of guilt in the affected domain. This relation between work–family conflict and guilt has indeed been proposed and portrayed in the media and in public discourse, with guilt often characterised as the most prevalent discrete emotional response to work–family conflict. This is also seen in the popularity of terms such as ‘mummy guilt’ or ‘daddy guilt’ in relation to work interference with family (WIF; Larsson, 2018; Walter, 2017; Wittenberg-Cox, 2013) and in the numerous anecdotes that individuals report regarding feelings of job-related guilt in response to family interference with work (FIW; Nemoto, 2013; Tims, 2010; Toffoletti & Starr, 2016). Having understood the conceptual and theoretical link between work–family conflict and guilt, some scholars have further underscored the meaningfulness of studying work–family–related guilt and have called for more work–family research on this topic (Eby, Maher, & Butts, 2010; Ilies, De Pater, Lim, & Binnewies, 2012).

Despite this emphasis on guilt in public discussions and the suggested significance of guilt in work–family literature, the number of academic studies that have empirically explored the relationship between work–family conflict and guilt is relatively small. Also, most existing studies on this topic are qualitative in nature (e.g., Duncan, Edwards, Reynolds, & Alldred, 2003; Elvin-Nowak, 1999; Guendouzi, 2006). While such qualitative studies are highly important for promoting more in-depth investigation of work–family dynamics, their ability to identify general patterns in the experiences of work–family conflict and determine the extent to which these patterns apply to different demographic groups is limited.

The few quantitative studies that have been conducted on work–family guilt are also not without limitations (e.g., Borelli, Nelson, River, Birken, & Moss-Racusin, 2017; Glavin et al., 2011; Morgan & King, 2012). First, many of these studies treat guilt as a stable affective experience and thus measure it at an aggregate level from a between-individual perspective (for exceptions, Judge & Ilies, 2004; Livingston & Judge, 2008). However, previous research has suggested that guilt as a discrete emotion can be best understood at the daily (or even shorter) level due to its short-lived and momentary characteristics (Fisher, 2000; Lazarus, 1994). In addition, though guilt may feature in most workers’ experiences of work–family conflict, it cannot be

assumed that all individuals experiencing work–family conflict will report a similar level of guilt as a result. This is attributable to the fact that, as an interpersonal and social emotion, guilt is often significantly affected by the socio-economic context in which people live or work (Baumeister, Stillwell, & Heatherton, 1994; Lazarus, 1991). This suggests that the degree to which guilt manifests in an individual’s daily experiences of work–family conflict may vary depending on the individual’s social identities (such as gender and ethnicity) and a wide range of macro-contextual factors in relation to these identities (such as social gender norms, collectivism versus individualism, and gender/ethnic disparity within an organisation and society).

The outcomes of work–family guilt are also in need of further investigation. Previous studies conducted from a between-individual perspective have found that guilt arising from (general) work–family conflict is associated with more permissive parenting, excessive involvement in the household, lower job and life satisfaction, and an increased likelihood of quitting one’s job (Hochschild & Machung, 2012; Hochwarter, Perrewé, Meurs, & Kacmar, 2007; Martínez, Carrasco, Aza, Blanco, & Espinar, 2011). Nevertheless, work–family guilt and its impact on individuals’ work and family domains have rarely been studied at the within-individual level (for exceptions, Judge, Ilies, & Scott, 2006a; Livingston & Judge, 2008), even though, as mentioned earlier, guilt, as a discrete emotion, is a transient and variable affective state rather than a stable one and therefore may have a significant influence on an individual’s day-to-day outcomes (Brief & Weiss, 2002; Weiss & Cropanzano, 1996). This misalignment of theory and research methods indicates that the everyday impact of work–family guilt has not been rigorously examined.

The shortcomings of previous research on work–family guilt described above, taken together with the need to investigate work–family conflict from diversity- and identity-sensitive perspectives, have prompted the current study’s overall objective: to determine *whether individuals of different genders and ethnicities experience emotional aspects of daily work–family conflict differently, and if they do, how their experiences differ.*

To answer this general question, the study poses three further specific research questions, which are discussed below along with the ways their answers can contribute

to the literature in this field. The first research question is as follows:

What is the relationship between daily work–family conflict (daily WIF and daily FIW) and daily guilt (in the family and job domains), and what impact does this guilt have on an individual’s daily family and job satisfaction?

This first research question concerns the main relationship between daily work–family conflict and guilt and the mediating role guilt plays in the relationship between daily work–family conflict and family and job satisfaction. Answering the first part of the research question (concerning the overall impact of daily work–family conflict on guilt) will contribute to work–family research by advancing theoretical understanding and offering additional empirical evidence regarding the relationship between daily work–family conflict and daily guilt. As such, it will build upon the work of Judge et al. (2006) and Livingston and Judge (2008), who partly confirmed the existence of such an association in their experience-sampling studies.

In addition, answering the second part of this research question (concerning the role of guilt as a mediator) will provide researchers and practitioners with a better understanding of the significance of guilt and thus demonstrate why guilt matters and why it deserves more serious attention from those interested in the work–family interface. Of the various work–family-related attitudinal outcomes, the present study focuses in particular on family and job satisfaction. Given that daily work–family conflict and ensuing feelings of guilt represent stressful and undesirable conditions in the family and job domains, negative emotional experiences related to daily work–family conflict are likely to be associated with lower levels of daily family and job satisfaction (Judge et al., 2006a). This hypothesis corresponds with affective events theory (Weiss & Cropanzano, 1996), which suggests that discrete emotions such as guilt play a mediating role between emotion-generating events (such as daily work–family conflict) and attitudinal outcomes. The theory further claims that one of the attitudinal outcomes most likely to be influenced by emotions is domain satisfaction, since a level of domain satisfaction is determined not only by an individual’s cognitive judgments but also by their affective evaluations of the domain (e.g., how they feel about the domain) at the moment of measurement (Fisher, 2000; Ilies & Judge, 2002).

Answers to the first research question, in turn, inform the second research

question regarding how emotional experiences of work–family conflict differ according to gender. The second research question, therefore, is as follows:

Do men and women respond differently to daily work–family conflict?

This question is concerned with whether gender has a moderating effect on the relationship between daily work–family conflict and daily guilt. Given the hypothesised mediating role of guilt, the question further seeks to determine whether daily work–family conflict has a conditional indirect effect on domain satisfaction through guilt depending on gender. Gender role theory and a theoretical framework of gender inequality at work are used to develop hypotheses regarding this question. Specifically, with regard to daily WIF, it is hypothesised that since social gender norms burden women with more family responsibilities as the main care-givers of the household (Eagly et al., 2000; Pleck, 1977), women are likely to experience stronger feelings of guilt and, by extension, a lower level of daily family satisfaction than men.

Meanwhile, the study’s hypotheses regarding daily FIW are more complex. On the one hand, experiences of guilt may be more significant among men than women. As women tend to exhibit a stronger family orientation than men, women may be better able to justify daily FIW as an unavoidable sacrifice required for the well-being of their family, which may relieve feelings of guilt in the job domain to some extent (Barnett & Hyde, 2001; Thoits, 1991). In addition, the social expectation that men should play the role of the breadwinner in the household suggests that men may be more vulnerable to daily FIW-related guilt than women (Christiansen & Palkovitz, 2001). On the other hand, women could be subject to a greater level of guilt in the job domain and hence experience a greater corresponding decrease in job satisfaction, which may be related to workplace gender disparity and the resulting stricter performance standards that are typically applied to them (Fuegen, Biernat, Haines, & Deaux, 2004; Kay & Gorman, 2008). This argument is corroborated by double standards theory (Correll & Ridgeway, 2006; Foschi, 2000), which suggests that the lower the social status of an individual (e.g., women), the greater the performance pressures imposed on them to prove their capabilities in the job domain. Owing to such greater work pressures they face, women may interpret daily FIW as a more serious violation of workplace standards (of being an ideal worker) than men do. Compared

to existing studies, which tend to rely on arguments stemming from gender role theory alone, the present study's testing the competing hypotheses may enable a more comprehensive evaluation of gender differences in the experiences of daily FIW. This approach is also likely to help resolve inconsistencies in the findings of previous work on this issue.

The third and final research question arises from the perspective of intersectionality and builds upon the first and second research questions:

Do South Asian and white British people in each gender category respond differently to daily work–family conflict?

This question is interested mainly in the moderating role of ethnicity in the relationship between daily work–family conflict and guilt. It also aims to examine whether ethnicity moderates the indirect relationship between daily work–family conflict and satisfaction through guilt. This moderating effect of ethnicity is analysed for each gender category to evaluate the interactive effects of gender and ethnicity. Regarding women's daily WIF, South Asian women are likely to display a higher level of guilt in the family domain and, in turn, a lower level of daily family satisfaction than their white counterparts. This might be expected given that gender role systems in South Asian communities tend to be more patriarchal than in white British communities, and an individual South Asian woman may also internalise these social gender values (Bhopal, 1997; Dale & Ahmed, 2011). These strong gender role pressures from both internal and external sources may increase the likelihood that South Asian women evaluate their daily WIF circumstances more negatively and feel inadequate as a good caregiver within the household.

In relation to daily FIW among women, two sets of competing hypotheses are again developed. On the one hand, work roles may compose a relatively important part of white British women's identities along with their family roles due to the prevalence of more egalitarian gender attitudes in white British communities (Cha & Thébaud, 2009; Klesment & Van Bavel, 2017). As a consequence, when their work roles are hampered by family responsibilities during the day, white British women may report a more salient increase in the level of guilt in the job domain and a greater decrease in the level of job satisfaction than South Asian women. On the other hand, it is also

possible that South Asian women are more prone to feelings of guilt in the job domain in response to daily FIW, causing their daily job satisfaction to suffer more severely as a result. Considering their comparatively lower status in the workplace and the ensuing greater performance pressures placed upon them, for South Asian women, daily FIW may represent a more critical deviation from workplace expectations of being an ideal worker, who is devoted and committed solely to their work (Davidson & Davidson, 1997; Kenny & Briner, 2007). This strong appraisal of incongruence between work standards and actual behaviours may trigger a high level of guilt in the job domain for South Asian women.

Meanwhile, the experiences of South Asian men and white British men are expected to vary due to different gender expectations, different attitudes towards work and family roles (influenced by collectivism vs. individualism), and relative levels of exposure to workplace discrimination in each ethnic community. It is hypothesised that white British men whose family roles are hindered by work roles experience greater guilt in the family domain in comparison to South Asian men. This may be because family responsibilities tend to be perceived as a more significant aspect of white British men's identity, given the influences of egalitarian gender norms in white British communities (Cha & Thébaud, 2009; Scott & Clery, 2013). Cultural differences in terms of collectivism and individualism might be another significant factor. Since work is defined as a means to support family members in collectivistic cultures, South Asian men may be freer from family-related guilt even if WIF occurs on a given day, whereas white British men may be directly influenced by daily WIF as their work roles are generally considered independent of their family roles. On the contrary, daily FIW is predicted to have a greater influence on daily guilt in the job domain among South Asian men than among white British men. This hypothesis can be explained by South Asian men's sense of masculinity, which is possibly more related to work roles than in the case of white British men. Greater work pressures on South Asian men (in accordance with double standards theory; Foschi, 2000) and therefore a strong sense of a discrepancy between the ideal and the reality may also contribute to intensifying South Asian men's guilt in the job domain as a consequence of daily FIW.

In answering Research Question 3, this study aims to challenge the

assumption in previous research on work–family conflict that the impact of an individual’s multiple social identities operates in isolation (i.e., a single-axis framework). The intersectional approach adopted by the present study has the scope to provide a more nuanced understanding of diversity in the experiences of work–family conflict and offer organisations more practical guidance on the management of daily work–family conflict for today’s increasingly diverse workforce.

To clarify, all the research questions outlined above will be addressed at the within-individual or daily level, rather than the between-individual or general level. Unlike the between-individual approach, the within-individual approach makes it possible to capture short-term and daily experiences in situ rather than assessing retrospective experiences (Gooty, Gavin, & Ashkanasy, 2009; Schwarz, 2012). This methodological benefit of the within-individual approach is particularly important for the present study, as guilt, one of the main variables of the study model, has a fluctuating and short-term nature (Ilies et al., 2007; Nohe et al., 2014; Scott & Judge, 2006). A within-individual perspective may also make a significant contribution to theory. Whilst a between-individual perspective aggregates short-term and real-time experiences into a general level and thus loses sophisticated and detailed information about people’s everyday lives, a within-individual perspective examines more closely how people juggle their work and family responsibilities and how they respond to them in their daily lives (Butler, Grzywacz, Bass, & Linney, 2005; Judge et al., 2006a). By doing so, it facilitates a grasp of more proximal outcomes of and specific mechanisms for the dynamics of daily work–family conflict, which is the main theoretical interest of the current study.

To accommodate the within-individual perspective, the present study employs a daily diary method to collect data. This method allows the daily relationships between variables to be explored not long after affective events unfold, with real-time or daily measurements (Bolger, Davis, & Rafaeli, 2003; Ohly, Sonnentag, Niessen, & Zapf, 2010). Data was collected from South Asian and white British solicitors in the private sector in the Greater London area of the U.K. This profession was chosen as the research population because solicitors tend to experience a high level of daily work–family conflict (Pinnington & Sandberg, 2013; Walsh, 2012), and because

gender and racial hierarchies are well entrenched in the profession (Ackroyd & Muzio, 2007; Bacik & Drew, 2006). In addition, solicitors' education levels, the organisational systems and structures in which they work, and the nature of work they perform are fairly consistent across the profession (Brivot, Lam, & Gendron, 2014; Malhotra, Morris, & Smets, 2010), thereby allowing these factors to be held constant within the study. At the start of the survey period, the participants were asked to respond to a one-off background information survey providing basic information about themselves, and then one WIF-related survey and one FIW-related survey each day for five consecutive working days. In total, 211 solicitors participated in the study, from whom about 1,700 daily surveys were collected, including 941 WIF-related surveys and 720 FIW-related surveys. Bayesian multilevel structural equation modelling was used to analyse the data.

The remainder of the thesis is organised as follows. Chapter 2 presents the literature review and discusses the study's hypotheses in three sections corresponding to the three research questions. In section 2.1, the first research question concerning the relationships between daily work–family conflict, guilt, and domain satisfaction is addressed, and hypotheses are formulated based on appraisal theories of emotion and affective events theory. Section 2.2 deals with the second research question. After briefly introducing previous research conducted on gender differences concerning work–family conflict, the section draws on gender role theory and gender disparity in the workplace to develop hypotheses regarding gender differences in emotional and attitudinal responses to daily WIF and FIW. Finally, section 2.3 relates to the last research question concerning how responses to daily work–family conflict differ among South Asian and white British employees within each gender category. Hypotheses are developed based on theories and studies of differences in cultural and social norms between the two chosen ethnic groups and of societal and organisational inequalities related to ethnicity. Overall, Chapter 2 positions the current study within various research areas in organisation studies, including the study of work and family, emotions, social identity, and diversity. In adopting an interdisciplinary approach of this nature, the study aims to provide comprehensive answers to the proposed research questions.

Chapter 3 discusses the research methods used in the study. This chapter begins by justifying the data collection strategy (i.e., a daily diary method) and the research context and population chosen for this study (i.e., private sector solicitors in the Greater London area). Then, specific procedures used to recruit participants and collect and analyse data in the pilot study and main study are discussed, along with a full description of the survey tools and measures.

Chapter 4 presents the results of the data analysis. Section 4.2 introduces the results of descriptive statistics, while section 4.3 describes procedures implemented in preliminary analyses, which include a multilevel confirmatory factor analysis, a measurement invariance test, and a multicollinearity test, and present the corresponding results. Section 4.4 presents the study's results for the three research questions. Section 4.4.1 presents the research findings regarding the associations between daily work–family conflict, guilt, and satisfaction (Research Question 1), while section 4.4.2 presents the study's results for the moderating role of gender in these relationships (Research Question 2). Section 4.4.3 presents findings concerning the moderating role of ethnicity in each gender category (Research Question 3).

Lastly, Chapter 5 concludes the study by summarising the empirical findings and discussing their theoretical and practical implications. For the hypotheses that were confirmed empirically, the chapter elaborates on how these findings relate to the arguments and empirical evidence presented in the previous literature and how they take this literature forward. For the hypotheses that were not supported, alternative explanations for the unexpected findings are presented based on the characteristics of the sample and contextual features of the participants' work and family domains. The theoretical and practical contributions of the study are also discussed in detail. Finally, the study's limitations are acknowledged, and proposals are presented regarding how future studies can address these limitations and build on this study's theoretical and empirical contributions.

Chapter 2. Literature Review and Hypothesis Development

2.1 Work–family conflict, guilt, and satisfaction

2.1.1 Overview

This chapter reviews the existing literature and develops hypotheses about the following: first, the relationship between daily work–family conflict (both daily WIF and FIW) and guilt in the family and job domains; and second, the mediating role of guilt between daily work–family conflict and daily job and family satisfaction. Investigating these hypotheses will shed new light on the experience of daily work–family conflict, since guilt and its detrimental impact have rarely been addressed in the work–family literature, particularly at a within-individual (or daily) level, despite their prevalence among most employees with work and family responsibilities.

The chapter starts by reviewing the literature on work–family conflict in terms of its various types and conceptualisations, and then examines how the term work–family conflict is defined in the current research (see section 2.1.2). In section 2.1.3, the discussion moves onto the topic of guilt – a mediator in this research. First, a detailed explanation of discrete emotions is provided as guilt shares the characteristics of discrete emotions and such a review is therefore helpful for understanding the concept and functions of guilt. Next, the extant research on guilt is introduced. Despite numerous studies on guilt in the emotion literature, there seems to be a lack of agreement regarding what exactly guilt is, with different claims and arguments made about it by different scholars. Hence, it is important to clarify what exactly guilt means in this research before developing hypotheses in relation to it.

The next part of this chapter addresses how these study variables are related to each other. First, the relationships between daily work–family conflict and daily guilt in the family and job domains are explored based on appraisal theories of emotion (section 2.1.4). Although these relationships have been much discussed in public reports and the media and have also been evidenced by numerous anecdotes and qualitative studies (Bort, Pflock, & Renner, 2008; Parker & Wang, 2013; Sullivan, 2015), very few quantitative studies have been conducted, particularly at a daily level. Therefore, the current study has the potential to enhance understanding of the daily

patterns of work–family conflict and guilt. The ensuing section examines the mediating role of guilt. By drawing on affective events theory, this study proposes that guilt induced by daily work–family conflict may have a significant influence on affective aspects of family and job satisfaction, and this, in turn, explains why the experiences of daily work–family conflict result in a decrease in family and job satisfaction. This theorisation of guilt as a mediator may help open the black box of the relationship between daily work–family conflict and daily satisfaction in the affected domain, which has often been assumed with the domain specificity model but has scarcely been investigated empirically. In addition, in identifying the negative aspects of guilt (i.e., its negative impact on daily job and family satisfaction), this research suggests that linking guilt mainly to its prosocial outcomes (e.g., reparative actions), which existing research tends to have done so far, can be misleading, since a high level of guilt can negatively affect an individual’s daily life.

2.1.2 Work–family conflict

Work–family conflict is defined as ‘a form of interrole conflict in which the role pressures from the work and family domains are mutually incompatible in some respect’ (Greenhaus & Beutell, 1985, p.77). This conceptualisation is based on role strain theory, which posits that people have limited time and energy, and thus, for those who are involved in multiple roles, it is inevitable that the quantity of resources available for each role will decrease in a zero–sum relationship (Burr, 1973; Goode, 1960). Applied to the context of work–family conflict, this theory suggests that people with both work and family roles are highly likely to experience incompatibility between the two domains due to the limited resources they possess and are forced to juggle both roles at the same time (i.e., high inter-role conflict). In addition to this lack of resources per se, the competing signals which the work and family domains send regarding how best to allocate resources may also aggravate work–family conflict. Work and family in many societies, particularly in Western societies, are understood as inherently incompatible, because the work domain requires total commitment (physical, cognitive, and emotional) to job responsibilities without interference from family, while a good family member is considered to be available whenever needed

and able to fully engage in family-bonding activities or care responsibilities (Pocock, 2005). These irreconcilable commitments and their internalisation within an individual have been found in previous work–family studies to lead to many employees becoming subject to a high level of work–family conflict, particularly in Western societies (Butler et al., 2005; Matthews, Winkel, & Wayne, 2014; Williams & Alliger, 1994).

So far, scholars have identified different conceptualisations of work–family conflict. First, work–family conflict has been found to be bi-directional, such that work roles can interfere with family roles, and family roles can interfere with work roles (FIW; Gutek et al., 1991; Netemeyer, Boles, & McMurrin, 1996). Also, work–family conflict can be classified into three different forms: time-based, strain-based, and behaviour-based (Greenhaus & Beutell, 1985). Time-based work–family conflict occurs when one role occupies so much of an individual’s time that the other role cannot be undertaken properly. Strain-based work–family conflict occurs when people have limited cognitive energy, which prevents them from engaging in both roles successfully. Lastly, behaviour-based work–family conflict occurs when there are conflicting behavioural norms across the work (e.g., being assertive, impersonal, and self-reliant) and family (e.g., being warm, emotional and interdependent) domains.

Out of these three forms of work–family conflict, the main focus of the current research lies mainly in time- and strain-based work–family conflict. One of the reasons for this focus is that despite the conceptual distinctions, these two types of work–family conflict tend to share many similarities, the main cause of both being limited resources – time and energy respectively. In contrast, behaviour-based work–family conflict appears to have different mechanisms, as its source of interference is related to dissimilar behavioural patterns in the work and family domains. Furthermore, behaviour-based work–family conflict is differentiated from time- or strain-based work–family conflict in that the former is more contingent on behavioural norms in an organisation or occupation, while the latter two may be more common to everyone who has both work and family responsibilities. The above differences indicate that behaviour-based work–family conflict warrants separate academic attention from time- or strain-based work–family conflict, with different theorisation required. As such, for the purposes of this study, work–family conflict is conceptualised as time-

and strain-based inter-role conflict between work and family roles (both WIF and FIW).

Based on this understanding of diverse forms and types of work–family conflict, significant progress has been made in work–family research in recent decades. One of the areas that has shown marked development in the literature is related to within-person variations in work–family conflict. In the past, work–family conflict was regarded as a consistent and stable state and thus as mainly varying between individuals. Awareness is growing, however, that it can also have within-individual variations such as daily variability (Maertz & Boyar, 2011; Shockley & Allen, 2013). In other words, an individual with a high level of work–family conflict in general may be relieved from the hassles of work–family conflict on some days, while an individual with a low level of work–family conflict can sometimes face a greater amount of work–family conflict than usual. In line with this, Ilies et al. (2007) demonstrated that the short-term (daily) variability of work–family conflict within individuals can explain more than 40% of the overall variations in work–family conflict. Another body of empirical research has also discovered significant variations in the levels of work–family conflict across days and its correlations with within-individual constructs such as daily job satisfaction or performance (for instance, Ilies et al., 2007; Nohe et al., 2014; Shockley & Allen, 2013; Wang, Liu, Zhan, & Shi, 2010; Wood, Michaelides, & Totterdell, 2013).

The examination of this within-individual or daily work–family conflict as a separate construct from the between-individual or general-level work–family conflict has the potential to aid theoretical development of the work–family interface in many ways. First, the within-individual approach enables researchers to address research questions distinct from the extant between-level approach (Dalal, Lam, Weiss, Welch, & Hulin, 2009). In the between-individual analysis, most of the focus is placed on the relationship between general-level work–family conflict and its general-level antecedents (e.g., general-level job and family involvement; Adams, King, & King, 1996) or outcomes (e.g., general-level job and family satisfaction; Ford et al., 2007; Grandey et al., 2005). The between-level analysis approach is also interested in whether and how general-level moderators such as gender or life role values may influence these relationships (e.g., Carlson & Kacmar, 2000; Duxbury & Higgins,

1991). With regard to a process variable, few attempts have been made to find mediators between the work–family constructs, and those that have been identified are also characterised by between-individual properties such as general-level job and family distress, value attainment, and organisational commitment (Baltes & Heydens-Gahir, 2003; Grandey & Cropanzano, 1999; Perrewé, Hochwarter, & Kiewitz, 1999; Tompson & Werner, 1997).

In contrast, in the within-individual analysis, the focus shifts to day-to-day and short-term experiences of work–family conflict (Derks, Bakker, Peters, & Wingerden, 2016; Macewen & Barling, 1994; Nohe et al., 2014; Williams & Alliger, 1994). This intra-individual approach questions what predicts daily work–family conflict, what the immediate responses to daily work–family conflict are, and what daily process variables can explain these relationships. With regard to moderators, variables both at the between-individual (i.e., a cross-level interaction) and within-individual levels can qualify as long as they have sufficient theoretical grounds to moderate within-individual associations among variables. In summary, the within-individual approach can shed light on more dynamic aspects of work–family conflict, which have been missed by existing studies’ between-level approach.

The second point of theoretical significance of the within-individual approach is that it can indicate the boundary conditions of the extant theoretical frameworks and research findings based on the between-individual approach. Some organisational researchers have argued that the relationships defined at one level (e.g. between-individual level) should not be automatically applied to another level without proper theorisation and empirical testing (Chen, Bliese, & Mathieu, 2005; Dalal et al., 2009; Nohe et al., 2014). This may still be the case even if similar constructs or theoretical frameworks are used in the inferences. Consequently, it should not be hypothesised that there may be a relationship between work–family conflict and job/family satisfaction at the daily level simply because this relationship has been widely evidenced at the general level. Indeed, Shockley and Allen (2015) showed that emotional support from the work and family domains and an employee’s perception of family activity importance (i.e., how important the family-related activity is perceived to be by an individual) had meaningful influences on decision-making

regarding work–family conflict when measurements were taken at the within-individual level, while no such influences were found at the between-individual level. This signifies that explicit testing of the relationships at different levels can ‘refine theories to better understand how the processes operate at each distinct level’ and test the ‘parsimony and breadth of theories’ (Chen et al., 2005, p. 376), thereby contributing to a more sophisticated understanding of work–family conflict.

Thirdly, the daily-level approach makes possible a closer approximation of reality. Work–family conflict is a fluctuating phenomenon in nature: for instance, one may have to finish work earlier than usual due to being called to a school because of the misbehaviour of one’s child, or one may have to cancel dinner with a spouse due to an urgent meeting with clients. In addition, people’s attitudinal and behavioural reactions to work–family conflict may change on a daily basis, for example, with work–family conflict impacting more on job satisfaction on one day than another. These real-life details of how work–family conflict unfolds in people’s daily lives, and what kinds of reaction people show immediately after it, cannot be studied using a between-individual approach, since this approach averages the daily experiences of work–family conflict into a consolidated and constant level (Butler et al., 2005; Van Hooff, Geurts, Kompier, & Taris, 2006; Williams & Alliger, 1994; Williams, Suls, Alliger, Learner, & Wan, 1991). Hence, although the between-individual approach can contribute to identifying and comparing general patterns of work–family conflict between people, the within-individual approach has the unique benefits of capturing the inter-role conflict in more realistic ways.

Within-individual analyses can also have useful practical implications. It has been proposed that daily hassles such as daily work–family conflict can be highly stressful and occupy the majority of an individual’s cognitive and time resources. They may also have greater explanatory power in people’s physical and psychological health and emotions than major but less frequent work–family events in their lifetime (Bolger, DeLongis, Kessler, & Schilling, 1989; Helms & David, 2005; Serido, Almeida, & Wethington, 2004). In this regard, research findings on daily variations in work–family conflict may assist with formulating more effective social and organisational work–family policies, which may make actual differences to people’s daily lives and well-

being.

Due to the importance of the within-individual approach discussed above, the interest in daily work–family conflict has grown rapidly in work–family research. For example, evidence exists that levels of daily smartphone use during off-job time, daily hindrance stressors at work, and daily perceived work and family role pressures can increase daily work–family conflict (Derks et al., 2016; Shockley & Allen, 2015; Wood et al., 2013). In addition, daily work–family conflict may result in an increase in daily alcohol use, interpersonal conflicts at work, and withdrawal from work and family as well as a decrease in daily job and family role performance (Macewen & Barling, 1994; Nohe et al., 2014; Sanz-Vergel, Rodríguez-Muñoz, & Nielsen, 2015; Wang et al., 2010). Furthermore, various between-individual (e.g., gender, gender role orientation, and social support; Livingston & Judge, 2008; Wang et al., 2010) and within-individual variables (e.g., daily psychological detachment from work in the evening and daily social support; Nohe et al., 2014; Pluut, Ilies, Curşeu, & Liu, 2018) have been found to moderate daily associations between daily work–family conflict and its antecedents or outcomes. Considering the theoretical and practical benefits that the within-individual approach may provide (which was discussed earlier) and a methodological necessity due to the nature of guilt (which will be explained later), the present study also adopts a within-individual perspective in probing work–family conflict and its effects on guilt and domain satisfaction. By doing so, it seeks to build upon previous studies on daily work–family conflict.

The last important research area which has seen a significant development in the work–family literature is related to the association between work–family conflict and affect (Eby et al., 2010; Matthews, Wayne, & McKersie, 2016). Given that daily work–family conflict often represents emotionally charged daily stressors – mostly emotions with negative valence – it can be inferred that daily work–family conflict is likely to lead to negative affective states in the work and family domains. Supporting this conceptual relationship between work–family conflict and affect, a growing number of studies have found that daily negative moods and discrete emotions such as guilt and anxiety can be driven by daily inter-role conflict (Judge et al., 2006a; Livingston & Judge, 2008; Morgan et al., 2018; Williams & Alliger, 1994; Williams et

al., 1991). These findings can be explained by appraisal theories of emotion (Smith & Lazarus, 1993; Weiss, 2002), the main argument of which is that an individual appraises a given event and situation (e.g., work–family conflict on a given day) and according to their appraisal outcomes, a specific discrete emotion will arise.

Having reviewed the recent development of research on work–family conflict in terms of the fruitfulness of the within-individual approach and increased interest in emotional experiences of daily work–family conflict, the present study now turns to another key variable of the research model – guilt. To introduce this concept more effectively, the next section will first discuss basic characteristics of discrete emotions, to which guilt belongs. Next, the existing discussions of what guilt means (a definition of guilt), when and how it is triggered (appraisal processes preceding guilt), and what roles it plays in people’s daily lives (functions of guilt) will be elaborated, followed by the present study’s conceptualisation of guilt.

2.1.3 Discrete emotion: Guilt

A discrete emotion (hereafter referred to as ‘emotion’) is defined as an adaptive response to external challenges and occurrences (Keltner & Gross, 1999; Lazarus, 1991; Roseman, Wiest, & Swartz, 1994). For example, people feel *angry* and *hostile* as a response to being treated unfairly by managers at work (Judge, Scott, & Ilies, 2006b). Also, a manager feels *guilty* as a response to candid feedback from employees about the self-interested allocation of limited resources (Oc, Bashshur, & Moore, 2015). In addition to this adaptive function, previous research has demonstrated that emotions have three distinctive features from other affect-related concepts such as moods and trait affectivity: their specificity, cognitive appraisals, and unique attitudinal or behavioural implications. First, emotions are always preceded by an emotion-generating-event (Russell & Eisenberg, 2012; Watson & Clark, 1994). That is, emotions are closely tied to a specific event or circumstance (e.g., interpersonal injustice or candid feedback in the examples above). Given the specificity of emotions to a certain event, they tend to be short-lived and transient, depending on how the inducing event unfolds (Davidson, 1994; Eby et al., 2010), and therefore need to be evaluated from a within-individual (or daily) perspective soon

after an emotion-generating event occurs (Fisher, 2000).

Secondly, according to appraisal theories of emotion (Frijda, 1993; Lazarus, 1991, 1994; Smith & Lazarus, 1993), emotional reactions are the result of a complex cognitive appraisal or attribution. An event or change in the external environment per se is not sufficient to induce emotions. Instead, an individual has to go through multiple appraisals of the relationship between the particular event and the status of a personal goal – for instance, whether the event is beneficial for attaining the goal. It is as a result of these appraisals that people feel a certain emotion.

Lastly, different types of emotions are determinants of their unique attitudinal or behavioural outcomes (Roseman et al., 1994; Schwarz & Clore, 1996; Weiss & Cropanzano, 1996). For instance, although both shame and guilt can occur when an individual violates a personal/social standard, shame in general is known to be more self-destructive and demoralising than guilt, making people engage in withdrawal behaviours such as denying their wrong-doings or hiding from shame-inducing situations (Ghorbani, Liao, Çayköylü, & Chand, 2013; Tangney et al., 2007). On the other hand, people who feel guilty tend to show willingness to rectify their transgression, which is more conducive to repairing the situation (Bohns & Flynn, 2013; Johnson & Connelly, 2014; Oc et al., 2015), although the detrimental effects of guilt such as depressive symptoms or lower satisfaction with life roles should also be recognised (Hochwarter et al., 2007; Kim, Thibodeau, & Jorgensen, 2011).

So far, only a few organisational studies (Ilies et al., 2012; Judge et al., 2006a; Livingston & Judge, 2008; Morgan et al., 2018) have dealt with discrete emotions in the context of work–family conflict, even though many work–family scholars have argued for the importance of studying them (Brief & Weiss, 2002; Gooty et al., 2009; Ilies et al., 2012). Instead, most of the existing literature has mainly explored work–family conflict and its associated negative moods, which are diffuse or global affective states disconnected from a specific event or object, or trait affectivity, which refers to a stable and consistent personality characteristic of how individuals tend to respond to an external stimulus in general (Bruck & Allen, 2003; Cho & Allen, 2013; Grandey et al., 2005; Ilies et al., 2007; Williams et al., 1991). For instance, Ng and Feldman (2014) found that organisational embeddedness brings about negative moods indirectly

through WIF, whereas community embeddedness brings about negative moods indirectly through FIW. Stoeva, Chiu, and Greenhaus (2002) also found that negative affectivity increases the levels of job and family stress, which in turn intensifies WIF and FIW respectively.

Although moods and affectivity are also an important part of our affective experiences, focusing exclusively on them (while not exploring discrete emotions) will limit our understanding of the relationship between daily work–family conflict and affect (Grandey, Tam, & Brauburger, 2002; Lazarus, 1991). Also, we may lose the detailed and sophisticated information that emotions can provide regarding differential antecedents, appraisals, and consequences by summing each discrete emotion (e.g., guilt, frustration, anger, and fear) into general moods (e.g., negative moods) or trait affectivity (Bohns & Flynn, 2013; Gooty et al., 2009). In order to address this shortcoming, the present thesis focuses on the experiences of a discrete emotion as a response to daily work–family conflict, specifically guilt. In doing so, the thesis will empirically investigate how daily work–family conflict (both WIF and FIW) influences guilt in the family and job domains, and how this guilt may cause changes in daily family and job satisfaction.

Definitions of guilt Guilt is defined as ‘an agitation-based emotion or painful feeling of regret that is aroused when the actor actually causes, anticipates causing, or is associated with an aversive event’ (Ferguson & Stegge, 1998, p. 20). People feel guilty when they perceive they have violated internal or social standards. Like other discrete emotions, guilt is aroused by specific guilt-inducing events, is the product of unique cognitive appraisals and attributions, and has particular attitudinal and behavioural implications, as explained earlier. Guilt is also a self-conscious emotion, induced by negative self-evaluation and self-reflection about one’s behaviours, and leads people to think ‘I should (not) have done...’ (Tangney, 1999; Tangney et al., 2007). However, there are numerous controversial issues around what exactly guilt is and how it works. The current thesis presents those controversies in three ways: (1) intra- versus interpersonal aspects of guilt; (2) how it is appraised and processed; and (3) how it compares with other emotions. Prior to moving onto the

discussions about the specific roles of guilt in daily work–family dynamics, it is necessary to address each issue to clarify what is meant by ‘guilt’ in the present research.

First, there are ongoing debates on whether guilt is a product of an intrapsychic or interpersonal process. Traditionally, guilt was mainly known as an intrapsychic emotion, which occurs within an individual’s mind regardless of the interpersonal context (Baumeister et al., 1994; Buss, 1980; Mosher, 1965). That is, the violation of personal norms per se provides sufficient reasons for feelings of guilt, and the greater the discrepancy between intrapsychic standards and actual behaviours, the guiltier an individual may feel. This intrapsychic aspect of guilt appears to be evidenced by the fact that an individual can sometimes feel guilty, even though no one has noticed their transgression, and even when other people do not perceive a certain behaviour as a violation or cause of harm. However, scholars have recently claimed that there exist interpersonal aspects of guilt, and these aspects need to be fully considered along with the intra-psychic aspects (Baumeister et al., 1994; Berndsen, van der Pligt, Doosje, & Manstead, 2004; Jones & Kugler, 1993; Parkinson & Illingworth, 2009). These scholars emphasise guilt’s inherently social and interpersonal nature and suggest that guilt is something that an individual feels particularly strongly when other people evaluate their behaviours negatively and when the behaviours have actually caused or are perceived to cause harm to others. They also argue that it does not have to be one or the other, but that intra- and interpersonal guilt are closely connected.

This argument for the interconnection between intra- and interpersonal guilt can be buttressed by several lines of reasoning. First, personal standards, which the intra-psychic view considers to be important criteria for guilt, are in fact influenced by and deeply related to social standards or others’ views. The intra-psychic view claims that guilt is the outcome of the negative evaluation of one’s behaviour on the basis of personal (internal) standards. However, an individual’s personal standards are usually developed through socialising processes with various influences from parents, teachers, and peers (Lazarus, 1991; Leary, 2007a, b). This does not of course mean that people always accept every social standard as it is; rather, everyone makes some adjustments

to socially prescribed norms according to one's own values and goals. Nevertheless, social standards provide a starting point when children develop their own personal values and standpoints. Indeed, developmental psychologists have found that only children who have passed the socialisation and internalisation stage experience feelings of guilt (Leary, 2007a).

Secondly, guilt often arises in interpersonal contexts with either a particular or general object. Given that personal standards are significantly influenced by social standards and that the fundamental roles of social standards are to maintain social systems and relationships, many guilt-inducing events tend to involve interpersonal and social dynamics (Baumeister et al., 1994; Berndsen et al., 2004; Jones & Kugler, 1993). In addition, when people experience guilt, this emotion is often directed towards the victims of the transgression (e.g. I feel guilty towards my son for letting him down; Baumeister et al., 1994; Hochwarter et al., 2007). All this points to guilt as a naturally social emotion. Admittedly, people may not be able to perceive these interpersonal dynamics on some occasions, not being consciously aware of others' influences or the obvious objects of guilt (victims). However, even in these situations, an individual would consider the evaluations of the 'world as a whole' unconsciously and feel guilty toward 'generalised others' and the 'overall world' (Leary, 2007a, b). Guilt researchers have argued that this non-objective-focused guilt is interpersonal since it still concerns the outer world and (hidden) interested groups/others. Therefore, even seemingly highly intra-psychic guilt is often significantly affected by either specific or generalised others in reality, which clearly demonstrates that the intra- and interpersonal dynamics of guilt are not independent.

Thirdly, the social functions of guilt can attest to the interpersonal aspects of guilt. Whether it is a cognitive process inside one's mind or related to other people, guilt functions to serve the human need to belong (Frijda, 1994; Kim et al., 2011; Tangney, Miller, Flicker, & Barlow, 1996; Tracy & Robins, 2004). By causing one to evaluate one's acts and potential harm to others, guilt motivates remedial behaviours such as confessing and apologising to the victims for the transgression as well as engaging in corrective actions or prosocial interpersonal behaviours (Grant & Wrzesniewski, 2010a; Hareli, Shomrat, & Biger, 2005; Ilies, Peng, Savani, &

Dimotakis, 2013; Johnson & Connelly, 2014; Oc et al., 2015). Even if guilt does not facilitate reparative behaviours in some cases, showing pain, suffering, and anxiety associated with guilt per se can send a signal to the victims that the individual regrets the transgression. This would then be helpful in preventing the social exclusion of the transgressor and restoring the damaged relationships. It is also for the sake of social inclusion that an individual can sometimes feel guilty when other people blame their behaviours, even though the individual does not necessarily perceive self-accountability for the circumstances (Parkinson, 1999; Parkinson & Illingworth, 2009). Taken together, it can be concluded that social aspects are an integral part of guilt, and therefore incidents of guilt should always be understood in relation to their interpersonal contexts.

Since the intra- and interpersonal aspects of guilt are often simultaneously triggered and highly interdependent, as discussed above, it appears meaningless or even impossible to distinguish them. Accordingly, both dimensions of guilt should be incorporated into emotion research in order to gain a comprehensive understanding of what guilt is and what its roles are. Of course, it cannot be ascertained that they do always point in the same direction. For example, people blame an individual but (s)he may not feel accountable; in that case, the intensity of guilt would be relatively lower than that of guilt which arises when self-evaluations and others' evaluations send the same signals (Baumeister et al., 1994; Millar & Tesser, 1988). Nevertheless, even in this situation, a consideration of the interaction between intra- and interpersonal guilt is essential since both critically influence the overall perception of guilt.

The second issue to address in relation to guilt is related to its appraisal processes. As a discrete emotion, guilt is also an appraisal-dependent affective state followed by distinct interpretations of the circumstances, as suggested by appraisal theories of emotion (Lazarus & Folkman, 1986; Scherer, Schorr, & Johnstone, 2001). However, there seems no consensus among scholars of what appraisal processes precede guilt, with different scholars offering different theoretical models on the issue. For example, Smith and Lazarus (1993) claim that in order for guilt to arise, circumstances should be appraised as motivationally incongruent (i.e., the emotion-generating event is inconsistent with my goal: identity-goal incongruence),

motivationally relevant (i.e., the event matters to my goal: identity-goal relevance), and self-accountable (i.e., I am the one to blame for this situation). Another model which emphasises the importance of appraisals is the process model of self-conscious emotions by Tracy and Robins (2004). Specifically focusing on the development of self-conscious emotions (e.g., shame, guilt, or embarrassment), this model argues that guilt is preceded by attentional focus on self, the appraisals of identity-goal relevance and identity-goal incongruence, and the causal attributions of self-accountability, non-stability (i.e., the event results from unstable and changing causes), and non-globality (i.e., the event is caused by a specific part of myself, not the whole self). Lastly, Higgins (1987) suggests in his self-discrepancy model that guilt occurs if one's current state is evaluated as incongruent with one's own standpoint, as opposed to shame, which is a function of others' standpoints.

An additional problem to note is that even these differential models are not always supported by empirical evidence, and some dimensions of the appraisals in these models have been seriously criticised by empirical studies. Regarding self-accountability, it has been revealed that actual or perceived self-accountability is not an essential appraisal component of guilt. As pointed out above, it has been found that if an individual continues to be exposed to others' blame, they may ultimately feel guilt, even though they did not personally feel responsible for the circumstances initially (Parkinson, 1999). In addition, Higgin's emphasis on the violation of personal standpoints in the incidents of guilt can be challenged by research findings that personal and social standards are not entirely exclusive of each other, as explained in detail above (Lazarus, 1991; Leary, 2007a). Recognising these criticisms, Higgins (1987) himself also subsequently acknowledged that feelings of guilt can be drawn by others' standards and evaluations as well as one's own. With this lack of a universal theoretical model and a mismatch between the existing models and empirical findings, it appears that there is little agreement of when and how guilt is triggered.

The third issue complicating the concept of guilt concerns the comparisons of guilt with other discrete emotions. In order to improve understanding of guilt, scholars have sought to identify the unique characteristics of guilt, which are distinct from those of other discrete emotions. One of the emotional states that has been frequently and

widely compared with guilt is shame. Shame, which is also a self-conscious emotion, seemingly shares many similarities with guilt. It, nevertheless, has been found to differ from guilt in that the latter is an empathic emotion with concerns about people who are hurt, while the former is mainly concerned with personal pains and failures that the transgressor perceives (Leary, 2007b). Also, guilt is an emotional reaction to an individual's transgressive behaviours, which are a specific and amenable part of the self (i.e., non-stability and non-globality), while shame is engendered by the negative evaluation of a global and stable self, or the whole self (Fromson, 2006; Gruenewald, Dickerson, & Kemeny, 2007; Tangney et al., 1996).

However, some of the other known distinctions between guilt and shame could easily face counterarguments. For instance, scholars have suggested that shame is triggered primarily by others' evaluations and thus is more common in public exposure as an interpersonal emotion, while guilt is the result of a self-appraisal and thus occurs more frequently in private settings as an intra-psychic emotion (Smith, Webster, Parrott, & Eyre, 2002). Yet, the grounds for the distinctions between public versus private emotions (linked to shame and guilt respectively) seem very feeble, since other sets of evidence suggest that both shame and guilt can emerge in both private and public settings (Berndsen et al., 2004; Jones & Kugler, 1993; Smith et al., 2002; Tangney et al., 1996). Moreover, events, which could have been controlled or managed are thought to lead to guilt, whereas those that are uncontrollable or unmanageable lead to shame (Ferguson, Brugman, White, & Eyre, 2007; Ilies et al., 2012). While it may be true that guilt in general is more strongly felt when an individual could have made another choice to deal with the circumstances better, feelings of guilt may also be present even when the individual has no control over the situation (Ferguson et al., 2007). In conclusion, there is no agreement on how guilt should be theorised and conceptualised, and empirical findings provide no conclusive support either.

Despite this lack of clarity regarding appraisal processes and conceptual distinctions from other discrete emotions, it should be emphasised that there are three features of guilt on which most scholars agree. Firstly, guilt is a self-conscious emotion; hence, negative self-evaluation is an integral part of guilt, and this differentiates guilt from other basic emotions such as anger, sadness, or happiness, which do not

necessarily require self-evaluation processes (Leary, 2007a, b; Tangney et al., 1996). Secondly, according to appraisal theories of emotion, an individual feels guilt when negative self-evaluation involves appraisals of identity-goal relevance and identity-goal incongruence. As briefly mentioned earlier, identity-goal relevance denotes that an event is meaningful and has a significant impact on one's well-being, self-esteem, and goals, while identity-goal incongruence is present when an event indicates inconsistency between one's goals (or an ideal self-state) and reality (or a current self-state). These appraisal dimensions of guilt indicate that guilt is triggered when an individual evaluates a certain event negatively, since their valued goals are hampered by the event. They also imply that as the perceived levels of identity-goal relevance and identity-goal incongruence increase, so does the intensity of guilt. Finally, for an emotion to be called guilt, negative self-evaluation should apply to an individual's specific behaviour (i.e., non-stability and non-globality), but not to a whole self, which is more closely related to shame (Fromson, 2006; Gruenewald et al., 2007; Tracy & Robins, 2004). These three appraisal characteristics may be the key considerations of guilt, which researchers need to emphasise when theorising about this emotion. Accordingly, the current study conceptualises guilt as a product of negative self-evaluation of one's transgressing behaviours (not of the whole self) against one's own goals or socially important goals.

Based on this conceptualisation of guilt, the present study shall argue that guilt is a very proximal and relevant emotional response to daily work–family conflict. In the next section, a theoretical model and hypotheses about the relationship between daily work–family conflict and guilt are discussed.

2.1.4 Work–family conflict and guilt (Hypotheses 1 and 2)

To most people, family and work are two of the most important and salient domains. Also, people are often expected by external stakeholders and/or internally desire to be good family members at home while being good workers in the workplace. Therefore, if prescribed norms and standards in each domain are not fulfilled because of inter-role conflict, this discrepancy between the ideal and the reality is likely to result in feelings of guilt, which is congruent with appraisal theories of emotion (Frijda,

1993; Lazarus, 1991). For instance, if a working father cannot attend his child's prize ceremony at school due to an unexpected meeting on a given day, which represents an incidence of daily WIF, he will feel guilty and sorry towards his child for violating the standard of a good father who should be there with his children in their significant life events. This can be similarly applied to a FIW situation. When work performance is compromised by family demands, an individual regrets not being able to work effectively during the day and also feels guilty towards co-workers or supervisors for actual or anticipated harm through their inadequate performance on that day. Although it has been argued that interpersonal guilt can be more common and stronger in communal relationships with family members than exchange relationships with co-workers or supervisors (Ghorbani et al., 2013), guilt in the job domain may still be a significant emotional reaction to daily FIW since the interpersonal relationships at work are not often purely based on exchange but rather on a mix of communal as well as transactional relatedness (Baumeister et al., 1994).

This relationship between daily work–family conflict and guilt is also supported by several theoretical models. First, daily work–family conflict meets most of the criteria for the guilt-inducing incidents that Tracy and Robins (2004) suggest in their process model of self-conscious emotions. These criteria are identity-goal relevance and identity-goal incongruence, non-stability, and non-globality. For instance, daily work–family conflict matters to most people as it can have a considerable impact on an individual's general well-being as well as on work and family life, which satisfies the criterion of identity-goal relevance. In addition, daily work–family conflict indicates incongruence between an individual's ideal fulfilment of each role – a good father or a good worker, for example – and their actual performance in the role (i.e., identity-goal incongruence). Daily work–family conflict can also easily satisfy the criteria of non-stability and non-globality. The majority of the causes of daily work–family conflict relate to an individual's day-to-day behaviours, which create incompatibility between work roles and family roles (e.g., not attending the prize ceremony or not completing daily tasks). These behaviours are usually unstable and change depending on daily circumstances (i.e., non-stability), and also represent only a specific part of a person rather than the person as a whole (i.e., non-globality). Tracy and Robins (2004) also suggested a further, fifth, criterion for

guilt, namely internal attribution. However, since previous studies have revealed that guilt as a social emotion can also be triggered by external or interpersonal causes, as stated above (Parkinson, 1999; Parkinson & Illingworth, 2009), the criterion of internal attribution will not be analysed here.

Another model which provides theoretical support for the association between daily work–family conflict and guilt is the attributional model of work–family conflict by Ilies et al. (2012). The authors specify three dimensions of causal attributions of work–family conflict: causal locus (internal vs. external), controllability (controllable vs. uncontrollable), and stability (stable vs. unstable). The model posits that feelings of guilt are elicited if the causes of daily work–family conflict are perceived to be internal, controllable, and unstable. Given that guilt can be generated even in incidents of work–family conflict with external and uncontrollable causes (Ferguson et al., 2007; Parkinson & Illingworth, 2009), the first two criteria suggested above – being internal and controllable – appear not to adequately reflect the recent advances in guilt research. Nonetheless, it is still worth mentioning that this model considers guilt as one of the most relevant and prevailing emotional outcomes that daily work–family conflict may have.

In addition to the theoretical models above, there is a body of empirical research that has found supporting evidence for the association between work–family conflict and guilt at the between-individual level (Borelli et al., 2017; Hochwarter et al., 2007; Martínez et al., 2011; Morgan & King, 2012; Shaw & Burns, 1993). For instance, Glavin et al. (2011) found that work-related contact during non-work hours, which is likely to increase the risk of WIF, gives rise to feelings of guilt in the family domain and distress among working parents. In addition, participants in the qualitative studies conducted by Guendouzi (2006) and Elvin-Nowak (1999) stated that feelings of guilt are deeply embedded in their everyday lives because of the conflict between domestic and professional responsibilities.

However, there are very few studies on the relationship between work–family conflict and guilt at the within-individual level, with only a few exceptions, for example, Judge et al. (2006a) and Livingston and Judge (2008). The further problem is that even these existing within-individual-level studies have failed to offer consistent

results. On the one hand, Judge et al. (2006a) found that the more WIF an individual experiences on a given day, the more guilt they feel in the family domain (and vice versa for daily FIW and guilt in the job domain). On the other hand, Livingston and Judge (2008) found strong evidence of the relationship between daily FIW and guilt in the job domain, but no such relationship between daily WIF and guilt in the family domain. In response to this scarcity of empirical investigation and the conflicting research findings, the present study aims to seek a clearer answer to the research question of whether an individual reports higher levels of guilt in the family and job domains on days they experience more WIF and FIW than on days when they experience less WIF and FIW respectively.

Hypothesis 1. Within individuals, there is a positive relationship between daily WIF and daily guilt in the family domain.

Hypothesis 2. Within individuals, there is a positive relationship between daily FIW and daily guilt in the work domain.

It should be noted that the current thesis does not argue that guilt is the only and foremost emotional response to daily work–family conflict. Rather, it acknowledges that an emotion-generating event such as daily work–family conflict often produces a series of emotions, with the preceding emotion serving as a catalyst for the subsequent emotion, which in turn influences another emotion in the series (Frijda, 1994; Lazarus, 1991), or multiple emotions in response to daily work–family conflict operating concomitantly (Eisenberg, 2000; Ferguson et al., 2007; Watson & Clark, 1994). For instance, apart from guilt, an employee who could not concentrate fully on job tasks due to worries about a sick child at home might also feel frustrated because their work goals were blocked by non-work causes, angry because their spouse was not supportive enough, or anxious that they might have given their supervisor a bad impression. Shame is another emotion that the individual may feel if similar FIW-related events had repeatedly occurred previously and thus they identify themselves (their whole self) as a disloyal and irresponsible employee. In line with this, Ilies et al. (2012) also proposes that daily work–family conflict can create varied discrete emotions such as hopelessness, anger, frustration, and shame alongside guilt.

Nonetheless, the other concurrent or serial emotions do not diminish the fruitfulness of researching guilt as a central subject in the literature on work–family conflict. Firstly, it is clear that guilt conceptually and theoretically corresponds very well to daily work–family conflict, as previous empirical research (such as Borelli et al., 2017; Glavin et al., 2011; Hochwarter et al., 2007; Korabik, 2015) and theoretical models such as those of Tracy and Robins (2004) and Ilies and Judge (2002) suggested. Secondly, guilt is perhaps the most universal, direct, and proximal outcome of daily work–family conflict. The association between work–family conflict and guilt has already been widely discussed in the media, public reports, and academic research. For instance, ‘bad mum’ guilt or maternal guilt appears to be the most prevalent emotion shown by working mothers because of the competing demands between work and care responsibilities (for more examples, Bort et al., 2008; Friedman & Greenhaus, 2000; Seager, 2015; Wittenberg-Cox, 2013). There is also an extensive body of literature and a significant number of reports showing that employees often feel guilty about unsatisfactory work performance when their family roles come into conflict with their work roles (including Borelli et al., 2017; Thornton, 2016; Tims, 2010). Finally, the investigation of the relationship between daily work–family conflict and guilt has significant practical implications, perhaps more so than other work–family-induced emotions. Given universality and pervasiveness of guilt among employees who have to juggle family and job responsibilities, enhanced knowledge of work–family-induced guilt could be a useful resource when making changes to relevant policies or practices in the long term, possibly having a meaningful impact on the lives of numerous people. To conclude, guilt represents a very significant part of the emotional experiences of work–family conflict and deserves a thorough examination in the work–family literature.

2.1.5 Work–family conflict, guilt, and satisfaction (Hypotheses 3 and 4)

Although a discrete emotion such as guilt is conceptually relevant to, and a proximal outcome of, work–family conflict, as discussed above, it may not be the only plausible response to work–family conflict. Indeed, researchers have established that work–family conflict is highly likely to affect various job- and family-related attitudes,

such as job and family satisfaction (for a meta-analysis, Ford et al., 2007; Shockley & Singla, 2011). The rationale for this relationship between work–family conflict and domain satisfaction is that the difficulties in fulfilling a role in one domain due to conflicting expectations in the other domain can elicit distress and anxiety, which may decrease an individual’s perceived satisfaction in the affected domain (i.e., the domain specificity model). For instance, if work roles interfere with family roles, an individual will be left with limited resources – in terms of time or cognitive energy – to devote to the family domain. This lack of resources deprives the individual of opportunities to adequately fulfil family roles such as care responsibilities or quality family interaction, thereby increasing family distress and decreasing family satisfaction. Concerning FIW, if family responsibilities prevent an individual from attaining various goals in the job domain – for example, performing job tasks effectively, or building or maintaining a positive relationship with co-workers during the day – they might find it difficult to enjoy their work, which will then be related to a decrease in job satisfaction. Supporting this domain specificity viewpoint, many studies have found at the between-individual level that people with high WIF and FIW tend to show low family and job satisfaction respectively (for instance, Aryee et al., 1999a; Kinnunen, Feldt, Mauno, & Rantanen, 2010; Lu et al., 2010a; Netemeyer et al., 1996).

However, this association is not only confined to the between-individual level but can be extended to the within-individual level. As with work–family conflict and guilt, job and family satisfaction have been found to have both inter-individual and intra-individual variations. In other words, levels of job and family satisfaction vary not only between individuals, but also within individuals, fluctuating over time, including on a daily basis (Brief, Butcher, & Roberson, 1995; Ilies & Judge, 2002; Weiss & Cropanzano, 1996). In relation to this, Scott and Judge (2006) demonstrate that around one-third of the total variations in domain satisfaction is caused by within-individual variations. Given this intra-individual fluctuation of domain satisfaction, the present study predicts that the negative relationships between WIF and family satisfaction, and between FIW and job satisfaction, which have been evidenced by numerous empirical studies at the between-individual level, may also hold true at the within-individual level. In support of this, Judge et al. (2006a) indeed found that on days when an individual experiences a higher level of WIF, they are likely to show a

lower level of family satisfaction, although the authors failed to find equivalent evidence for the link between daily FIW and job satisfaction. To build upon these findings and to provide further evidence, the current study will perform empirical testing of similar sets of hypotheses related to whether daily levels of WIF and FIW impact daily levels of family and job satisfaction respectively.

What might then be the potential mechanism for the relationships proposed above? Why would an individual show lower levels of daily family and job satisfaction as a response to daily work–family conflict events? Affective events theory (AET) provides an appealing conceptual framework for answering these questions (Weiss & Cropanzano, 1996). According to the theory, a discrete emotion like guilt can function as a mediator in the association between an event occurring at home or work and its attitudinal or behavioural outcomes (Eby et al., 2010; Fisher, 2000; Frijda, 1994). That is, work- and family-related events give rise to a certain emotional response, and it is this emotion that immediately and spontaneously directs a particular attitude or behaviour (Dimotakis, Scott, & Koopman, 2011; Fuller et al., 2003; Heller & Watson, 2005; Ilies, Wilson, & Wagner, 2009; Judge et al., 2006a).

The theory then further suggests that among many emotion-induced attitudes and behaviours, the development of domain satisfaction can be particularly well explained by emotions; in other words, emotions play a critical role in mediating the relationship between an affective event and satisfaction. This may be attributable to the fact that satisfaction per se comprises affective as well as cognitive aspects, which have independent influences on overall satisfaction level (Fisher, 2000; Judge & Ilies, 2004; Weiss & Cropanzano, 1996). The traditional conceptualisation of satisfaction assumes that a level of satisfaction is determined by people’s cognitive evaluations of each feature of domain environments (e.g., pay, co-workers, or supervisors at work when evaluating job satisfaction), and that the outcomes of such evaluations are relatively stable, with significant between-individual variations. However, scholars have argued that satisfaction has affective aspects as well, and these aspects of satisfaction are highly affected by emotional states at the very moment of the evaluation (Fisher, 2002; Weiss, 2002). Also, affect-driven satisfaction, as opposed to cognitive-driven satisfaction, is characterised by the possession of intra-individual

variations with fluctuating and transient natures (Elfenbein, 2007; Ilies & Judge, 2002). AET suggests that it is these affective aspects of satisfaction that are likely to be influenced by affective events at home and work and following emotional states.

Despite this significance of AET in understanding the mediating role of emotions in the relationship between an affective event and satisfaction, AET does not provide a definite answer to what specific roles emotions may play in the relationship (Brief et al., 1995; Pham, 2004; Schwarz & Clore, 1996). On the one hand, mood congruency perspectives contend that when people are asked to evaluate their work and family, they may recall previous events consistent with their current mood, and these recalled memories could significantly affect the extent to which people believe they are satisfied with their job or family. In contrast, mood information perspectives propose that people tend to believe that their current affective state constitutes a useful piece of information in evaluating one's job and family, and thus they believe their feelings at the time are a true indicator of their overall attitudes towards each domain (e.g., 'I must like it if I feel good about it'). Although it is not entirely apparent whether the processes of mood congruency or mood information are more relevant, AET clearly demonstrates that an emotion accounts for the relationship between an emotion-inducing event and daily job and family satisfaction as a mediator.

By applying similar lines of reasoning to the discussion of daily work–family conflict, the current research predicts that the relationship between daily work–family conflict and satisfaction can be explained by guilt in the affected domain. More specifically, it is hypothesised that the negative relationship between daily FIW and (affective) job satisfaction is the function of guilt at work, and the negative relationship between daily WIF and (affective) family satisfaction is the function of guilt at home. For instance, the father who could not attend his child's prize ceremony (due to a work commitment) and thus felt guilty about his unmet parental roles is highly likely to report low family satisfaction. One explanation for this relationship may be related to guilt's role as a catalyst for the recollection of previous incidents of WIF and the associated feelings of guilt, as posited by the mood congruency perspective. Alternatively, it could also be because feelings of guilt and distress at a given moment may serve as an important ground for negative evaluations of the overall family

situation – ‘There must be something that I am not satisfied with in my family, as I do feel guilty about it’, according to the mood information perspective. Either way, feelings of guilt in the family domain can negatively colour an individual’s perceptions towards one’s family, which will ultimately bring about a decline in family satisfaction. In a similar way, feelings of guilt in the work domain, which are the immediate outcome of daily FIW, are highly likely to lead to negative evaluations of one’s job, as guilt may play a role as ‘the raw material[s] which cumulate to form the affective element of job satisfaction’ (Fisher, 2000, p. 187). Either by activating similar previous experiences of FIW and guilt or through being utilised as an indicator of one’s attitudes towards work, guilt in the job domain may inform one’s overall judgment of job satisfaction.

Following AET, therefore, this study hypothesises an indirect relationship between daily WIF and family satisfaction and between daily FIW and job satisfaction through guilt in the family and job domains respectively. In other words, it is expected that on days when employees experience higher levels of WIF and FIW, they are more likely to feel guilty in the family and job domains and therefore perceive lower family and job satisfaction respectively.

Hypothesis 3. Within individuals, daily guilt in the family domain mediates the relationship between daily WIF and daily family satisfaction.

Hypothesis 4. Within individuals, daily guilt in the job domain mediates the relationship between daily FIW and daily job satisfaction.

2.1.6 Summary

The main focus of section 2.1 is to investigate the associations between daily work–family conflict, guilt, and domain satisfaction. In doing so, this research will take a within-individual approach, arguing that an individual experiences significant fluctuations in work–family conflict across days, and this daily work–family conflict may lead to variations in feelings of guilt and job and family satisfaction. This intra-individual approach allows the present study to explore the daily dynamics of work–family conflict, which cannot be addressed by a between-individual approach that

aggregates day-to-day experiences to a general level. Guilt, another key variable of the study, is defined as a discrete emotion resulting from a negative evaluation of one's specific behaviour (as opposed to a negative evaluation of the whole self). Following the recent advances in the emotion literature, guilt herein is conceptualised as incorporating both the perceived violations of one's own internal standards (i.e., intrapsychic aspects of guilt) and of socially important goals (i.e., interpersonal aspects of guilt),

The current study then moves onto the development of its first set of hypotheses regarding the positive relationship between daily work–family conflict and guilt. Based on appraisal theories of emotion, it is hypothesised that since daily work–family conflict represents one's inability to fulfil important goals in one domain due to responsibilities in the other domain (i.e., appraisals of identity-goal relevance and identity-goal incongruence), it may render an individual subject to feelings of guilt in the affected domain (H1–2). This increased level of guilt is then likely to cause various adverse effects on an individual, such as a decrease in job and family satisfaction. With regard to this, AET offers a relevant theoretical framework. This theory suggests that, as (affective) satisfaction is likely to be influenced by affective states of a focal individual in a given moment, daily guilt in the family and job domains (originating from daily work–family conflict) may decrease the levels of daily family and job satisfaction. Accordingly, Hypotheses 3 and 4 were formulated to predict the mediating role of guilt in the relationships between daily WIF and family satisfaction, and between daily FIW and family satisfaction. The four hypotheses presented in this section set the foundation for the following hypotheses in sections 2.2 and 2.3. concerning how gender and ethnicity may affect the emotional experiences of work–family conflict.

2.2 Gender variations in daily work–family conflict

2.2.1 Overview

This section reviews the existing literature and develops hypotheses about whether and how men and women show different emotional and attitudinal responses

to daily WIF and FIW (i.e., a cross-level moderating effect of gender). According to previous literature, men and women are expected to perform dissimilar roles at work and in the family due to social gender norms and women's unequal status in the workplace. Therefore, a similar level of daily WIF or FIW is likely to be interpreted and attributed differently by men and women, subsequently leading to variations in their respective responses. Although numerous studies have already explored these gender differences in experiences of work–family conflict, they have failed to produce consistent findings. Furthermore, the extant studies on gender differences have focused mainly on the dynamics of work–family conflict at the between-individual level, leaving it relatively unclear how men and women may experience work–family conflict on a daily basis. In this regard, the current study's gender-specific perspective on work–family conflict can make significant contributions to the field by clarifying the gendered natures of the daily work–family interface.

The hypotheses regarding daily WIF are based primarily on gender role theory, being further substantiated by theories and empirical results on external and internal pressures relating to work and family responsibilities. In terms of daily FIW, two sets of alternative hypotheses are developed from different perspectives: the first set of hypotheses borrows its main arguments again from gender role theory, whereas the second set of hypotheses adopts arguments regarding gender discrimination in the workplace. The development and empirical testing of these competing hypotheses related to FIW provide new insights and possibly aid in reconciling the inconsistent findings of previous gender-focused research in the work–family literature.

Overall, compared with previous research on gender differences, which has relied exclusively on gender role theory, the present study takes into account various macro-contextual factors – from gender role expectations to workplace inequality – simultaneously. By doing so, it offers a more comprehensive analysis of the potential gender differences in daily work–family conflict.

2.2.2 Work–family conflict: A gendered concept

Previous research has argued that work–family conflict is a gendered construct

that manifests in different ways depending on an individual's gender (Hochschild & Machung, 2012; Pocock, 2005). According to gender role theory, this gendered pattern of work–family conflict is attributed mainly to social expectations of gender roles and the internalisation of these expectations in an individual's identity (Eagly et al., 2000; Gutek et al., 1991; Pleck, 1977). Traditionally, men are expected to be the main 'breadwinner' in the family, and therefore their identity is more centred on work roles. In contrast, women are expected to be the main caregiver within the family domain, which may lead them to emphasise and take on more non-work responsibilities than men despite their greater participation in employment today (Borelli et al., 2017; Crompton & Lyonette, 2011; O'Hagan, 2014). These role expectations and identities, in turn, are likely to elicit different dynamics of work–family conflict between genders, with asymmetric levels of work–family conflict and subsequent responses. Specifically, given that an individual tends to be more sensitive to the circumstances in which the fulfilment of one's central identity – family identity for women and work identity for men – is threatened or obstructed by other identities, as argued by social identity theory (Burke, 1991; Stryker & Serpe, 1994), women might show a stronger relationship between work-related antecedents and WIF, as well as between WIF and family or (domain non-specific) general outcomes than men. In a similar vein, men may report a stronger relationship between family-related antecedents and FIW, in addition to between FIW and work or general outcomes, due to their strong work identity in comparison to women.

Based on this gender role theory, numerous studies have attempted to examine whether the gender-based predictions above are tenable, and some of them have indeed found corresponding results. For instance, Duxbury, Higgins, and Lee (1994) showed that women have a higher level of WIF than men (also, refer to Aycan & Eskin, 2005; Cinamon & Rich, 2002; Gutek et al., 1991; Roehling, Jarvis, & Swope, 2005). Furthermore, job-related factors (e.g., hours worked or work involvement) were found to be more strongly related to work–family conflict among women, while family-related factors were found to be more strongly related to work–family conflict among men (Duxbury & Higgins, 1991; Greenhaus, Parasuraman, Granrose, Rabinowitz, & Beutell, 1989; Gutek et al., 1991). In addition, WIF had stronger effects on family and life outcomes for women, such as higher levels of guilt in the family domain and

exhaustion, and FIW had stronger effects on work and life outcomes for men, such as high levels of work role strain and depression (Borelli et al., 2017; Cloninger, Selvarajan, Singh, & Huang, 2015; Macewen & Barling, 1994; Reichl et al., 2014).

Although there has been ample support for gender differences in work–family conflict as above, it should be acknowledged that not all previous findings have been congruent with the predictions based on gender role theory, as gender differences have been found by some empirical studies to be insignificant (Byron, 2005; Shockley, Shen, DeNunzio, Arvan, & Knudsen, 2017). In addition, existing studies have had an exclusive focus on the gendered relationships between work–family conflict and its antecedents and/or outcomes at the between-individual level, overlooking the within-individual aspects of those relationships (for an exception, Livingston & Judge, 2008). In summary, past studies seem to be unable to provide conclusive answers for the potential gender differences, particularly at the within-individual level.

To fill this research gap, the current section intends to identify clearer patterns of how gender affects the relationship between daily work–family conflict and its daily outcomes. More specifically, the current section scrutinises the following two research questions: (1) does the relationship between daily work–family conflict and daily guilt differ between genders (i.e., is there an interaction effect)? and (2) does the mediating role of guilt between daily work–family conflict and daily job/family satisfaction differ between genders (i.e., is there a conditional indirect effect)? The following sections develop hypotheses in relation to these research questions.

2.2.3 Gender differences in daily work–family conflict (Hypotheses 5–8)

As discussed in the previous section (section 2.1), guilt is an inherently social and interpersonal emotion. These social aspects of guilt indicate that feelings of guilt may be significantly influenced by the social or cultural contexts in which an individual is embedded. In other words, depending on the social expectations and standards placed upon them, people make sense of certain events in different ways, and these different outcomes of appraisals may influence whether and how much an individual feels guilty as a response to those events. Regarding this, Lazarus (1991)

also suggests that individual differences in emotional processes and outcomes can partly be explained by the sociocultural contextual factors of an individual's surroundings.

This logic can also be applied to gender differences in the relationship between work–family conflict and guilt: men and women, due to the dissimilar macro-contexts in which they are situated, may display asymmetric responses towards daily work–family conflict in terms of experiences of guilt. Out of the many macro-contexts that are relevant to the work–family interface, this thesis focuses particularly on social gender norms and gender disparity at work. First, the expected gender difference in the levels of guilt as a result of daily work–family conflict may be related to the different social gender norms imposed upon men and women. As gender role theory (Eagly et al., 2000) argues, men and women are traditionally expected to perform distinct roles in family and society – breadwinner and provider roles for men and caregiver and family roles for women (Cotter, Hermsen, & Vanneman, 2011; Pocock, 2005). These gendered pressures are then internalised into an individual's values and identities through gender socialisation and social sanctioning processes, in which an individual is rewarded for their conformity to social gender roles and punished for a violation of those roles. As a consequence, many women may identify themselves more strongly with their family roles and men with their work roles (Powell & Greenhaus, 2010; Wood, Christensen, Hebl, & Rothgerber, 1997). These differing social pressures and personal identities between genders imply that even if similar WIF and FIW incidents occur on a given day, men and women are likely to undergo different appraisal processes in terms of identity-goal relevance and incongruence, which will in turn result in gender variations in the levels of guilt.

Meanwhile, workplace discrimination directed towards women may also play a key role in the association between daily work–family conflict and guilt, particularly in the relationship between daily FIW and daily guilt in the job domain. Gender disparity persists in many organisations. Being male and masculinity (e.g., masculine working patterns or bodies) tend to be perceived as 'ideal' and 'superior' and are often associated with higher social status, whereas being female and femininity (e.g., feminine characteristics of work or feminine bodies) are deemed

‘sub-optimal’ and ‘inferior’ and tend to be related to lower social status (Acker, 1990; Broadbridge & Hearn, 2008). According to double standards theory, this difference in social status and power between genders is likely to lead to double standards in competence evaluation, with stricter requirements being applied to women than men. Due to such differential treatment in the workplace, men and women may understand the potential implications of FIW on a particular day in different ways, and these differing appraisal outcomes may result in men and women exhibiting differing levels of guilt in the job domain. Utilising these two arguments from gender role theory and workplace discrimination, this thesis develops hypotheses regarding gender differences in the experiences of daily WIF and FIW, as follows.

Work interference with family Considering that women in general tend to view their family roles as a primary and salient part of their identity (Cinamon & Rich, 2002; Seierstad & Kirton, 2015), daily WIF may be a stronger indicator for women that they have failed to fulfil gendered social expectations placed upon them and their valued identity, both of which require them to be a devoted caregiver in the family domain (Macewen & Barling, 1994; Pocock, 2005). As a result, an increase in the level of daily WIF will be perceived among women as a serious violation of social and personal standards, thereby rendering them subject to a high level of guilt in the family domain (for empirical evidence at the between-individual level, refer to Borelli et al., 2017; Glavin et al., 2011). By contrast, men are less likely to experience strain and guilt in response to daily WIF compared to women. Since the affected roles – domestic and childcare roles – are traditionally played by their (female) partner, difficulties in fulfilling family responsibilities due to work demands may not be interpreted as a direct threat to their core identity, which represents both low identity-goal relevance and low identity-goal incongruence (Friedman & Greenhaus, 2000; Gutek et al., 1991).

In addition, given that many men perceive themselves as the main provider of their household (Friedman & Greenhaus, 2000; Galinsky, Aumann, & Bond, 2013), they may consider commitment to work roles to be their way of contributing to the family. This perception may lessen their sense of inadequacy and guilt towards their

family even when their work roles interfere with their family roles (Macewen & Barling, 1994). As this low level of identity-goal relevance and identity-goal incongruence appraisals is predictive of a low level of guilt, the association between daily WIF and guilt in the family is expected to be lower for men than women.

These arguments regarding gender differences are further supported by the functions of internal and external pressures. Internal pressures are concerned with role salience and the values of an individual. The more a particular role is salient and valuable to one's self-identity, which means strong internal pressures, the stronger one desires to commit to the role than others. As social identity theory argues (Stryker & Burke, 2000; Stryker & Serpe, 1994), this may be because engagement in the central role can reinforce and maintain an individual's positive image and self-concept. For this reason, if an individual's central role (e.g., family roles for many women) is interfered with by the other role (e.g., work roles for many women), they may respond more negatively to the conflicting situation, such as with a high level of perceived WIF or more rapid decrease in family satisfaction and well-being, than the other way around. On the contrary, even if the central role (e.g., work roles for many men) happens to interfere with the other role (e.g., family roles for many men), this situation might not necessarily be interpreted as unfavourable, since the fulfilment of such central roles and the satisfaction derived from this may be able to buffer the perceived negative outcomes of the conflict to some extent (for empirical studies, refer to Bagger & Li, 2012; Bagger, Li, & Gutek, 2008; Carlson & Kacmar, 2000; Greenhaus, Parasuraman, Granrose, Rabinowitz, & Beutell, 1989).

Where external pressures are concerned, they are related to role expectations that members of the role domain exert on a focal individual (Edwards & Rothbard, 2000; Greenhaus & Beutell, 1985). When there are stronger role expectations and pressures from role senders in one domain, people feel more obligated to prioritise the role in that domain since a more pressured role may have more negative sanctions in the case of non-compliance. Given this, if the fulfilment of the more pressured role (e.g., family roles for women) is compromised by the other role (e.g., work roles for women), the harm and distress caused by the conflict may be more amplified than when the less pressured role has not been fulfilled. Although these arguments

regarding external and internal pressures do not directly address gender-specific differences, as men and women are prone to different social expectations (external pressures) and possess different role identities (internal pressures), these concepts could offer additional explanations on why men and women may have asymmetric reactions to daily work–family conflict.

To clarify, the arguments above do not claim that men do not care about their family responsibilities or will not feel guilty as a result of daily WIF. Rather, as the family domain is one of the most important parts of life for many people – both men and women – when one’s capability of carrying out family responsibilities is hampered by work roles, this will likely result in guilt for men as well as for women. Nevertheless, as evidenced by numerous studies, including Blair-Loy (2001), Cha (2010) and Radcliffe and Cassell (2015), it should be noted that gender expectations or gender-specific behavioural norms endure in many societies and continue to shape people’s perceptions of what they ought to be and what they ought to do. These gendered pressures and role identities will make women more vulnerable to guilt when they cannot invest as much of their time and energy in the family domain as they would like to, whereas men may be less prone to such feelings (also, refer to Seierstad & Kirton, 2015; Simon, 1995; Toffoletti & Starr, 2016). Accordingly, it is expected that gender plays a significant role as a cross-level moderator in the daily relationship between WIF and guilt in the family domain: on days when a level of WIF is higher than usual, women are likely to show stronger feelings of guilt in the family domain than men.

Hypothesis 5. Gender moderates the within-individual relationship between WIF and guilt in the family domain such that the positive relationship between daily WIF and daily guilt in the family domain is stronger for women than men.

Above, Hypothesis 3 predicted that daily guilt in the family domain would mediate the relationship between daily WIF and daily family satisfaction. Along with this mediation effect, a cross-level moderating effect of gender proposed in Hypothesis 5 implies that there will be a moderated mediation effect, which occurs when ‘the mediating process that is responsible for producing the effect of the treatment on the

outcome depends on the value of a moderator variable' (Muller, Judd, & Yzerbyt, 2005, p. 854). That is, it is anticipated that gender has a first-stage moderation effect (Preacher, Rucker, & Hayes, 2007) on daily WIF's indirect effect on daily family satisfaction via guilt in the family domain.

Hypothesis 6. Gender moderates the mediated effect of daily WIF on daily family satisfaction via daily guilt in the family domain such that the indirect relationship is stronger for women than men.

Family interference with work Unlike the predictions about daily WIF, which are relatively more straightforward, different theories seem to offer contradictory predictions about daily FIW. On the one hand, daily FIW will have a greater impact on men's feelings of guilt than on women's. This prediction is based again on gender role theory (Gutek et al., 1991; Pleck, 1977). As men's identity and self-esteem are firmly attached to their work roles (Christiansen & Palkovitz, 2001), they may feel more distressed and regretful when their work responsibilities have to be neglected because of domestic commitments, which are traditionally their secondary roles. This strong perception among men that performance in their valued domain is diminished because of family circumstances is then predictive of a high level of guilt in the job domain, with strong emotional appraisals of identity-goal relevance and identity-goal incongruence.

Conversely, although daily FIW may also be a stressful situation for most women, thereby invoking guilt regarding not being an ideal worker on a given day, it is likely to be to a lesser extent than among men. This is attributable to the fact that work roles do not necessarily comprise the core part of many women's identity, and hence their failure to satisfy the standard of an ideal worker may not be perceived as a critical threat to their self-concept (Lazarus & Folkman, 1984; Thoits, 1991). Furthermore, fulfilment of their central roles (i.e., family roles), creating positive emotions and states related to the family domain, may be able to offer women psychological relief and protect them from the negative impacts of daily FIW on their job domain to some degree (Barnett & Hyde, 2001). These buffering effects of role centrality experienced by women can be corroborated further by

social identity theory (Burke, 1991; Thoits, 1991). As explained above, the theory suggests that even if a devotion to the identity-relevant role requires potential sacrifices for other roles, it is not necessarily perceived as disruptive or harmful. Instead, positive states following the fulfilment of that role can possibly improve one's strength to overcome the negative outcomes in the affected roles (Barnett & Hyde, 2001; Gutek et al., 1991). With regard to this, Bagger et al. (2008) and Bagger and Li (2012) found that people with high family centrality view FIW as a less stressful condition than people with low family centrality.

As such, it is proposed that men will show a higher level of daily guilt in the job domain than women when they experience more FIW on a given day.

Hypothesis 7a. Gender moderates the within-individual relationship between FIW and guilt in the job domain such that the positive relationship between daily FIW and daily guilt in the job domain is stronger for men than women.

Combined with Hypothesis 4, which predicted the indirect effect of daily FIW on daily job satisfaction through daily guilt in the job domain, Hypothesis 7a above raises a possibility of a first-stage moderated mediation model. The model suggests that when a high level of FIW occurs on a given day, this will trigger stronger guilt in the job domain and subsequently result in lower job satisfaction than on days when a low level of FIW occurs; however, this mediation effect of job-related guilt will be moderated by gender, with men showing a stronger mediation effect than women.

Hypothesis 8a. Gender moderates the mediated effect of daily FIW on daily job satisfaction via daily guilt in the job domain such that the indirect relationship is stronger for men than women.

On the other hand, contrasting hypotheses can be developed from the perspective of workplace discrimination. In many organisations, women still experience various forms of implicit and explicit gender inequality, being treated as second-class citizens. For instance, due to their family responsibilities, women are

often naturally assumed to be unable to meet the standards of long working hours, regardless of their actual circumstances or personal arrangements (Hoobler et al., 2009; Radcliffe & Cassell, 2015). This, in turn, perpetuates the stereotype of women not being as committed to their work as male employees, who may be able to accommodate long working hours relatively easily as men's total commitment to work is deemed more congruent with their gender-stereotypic behaviours (Heilman & Okimoto, 2008; Walsh, 2012).

Furthermore, women often experience obstacles when climbing the career ladder because of 'think-manager and think-male' perceptions prevalent in the workplace (Gorman & Kmec, 2009; Kumra & Vinnicombe, 2008). According to the relevant literature (Schein, 2001; Schein, Mueller, Lituchy, & Liu, 1996) women tend to be labelled as too emotional, submissive, and dependent on others to become a manager, as managers are expected to be ambitious, aggressive, and agentic, the characteristics of which are closer to a masculine image of an ideal worker (Schein, 2001). Even though some women successfully engage in stereotypically male behaviours such as communicating assertively, exhibiting charismatic behaviours, or promoting oneself in public, it does not mean that they will now be assessed by others as meeting the standards of an ideal worker and manager (Heilman, 2012). Rather, those counter-stereotypical behaviours could spark a job-related backlash, with the increased likelihood of interpersonal dislike (e.g., being considered too cold or seen as an 'ice queen'), sabotage, and disadvantages in performance evaluation (Phelan & Rudman, 2010; Rudman, 1998).

Exclusion from informal social networks by virtue of 'old boys' club' culture is another difficulty that many women have to deal with (Ibarra, 1992). This masculine and homophilic culture functions to exclude women from opportunities to build and sustain relationships with those who have power – in many cases, powerful white men – and to benefit from informal information and support that may be crucial to their career progress (e.g., Durbin, 2011; Gorman, 2005; Kay & Gorman, 2008).

Previous research suggests that in order to overcome various hindrances originating from these gender stereotypes and exclusionary cultures in organisations, many women are required to prove their capabilities and commitment to work by

working harder and longer than male employees (Pinnington & Sandberg, 2013). Also, women need to demonstrate their value to organisations with exceptional objective accomplishments, such as with better educational qualifications and better work performance than their male counterparts (Fuegen et al., 2004; Kay & Gorman, 2008; Walsh, 2012). This corresponds to the predictions of double standards theory. According to this theory (Foschi, 2000; Foschi, Lai, & Sigerson, 1994; Muhr, 2011), the inference of competence is often based on one's social status: the lower the status individuals possess, the less competent they are considered to be, even if they may in fact have similar (objective) competence to those of higher status. This suggests that in order to establish their credentials as true professionals, women, who are as a group less highly valued than men in many gendered organisations, are expected to adhere to stricter working standards such as being required to outperform their male counterparts and to make fewer mistakes in comparison to men.

Because of these performance pressures on women, on days when a female employee's work roles are negatively affected by her domestic responsibilities, she is likely to deem this daily FIW as particularly damaging to her job, which increases the possibility of strong feelings of guilt. To explain further, given that female employees are subject to potential gender discrimination and are therefore explicitly or implicitly pressured to demonstrate higher work standards in the workplace, having to leave work earlier than co-workers or not accomplishing daily job tasks properly due to daily FIW will intensify their perception that they have deviated from organisational norms regarding an effective and committed worker on the day (Duncan et al., 2003; Toffoletti & Starr, 2016). This perceived high identity-goal incongruence will then engender a high level of daily guilt in the job domain among women. On the contrary, many men, particularly white men, generally belong to the high-status group and are more involved in decision-making and resource allocation processes in many organisations. This indicates that their working lives may be less constrained by workplace discrimination and ensuing work pressures than women, making them less liable to guilt in the job domain than women at a given level of daily FIW.

Admittedly, men are also subjected to high performance expectations and pressures at work. This is likely because the pressure of conforming to masculine work

norms is readily applied to men as these norms are more pertinent to the gender roles imposed on them (Duxbury & Higgins, 1991; Pleck, 1977). This argument about work pressure on men can be partly evidenced by various empirical findings about negative sanctions that males may face at work when their family roles are viewed by others as preventing them from meeting performance standards (see Allen & Russell, 1999; Butler & Skattebo, 2004; Rudman & Mescher, 2013). Therefore, when men feel that they fall short of expectations to be an effective and devoted worker during the day due to daily FIW, they, just like women, would display an increased level of guilt in the job domain (Brandth & Kvande, 2006; Thornton, 2016).

Nevertheless, it should still be emphasised that as discussed above, women are required to demonstrate these masculine performance standards more convincingly than men in order to gain comparable career progress (for empirical evidence, Auspurg, Hinz, & Sauer, 2017; Foschi et al., 1994; Lyness & Thompson, 2000). In addition, since there exist prevalent gender stereotypes of women's domestic roles, even a slight indication of daily FIW may act to reinforce the stigma attached to women through 'confirmation bias' (Hoobler et al., 2009; Rhode, 2003). All this suggests that women's disadvantaged work status and social prejudices towards them may render them more acutely prone to the work pressure of not letting their family responsibilities negatively influence their job performance and of devoting themselves exclusively to work roles. This could then lead women's FIW on a given day to have a larger effect on their assessment of how much they have (or have not) successfully met the working standards of an ideal worker, influencing their levels of guilt in the job domain more significantly. Taken together, it is predicted that daily FIW may be a more significant source of daily guilt in the job domain for women than men.

Hypothesis 7b. Gender moderates the within-individual relationship between FIW and guilt in the job domain such that the positive relationship between daily FIW and daily guilt in the job domain is stronger for women than men.

Considering Hypothesis 4 and Hypothesis 7b together, the present study develops a first-stage moderated mediation hypothesis predicting that the strength of the indirect relationship between daily FIW and daily job satisfaction through daily

guilt in the job domain may vary depending on one's gender. That is, on days when people experience more FIW, women may suffer more from daily guilt in the job domain than men, and this heightened guilt may, in turn, lower their job satisfaction to a greater extent.

Hypothesis 8b. Gender moderates the mediated effect of daily FIW on daily job satisfaction via daily guilt in the job domain such that the indirect relationship is stronger for women than men.

2.2.4 Summary

Although daily work–family conflict can precipitate feelings of guilt for anyone, the strength of the relationship between daily work–family conflict and guilt is likely to vary depending on gender. In reference to daily WIF, the experiences of daily guilt in the family domain may be more relevant to women. Since they tend to or are pressured to develop stronger family centrality than men, sacrifices made in the family domain because of their work responsibilities may serve as a stronger indication that they have fallen short of their own and societal expectations to be a good family caregiver. As for the association between daily FIW and guilt in the job domain, there are two possible hypotheses. On the one hand, men may suffer stronger feelings of guilt as a result of daily FIW, given that work roles are an integral part of their identity, whereas women will be able to justify the negative impact of daily FIW as an unavoidable cost of fulfilling their primary roles in the family domain. On the other hand, it is also possible to hypothesise that women may appraise daily FIW more negatively than men. As most women are already under strong pressures to outperform men in the workplace, daily FIW may reinforce their sense of inadequacy and perceived discrepancy between their actual and ideal behaviours, leading them to experience stronger feelings of guilt in the job domain compared to men.

The hypotheses above and subsequent findings will potentially add meaningful knowledge of gender differences in the work–family interface by helping to clarify the issue of whether and how gender can inform one's daily work–family conflict and the daily responses towards it. In addition, the current study is anticipated

to advance our knowledge of work–family conflict by taking into account the influences of various macro-contextual factors comprehensively, such as social gender role expectations and gender disparity in the workplace, going beyond the extant research that relies heavily on gender role theory for its supporting arguments.

2.3 Intersectional effects of gender and ethnicity on daily work–family conflict

2.3.1 Overview

Although the gender-specific arguments and hypotheses developed in the previous section have the potential to offer a more nuanced understanding of daily work–family conflict, they still have limitations in that they may mask within-group variations in each gender category depending on other social categories such as ethnicity. In this regard, an intersectionality perspective provides a useful theoretical lens by enabling us to explore complex interactions between multiple identities. Using this perspective, the current section investigates whether the gender-specific hypotheses in the previous section will also hold true for different subgroups of men and women. In doing so, the present study focuses on *ethnicity*, which has been proposed by numerous scholars as a demographic attribute that may have a significant influence on an individual’s work–family conflict, along with gender. Specifically, this study draws comparisons between the experiences of South Asian and white British men and women. Although both belong to the same gender category, South Asian women and white British women are anticipated to show different responses to daily WIF and FIW in terms of daily guilt and satisfaction. Similar comparisons will also be made between South Asian men and white British men, with the expectation that the two groups may react differently to daily WIF and FIW. The rationale for these comparisons is based on dissimilar cultural values and attitudes towards gender roles and work and family in each ethnic group as well as the two ethnic groups’ different positions and status within an organisational and social hierarchy.

The current section starts with a detailed explanation of the intersectionality perspective, which is the main theoretical framework used throughout this section. It then justifies the present study’s selection of people of white British and South Asian

ethnic origins as the comparison groups and elaborates on the characteristics of each ethnic group in detail. Based on these ethnic characteristics, the current section then develops hypotheses in relation to both women's and men's daily work–family conflict. As in the previous chapter, the effects of daily WIF and FIW are discussed respectively.

2.3.2 Intersectionality and its implications for work–family research

An intersectionality perspective suggests that an individual's diverse social identities operate concurrently and simultaneously rather than independently, and thus a single-axis perspective, which seeks to explain people's experiences by a demographic attribute such as their gender, ethnicity or disability in isolation, has fundamental limitations (Crenshaw, 1991). Intersectionality further posits that individuals are situated in different social, cultural, economic, and institutional contexts depending on the intersection between their social identities, and these different macro-contexts may lead them to have qualitatively different experiences from one another (Acker, 2006; Warner, 2008). For instance, although women tend to be considered a homogenous group in many existing work–family studies on gender differences, an intersectionality perspective points out that this essentialisation is problematic as different groups of women may face dissimilar daily experiences of work–family conflict because of the intersectionality of their multiple identities. Examples of such intersectionality include the intersection between gender and ethnicity (ethnic minority women vs. white majority women) or even of gender, ethnicity, and disability combined (e.g., disabled ethnic minority women vs. abled white majority women; Adib & Guerrier, 2003; Dillaway & Broman, 2001). Another thing to note is that an intersectional lens has a particular application when studying the impact of power dynamics on social or organisational phenomena. In other words, intersectionality has a special interest in whether and how an individual acquires or loses power and resources due to the intersection of their social identities and how this unique social status and position an individual occupies in a social or organisational hierarchy may influence their lives on a daily as well as on a long-term basis (Browne & Misra, 2003; Collins, 1999). Therefore, an intersectionality perspective links the multiple layers of social identities to each other, utilising the intertwined and

inseparable relations between social categories as tools to study any hidden power relationships.

Intersectionality provides a very useful framework to guide further development of the work–family literature. First, intersectionality highlights the importance of going beyond the extant single-axis perspective (for instance, comparisons between men and women) and moving towards the analysis of multiplicative functions of social identities in work–family research. Without doubt, studies on gender differences in work–family conflict have been extremely meaningful in enhancing our knowledge of the gendered nature of the work–family interface. However, women and men are not homogeneous groups. It is thus essential to research the mutually reinforcing effects of gender and other social identities and how this intersection informs an individual’s daily or general work–family conflict in order to extend existing knowledge on the work–family interface (as also indicated by Allen & Finkelstein, 2014; Kamenou, 2008).

Secondly, intersectionality draws our attention to the roles of social and structural institutions in work–family conflict. As the dynamics in the work and family domains are deeply embedded in and occur within social, cultural, and structural contexts surrounding them (Kamenou, 2008), the analysis of one’s work–family conflict also needs to be accompanied and complemented by the analysis of these macro-contexts to obtain a complete picture. However, existing studies have almost exclusively emphasised individual characteristics such as an individual’s coping strategies, family structure or family support, and/or organisational characteristics such as an organisation’s family-friendly policies or cultures (i.e., micro- and mezzo-contexts; Anderson, Coffey, & Byerly, 2002; Casper et al., 2007; Eby et al., 2005; Goh, Ilies, & Wilson, 2015; Lapierre & Allen, 2006). Of course, it should be acknowledged that studies on gender differences in the work–family interface have successfully introduced some elements of macro-contextual factors, namely gender norms and ideologies, into their main arguments (Cloninger et al., 2015; Gutek et al., 1991; Powell & Greenhaus, 2010). Nonetheless, these studies still have limitations in that they assume that those gender-related macro-contexts may have similar influences on every man and woman, with little consideration of the possibility that people even

within the same gender category may reside in divergent social-institutional contexts depending on the intersection of their multiple social identities. This indicates that the work–family literature needs to fully engage in the discussions of the interdependence of diverse social categories and the influences of the relevant macro-contexts associated with those categories.

Thirdly, an intersectionality perspective argues that the analysis of power and resource inequality should not be omitted from the work–family literature. Although intersectionality holds explanatory power in almost every aspect of an individual’s work–family interface, it is particularly useful in examining the implications of two or more social categories for the power allocation in terms of unequal social and economic status and resources (Fearfull & Kamenou, 2006; Frevert et al., 2015; Remedios & Snyder, 2018). Extant studies on gender differences (for example, Allen & Finkelstein, 2014; Duxbury & Higgins, 1991; Somech & Drach-Zahavy, 2007) have tried to address this power disparity within the household by investigating the unequal burden of family responsibilities between genders as a way of explaining their asymmetric experiences of the work–family interface. Nevertheless, those studies have still failed to explore the simultaneous effects of gender and other social categories on the power dynamics in the work–family interface. Additionally, the outcomes of social inequality in the workplace have rarely been addressed in the extant work–family literature, although the workplace, in addition to the family domain, is where unequal treatment and power disparity manifest particularly prominently. Thus, the privileges or disadvantages an individual faces in both the work and family domains, which stem from the interlocking systems of multiple identities, should be comprehensively incorporated into the studies of the work–family interface so as not to lose the complexity and ambiguity of the phenomena.

Bearing these implications of an intersectionality perspective for the work–family literature in mind, this section argues that even within the same gender category, an individual may encounter different emotional experiences of daily work–family conflict due to the combined status of their multiple identities. In particular, the current study will focus on the interrelations between gender and *ethnicity*. Ethnicity has been suggested as one of the factors that might significantly influence the role interaction

between work and family, as men and women of different ethnic origins may be held to different gender norms (Ali, Malik, Pereira, & Al Ariss, 2017; Kamenou, 2008), have different attitudes towards family and work due to the influences of collectivism and individualism (Powell, Francesco, & Ling, 2009; Shockley et al., 2017a), and be distinctly located in a social and organisational hierarchy (Allen et al., 2000; Bianchi & Milkie, 2010).

Despite its potential significance to the work–family interface, the role of ethnicity has received limited empirical attention in the work–family literature, let alone its interaction with gender. Instead, existing studies have adopted a white-focused or ethnicity-neutral approach, potentially overgeneralising research findings from samples consisting predominantly of white majority men and women to people from other ethnic backgrounds belonging to the same society (Casper et al., 2007; Shockley et al., 2017a). As many societies and organisations are becoming more diverse in terms of their ethnic composition, however, such an ethnicity-blind and ethnicity-insensitive approach is not helpful in understanding the ways various ethnic groups juggle their work and family roles. Also, without taking into account the effects of potential ethnic differences, organisations will be unable to develop work–family policies that fully accommodate the diverse needs of their employees. Furthermore, a lack of consideration of intersectionality in the literature may obscure the complex dynamics between gender and ethnicity in one’s work–family conflict, considering that men and women may have significant intra-group variations depending on ethnic origins and socio-cultural factors associated with them.

Having understood the importance of ethnicity and its interrelations with gender when it comes to the work–family interface, some scholars have indeed called for research that places the ideas of intersectionality of gender and ethnicity in the foreground of the analysis (for example, Ali et al., 2017; Frevert et al., 2015; Özbilgin et al., 2011). Also, a few pioneering empirical studies have been conducted to examine how gender and ethnicity manifest simultaneously in people’s work–family interface. For instance, Roehling et al. (2005) found that across different ethnic groups in the U.S., negative work–family spillover is higher among women than men. The authors also demonstrated that this gender difference is further complicated by ethnicity, such

that Hispanic men and women, who tend to endorse more traditional gender norms than other ethnic groups in the U.S., show a more salient gender difference in the levels of work–family conflict in comparison to black and white men and women. Kamenou (2008) and Bradley, Healy, and Mukherjee (2005) also explored the unique work–family experiences of non-majority women in Western societies. They concluded that due to more traditional gender norms in ethnic minority communities, women from these communities tend to face more obstacles in juggling their work and family responsibilities than white majority women (see also Rana, Kagan, Lewis, & Rout, 1998). All these studies provide significant insight into how interactions between gender and ethnicity impinge on one’s work–family interface.

Nevertheless, even these intersectional studies have some limitations. Firstly, when explaining dissimilarities between gender and ethnic groups, many of them tend to rely on arguments relating to the roles of each ethnic group’s gender norms or different family and work values (influenced by collectivism and individualism) between ethnicities, failing to incorporate the roles of other macro-contexts into their arguments. For example, although dissimilar social status between gender/ethnic groups at work may also serve as a likely source of divergent work–family experiences, the existing literature has largely overlooked its influences. Secondly, in some of those studies, men are absent from the main discussions and analyses, with the primary focus placed only on women’s experiences. This exclusion of men’s experiences from the main focus is problematic given that men are important participants in the everyday work–family interface in most ethnic groups, whatever their specific roles are (Burnett, Gatrell, Cooper, & Sparrow, 2013; Cohen, 1993). Thirdly, with very few exceptions, such as Roehling et al. (2005), the extant studies have not necessarily made direct comparisons between genders and ethnicities; instead, many of them (including Bradley et al., 2005; Kamenou, 2008; Rana et al., 1998) investigated the lives of ethnic minority people alone with an assumption that their experiences might be different from those of white majority people. Lastly, the fact that many of the previous studies have paid attention only to work–family conflict at a between-individual level, without questioning whether and how gender and ethnicity will simultaneously construct people’s daily work–family interface, may present another problem, limiting the advancement of our knowledge of the fluctuating aspects of work–family conflict

across days.

As an attempt to overcome these limitations, the current study examines the interactive effects of gender and ethnicity on the responses to daily work–family conflict at a within-individual and daily level. In doing so, this study will comprehensively take into account various gender- and ethnicity-related factors. Specifically, along with differing gender norms and ideology in each ethnic group and collectivism/individualism, the distinct social status occupied by different ethnicities/genders within an organisation and society will be addressed as a factor behind potential gender and ethnic variations. Also, men will not be excluded from the focal interest of this study. Moreover, the study will categorise participants according to their ethnicity within the same gender group and draw direct comparisons between the formed groups (i.e., between South Asian men and white British men, and between South Asian women and white British women), which will make it possible to demonstrate more explicitly to what extent their experiences differ, instead of making assumptions about those differences.

Although many ethnic groups exist in British society, this study is interested in the comparisons between South Asian – specifically, Indian, Pakistani and Bangladeshi – and white British men and women in the U.K. These two ethnic groups have coexisted for a long time, influencing each other’s culture and way of life to a great degree with the former mainly affected by the latter through the processes of acculturation (Brown, Zagefka, & Tip, 2016; Dale, Shaheen, Kalra, & Fieldhouse, 2002; Sekhon & Szmigin, 2005). At the same time, however, South Asian people in the U.K. have succeeded in maintaining their unique traditions, values, and heritage to date, which continue to shape the lives and attitudes of people in these communities and even those of second and third generations (Ahmad, Modood, & Lissenburgh, 2003; De Soudy, 2013; Wardak, 2000). Furthermore, South Asian communities, being the largest ethnic minority group in the U.K. and comprising approximately 5% of the U.K.’s total population and labour market, has played a vital role in the U.K. labour market and society (ONS, 2015; 2018b). Given this cultural uniqueness and strong presence in the U.K., South Asian people appear to be a suitable group against which to compare white British people when exploring the multiplicative roles of gender and

ethnicity in the emotional experiences of daily work–family conflict.

In the following section, a brief introduction to the characteristics of each ethnic group will be made to provide a general background of the research population.

2.3.3 South Asian and white British people in the U.K.

Despite a long history of immigration, South Asian people in the U.K. are embedded in a number of macro-contextual features distinguishable from those of white British people, three of which will be analysed in this study: collectivistic cultures, traditional gender norms, and ethnic disparity within an organisation and a society. Firstly, in terms of collectivistic cultures, South Asian communities are deeply influenced by the tradition of collectivism, whereas individualistic cultures are firmly established in white British communities (European Commission, 2010; Hofstede, 2003; Oyserman, Coon, & Kemmelmeier, 2002). In collectivist cultures, the well-being and prosperity of a family take precedence over an individual's preferences (Kâğitçibaşı, 1994). Also, people in the in-group (e.g., family) perceive themselves as being mutually bound to each other with clear duties and prescribed roles (Miller, 2002). Hence, the achievement of the collective interest is often deemed conducive to an individual's self-fulfilment and life satisfaction, even if it entails some personal sacrifices (Sekhon & Szmigin, 2005). In contrast, an individual's rights and autonomy are the main priority in individualistic cultures, and people's relationships with each other are largely characterised by personal choice and independence (Olson et al., 2013; Oyserman et al., 2002; Spector et al., 2004). Accordingly, in such cultures, individual achievement is perceived to be central to life satisfaction (Singelis, Triandis, Bhawuk, & Gelfand, 1995; Triandis & Gelfand, 1998)

These differences between collectivism and individualism may have a significant bearing on the work–family interface of South Asian and white British people. Collectivistic societies such as South Asian communities have a tendency to emphasise work roles as a way of contributing to family well-being (Bu & McKeen, 2000; Yang et al., 2000). In particular, due to South Asian communities' patriarchal systems, work and family are often viewed as inseparable by many South Asian men.

They identify their work as a means of family survival, welfare, and prosperity, which are central to the lives of many South Asian people (Aryee, Srinivas, & Tan, 2005; Kalliath, Kalliath, & Chan, 2017). Given this communal meaning of work, South Asian men tend to be willing to sacrifice themselves for their work roles and regard this total work commitment as the duty of a good son, father, and husband, which is further reinforced by other family members' expectations (Aslam, 2012; Khokher & Beauregard, 2014; Wardak, 2000). In contrast, although many white British men also have a strong breadwinner identity (Scott & Clery, 2013), which means that, as in the case of South Asian men, work fulfilment is a significant source of their self-esteem as a good family member, work roles in white British communities (both men and women) are more likely to be associated with personal ambition and self-fulfilment given the influences of their individualistic cultures (Lu et al., 2010b; Yang et al., 2000). Their work and family roles are therefore considered relatively separate entities and are perceived as not easily reconcilable with each other due to the conflicting demands (Friedman & Greenhaus, 2000; Spector et al., 2007; Spector et al., 2004).

The second characteristic which distinguishes South Asian communities from white British communities is that South Asians tend to display more noticeable patriarchal gender roles. Despite sharing the common goal of serving family well-being under the value of collectivism, South Asian men and women are required to perform very different roles (Aslam, 2012; Iyer, 2009; Sekhon & Szmigin, 2005). South Asian men are expected to perform as family providers who take on the economic responsibilities of a family (often including extended family members such as grandparents and aunts/uncles), whereas the primary role of South Asian women is to bear family caregiving responsibilities and to manage housework (Dale & Ahmed, 2011; Evans & Bowlby, 2000; Gilliat-Ray, 2010). Although the division of labour between work and family roles differentially affects men and women in white British communities as well, evidence suggests that such pressures are more prominent in South Asian communities (Brewster & Padavic, 2000; Scott & Clery, 2013). This dissimilarity between the ethnic groups may be attributable in part to the influences of collectivism and individualism (Billing et al., 2014; Oyserman et al., 2002): social duties and obligation mould one's life to a greater extent in collectivistic cultures, whereas personal autonomy and the decontextualisation of self are more encouraged

in individualistic cultures. To summarise, the influences of divergent gender norms situate South Asian and white British men and women in dissimilar work–family contexts.

The final difference between white British people and South Asians pertains to unequal workplace status. Previous research has suggested that white British people and South Asians possess different levels of resources and power in many organisations (Ahmad et al., 2003; Owen, Gambin, Green, & Li, 2015). The South Asian identity in the British labour market tends to be linked with irrationality, femininity, or inferiority (Anitha et al., 2012; Chopra, Osella, & Osella, 2004). This postcolonial prejudice against South Asian employees may result in an ethnic penalty to their career outcomes, such as greater social isolation in the workplace and fewer opportunities than their white counterparts for upward mobility. This may cause enormous emotional and cognitive distress for them (for recent evidence of ethnic penalty, refer to Corlett, 2017; Weekes-Bernard, 2017; Zwysen & Simonetta, 2016). Conversely, white British ethnicity is often associated with effectiveness, rationality, and masculinity, all of which are compatible with the image of an ideal worker. For this reason, white British people are less likely to experience ethnic inequality or stereotypes, and thus their identity as white British may not create notable ethnic discrimination-related strain.

Utilising these different macro-conditions confronted by South Asian and white British people as grounds for comparison, the following sections proceed with developing hypotheses on the asymmetric experiences of daily work–family conflict between the ethnic groups in each gender category. These comparisons are conducted based on the logic that, as appraisal processes of guilt are subject to an individual’s sociocultural environments, dissimilar cultural, social, and structural attributes of South Asian and white British communities and the way those attributes manifest in everyday life may affect (1) the levels of guilt they experience when daily work–family conflict occurs (i.e., an interaction effect) and (2) the mediating role of guilt in the relationship between daily work–family conflict and domain satisfaction (i.e., a moderated mediation effect). In doing so, this study builds upon the hypotheses developed in the previous section regarding gender differences: it compares the

experiences of South Asian women and white British women, followed by a comparison between South Asian men and white British men, from the perspective of intersectionality.

2.3.4 South Asian women and white British women (Hypotheses 9–12)

Work interference with family With regard to women's daily WIF, it is expected that South Asian women are more likely to feel guilty in the family domain compared with white British women at a given level of daily WIF. The main reason for this prediction is concerned with the more traditional gender roles expected of women in South Asian communities and the internalisation of these expectations into an individual self by many South Asian women. Women in South Asian communities are traditionally considered by their community and (extended) family members to be the primary caregiver within the family rather than career women (Aryee et al., 2005; Dale et al., 2002). In other words, South Asian communities tend to prescribe that women should bear the bulk of the responsibility for serving domestic demands and attending to the needs of their extended families. Even if South Asian women are engaged in paid work, they are pressured to put family interests before their own career ambitions (Dale & Ahmed, 2011; Rana et al., 1998). If they fail to satisfy these highly gendered social roles, South Asian women are at high risk of criticism and gossip from others and being seen as a non-committed wife, daughter (in-law), and mother within the community (Ahmad et al., 2003). Given these prominent external pressures of traditional gender norms, daily WIF will be perceived by South Asian women in a very negative light, as it signifies that they have breached gender roles and disappointed family and community members. This perception will then prompt high appraisals of identity-goal relevance and identity-goal incongruence, eliciting salient feelings of guilt.

In addition to these community and family pressures, internal pressures exerted on South Asian women by themselves may further contribute to their feelings of guilt. Being influenced by a clear division of labour between genders in South Asian communities and undergoing socialisation processes in their patriarchal systems, South Asian women themselves may also accept that domestic responsibilities are their

core duty and obligation, thus developing a sense of family centrality as the main caregiver (Bhopal, 1997; Evans & Bowlby, 2000). Since many South Asian women's priorities are tied to their family roles in such a way, when these highly valued roles cannot be fulfilled due to their other roles (i.e., WIF), the results of the conflict may be marked by considerable regret and heavy guilt

In contrast, a less overt patriarchal system has developed within white British communities, in which men and women tend to show a relatively more equal division of labour within the household. Although it should be recognised that gender equality has not been fully achieved in white British households either (Crompton & Lyonette, 2011; ONS, 2016; Scott & Clery, 2013), it is still important to note that white British women are generally able to make a choice regarding their own careers and to put equal importance on their work and family roles more freely than their South Asian counterparts (Cha & Thébaud, 2009; Klesment & Van Bavel, 2017). Considering that white British women are under less social pressure and thus may be able to develop personal identities and role salience that are less confined to family obligations, white British women are likely to react less negatively to daily WIF than South Asian women. Of course, this does not mean that care responsibilities do not matter to white British women or that guilt in the family domain does not affect them at all. White British women may also bear an unequal burden of domestic management and family care responsibilities, and thereby be vulnerable to feelings of guilt when unable to fulfil their assigned and salient roles, or family care roles (as can be seen in Ford & Collinson, 2011; Linehan & Walsh, 2000). Nevertheless, as discussed above, South Asian women's daily lives are more likely to be restricted by family role performance and prioritisation of family well-being over their job compared to white British women, intensifying the former's feelings of guilt on days their work interferes with their family roles to a great degree.

These differences between South Asian women and white British women can further be substantiated by research on gender role orientation (Pleck, 1977). Livingston and Judge (2008) found that women who endorse more traditional gender norms show a higher level of guilt as a response to daily WIF than other women, as daily WIF represents a critical deviation from their ideal states. In their between-

individual level study on Spanish dual-earner families, Martínez et al. (2011) also showed that mothers who internalise the perception that their personal needs should be subordinate to familial needs are more susceptible to guilt in the family domain when their actual behaviours are inconsistent with their ideals than women who endorse such family-priority values to a lesser degree (for more empirical evidence on the role of gender role orientation, Roehling et al., 2005; Witt & Wood, 2010). Although most of these studies have not explicitly addressed ethnic differences, they have been successful in demonstrating that significant differences exist even within the same gender group, subject to an individual's orientation towards gender norms. Hence, these findings can be applied when attempting to understand the differences between South Asian women and white British women.

In summary, South Asian women and white British women are expected to display different levels of daily guilt in the family domain at a given level of daily WIF. This can be explained by the different degrees to which an individual South Asian woman and a white British woman personally hold gendered social norms as well as the degree to which those norms are exerted upon them in each ethnic community.

Hypothesis 9. Among women, ethnicity moderates the within-individual relationship between WIF and guilt in the family domain such that the positive relationship between daily WIF and daily guilt in the family domain is stronger for South Asian women than white British women.

In the previous section, Hypothesis 3 predicted that experiencing daily guilt in the family domain would mediate the relationship between daily WIF and daily family satisfaction. Taken together, it is predicted that the strength of the mediated relationship among women may be contingent on an individual's ethnicity: stronger when she is of South Asian origin than of white British origin.

Hypothesis 10. Among women, ethnicity moderates the mediated effect of daily WIF on daily family satisfaction via daily guilt in the family domain such that the indirect relationship is stronger for South Asian women than white British women.

Family interference with work Predictions regarding the impact of daily

FIW on guilt in the job domain seem to be mixed. Above, it was argued that because of their more patriarchal gender systems, South Asian communities tend to place caregiver roles on women's shoulders more than white British communities do (Evans & Bowlby, 2000; Poster & Prasad, 2005). This social expectation of South Asian women to prioritise family roles and its internalisation into an individual South Asian woman's values may lead them to think that having to sacrifice job performance due to family needs (i.e., FIW) is an inevitable choice to make for the well-being of their family members, thereby protecting South Asian women from the negative effects of daily FIW to some extent. Also, satisfaction and positive emotions derived from the fulfilment of family roles as an integral and salient part of their identity could additionally shield South Asian women from feelings of guilt at work, in line with social identity theory (Stryker & Burke, 2000). In contrast, the buffering effects of family roles are expected to be less salient for white British women than South Asian women, since work roles are viewed by many white British women as an equally important source of satisfaction and self-esteem as family roles (Cha & Thébaud, 2009; Dillaway & Broman, 2001). As a consequence, work roles compromised by family demands on a given day may represent a serious threat to white British women's identity that cannot be fully counter-balanced by a sense of fulfilment deriving from their family roles on that day.

In conclusion, dissimilar gender expectations in South Asian and white British communities and differences in role salience between South Asian and white British women may cause relative differences in how negatively these two groups of women interpret a given level of daily FIW, eventually leading to a variation in their levels of guilt in the family domain.

Hypothesis 11a. Among women, ethnicity moderates the within-individual relationship between FIW and guilt in the job domain such that the positive relationship between daily FIW and daily guilt in the job domain is stronger for white British women than South Asian women.

Assuming the moderating role of ethnicity in the main relationship between daily FIW and daily guilt in the family domain (H11a), it is also likely that an

individual's ethnicity will influence the mediated relationship between daily FIW and daily job satisfaction through daily guilt in the job domain, which was predicted in Hypothesis 4. Accordingly, the following hypothesis is developed concerning a moderated mediation relationship among the variables, predicting that white British women will experience more daily guilt in the job domain as a result of daily FIW than South Asian women, and thus will be more likely to report lower daily job satisfaction.

Hypothesis 12a. Among women, ethnicity moderates the mediated effect of daily FIW on daily job satisfaction via daily guilt in the job domain such that the indirect relationship is stronger for white British women than South Asian women.

However, the opposite prediction is also possible on the basis of the discussions on workplace inequality. Although all women, regardless of their ethnicity, are susceptible to gender disadvantages within white-male-dominated organisations, South Asian women are more likely to suffer from these problems given the 'double bind of racism and sexism' in their daily working lives (Borelli et al., 2017; Davidson & Davidson, 1997; Glavin et al., 2011; Ransford, 1980). For example, it has been argued that because of gender and ethnicity homophily, South Asian women are more likely to be excluded from (in)formal networks or mentoring opportunities than white British women (Browne & Misra, 2003; Fearfull & Kamenou, 2006; Tomlinson, Muzio, Sommerlad, Webley, & Duff, 2013). Also, negative stereotypes are often attached to South Asian women, such as being obedient, passive and too dependent on others, and lacking career ambition (Anitha et al., 2012; Ramji, 2003). These perceptions are contrary to the image of an ideal worker prevailing in white-dominated organisations, who is supposed to be ambitious, independent, and assertive (Eagly & Karau, 2002; Greenhaus & Beutell, 1985; Muhr, 2011). Even though some South Asian women successfully engage in these desirable behaviours as ideal workers, the counter-stereotypical behaviours may provoke a backlash against South Asian women, for instance, in the form of interpersonal dislike, sabotage, and disadvantages in performance evaluations, which could further suppress South Asian women's opportunities to succeed in the labour market (Berdahl & Min, 2012; Phelan & Rudman, 2010; Rosette, Koval, Ma,

& Livingston, 2016). The over-generalisation of their family responsibilities by managers is another form of workplace discrimination faced by South Asian women. Regardless of personal circumstances, some managers appear to wrongly assume that many South Asian women cannot or are not willing to accommodate long working hours, socialisation outside work hours, or international tasks, all of which are critical to their career progress, due to their family commitment (Kamenou, Netto, & Fearfull, 2013; Rana et al., 1998).

On the contrary, white British women are less likely to be exposed to workplace discrimination of this nature. Admittedly, they are also subject to gendered hierarchies in many white-male-dominated organisations. For instance, white majority women, just like their ethnic minority counterparts, have to struggle with negative stereotypes of being a nurturer rather than an ideal worker (irrespective of the actual extent of their career commitment), a lack of networking opportunities, and gendered job allocation (Crompton & Lyonette, 2011; Kay & Gorman, 2008; Walsh, 2012). Even those who refuse to conform to the stereotypes and perform behaviours as an agentic and career-oriented woman can encounter hostile responses and penalties for their deviations from the existing prescriptive stereotypes towards them (Heilman, 2001; Heilman, Wallen, Fuchs, & Tamkins, 2004). However, given that white British women as an ethnic majority group can enjoy white advantages and have a closer proximity to the power group (i.e., white British men), their career prospects might be relatively more privileged than those of South Asian women, who have to face double jeopardy at work for being women and South Asians at the same time (Collins, 1998; Stewart & McDermott, 2004). Along these lines, Holvino (2010, p. 7) boldly suggests that ‘white women have (also) benefited from their whiteness in a racist and heterosexist system’; on the other hand, women of colour, including South Asian women, have encountered multiple obstacles due to the intersection between their double minority identities (Fearfull & Kamenou, 2006; Frevert et al., 2015; Kamenou et al., 2013).

These different statuses and experiences in the workplace between the ethnicities can then have an asymmetric impact on an individual woman’s perceived work pressures and her emotional reactions to daily FIW. While it may

be true that women in general, whatever their ethnic origin, need to prove themselves to be as good as their male colleagues (Muhr, 2011; Walsh, 2012), South Asian women are more likely to feel performance pressures to work better, harder, and longer than their white counterparts in order to overcome a more ‘concrete’ ceiling that they confront at work, in accordance with double standards theory (Foschi, 2000). In regard to this, Kenny and Briner (2010) indeed found in their qualitative study that ethnic minority employees including South Asian women had to ‘be really well qualified and work really hard, often more so than others around them’ and also ‘had to work as hard as or harder than their non-minority ethnic counterparts to be provided the same opportunities’ (p.354; for more empirical research into double standards applied to ethnic minority women, Bradley et al., 2005; Ramji, 2003; Rana et al., 1998).

Given these higher performance standards and pressures upon South Asian women, an incident of daily FIW may greatly aggravate South Asian women’s perceptions that they are lagging far behind in terms of satisfying the high workplace standards required of them. Since this sense of discrepancy between an ideal self and a real self (i.e., high identity-goal incongruence) is one of the conditions for guilt, South Asian women are highly likely to feel guilty in the job domain as a result of daily FIW. On the other hand, although unmet work performance due to daily FIW may also trigger white British women’s feelings of guilt towards the work domain, white British women may be less prone to such feelings as they tend to face lower levels of discrimination-related work pressures and performance standards by virtue of their ethnic majority identity.

To summarise, FIW on a given day may signify suboptimal performance in the workplace for most women, thereby arousing feelings of guilt at work. However, the extent to which this occurs at a given level of daily FIW will be greater among South Asian women than white British women because of the higher work standards expected of them due to their status as double minorities.

Hypothesis 11b. Among women, ethnicity moderates the within-individual relationship between FIW and guilt in the job domain such that the positive relationship between daily FIW and daily guilt in the job domain is stronger for South

Asian women than white British women.

Above, Hypothesis 4 suggested that on days when individuals experience a higher level of FIW, they would feel more guilty in the job domain and this would subsequently be related to a lower level of job satisfaction. Together with Hypothesis 11b, this mediated relationship between the study variables indicates a moderated mediation model, in which among women, a strong (weak) indirect relationship between daily FIW and daily job satisfaction through daily guilt in the job domain is expected when an individual is of South Asian (white British) origin. This leads to the following hypothesis.

Hypothesis 12b. Among women, ethnicity moderates the mediated effect of daily FIW on daily job satisfaction via daily guilt in the job domain such that the indirect relationship is stronger for South Asian women than white British women.

Taken together, these two sets of opposing predictions (H11 & H12) will be empirically tested as competing hypotheses.

2.3.5 South Asian men and white British men (Hypotheses 13–16)

Men's experiences of work–family conflict, particularly those of ethnic minority men, have been largely ignored in the work–family literature, as work–family conflict is often linked only to women (Burnett et al., 2013; Lewis, Gambles, & Rapoport, 2007; Sav, Harris, & Sebar, 2013). This may be partly due to the fact that women in today's society still bear a disproportionate share of household and care responsibilities in the family domain in comparison to men (ONS, 2016; Pavalko & Wolfe, 2016). However, gender relations in many societies have changed in recent years. Men are becoming more actively engaged in the family domain as co-caregivers, and their demands for work–family balance are gradually increasing, the changing patterns of which seem especially notable in white British communities (Munn & Greer, 2015; Scott & Clery, 2013). Even for many South Asian men or those white

British men who maintain traditional notions of gender roles, work–family conflict is not entirely irrelevant: they experience it but perhaps in a different way from their female counterparts (see also Burnett et al., 2013; Munn & Greer, 2015; Sav et al., 2013). In relation to this, Cohen (1993), using the example of fatherhood, states that although the influence of parenthood does not appear to be significant for many fathers, who may seemingly continue to perform their wage-earning roles as before, childbirth in fact redefines the meaning of fathers’ work roles. For instance, even those who did not necessarily impose breadwinning obligations on themselves may begin to feel obligated to behave more like the sole-provider in the family after childbirth (see also Endendijk, Derks, & Mesman, 2018). Whether due to more gender egalitarian trends or altered meanings of provider roles, it seems clear that just as with women, men’s work and family roles interact with each other; therefore, men’s experiences of work–family conflict and their emotional and attitudinal outcomes should be equally studied.

Following this and going beyond the existing literature, where men have been studied simply as a comparison group with women, the present section will explore how men experience daily WIF and FIW in detail from the perspective of intersectionality.

Work interference with family It is expected that white British men will show a higher level of guilt than South Asian men as a response to daily WIF. This prediction is based on traditional gender norms and collectivistic values endorsed by South Asian men. With regard to gender norms, first, due to the influences of patriarchal systems in South Asian communities, the core component of South Asian masculinity tends to be highly associated with the ability to bring in enough money to ensure the family’s economic well-being (Chopra et al., 2004; Rajadhyaksha & Smita, 2004). To achieve this goal, most South Asian men are encouraged to commit their time and energy primarily to their work roles, leaving them relatively free from caregiving responsibilities (Aryee et al., 2005; Gilliat-Ray, 2010). In comparison to South Asian communities, the economic obligations of white people to their families are more equally divided between men and women (Evans & Bowlby, 2000). In addition to this equal division of economic roles between genders, relevant studies

suggest that under the newly defined notion of ‘manhood’, white people are being equipped with a value of an equal division of family caregiving roles between genders, and as a result, an increasing number of white males are becoming more actively involved in nurturing roles within the family domain (Cha & Thébaud, 2009; Munn & Greer, 2015; Wright, Crettenden, & Skinner, 2016).

These relative differences in gender norms among South Asian men and white British men are in turn likely to trigger asymmetric responses towards daily WIF between them. When the investment in work roles results in a failure to fulfil familial duties, the idea of gender egalitarianism more recognised in white British communities may more saliently engender white British men’s perceptions that they have breached social or family expectations of them to be a co-caregiver. These high appraisals of both identity-goal relevance and identity-goal incongruence are then likely to result in strong guilt in the family domain among them (Greenhaus & Beutell, 1985; Powell & Greenhaus, 2006). As for South Asian men, however, although daily WIF is not a desirable situation for them either, they may find it comparatively easier to release themselves from the feelings of violating family expectations. This is likely because the affected roles in the family domain are not necessarily the most central part of South Asian men’s identity but rather regarded as the realm of women’s responsibilities due to the clearer role demarcation between men and women in South Asian communities. Corroborating this argument, Martínez et al. (2011) showed that fathers holding more traditional gender beliefs report a lower level of guilt in reaction to FIW than those holding less traditional gender beliefs.

The collectivistic attitudes of South Asian men towards work and family roles could also help assuage their WIF-induced guilt. Influenced by their collectivism, many South Asian men are likely to have high family motivation, the desire to expend effort to benefit one’s family (Khokher & Beauregard, 2014; Menges, Tussing, Wihler, & Grant, 2017). That is, for many South Asian men, one’s family is one of the most significant motivations to work hard. Coupled with traditional gender norms ingrained in South Asian communities, this collectivistic value shared among South Asian men may strongly encourage their perceptions that they should devote themselves fully to their work roles to take responsibility for the economic well-being of their family. Thus,

even if there happen to be unwanted outcomes of their dedication to work such as daily WIF, South Asian men may be able to justify the negative effects of work commitment by presenting the daily WIF they face as a personal sacrifice that benefits the family in the long term (similar points made also in Galovan et al., 2010; Kalliath et al., 2017; Wang, Lawler, Walumbwa, & Shi, 2004). In addition, since men's high family motivation is viewed by collectivistic cultures as a family contribution, South Asian men's negligence of family caring roles as a result of their work roles is likely to be tolerated by family members (Aryee et al., 2005; Aslam, 2012), which may further alleviate South Asian men's guilt in the family domain.

In contrast, work and family roles are regarded as relatively separate entities by white British people. This is highly likely influenced by their individualistic cultures, in which work tends to be seen as a means for self-realisation and often has demands and goals that differ from those in the family domain (Hassan, Dollard, & Winefield, 2010; Spector et al., 2007). In light of this, diminished performance in the family domain in the case of daily WIF may be viewed by many white British men as a selfish attempt to pursue their personal goals at the expense of family well-being (Lu et al., 2010b; Yang et al., 2000). Along with the influences of more gender egalitarian cultures in white British communities as mentioned above, this individualistic meaning attached to work roles among white British men may cause them to be more susceptible to feelings of guilt in responding to daily WIF than South Asian men.

Hypothesis 13. Among men, ethnicity moderates the within-individual relationship between WIF and guilt in the family domain such that the positive relationship between daily WIF and daily guilt in the family domain is stronger for white British men than South Asian men.

Hypothesis 3 (i.e., the indirect relationship between daily WIF and daily family satisfaction via daily guilt in the family domain) and Hypothesis 13 (i.e., a moderating role of ethnicity in the relationship between daily WIF and daily job-related guilt) in combination indicate a moderated mediation relationship between the study variables. Specifically, it is predicted that on days when WIF is high, white British men will react more negatively by showing stronger feelings of guilt in the job

domain and, in turn, assess their jobs as less satisfactory in comparison to South Asian men.

Hypothesis 14. Among men, ethnicity moderates the mediated effect of daily WIF on daily family satisfaction via daily guilt in the family domain such that the indirect relationship is stronger for white British men than South Asian men.

Family interference with work In contrast to daily WIF, South Asian men are expected to report a higher level of guilt at work than white British men when daily FIW occurs. There are two explanations for this prediction. Firstly, despite potential variations among South Asian men depending on their specific ethnicity or socio-economic status, South Asian men as a group are a frequent target of ethnic discrimination in the workplace. For example, homophily in white male-dominated organisations function to exclude South Asian men from networking, mentoring, or training opportunities (Tomlinson et al., 2013). Also, the lasting impacts of colonial stereotypes of South Asian men as effeminate and unreliable (Banerjee, 2005; Sinha, 1995) still shape their working lives in a negative manner, with white hegemonic masculinity ingrained in many organisations and the larger society (Browne & Misra, 2003; Chopra et al., 2004). In response to this workplace disparity, South Asian men may perceive higher work pressures to prove their capabilities and worth to the organisation by excelling in work performance and surpassing their white counterparts, as informed by double standards theory (Correll & Ridgeway, 2006; Foschi, 2000; Wyatt & Silvester, 2015). In the face of this strong pressure from the workplace, the incidents of daily FIW may be interpreted by South Asian men as a considerable hindrance to their job performance and thus lead them to think that they have seriously violated work norms of being a devoted and committed worker. This perception will then be related to strong appraisals of identity-goal incongruence and eventually cause significant feelings of guilt in relation to unsatisfactory job fulfilment on a given day.

Contrarily, owing to privileges provided by both their whiteness and maleness, white British men in general have a relative advantage of social power and influence in the workplace over South Asian men. As a consequence, they are less likely to experience ethnicity-related discrimination and highly stringent performance pressures

at work. Granted, the argument above does not assume that white British men are not liable to the work standards of an ideal worker. Instead, workplace expectations of total commitment and devotion may also inform the working lives of many white British men, pressing them to work to the best of their capabilities. Nevertheless, these performance pressures might not be equally imposed across different ethnic/gender groups, and possibly weigh more heavily on ethnic minorities including South Asian men. In other words, on account of their more advantageous position in the organisation compared to other social groups, white British men may not have to cope with excessive work requirements as much as their gender and ethnic minority counterparts do. This could relieve white British men from job-related guilt to some extent, even when their family roles interfere with their work roles during the day.

Another explanation of the expected pattern among men pertains to ethnic differences in social gender norms. As discussed above, white British men are increasingly responsible for participating in childcare and household duties in the family domain, which indicates that family roles are becoming established as a core part of their identity alongside work roles (Cha & Thébaud, 2009; Scott & Clery, 2013). This strong family centrality of white British men may enable them, when faced with daily FIW, to feel satisfaction or self-esteem in fulfilling family responsibilities and to draw upon these positive emotions and states as a cushion to legitimise the undesirable but necessary harm to the job domain (Lazarus & Folkman, 1984; Stryker & Serpe, 1994). As opposed to this, South Asian communities have a tendency to associate men's main roles and identity with their job domain. By adopting and internalising these traditional gender roles, South Asian men may also identify themselves highly with their work, showing high work role salience. Given these strong internal and external pressures regarding work roles, when daily FIW occurs, South Asian men are likely to experience significant identity-goal incongruence as well as identity-goal relevance, and consequently to experience a high level of work-related guilt (Barnett & Hyde, 2001; Greenhaus, Allen, & Spector, 2006). To conclude, daily guilt in the job domain caused by daily FIW may be more salient for South Asian men than white British men.

Hypothesis 15. Among men, ethnicity moderates the within-individual

relationship between FIW and guilt in the family domain such that the positive relationship between daily FIW and daily guilt in the job domain is stronger for South Asian men than white British men.

Integrating Hypothesis 15 above and Hypothesis 4 in the previous section posits that among men, a level of FIW on a given day interacts with an individual's ethnicity to affect their job-related guilt, which further determines their levels of job satisfaction during the day. This suggests that ethnicity will function as a first-stage moderator influencing the strength of the indirect relationship between daily FIW and daily job satisfaction via daily guilt in the job domain. The corresponding moderated mediation hypothesis is as follows.

Hypothesis 16. Among men, ethnicity moderates the mediated effect of daily FIW on daily job satisfaction via guilt in the job domain such that the indirect relationship is stronger for South Asian men than white British men.

2.3.6 Summary

From the perspective of intersectionality, the current section argues that gender and ethnicity may concurrently have significant influences on an individual's experiences of daily work–family conflict, and as a result, even within the same gender category, different ethnic groups, such as South Asian and white British people, are likely to show asymmetric responses towards daily WIF and FIW.

With regard to women, more patriarchal values prevalent in South Asian cultures may cause South Asian women to suffer more from daily guilt in the family domain in response to daily WIF than white British women. The differences in gender norms between the ethnic communities may also result in asymmetric patterns between South Asian and white British women concerning daily FIW, possibly with more negative emotional responses from the latter than the former, although a contrasting prediction can also be made based on the theories and research on workplace discrimination and inequality. As for men, when daily WIF occurs, white British men

are expected to display a higher level of guilt in the family domain than South Asian men due to their more gender egalitarian attitudes and individualistic approaches towards work and family. In terms of daily FIW, however, South Asian men are likely to be more susceptible to feelings of guilt in the job domain as they face greater ethnic discrimination in the workplace and their self-identity tends to be more tied to the work domain because of traditional gender roles endorsed by them.

The empirical investigation of the hypotheses developed in the present section is anticipated to contribute to the relevant literature, as it seeks to demonstrate the importance of avoiding a white-centric or identity-neutral perspective by adopting a more identity-specific and -sensitive view. This investigation also highlights the need to recognise the value of an intersectionality perspective in the work–family literature, suggesting that despite the meaningfulness of a single-axis analysis in past gender-focused studies, work–family research now needs to move towards acknowledging and exploring simultaneous effects of multiple identities.

3.1 Overview

This chapter introduces the research methods used in the current study. Firstly, the chapter (in section 3.2) starts with the data collection method and explains why this method is suitable for testing the hypotheses formulated in the previous chapter. It then moves onto the research context and population, explaining from whom the data were collected – legal professionals in the Greater London area – and why this particular profession in this particular region is an appropriate setting to investigate the research questions of the current study (section 3.3).

Given the novelty of the study model and design, conducting a pilot study was essential to test the feasibility and practicality of the study. Thus, section 3.4 discusses the detailed procedures of the pilot study, such as how participants were recruited and the feedback they provided.

Section 3.5 describes how the data collection for the main study was carried out and how the collected data were analysed in detail. The section first explains how participants were initially contacted and how those who registered for the research were instructed to complete various forms of surveys. Next, the characteristics of the participants and collected surveys in the final data set are discussed, which will provide useful background information in interpreting the study results. The remaining part of section 3.5 deals with more technical aspects of the study, such as what measures were used for each construct in the survey tools and how preliminary analyses and hypothesis testing were performed.

3.2 Data collection strategy

This research employed a daily diary method, or experience-sampling method (hereafter, called the diary method), to collect data. There are three reasons why this method was used rather than more traditional survey methods. First, the diary method has been widely used and is recognised as highly effective in studies seeking to explore within-individual effects (e.g., Ilies et al., 2012; Judge et al., 2006b; Livingston & Judge, 2008; Wang et al., 2010). Since it requires participants to take part in multiple surveys over a certain period of time (for example, twice per day for five working

days), the diary method can be a superior data collection method for assessing an individual's fluctuating experiences and states in daily life, such as daily work–family conflict, emotions, and job and family attitudes (Fisher, 2000; Ilies et al., 2007; Ohly et al., 2010).

Secondly, the diary method ensures ecological validity, thereby capturing daily experiences more effectively (Beal, 2012; Ilies & Judge, 2002; Ohly et al., 2010). The diary method enables the measurements of variables in the very circumstances in which the experiences of interest are unfolding, or in situ: life as it is lived (Bolger et al., 2003). This is in contrast to conventional survey methods taking a between-individual approach, which underplay the importance of contextual factors when taking measurements by isolating phenomena from the natural and spontaneous settings in which they occur. This contextually grounded approach of the diary method is conducive to gaining a more realistic understanding of what actually happens in an individual's daily life (Reis, 2012; Schwarz, 2012).

Thirdly, the diary method enables the acquisition of more accurate reports. While retrospective responses obtained through conventional survey methods are often biased by memory and measurement errors, the diary method attenuates these biases by requiring the participants to evaluate variables relatively shortly after the experience (Fisher & To, 2012; Maertz & Boyar, 2011). This real-time measurement is particularly important when the variables of interest change over time – such as daily work–family conflict, job and family attitudes and, most importantly, emotions – since the longer after the experience the variables are measured, the less accurate the measurements will be, given the increased likelihood of inaccuracy and distortion of memory (Eby et al., 2010; Ilies & Judge, 2002; MacDermid, Seery, & Weiss, 2002). Indeed, Fisher (2000) claims that the overlap between the retrospective and real-time measurements of emotions amounts to only 36–58%. In order to avoid losing the reports of current emotions, she further suggests that emotion research make full use of the diary method (also, Eby et al., 2010; Gooty et al., 2009). Given the methodological benefits outlined above, the diary method can facilitate the current study's fine-grained investigation of the emotional experiences of daily work–family conflict.

3.3 Research context and population

In the interest of acknowledging the importance of context in organisational research and avoiding explanatory reductionism (Johns, 2006), it should be highlighted that the empirical testing of the hypotheses in the present study was carried out in the context of a professional job – specifically, the legal profession in the private sector in the Greater London area. The reasons why the legal profession, particularly in the private sector, was chosen as an empirical setting in which to explore the hypotheses can be explained in three ways.

First, the legal profession in the private sector is characterised as having very long working hours and, as a consequence, many solicitors are highly susceptible to work–family conflict in their daily lives (Ackroyd & Muzio, 2007; Malhotra et al., 2010). It has long been reported that solicitors in the private sector tend to work until very late on weekdays, even bringing tasks home, and are also expected to work on some weekends, all of which is regarded as evidence of loyalty and commitment to their firm and career. This culture of long working hours is associated with the nature of professional service work: a client-based service with its unique billable hours work system. Clients in the legal profession often have a ‘sense of entitlement’, which requires the solicitors involved in the project to be available at all times (i.e., 24/7), resulting in considerable work demands on them (Brivot et al., 2014; Tomlinson et al., 2013). Law firms also play a role in perpetuating this long-hours culture by pressuring solicitors to prioritise clients’ needs over their personal needs for fear of losing clients in the excessively competitive legal industry, and by assessing employees’ corresponding behaviour as professional and loyal. Also, an extremely challenging billable hours target per year, the achievement of which is critical to one’s promotion in a rather harsh up-or-out system, regulates the daily lives of solicitors particularly in the top law firms, reinforcing the notion of presenteeism in the industry (Leblebici, 2007; Walsh, 2012).

This requirement of working long hours presents significant difficulties for solicitors, especially female solicitors with family responsibilities, engendering immense emotional distress and a strain of guilt in both the work and family domains.

This is expected because even highly-paid female professionals (such as solicitors) tend to be pressured to be committed to their caregiving roles in the family spheres, while such pressures may be less likely for male professionals (Crompton & Lyonette, 2011; Pinnington & Sandberg, 2013; Young, Wallace, & Polachek, 2015). However, this does not mean that men or women without significant family responsibilities are immune to work–family dilemmas and feelings of guilt; male solicitors in the private sector, regardless of their marital or familial status, have also expressed their concerns about work–family incompatibility (Thornton, 2016). Given this susceptibility to high daily work–family conflict among solicitors, the present study’s focus on the legal professionals’ experiences is meaningful empirically and practically.

Secondly, the gendered and racialised structure of law firms is a good setting in which to examine how performance pressure, originating from gender- and ethnicity-based disadvantage, influences the work–family dynamics of individuals, as hypothesised in sections 2.2 and 2.3. Although professional jobs are often deemed likely to offer a level playing field for women and people of ethnic minority with objective qualifications (Crompton & Sanderson, 1986; Kumra & Vinnicombe, 2008), many professions, including the legal profession, are highly white-male-dominated, particularly in top positions. As a result, female and ethnic minority solicitors are often deprived of networking and mentoring opportunities, are excluded from challenging but more rewarding job opportunities, and receive significantly less pay than white-male solicitors, even when they are in equivalent positions (Bacik & Drew, 2006; Tomlinson et al., 2013).

A report by the Law Society (2010) also confirms this point by showing that many female and ethnic minority solicitors, including those of South Asian origin, are denied opportunities to get into top law firms. Even if some of them manage to do so, they may find that opportunities for lucrative and career-enhancing job tasks are closed to them; instead, they are at a higher risk of being segregated into low-paying and low-profile practice areas, such as immigration or legal aid, even at the early stage of their career (Kay & Gorman, 2008). Their promotion prospects are not promising either, with very limited access to partnership (Law Society, 2016). It should also be noted that this contrast was found not only between men and women, or between white

majorities and ethnic minorities, but also between white European men and ethnic minority men, and between white European women and ethnic minority women, as predicted by an intersectionality perspective (Law Society, 2015; Pinnington & Sandberg, 2013). For instance, South Asian women account for only 2.2% of the total female partners in England and Wales, whereas they account for 8.8% of the total female solicitors in these areas. In addition, although 7.5% of the total male solicitors are of South Asian origin, only 4.9% of partnership positions are given to South Asian men (Law Society, 2016). The discussed disparities between genders and ethnicities in the legal profession may serve as significant predictors of work pressures perceived by women and South Asian people, and this may, in turn, present one of the elements contributing to their daily work–family conflict, as hypothesised in sections 2.2 and 2.3 in great detail.

The final reason why the legal profession was chosen as the study population relates to its controlled setting. Compared with general managerial positions, professionals, specifically legal professionals, share many occupational characteristics with one another. For instance, qualifying as a solicitor requires a hefty investment in training, which usually takes at least three years full-time for a law graduate and even more for a non-law graduate or a non-graduate (Law Society, 2015). This indicates that most qualified solicitors are highly trained, educated, and skilled workers. In addition to educational background, private law firms, despite notable differences subject to areas of practice, have many features in common, for example, in terms of long working hours, a partnership promotion system, and the very nature of the job (Brivot et al., 2014; Malhotra et al., 2010; Pinnington & Sandberg, 2013). This relative homogeneity within the legal profession can facilitate an examination of the impacts of gender and the intersection between gender and ethnicity effectively, inherently controlling for other confounding factors.

The geographical scope of this research is confined to the Greater London area (hereafter, referred to as London). The main reason for London being chosen is to reflect as many varied areas of practice, sizes and types of firms, and positions that solicitors hold within the firms as possible. Unlike other regions in England and Wales, law firms in the London area lie in various areas of practice, from commercial and

corporate to family and charity work. In particular, most of the firms in the commercial and corporate sectors are concentrated in London due to the region's role as the financial centre in the U.K. Moreover, law firms in London are varied in terms of their size, hosting around 30% of the small- and medium-sized law firms (1–4 and 5–25 partners respectively) and over 70% of the very large law firms (81+ partners), which is hardly the case in other regions (Law Society, 2015). Finally, the statistics from the Law Society (2015) show that the greatest number of solicitors in all positions work for law firms situated in the London area: over 41% of partners, 56% of associate solicitors, and 32% of assistant solicitors. This large pool of diverse law firms and practitioners in London helps ensure the external validity of the research findings compared to other regions in the U.K.

Another reason why this research focuses on the London area relates to practicality issues. Given that the diary method requires more time and commitment from participants than traditional survey methods and also that part of the research population is ethnic minorities in the U.K., practicality should be one of the most important criteria for the research design. According to the report by the Law Society (2015), London has the largest proportion of solicitors (around 40%) in the private sector in England and Wales, and around 10% of those solicitors are of South Asian origin. This is the second largest proportion following the West Midlands, in which approximately 14% of solicitors are of South Asian origin. From a practical point of view, this abundance of potential participants makes London a very appealing geographic region in which to conduct the research.

It should also be noted that this research excludes sole practitioners as they may lack interpersonal dynamics within the firm (for instance, interpersonal guilt towards colleagues), on which some of the hypotheses are based. In addition, participants who belong to non-white-dominated firms, or firms that consist of black or minority ethnic partners only, were not included in the dataset, because ethnic dynamics such as ethnic penalties against South Asian solicitors and ensuing work pressures upon them, which is one of the key factors to consider in the research model, are less likely to be present or may even be absent in those firms. The exclusion of non-white-dominated firms is also aimed at controlling for the firm effects, since the

work–family experiences in these firms may be different from those in white-dominated firms due to different gender expectations, working norms, and systems. For instance, it is likely that the (very few) law firms whose partnership is composed of South Asian partners only (in comparison to mixed or white-dominated firms) are less willing to accommodate their male solicitors’ involvement in family responsibilities and therefore aggravate their daily work–family conflict and its effects, being influenced by traditional gender norms held by the firm’s decision-makers (i.e., partners) and systems. Although this exclusion of ethnic minority-dominated firms may limit the external validity of the research to some extent, it is considered a necessary compromise in order to secure internal validity. As a result, only those solicitors who are non-sole practitioners and also work for firms with either exclusively white European partners or at least a mixture of white European partners and ethnic minority partners were considered to be qualifying participants and were contacted for participant recruitment.

3.4 Pilot test

Although the diary survey is the most desirable method to test the hypotheses developed in the previous chapter, there were many practical issues to consider before progressing to the main study. First, given that the researcher did not have a prior network in the legal profession in the U.K., it was not clear whether it would be possible to recruit a sufficient number of participants for the study. Previous research suggests that there should be at least 30 groups at the between-individual level to attain proper statistical power in multi-level modelling (Kreft & de Leeuw, 1998; Maas & Hox, 2005; Preacher, Zhang, & Zyphur, 2011). According to this criterion, the present study also needed to recruit more than 30 people for each demographic group (South Asian men, South Asian women, white British men, white British women) – 120 in total – which can be highly challenging where diary studies are concerned. Secondly, it was questionable whether solicitors in the private sector, who are perhaps in one of the busiest professions, would be willing or able to take part in a diary study requiring significant time commitment. Lastly, the legal profession is unique in terms of its organisational structure, working systems, and occupational norms, all of which had

to be well-reflected throughout the questionnaires in order to grasp the work–family dynamics in the participants’ daily lives effectively. To address the above concerns, a pilot study was undertaken in January–March 2016 prior to the main study. The procedures and results of the pilot are described below.

First, participants were recruited mainly by individual contacts via e-mail and LinkedIn. These two platforms were chosen as they were predicted to produce the lowest response rate compared to other recruitment methods, such as requesting the assistance of the Law Society – the professional body of the legal profession. The aim was to pre-experience the worst-case scenarios and plan measures to improve the response rates of the main study if necessary. More specifically, a list of solicitors registered with the Law Society was obtained through their website and utilised to identify those of both white British and South Asian origin. In doing so, the researcher used white British- and South Asian-sounding surnames as the criteria for identification. Although this method cannot guarantee the perfect identification of a potential participant’s ethnic background, it has been evaluated as relatively effective with hard-to-reach populations, including ethnic minorities (Elliott et al., 2009; Fiscella & Fremont, 2006; Himmelfarb, Loar, & Mott, 1983). Once an individual’s ethnic background was identified, their contact details were obtained from the firm’s website. If the details were not disclosed, LinkedIn was utilised instead to send an invitation message. Of the 91 solicitors contacted, 11 showed interest in participating in the research, which indicates a 12% participation rate.

Next, the participants were asked to complete a research consent form containing the ethical guidelines of the research, followed by a demographic survey, a background information survey, and two diary surveys per day. At the end of the daily surveys, a final feedback form was added to obtain detailed feedback on the overall survey experience. All the questionnaires were sent by e-mail. With regard to the diary surveys, to lessen the burden on the participants, two daily surveys were sent over three consecutive working days instead of a longer period. The participants were also given freedom to communicate their survey preferences, such as the starting date, the time for the daily surveys to be sent on each day, and any other special requirements. During the survey period, participants received two daily surveys: one during their

working hours and one before their bedtime. Of the possible 66 daily responses (11 x 2 x 3), 50 usable responses were collected, which indicates a 76% completion rate.

Since it was a small-scale pilot, it was deemed that an analysis or discussion of the statistical results would not be meaningful. Instead, the data collected was analysed based mainly on the feedback from the final feedback form. In general, there was very positive feedback on the survey experiences. Many participants mentioned that such a study was needed and overdue. However, the majority of the participants stated that it was sometimes hard to find the time to complete the daily surveys twice a day and, thus, the study might not be feasible if the survey period were to be too lengthy in the main study. Lastly, no comments were made with regard to the survey questions and the options that participants could choose from, leading to the conclusion that the surveys tools were well-tuned and sophisticated enough to reflect the unique characteristics of the legal profession.

Following the feedback received, an important change was made to the main study. Although the initial plan for the main study was for a full 10-day diary survey, this had to be modified as many participants showed significant doubts about the viability of this. Although the 10-day design has been employed frequently in previous diary studies due to its ability to capture sufficient within-individual variations, a significant number of diary studies in recent years have used a five-working-day design in the interest of participant convenience (Hülshager, Lang, Schewe, & Zijlstra, 2015; Hunter & Wu, 2016; Kühnel, Bledow, & Feuerhahn, 2016; Spence, Brown, Keeping, & Lian, 2014). Thus, in the main study, the five-working-day design was adopted instead of the 10-day design to boost a likely low participation rate. By applying these changes, the research design for the main study was finalised.

3.5 Main study

3.5.1 Participant recruitment

For participant recruitment, various methods were attempted. First, several legal communities – such as the Hindu Lawyers Association, the British Pakistani Lawyers' Association, and the Association of Asian Women Lawyers – were contacted

to ask if they could post the research advertisement and invitation letter in their newsletter or on their social networking accounts. However, some of them did not respond to the request at all, whereas others initially seemed interested in the research project, yet subsequently advised that they could not assist due to unforeseen internal circumstances. Ultimately, no support was received from these communities. Eventually, this study had to rely primarily on individual contacts via e-mail and LinkedIn (as in the pilot), and snowballing techniques.

In the first stage of targeting prospective participants, the researcher's fellow alumni at the University of Warwick and the London School of Economics and Political Science were targeted using LinkedIn, with private sector solicitors from these universities who worked at law firms in the Greater London area being sought out. In doing so, white British- and Asian-sounding names were used as the search criteria (as in the pilot study). The LinkedIn profiles were then compared with the candidates' profiles on their law firms' websites (if any) to ascertain whether those identified did indeed fit the participant criteria. In addition, a Law Society member directory was utilised. By using the search function on the Law Society website, the researcher could identify the names and affiliations of those based in London (for all participants) and those who spoke South Asian languages, for instance, Hindi, Gujarati, Urdu, Bengali, or Punjabi (for South Asian participants). The information about each solicitor identified through this procedure was then compared to that on their LinkedIn profile and their firm's website (if any) to ensure accuracy. If those solicitors identified via LinkedIn or the Law Society directory satisfied all other criteria (e.g., whether or not they were sole practitioners, or if the ethnic composition of their firms fell outside the study scope), they were contacted individually via LinkedIn Messenger, or e-mail if their work e-mail address was available on the firm website.

Finally, snowballing techniques were employed. The participants who had completed the daily surveys were asked to pass the invitation letter along to other potential participants.

Although the above convenience-sampling methods could threaten the generalisability of the study and incur unwanted biases (Marcus, Weigelt, Hergert, Gurt, & Gelléri, 2017), they are considered acceptable in previous diary research due

to the fact that participant recruitment is more difficult for the diary method compared to traditional survey methods (e.g., Butts, Becker, & Boswell, 2015; Hülshager et al., 2014; Schooreel & Verbruggen, 2016). Also, given that the current research aims to investigate the experiences of people of South Asian origin as part of the research model, who are already a numerical minority in U.K. society, let alone in the legal profession, the utilisation of convenience-sampling methods can be justified further as a means of recruiting a sufficient number of participants (Tourangeau, Edwards, & Johnson, 2014).

3.5.2 Data collection procedures and sample characteristics

Data collection for the main study took place between April 2016 and June 2017, excluding July, August, and December in each year (the months in which many solicitors would be on holiday). All the questionnaires were sent by e-mail using SurveyMonkey. This electronic survey method was chosen since it enables participants to respond to the questionnaires anywhere and at any time via their mobile devices such as smartphones or tablets. This method is particularly advantageous to this research as the research population (i.e., solicitors) spend the majority of their working time using computers or mobile devices to communicate with clients and access e-mail accounts, even after working hours. Initially, invitation letters, which contained a summary of the purposes of the research, survey procedures, and research ethics, were sent to potential participants. They were then requested to register for the research by following the link to the research consent form and typing their name and the date at the foot of the form, which substituted for their signatures. The demographic survey immediately followed the research consent form (see Appendix A) and asked for each participant's gender and ethnic group, the location of their law firm, and the e-mail address through which the participant would prefer to be reached throughout the survey period. This demographic survey was conducted to ensure that participants who did not meet the criteria were screened out prior to starting the main survey procedures, although caution had already been taken to screen out such participants at the participant recruitment stage.

The qualifying participants subsequently received a background information

survey (Appendix B), which included the questions regarding job and firm characteristics (e.g., working hours per week, areas of practice, and partnership position), family status and demands (e.g., marital and parental status, number of children, and hours spent on disability and elder care per week), general levels of WIF and FIW, and other personal information such as age. At the end of the background information survey, the participants could communicate their preferred starting date for the daily surveys. The participants were instructed to choose a starting date no earlier than one week after the completion of the background information survey in order to prevent the responses to the background information survey from influencing those to the daily surveys. Also, the participants were asked about the times they finish work and go to bed on a usual working day, so as to allow for the daily surveys to be arranged according to each individual's lifestyle.

From the starting date nominated by each of the participants, two surveys per day were sent for five consecutive working days. In the case of part-time participants, they received the daily surveys only on their working days. The first daily survey (i.e., early evening survey) was sent two hours before the end of each participant's working day and contained the questions on daily FIW, guilt in the job domain, and job satisfaction (Appendix C). The second daily survey (i.e., late evening survey) was sent two hours before each participant's bedtime and contained the questions on daily WIF, guilt in the family domain, and family satisfaction (Appendix D). The reason why two separate daily surveys were sent at different times per day instead of at once was to follow diary method recommendations that there should be a match between the settings (e.g., time and domain) in which the phenomena of interest are manifested and the settings in which the evaluation of these takes place (Ilies et al., 2007; Judge et al., 2006a). In other words, it is most desirable for experiences in the workplace, such as daily FIW, guilt in the work domain, and job satisfaction, to be assessed when participants are still at work, and for experiences in the family domain, such as daily WIF, guilt in the family domain, and family satisfaction, to be evaluated when participants have returned home. In line with this recommendation, participants were instructed to complete the early evening survey as close to the end of their working day as possible, and the late evening survey just before they go to bed.

The SurveyMonkey platform was straightforward for participants to use, so no additional research participant training for the survey procedures was deemed necessary. However, throughout the surveys, it was emphasised that the participants could always contact the researcher regarding any queries or requests. In addition, given that most of the participants had a very busy work/family life, several measures had to be taken to ensure that each participant did not lose the motivation to complete each daily survey for five working days (Conner & Lehman, 2012). For instance, if a participant did not respond to the daily surveys for two consecutive working days, an e-mail was sent to ask why they could not respond and if they were still happy to continue with the surveys. Also, every participant received an e-mail on day four saying that their participation was very much appreciated and would be tremendously helpful in the research project in order to encourage their continued participation until the end of the surveys. Lastly, participants who completed at least 80% of the total daily surveys (i.e., 8 out of 10 surveys) were offered an Amazon gift card (£10 each) as a reward, which was specified in the research consent form.

Initially, 297 solicitors signed up for the research. However, 29 participants who did not satisfy the criteria for ethnicity and firm location were removed from the participant list. As a result, the background information survey was sent to the remaining 268 participants, of whom 235 responded to the survey (completion rate of 88%). As agreed in the research consent form, the daily surveys were sent at least one week after the completion of the background information survey. However, prior to the daily surveys, 14 out of 235 participants informed the researcher of not being able to continue their participation for family- and job-related reasons. Therefore, 221 participants were finally sent a combined total of 2,210 surveys (1,105 each of early and late evening surveys) across five working days. Out of these, nine participants did not respond to the daily surveys at all despite the reminders and thus were deleted from the data set. Subsequently, 961 early evening surveys and 762 late evening surveys were collected from the participants, rendering completion rates of 87% (961 / 1,105) and 69% (762 / 1,105) respectively. The lower completion rate of the late evening surveys may be attributable to the fact that some participants did not want or were less willing to connect to the internet at home after such intense and long working days. Yet, according to previous daily diary studies, 69% is still an acceptable response rate,

especially given the greater time commitment required of participants for daily diary methods than for traditional survey methods (Matta, Scott, Colquitt, Koopman, & Passantino, 2017).

Next, out of these data points, the data from the participants who failed to complete less than half of both the early evening and late evening surveys (i.e. three days' worth) had to be excluded in order to allow for enough within-individual variation across the observation days. Nevertheless, if a participant completed more than three days' worth of *either* the early evening *or* the late evening surveys, the surveys collected for the relevant time were still used. For example, if a participant completed four days' worth of the early evening surveys and two days' worth of the late evening surveys, only the data from the early evening surveys were included in the empirical analysis, with an individual's data from the late evening surveys deleted. This data cleaning process resulted in final samples of 941 early evening surveys and 720 late evening surveys collected from 211 participants. The participants included in the final sample, on average, completed around four early evening surveys and three late evening surveys during the period of the daily surveys.

Out of those 211 participants, 69 were South Asian women, 61 white British women, 33 South Asian men and 48 white British men. 24% of them were partners. Around 10% of the participants (21 participants) worked part-time, all of whom were women and seven of whom were of South Asian origin. The average working hours of the total participants was 45.4 hours per week. 72% of the participants worked for large law firms with more than 26 partners, whereas 17% and 11% worked for medium-sized (5–25 partners) and small-sized (2–4 partners) firms. Their practice areas varied from company commercial and banking/financing to wills and charity law/philanthropy. The average age of the participants was 36, and 82% of them were married or in a long-term and cohabiting relationship. 109 out of 211 participants (52%) had at least one child in the household. The average age of the youngest child was six.

To test non-response bias, the participants who were included in the final sample and those who had completed the background information survey but were not part of the final sample, were compared with each other. There were no statistically significant differences between these two groups in terms of gender, ethnicity, marital

status, work hours per week, partnership status, and the number of children ($p = .07$ –.84). The only difference observed was in terms of their average age, with those in the final sample slightly older (around 36 years old) than the others (around 33 years old). This group difference in age, however, is not considered to have practically meaningful bias effects, since a three-year difference only represents around 6% of the age variable range, with 24 being the lowest age and 71 the highest age present in the sample.

3.5.3 Measures

Daily WIF and FIW To assess daily WIF and FIW, a 5-item scale developed by Netemeyer et al. (1996) was adapted. Although the original scale was developed to measure the experiences of WIF and FIW at the between-individual level, each item was reformatted to suit the assessment of the daily and within-individual level experiences. For instance, one of the original items to measure WIF, ‘The amount of time my job takes up makes it difficult to fulfil family responsibilities’, was adapted to ‘Today, the amount of time my job took up made it difficult to fulfil family responsibilities’. Other items included, ‘Things I wanted to do at home did not get done because of the demands of my job’ to assess daily WIF, and ‘Today, my home life interfered with my responsibilities at work such as getting to work on time and accomplishing daily tasks.’ to assess daily FIW. These adapted scales have been widely used in previous experience-sampling research such as Livingston and Judge (2008), Nohe et al. (2014), and Butts et al. (2015). Participants were asked to indicate how much they agree or disagree with each item using a 5-point Likert-type scale ranging from 1 (strongly disagree) to 5 (strongly agree). The average Cronbach’s alphas for WIF and FIW across days were 0.94 and 0.93 respectively for the total sample, 0.93 and 0.93 for the female sub-sample, and 0.95 and 0.92 for the male sub-sample.

Daily guilt in the family and job domains Guilt in the family and job domains was measured using the Positive and Negative Affect Schedule — Expanded Form (PANAS-X; Watson & Clark, 1999), which has been validated across numerous studies on guilt (e.g., Borelli et al., 2017; Ilies et al., 2013; Judge et al., 2006a; Zhao,

2011). In order to reduce the time burden on the participants, the current study shortened the original 6-item scale into a 4-item scale. In doing so, a theory-driven approach was employed so that the new and briefer measure represented the theoretical definition of each construct as closely as possible (Dalal, 2015). Thus, two items, ‘ashamed’ and ‘disgusted with self’, were removed from the scale, as feeling ashamed and guilty are conceptually distinct (as discussed in the literature review chapter) and feeling disgusted with self may not be relevant to the context of daily work–family conflict. As a result, the final four items used were ‘guilty’, ‘blameworthy’, ‘angry at self’, and ‘dissatisfied with self’. Participants were asked to indicate how much they experienced each of these feelings towards their family (for guilt in the family domain) and job (for guilt in the job domain) during the day using a 5-point Likert-type scale from 1 (very slightly or not at all) to 5 (very strongly). The average Cronbach’s alphas for guilt in the family and job domain across five days were 0.93 and 0.90 respectively for the total sample, 0.92 and 0.91 for the female sub-sample, 0.95 and 0.86 for the male sub-sample.

Daily job and family satisfaction To assess daily job satisfaction, a 3-item scale by Cammann, Fichman, Jenkins, and Klesh (1979) was adjusted to reflect the daily experiences of the construct: ‘Today, I was satisfied with my job’, ‘Today, I liked working here’ and ‘Today, I did not like my job’ (reverse coded). In addition, daily family satisfaction was measured with an adapted version of a 3-item scale by Brayfield and Rothe (1951). This scale was originally developed to capture a general level of job satisfaction. However, it was modified in the current study to assess the daily perceptions of family satisfaction by replacing ‘job’ with ‘family’ and referring to the experiences on a given day instead of those in general: ‘Today, there were aspects of my family life which I would like to change’ (reverse coded), ‘Today, I was very satisfied with my family life’, and ‘Today, I was satisfied with the role I played in my family’. For both job and family satisfaction, respondents were instructed to use a 5-point Likert-type scale ranging from 1 (strongly disagree) to 5 (strongly agree). Over the five days, the average Cronbach’s alphas for job and family satisfaction were 0.89 and 0.78 respectively for the total sample, 0.89 and 0.80 for the female sub-sample,

and 0.88 and 0.72 for the male sub-sample.

Gender and ethnicity Gender and ethnicity were included in the model as dichotomous moderating variables. A value of 1 represented women and 0 represented men. For ethnicity, 1 referred to South Asians, while 0 referred to white British.

Control variables As the current research is interested in the cross-level interaction effects – the moderating roles of gender and ethnicity – along with the within-level relationships, six control variables at the between-individual level were included in the model based on the literature and postscripts from the participants: partnership, work demands (work hours per week), family demands (number of children, marital status, and hours spent on disability and elder care per week), and age.

First, partnership in the law firm may confound the associations between the variables of interest in the current study. Partnership represents highly prestigious status in the law firm, as partners are entitled to be involved directly in profit-generating and sharing processes and overall administration of the firm with ownership stakes. Given this power and prestige, partnership is often a career goal that many junior solicitors (assistant or associate solicitors) want to achieve, and it is one of the main reasons why they are willing to endure extremely long working hours and harsh promotion competition throughout their early career. Considering this, there is a possibility that lawyers who have already achieved a partnership position may have a different job satisfaction level, perhaps higher, than others. They are also likely to be relatively free from psychological strain originating from competition and pressure to meet and exceed an annual billable hours target, which could lower the levels of perceived daily WIF and FIW they experience. Further, as co-owners of the firm, partners may have more freedom to utilise flexible work arrangements according to personal preference than other solicitors, which may reduce their daily work–family conflict and its negative outcomes, and increase their domain satisfaction (Carlson, Grzywacz, & Michele Kacmar, 2010; Hammer, Neal, Newsom, Brockwood, & Colton,

2005; Lapierre & Allen, 2006). Another aspect of partnership to note is its financial security. The annual income of partners is considerably higher than that of solicitors in other positions. According to the postscripts of multiple participants who were partners, this financial security enabled them to outsource childcare and housework duties by hiring live-in nannies, gardeners, or domestic helpers, thus alleviating conflict between the work and family domains and also the guilt felt in each domain (Heymann, Boynton-Jarrett, Carter, Bond, & Galinsky, 2002). To account for these potential influences of partnership, an individual's partnership status was controlled for in the analysis, coded 1 if an individual was a partner in the firm, and 0 if not.

Secondly, work hours per week, marital status, number of children, and hours spent on disability and elder care per week were included to control for the confounding effects of work and family demands respectively, as these role demands are likely to increase the level of work–family conflict (Boyar, Maertz, Mosley, & Carr, 2008; Byron, 2005; Kossek, Colquitt, & Noe, 2001; Michel et al., 2011; Premeaux, Adkins, & Mossholder, 2007; Voydanoff, 2004) and to reduce the levels of satisfaction and well-being in life roles (Judge & Hulin, 1993; Lee, Walker, & Shoup, 2001; Li, Shaffer, & Bagger, 2015; Stack & Eshleman, 1998; Twenge, Campbell, & Foster, 2003). More specifically, work hours per week was included as a continuous control variable to reduce the likelihood that the relationships between daily WIF and its effects on the family domain are explained by work demands and strain rather than daily WIF per se. In a similar vein, marital status, the number of children, and hours spent on disability and elder care per week were included in the analysis to exclude an alternative explanation that the relationships between daily FIW and its effects on the job domain are due to family demands and strain rather than daily FIW per se. The number of children and hours spent on disability and elder care per week were continuous variables, whereas marital status was dummy-coded with 1 if married or in a long-term and cohabiting relationship, and 0 if not in such a relationship.

Lastly, the analysis controlled for age because of its expected associations with the study variables. People of different ages may have different levels of work–family conflict, with younger and older workers reporting lower work–family conflict than middle-aged workers (an inverted U-shaped relationship; Allen & Finkelstein, 2014).

Age may also be related to levels of job satisfaction, with younger and older workers reporting higher satisfaction than middle-aged people (a U-shaped relationship; Clark, Oswald, & Warr, 1996; Kacmar & Ferris, 1989), and family or marital satisfaction, with younger and older people reporting higher satisfaction than the middle (a U-shaped relationship; Olson, 1988). Furthermore, age was found to moderate the relationship between work–family conflict and job satisfaction, with younger and older employees showing a significantly negative relationship between work–family conflict and job satisfaction, whereas such a relationship was not found among the middle (Martins, Eddleston, & Veiga, 2002).

3.5.4 Analysis

Preliminary analysis Since the collected data had a multilevel structure in which days were nested within persons, the present study adopted multilevel modelling for the data analysis utilising Mplus 7 (Muthén & Muthén, 1998-2015). When a null model was estimated for each day-level variable, the intraclass correlation coefficients (ICC) calculated ranged from 0.36 to 0.68 across the samples (Tables 1–3), indicating that within-individual variance explains a substantial proportion of the total variance of each daily variable (between 32 and 64%). This result confirms that a multilevel framework is the most suitable analysis approach for the current study. Next, to test the construct validity of the Level-1 (within-individual) variables, or whether the Level-1 variables are indeed distinct constructs from each other, a multilevel confirmatory factor analysis (CFA) was conducted. In reporting the results, comparative fit index (CFI) and root mean square of approximation (RMSEA) were used as fit indices because their values are not affected by sample size (CFI) and model complexity (RMSEA; Hooper, Coughlan, & Mullen, 2008; Kenny, 2005).

In addition, given that the data analysis of the present study involves multi-group comparisons, measurement invariance was tested between genders and ethnicities to determine whether participants of different genders and ethnicities interpreted and rated a given measure in equivalent ways. Specifically, following the instructions of Byrne (2013) and Vandenberg and Lance (2000), two sets of measurement invariance tests were conducted: configural invariance, in which the

same factor structure is present across the groups, and metric invariance, in which the same factor loadings are present across the groups. Finally, to test the impact of multicollinearity among the variables, the variance inflation factor (VIF) was computed, which measures how much the variance of the estimated coefficient is inflated by the existence of correlations among the independent variables. If the VIF of one of the variables is higher than 5, it is believed to indicate a risk with multicollinearity associated with the variable (Hair, Black, Babin, & Anderson, 2006; Rogerson, 2001).

Hypothesis testing For hypothesis testing, multilevel structural equation modelling (MSEM) techniques were applied. These techniques have the benefits of enabling simultaneous tests of multilevel models, therefore offering more robust estimates of standard errors compared to traditional hierarchical linear modelling (Preacher, Zyphur, & Zhang, 2010). They also automatically partition all Level-1 variables into latent within- and between-level components, with no centring of observed variables required, which produces unconfounded and unbiased estimates (Preacher et al., 2010, 2011).

In estimating the MSEM models, the current study adopted the Bayesian estimation approach instead of the maximum-likelihood (ML) estimation approach (Muthén, 2010; Zyphur & Oswald, 2015). The Bayesian approach involves an iterative estimation of each parameter, known as Markov chain Monte Carlo, which is similar to a traditional bootstrapping simulation. However, the Bayesian approach differs fundamentally from the ML approach in that the ML approach (i.e., the frequentist approach) assumes that population values are fixed and thus the main goal of the analysis is to find these values by estimating a sampling distribution with the (hypothetical) infinite replications of the study, whereas the Bayesian approach is interested in the posterior (which means after-observation) probabilities of parameters. Here, the main interest of the analysis lies in computing the posterior probability distribution, which contains information about the probabilities of parameters given the observed data. In other words, the Bayesian approach does not assume that population values are fixed; instead, it aims to find out which values are most *probable*

for the parameters of interest when taking into account the observed data (Zyphur & Oswald, 2015).

Although the ML approach has dominated management research thus far and achieved significant empirical development, many scholars have pointed out that the Bayesian approach has unique strengths in comparison to the ML approach. First, the Bayesian approach allows more straightforward and intuitive interpretations of the empirical results (Zyphur & Oswald, 2015). It enables direct statements about the probability of a parameter, such as ‘there is a 90% probability that an increased level of daily guilt in the family domain resulting from an increased level of daily WIF lies between a and b given the observed data’. However, with the ML approach, only indirect inferences can be made, either by rejecting or failing to reject the null hypothesis (e.g., ‘Since the null hypothesis was rejected, it is less likely that the collected data came from the world, where there is no relationship between daily WIF and daily guilt in the family domain. Therefore, the estimated β is preferred’).

Another advantage of the Bayesian approach is its ability to accommodate non-normally distributed data (Yuan & MacKinnon, 2009). This characteristic of the Bayesian approach is particularly effective in a mediation analysis, as the distribution of a mediation effect is very often non-normal. Furthermore, Wang and Preacher (2015) showed that Bayesian methods produce less biased estimates with higher power than the traditional ML methods in testing conditional indirect effects. Given these benefits, a growing body of research in management studies has started employing the Bayesian estimation (Hershcovis, Ogunfowora, Reich, & Christie, 2017; Simon, Hurst, Kelley, & Judge, 2015; Spieler, Scheibe, Stamoov-Roßnagel, & Kappas, 2017). Since the current study’s research model also involves both mediation and moderated mediation effects, the Bayesian approach, compared with the traditional ML approach, presents a superior estimation approach for testing the hypotheses developed.

During the Bayesian analysis processes, diffuse priors (instead of informative priors) were used for all model parameters – a default setting in Mplus – due to the scarce amount of existing or prior information to be used for estimation (Zyphur & Oswald, 2015). The number of iterations was set up to 600,000 to ensure that all the parameters obtained convergence: the first half was discarded as burn-in, and only the

latter half was used for the actual estimation (Muthén, 2010). In addition, in order to demonstrate transparency in implementing the Bayesian estimation in the current study, the recommendations of Depaoli and van de Schoot (2017) and Kruschke (2014) were followed. First, convergence (i.e., whether two chains have achieved convergence) was checked by carrying out a numerical inspection (i.e., was the Gelman-Rubin diagnostic closer to 1?), complemented by a visual inspection (i.e. were the mean and variance of the chains stable for every parameter in each model?; Gelman et al., 2014; Muthén, 2010). Second, it was tested whether the histogram of every parameter for each model was smooth and had enough information to capture the characteristics of the posterior distribution adequately (Depaoli & van de Schoot, 2017).

For Hypotheses 1–8, the full data set was used to test the main effects, mediated effects, and moderating role of gender. Hypotheses 9–12 were tested based on the sub-sample consisting of the female participants only in order to test the moderating effect of ethnicity and the conditional indirect effect among women, whereas testing of Hypotheses 13–16 was based on the sub-sample consisting of the male participants only. To check the influence of the control variables, all the models were run both with and without controls. The results did not significantly differ between the two sets of analyses. Thus, only the analyses with the control variables were reported in the current thesis.

Chapter 4. Results

4.1 Overview

This chapter presents the empirical findings of the study. The chapter starts with descriptive statistics of the collected variables and then moves on to the results of preliminary analyses, namely a multilevel CFA, a measurement invariance test, and a

multicollinearity test. Each of these tests should precede hypothesis testing in order to check discriminant validity among the within-individual variables and the overall model fit, the applicability of the factor model across multi-groups, and the presence of multicollinearity among the variables respectively.

As for hypothesis testing, empirical findings related to the first research question are introduced first. This question asked whether there are significant relationships between daily work–family conflict (both WIF and FIW), guilt, and domain satisfaction. The next part of the chapter is concerned with the second research question, which is related to gender differences in daily work–family conflict. This question addresses whether there are significant differences in the levels of guilt in the family and job domains as a response to daily work–family conflict between men and women. It is also interested in whether the indirect effect of daily work–family conflict on domain satisfaction through guilt in the family and job domains depends on gender. Finally, the chapter introduces the study’s results regarding ethnic differences in daily work–family conflict within each gender category. The difference in the levels of guilt in each domain as a response to daily work–family conflict and in the strengths of the indirect effects of daily work–family conflict on domain satisfaction are probed between ethnicities. Findings about women’s experiences are presented first, followed by those about men’s experiences.

4.2 Descriptive statistics

Tables 1–3 present the means, standard deviations, ICCs, and correlations of the study variables. Given that the analyses of the present study consist of three parts – analyses of the total sample, female sub-sample, and male sub-sample – the descriptive statistics are also presented respectively for each sample. Across the samples, the correlations between the study variables were found to be generally in line with the predictions. For instance, throughout the samples, daily WIF was positively related to guilt in the family domain and negatively related to family satisfaction, while daily FIW was positively related to guilt in the job domain and negatively related to job satisfaction. Also, daily guilt in the family domain showed a significantly negative correlation with daily family satisfaction, and daily guilt in the

job domain showed a significantly negative correlation with daily job satisfaction. Moreover, the South Asian participants in the total sample and male sub-sample were less likely to have reached the partnership position in their law firms. The South Asian participants were also found to be less satisfied with their job roles than their white British counterparts in all three samples. Both these findings correspond to the discussions of ethnic disadvantages at work in section 2.3.3.

As for the control variables, work demands that were measured as hours spent on work per week were positively correlated with the levels of WIF and guilt in the family domain and negatively correlated with the levels of family and job satisfaction in the male sample. Hours spent on disability and elder care per week, which was included as part of the measures for family demands, was also found to be positively associated with the levels of WIF and FIW in the total and male sub-samples.

Variable	M	SD	ICC	1	2	3	4	5	6	7	8	9	10	11	12	13	14	
Between-individual																		
1	Ethnicity	0.48	0.50		___	.12	-.19**	-.24**	-.07	.00	-.17*	.10	.19*	.19*	.11	.08	-.06	-.27**
2	Gender	0.62	0.49			___	.02	-.09	-.07	-.35**	-.08	.06	.13	.22**	.11	.13	-.15	-.03
3	Age	36.40	8.20				___	.59**	.09	-.14	.57**	.01	-.05	.05	-.03	.05	.02	.05
4	Number of children	0.96	1.10					___	.29**	-.27**	.44**	.02	.02	.15	.01	-.05	.01	.11
5	Marital status	0.82	0.35						___	-.16**	.15**	-.05	.00	.12	.07	-.10	.07	.12
6	Work hours	45.40	10.15							___	.13*	.02	.07	-.24**	.07	.02	-.12	-.14
7	Partnership	0.24	0.43								___	.14	.04	.00	.13	.12	-.04	.01
8	Disability/elder care	0.67	2.43									___	.14**	.23**	.06	.06	-.18*	-.08
Within-individual																		
9	WIF	2.64	0.86	.55									___	.62**	.81**	.46**	-.64**	-.54**
10	FIW	2.07	0.57	.36									.03	___	.46**	.50**	-.53**	-.40**
11	Family guilt	1.82	0.81	.64									.51**	.04	___	.71**	-.65**	-.62**
12	Job guilt	1.59	0.60	.54									.15**	.38**	.20**	___	-.48**	-.59**
13	Family satisfaction	3.30	0.67	.51									-.40**	.06	-.38**	-.06	___	.54**
14	Job satisfaction	3.51	0.62	.50									-.23**	-.24**	-.20**	-.32**	.05	___

Table 1. Descriptive statistics of the study variables (total). Between-individual correlations are shown above the diagonal and within-individual correlations are shown below the diagonal. For between-individual correlations, means, and standard deviations, within-individual variables were aggregated across the five days. Between-individual n = 211, Within-individual n = 683–941

* $p < .05$

** $p < .01$

Variable	M	SD	ICC	1	2	3	4	5	6	7	8	9	10	11	12	13
Between-individual																
1	Ethnicity	0.53	0.50	___	-.17*	-.21*	-.05	.00	-.11	.09	.08	.15	.03	.07	.02	-.24**
2	Age	36.55	7.97		___	.56**	-.03	-.11	.56**	.04	.09	.03	.02	.08	-.09	.01
3	Number of children	0.89	1.01			___	.25**	-.47**	.34**	-.02	.13	.15	.05	-.09	-.10	.13
4	Marital status	0.80	0.40				___	-.24**	.12	-.04	.02	.14	.13	-.07	.00	.11
5	Work hours	42.60	10.22					___	.10	.06	.01	-.16	.02	.06	-.13	-.11
6	Partnership	0.22	0.41						___	.15	.06	.03	.14	.16	-.15	-.05
7	Disability/elder care	0.77	2.70							___	.08	.20	-.01	.01	-.19*	-.09
Within-individual																
8	WIF	2.71	0.81	.53							___	.67**	.78**	.50**	-.65**	-.54**
9	FIW	2.17	0.59	.37							.07	___	.56	.54**	-.53**	-.45**
10	Family guilt	1.89	0.80	.62							.51**	.06	___	.84*	-.65**	-.64**
11	Job guilt	1.65	0.67	.57							.17*	.46**	.26**	___	-.49**	-.64**
12	Family satisfaction	3.23	0.70	.53							-.38**	.00	-.43**	-.06	___	.50**
13	Job satisfaction	3.50	0.63	.50							-.17**	-.24**	-.16*	-.36**	.08	___

Table 2. Descriptive statistics of the study variables (female). Between-individual correlations are shown above the diagonal and within-individual correlations are shown below the diagonal. For between-individual correlations, means, and standard deviations, within-individual variables were aggregated across the five days. Between-individual n = 130, Within-individual n = 433–585.

* $p < .05$

** $p < .01$

Variable	M	SD	ICC	1	2	3	4	5	6	7	8	9	10	11	12	13
Between-individual																
1 Ethnicity	0.41	0.49	—		-.23**	-.27**	-.08	.12	-.24*	.12	.35**	.19	.24*	.05	-.18	-.31**
2 Age	36.16	8.55		—		.64**	.30**	-.20	.59**	-.05	-.24*	.08	-.10	-.01	.22	.12
3 Number of children	1.09	1.21			—		.35**	-.09	.57**	.11	-.11	.22	-.04	.04	.17	.10
4 Marital status	0.85	0.35				—		-.11	.19*	-.08	-.02	.14	-.05	-.17	.22	.14
5 Work hours	49.89	8.24					—		.14	.00	.32**	-.22*	.31**	.10	-.31**	-.29*
6 Partnership	0.28	0.45						—		.15	.03	-.02	.14	.03	.13	.13
7 Disability/elder care	0.49	1.89							—		.33**	.25**	.27	.15	-.19	-.02
Within-individual																
8 WIF	2.53	0.90	.56								—	.54**	.86**	.34*	-.62**	-.49**
9 FIW	1.91	0.49	.30								-.03	—	.26	.35**	-.48**	-.31*
10 Family guilt	1.74	0.81	.68								.53**	.00	—	.39*	-.63**	-.54*
11 Job guilt	1.49	0.43	.43								.14*	.22**	.06	—	-.39**	-.47**
12 Family satisfaction	3.41	0.60	.45								-.44**	.17*	-.29**	-.08	—	.59**
13 Job satisfaction	3.54	0.60	.50								-.33**	-.23**	-.28**	-.26**	-.01	—

Table 3. Descriptive statistics of the study variables (male). Between-individual correlations are shown above the diagonal and within-individual correlations are shown below the diagonal. For between-individual correlations, means, and standard deviations, within-individual variables were aggregated across the five days. Between-individual n = 81, Within-individual n = 250–357.

* $p < .05$

** $p < .01$

4.3 Preliminary analyses

Before proceeding to hypothesis testing, three sets of preliminary analyses were carried out: a multilevel CFA test, a measurement invariance test, and a multicollinearity test. First, a multilevel CFA was conducted. In general, if the model fit indices such as CFI and RMSEA are around and above 0.95 and below 0.06 respectively, the model is considered to have good fit, whereas if CFI and RMSEA are around and above 0.90 and below 0.08 respectively, the model is considered to be acceptable. The fit indices for the suggested six-factor model consisting of daily WIF, FIW, family and job guilt, and family and job satisfaction were as follows: $\chi^2(474) = 1492.064$, $p < .001$, CFI = 0.92, RMSEA = 0.047 (total sample); $\chi^2(474) = 1260.527$, $p < .001$, CFI = 0.91, RMSEA = 0.052 (female sub-sample); $\chi^2(474) = 1057.375$, $p < .001$, CFI = 0.89, RMSEA = 0.057 (male sub-sample). Although these results did not meet the criteria for good fit, particularly in terms of CFI in the male sub-sample, they still met the less strict criteria in general, so the suggested model was recognised as acceptable. As expected, all standardised factor loadings were statistically significant.

In addition, when this model was compared with alternative lower factor models, it was found to have better fit. Specifically, when the suggested model was compared to the three-factor model wherein factors that were conceptually similar but related to different domains were considered to be a single factor (i.e., daily WIF and FIW collapsed, guilt in the family and job domain collapsed, and family and job satisfaction collapsed), the former showed better fit than the latter across the different samples: $\Delta\chi^2 = 1848.523\text{--}3800.20$, $\Delta df = 24$, $p < .001$, CFI = 0.55–62, RMSEA = 0.10–12. The suggested model also fit better than the models wherein factors related to daily WIF and FIW were considered to be a single factor in each four-factor model: $\Delta\chi^2 = 444.96\text{--}1194.82$, $\Delta df = 18$, $p < .001$, CFI = 0.80–82, RMSEA = 0.067–088 for the model with the WIF-related factors (daily WIF, guilt in the family domain, and family satisfaction) collapsed, and $\Delta\chi^2 = 1012.20\text{--}2161.342$, $\Delta df = 18$, $p < .001$, CFI = 0.71–75, RMSEA = 0.081–092 for the model with the FIW-related factors (daily FIW, guilt in the job domain, and job satisfaction) collapsed. Finally, given that daily WIF and family guilt showed relatively high correlations across the models ($r = .51\text{--}.53$, $p < .01$), these two factors were collapsed, and the model again showed

poorer fit than the suggested model: $\Delta\chi^2 = 302.75-821.27$, $\Delta df = 10$, $p < .001$, CFI = 0.84–85, RMSEA = 0.062–070. All the results demonstrate that the daily-level variables included in the analyses were sufficiently distinct from each other, supporting the suggested measurement model.

Second, in order to investigate whether the suggested factor model can be applied to different genders and ethnicities equivalently in terms of its structure and loadings, the measurement invariance tests were conducted. In testing, the WIF-related and FIW-related factors were analysed separately. Therefore, four sets of invariance tests were conducted in total: WIF-related factors across the gender groups and ethnic groups, and FIW-related factors across the gender groups and ethnic groups. For the WIF-related factor models, the results for configural invariance, in which no equal constraints were imposed, showed acceptable fit for both gender and ethnicity, indicating that the factor structures of the WIF-related variables held across the multi-groups: $\chi^2 (213) = 599.09$, $p < .001$, CFI = 0.93, RMSEA = 0.070 for gender, while $\chi^2 (213) = 603.71$, $p < .001$, CFI = 0.92, RMSEA = 0.071 for ethnicity.

Next, to determine if the factor loadings were equivalent across the multi-groups, metric invariance was tested by imposing equality constraints on all factor loadings across the gender and ethnic groups. With regard to ethnicity, the results for metric invariance and chi-square difference tests were as follows: $\chi^2 (222) = 621.47$, $p < .001$, CFI = 0.92, RMSEA = 0.070; $\Delta\chi^2 = 17.76$, $\Delta df = 9$, $p > 0.05$. This shows that the metric model was not significantly different from the configural model, thereby indicating that the factor loadings were held consistent across the ethnic groups.

However, in terms of gender, partial (rather than full) metric invariance was found. Specifically, imposing equality constraints on the factor loadings led to these results: $\chi^2 (222) = 631.12$, $p < .01$, CFI = 0.92, RMSEA = 0.071; $\Delta\chi^2 = 32.03$, $\Delta df = 9$, $p < 0.05$. Since these results indicate that the factor loadings were not equivalent across the gender groups, a factor loading in relation to family guilt at the between-level was selected and freed in a subsequent partial invariance test, given its high model modification indices (Byrne, 2013; Steenkamp & Baumgartner, 1998). This test resulted in a non-significant chi-square difference: $\chi^2 (221) = 614.86$, $p < .001$, CFI = 0.92, RMSEA = 0.069; $\Delta\chi^2 = 15.77$, $\Delta df = 8$, $p > 0.05$. Although a failure to achieve

full metric invariance is sub-optimal, many multi-group studies have demonstrated that the criteria for metric invariance tend to be difficult to satisfy (e.g., Ng & Feldman, 2014; Wasti, Tan, Brower, & Önder, 2007), and therefore partial invariance is often a necessary compromise (Byrne, 2013; Byrne, Shavelson, & Muthén, 1989). The relevant studies have also argued that partial invariance should not preclude subsequent analyses, since meaningful conclusions can still be drawn even after relaxing a few equality constraints as long as the majority of the factor loadings are found to be invariant across the groups (Reise, Widaman, & Pugh, 1993; Steenkamp & Baumgartner, 1998; Vandenberg & Lance, 2000). Therefore, it was decided to proceed with the estimation of the structural model in relation to WIF-related factors, but with a caution of partial metric invariance across the gender groups.

Moving onto the FIW-related factors, both configural and metric measurement invariance was achieved in terms of both gender and ethnicity. Specifically, the results for configural invariance were: $\chi^2(213) = 599.01, p < .001, CFI = 0.94, RMSEA = 0.058$ for gender, and $\chi^2(213) = 559.28, p < .001, CFI = 0.94, RMSEA = 0.058$ for ethnicity. These results indicate that the factor structures of the FIW-related variables held across the multi-groups. Next, the results for metric invariance were $\chi^2(222) = 570.72, p < .001, CFI = 0.94, RMSEA = 0.057$ for gender, and $\chi^2(222) = 572.14, p < .001, CFI = 0.94, RMSEA = 0.057$ for ethnicity. Chi-square differences between configural and metric invariance were insignificant for both gender and ethnicity, indicating that the factor loadings were held consistent across the multi-groups: $\Delta\chi^2 = 28.29, \Delta df = 9, p > 0.05$ for gender, and $\Delta\chi^2 = 12.86, \Delta df = 9, p > 0.05$ for ethnicity.

Lastly, since some of the study variables showed relatively high correlations, VIF values were used for the test for multicollinearity. Across the three samples (i.e., the total, female and male samples) and two research models in relation to daily WIF and FIW, the VIFs of the variables were all well below the threshold, with a maximum of 2.42. Therefore, it was concluded that multicollinearity was not a serious concern within the present study.

4.4 Hypothesis testing

Following Grand (2017) and Zyphur and Oswald (2015), hypothesis testing

in the current research was conducted by determining whether a credibility interval (CI) for the parameter of interest included zero or not. CI is the Bayesian counterpart to a confidence interval in the ML approach but differs from the latter in that CI represents a range of the most probable parameter estimates that captures 90% or 95% of the posterior probability distribution. *P*-values offer additional information about the probability of a parameter; however, unlike in the traditional ML approach, they are not used as the criterion for hypothesis testing since *p*-values in the Bayesian estimation refer to the proportion of the posterior distribution that is above (for a negative estimate) or below (for a positive estimate) zero.

4.4.1 Empirical evidence of the relationships between daily work–family conflict, guilt, and satisfaction (Hypotheses 1–4)

Tables 4 and 5 summarise the results of the tests for Hypotheses 1–4. In section 2.1.3, guilt was theorised to arise when an individual makes appraisals of high identity-goal relevance and high identity-goal incongruence. Given that both work and family roles are perceived to be salient roles for most people, and that daily WIF and FIW represent incongruence between an individual's ideal states and actual behaviours (i.e., high identity-goal relevance and identity-goal incongruence), Hypotheses 1 and 2 predicted that daily WIF and FIW would be positively related to daily guilt in the family and job domains respectively. As illustrated in Table 4, the results showed a significantly positive association between daily WIF and guilt in the family domain, thereby supporting Hypothesis 1 ($\beta = .40$, posterior $SD = .05$, $p < .01$, 95% CI [.31, .50]). Consistent with Hypothesis 2, daily FIW and guilt in the job domain also showed a positive relationship with each other (Table 5; $\beta = .30$, posterior $SD = .04$, $p < .01$, 95% CI [.22, .39]).

The results of the mediation effects also supported the relevant hypotheses. Specifically, extending Hypothesis 1 (concerning the relationship between daily WIF and guilt in the family domain), Hypothesis 3 predicted that daily guilt in the family domain would mediate the relationship between daily WIF and family satisfaction. Also, extending Hypothesis 2 (concerning the relationship between daily FIW and guilt in the job domain), Hypothesis 4 predicted that daily guilt in the job domain

would mediate the relationship between daily FIW and job satisfaction. These hypotheses were based on AET, which posits that events at work and home give rise to a specific discrete emotion, which, as a mediator, in turn can explain changes in an individual's attitudes and behaviours. Considering that feelings of guilt originating from daily WIF and FIW may either arouse memories of previous daily work–family conflict incidents (in accordance with a mood congruency perspective) or be utilised as an important indicator in evaluating the current work–family conflict situation (in accordance with a mood information perspective), it is highly likely that guilt from daily WIF and FIW is linked to low levels of family and job satisfaction respectively.

To test these 1-1-1 multilevel hypotheses, it was examined whether a product of *aw* path (i.e., the relationship between daily WIF/FIW and guilt in the family/job domain) and *bw* path (i.e., the relationship between daily guilt in the family/job domain and family/job satisfaction) plus the covariance between *aw* and *bw* was significantly different from zero. As can be seen in Tables 4 and 5, the results showed that the estimate for the indirect effect for family satisfaction was $-.07$ (posterior $SD = .04$, $p < .01$), and the 95% CI did not include zero ($[-.15, -.01]$), supporting Hypothesis 3. A similar analysis for Hypothesis 4 showed that the estimate for the indirect effect for job satisfaction was $-.14$ (posterior $SD = .04$, $p < .05$), and the 95% CI did not include zero ($[-.23, -.06]$), supporting Hypothesis 4.

4.4.2 Empirical evidence of the moderating role of gender (Hypotheses 5–8)

The second set of analyses concerns hypotheses in relation to gender differences and involved the tests of cross-level interaction and conditional indirect effects. Hypothesis 5 predicted that, as a response to daily WIF, women would report a higher level of guilt in the family domain than men. Due to social gender expectations, women, in comparison to men, are under greater pressures to prioritise their family responsibilities over their career and tend to develop a stronger family identity through the process of gender socialisation. These strong external and internal pressures for family roles may lead women to perceive WIF on a given day as a direct threat to their core identity as well as a violation of social standards related to being a good family caregiver (i.e., high identity-goal relevance and identity-goal incongruence). This may

Table 4. Bayesian Unstandardised Coefficients of the MSEM Model for Testing Main and Mediation Effects on Family Satisfaction

Effect type	Coefficient	SD	CI
Within-individual effects			
Random slopes			
Path (aw): WIF → Guilt in the family domain			
Intercept	0.40	0.05	95% [0.31,0.50]
Variance	0.15	0.04	95% [0.08,0.23]
Path (bw): Guilt in the family domain → Family satisfaction			
Intercept	-0.30	0.08	95% [-0.46,-0.14]
Variance	0.09	0.06	95% [0.01,0.22]
Path (cw): WIF → Family satisfaction			
Intercept	-0.18	0.05	95% [-0.28,-0.08]
Variance	0.09	0.04	95% [0.03, 0.16]
Indirect Effect	-0.07	0.04	95% [-0.15, -0.01]
Residual variances			
Guilt in the family domain	0.16	0.02	95% [0.13,0.20]
Family satisfaction	0.08	0.02	95% [0.05,0.12]
Between-individual effects			
Fixed slopes			
Path (ab): WIF → Guilt in the family domain	0.75	0.08	95% [0.60,0.92]
Path (bb): Guilt in the family domain → Family satisfaction	-0.37	0.13	95% [-0.64,-0.13]
Path (cb): WIF → Family satisfaction	-0.22	0.12	90% [-0.42,-0.02]
Age → Guilt in the family domain	0.00	0.01	95% [-0.01,0.01]
Number of children → Guilt in the family domain	-0.04	0.05	95% [-0.13,0.05]
Marital status → Guilt in the family domain	0.09	0.11	95% [-0.11, 0.31]
Working hours → Guilt in the family domain	0.00	0.00	95% [-0.01,0.01]
Partnership → Guilt in the family domain	0.26	0.11	95% [0.04,0.49]
Disability/elder care → Guilt in the family domain	-0.02	0.02	95% [-0.05,0.01]
Age → Family satisfaction	0.00	0.01	95% [-0.02,0.01]
Number of children → Family satisfaction	-0.02	0.05	95% [-0.11,0.07]
Marital status → Family satisfaction	0.16	0.11	95% [-0.06,0.38]
Working hours → Family satisfaction	-0.01	0.00	95% [-0.02,0.00]
Partnership → Family satisfaction	0.10	0.12	95% [-0.13,0.35]
Disability/elder care → Family satisfaction	-0.02	0.02	95% [-0.06,0.01]
Residual variances			
Guilt in the family domain	0.20	0.04	95% [0.13,0.28]
Family satisfaction	0.17	0.05	95% [0.09,0.27]

Note: Estimates are unstandardised coefficients. SD = standard deviation of the posterior distribution in lieu of standard errors. CI = credibility intervals in lieu of confidence interval. Values in bold type show where the CI excludes zero.

Table 5. Bayesian Unstandardised Coefficients of the MSEM Model for Testing Main and Mediation Effects on Job Satisfaction

Effect type	Coefficient	SD	CI
Within-individual effects			
Random slopes			
Path (aw): FIW → Guilt in the job domain			
Intercept	0.30	0.04	95% [0.22,0.39]
Variance	0.12	0.04	95% [0.06,0.20]
Path (bw): Guilt in the job domain → Job satisfaction			
Intercept	-0.50	0.09	95% [-0.68,-0.32]
Variance	0.23	0.11	95% [0.07,0.45]
Path (cw): FIW → Job satisfaction			
Intercept	-0.02	0.05	95% [-0.12,.08]
Variance	0.13	0.04	95% [0.05,0.21]
Indirect Effect	-0.14	0.04	95% [-0.23,-0.06]
Residual variances			
Guilt in the Job domain	0.19	0.02	95% [0.15,0.23]
Job satisfaction	0.21	0.03	95% [0.17,0.26]
Between-individual effects			
Fixed slopes			
Path (ab): FIW → Guilt in the job domain	0.52	0.09	95% [0.34,0.71]
Path (bb): Guilt in the job domain → Job satisfaction	-0.48	0.10	95% [-0.68,-0.28]
Path (cb): FIW → Job satisfaction	-0.25	0.10	95% [-0.45,-0.06]
Age → Guilt in the job domain	0.00	0.01	95% [-0.01,0.02]
Number of children → Guilt in the job domain	-0.09	0.04	95% [-0.18,-0.01]
Marital status → Guilt in the job domain	-0.19	0.10	95% [-0.38,-0.01]
Working hours → Guilt in the job domain	0.00	0.00	95% [-0.01,0.01]
Partnership → Guilt in the job domain	0.28	0.11	95% [0.06,0.50]
Disability/elder care → Guilt in the job domain	-0.02	0.02	95% [-0.05,0.01]
Age → Job satisfaction	0.00	0.01	95% [-0.02,0.01]
Number of children → Job satisfaction	0.02	0.04	95% [-0.07,0.10]
Marital status → Job satisfaction	0.03	0.10	95% [-0.15,0.22]
Working hours → Job satisfaction	-0.01	0.00	95% [-0.02,-0.01]
Partnership → Job satisfaction	0.21	0.11	90% [0.03,0.38]
Disability/elder care → Job satisfaction	0.00	0.01	95% [-0.03,0.03]
Residual variances			
Guilt in the job domain	0.21	0.04	95% [0.14, 0.28]
Job satisfaction	0.17	0.03	95% [0.12, 0.24]

Note: Estimates are unstandardised coefficients. SD = standard deviation of the posterior distribution in lieu of standard errors. CI = credibility intervals in lieu of confidence interval. Values in bold type show where the CI excludes zero.

then induce in women a higher level of guilt in the family domain than is experienced by their male counterparts. However, the findings, shown in Figure 1 suggest that the relationship between daily WIF and guilt in the family domain ($\beta = .08$, posterior $SD = .08$, $p = .16$, 95% CI [-.08, .23]) was not moderated by gender. Therefore, Hypothesis 5 was not supported.

Given the mediation effect of daily WIF on family satisfaction through guilt in the family domain proposed in Hypothesis 3, the moderating role of gender suggested in Hypothesis 5 further indicates that there may be a conditional indirect effect. Thus, Hypothesis 6 proposed that the indirect effect of daily WIF on family satisfaction through guilt in the family domain would be stronger for women than men. To test this first-stage moderated mediation model, the indirect effect for each gender group and then the difference between these effects were computed; if the CI for the effects difference excluded zero, then a significant conditional indirect effect was considered to exist. Since the CI for the indirect effects difference between men and women included zero ($\beta = -.02$, posterior $SD = .03$, $p = .16$, 95% CI [-.08, .02]), Hypothesis 6 did not hold true.

Moving onto the interaction effect of gender on the relationship between daily FIW and guilt in the job domain, two competing hypotheses were developed. Hypothesis 7a predicted that men are more likely than women to feel guilty about their job roles when their family interferes with work on a given day. This gender difference was hypothesised to be associated with the buffering effects of family role fulfilment experienced by women, as suggested by social identity theory (Stryker & Burke, 2000; Thoits, 1991). To be more specific, positive feelings or perceived satisfaction derived from fulfilling family roles, which is consistent with their highly salient identity as the main caregiver within the household, may offset women's feelings of guilt in the job domain in the case of daily FIW. On the other hand, such effects may not be available to men as much, since their identity is more deeply attached to their work roles.

On the contrary, Hypothesis 7b predicted that women are more likely to feel guilty in the job domain than men in a similar situation, possibly due to gender discrimination and performance pressure in the workplace. To overcome implicit and explicit gender discrimination and inequality at work, women are required to

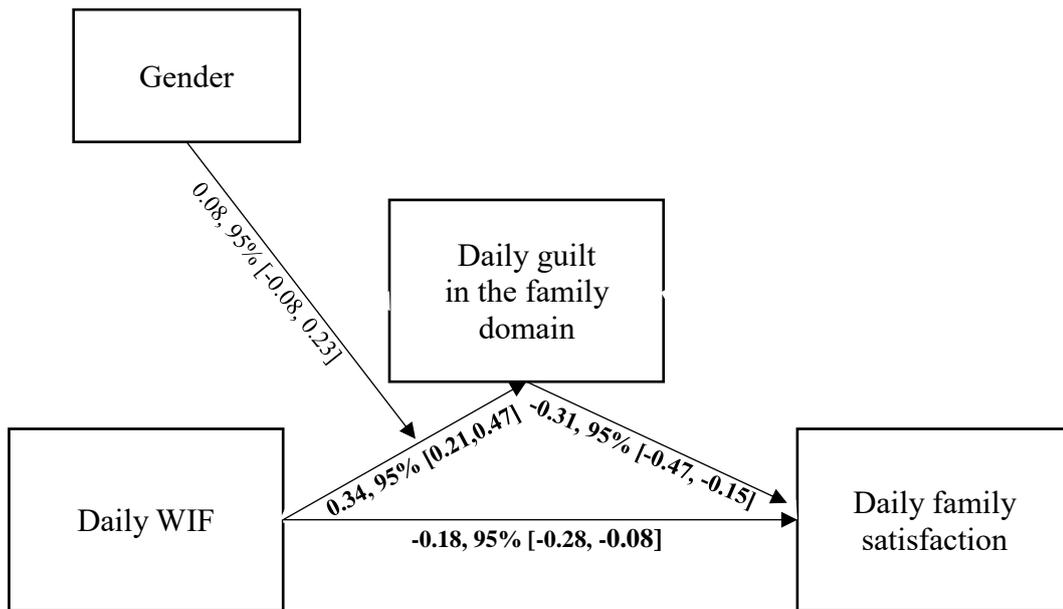


Figure 1. The results of multilevel analyses testing the moderating effect of gender (H5). Estimates are unstandardised. Values in brackets are 95% credibility intervals of the estimated parameters. Estimates with credibility intervals that do not include zero are highlighted in bold. For clarity, the mediation paths at the between-individual level and the effects of control variables are not shown.

demonstrate more extensive evidence of their value to the organisation by working longer, harder, and better than their male counterparts. Under such performance pressure, FIW on a given day is likely to precipitate women’s perception that they have failed to meet the image of an ideal worker, which may result in a high level of guilt in the job domain on that day. Meanwhile, this is likely to be to a lesser extent for men, since they are relatively insulated from gender stereotypes and mistreatment at work and thus may experience less (gender) identity-related work pressures. Between these two competing hypotheses, empirical evidence was found to support Hypothesis 7b: the relationship between daily FIW and guilt in the job domain was stronger among women than men (Figure 2; $\beta = .15$, posterior $SD = .08$, $p < .05$, 90% CI [.02, .28]). The simple slope analysis depicted in Figure 3 displays this pattern clearly: the slope for women was 0.36 (posterior $SD = .06$, $p < .01$, 95% CI [.26, .47]), while the slope for men was 0.21 (posterior $SD = .06$, $p < .01$, 95% CI [.09, .34]).

As for the relevant conditional indirect effect, empirical evidence again supported Hypothesis 8b, which suggests that the indirect relationship between daily

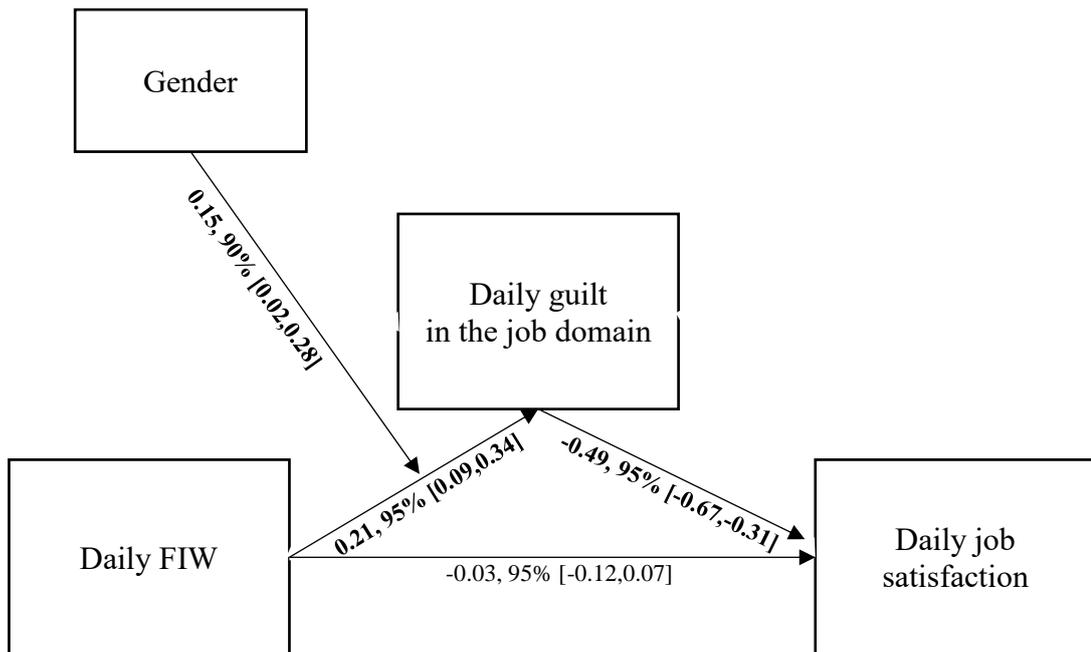


Figure 2. The results of multilevel analyses testing the moderating effect of gender (H7). Estimates are unstandardised. Values in brackets are 95% credibility intervals of the estimated parameters. Estimates with credibility intervals that do not include zero are highlighted in bold. For clarity, the mediation paths at the between-individual level and the effects of control variables are not shown.

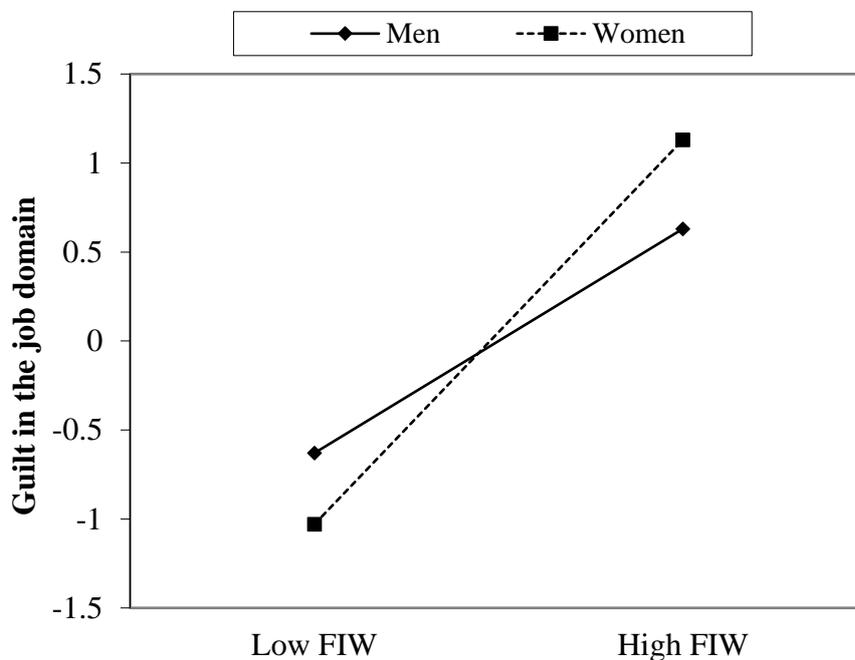


Figure 3. The moderating role of gender in the relationship between daily FIW and guilt in the job domain

FIW and job satisfaction through guilt in the job domain would be more salient among women than men, instead of 8a, which suggests that such an indirect relationship would be more salient among men than women. The indirect effect for women was significant with an estimate of $-.16$ (posterior $SD = .05$, $p < .01$, 95% CI $[-.25, -.07]$), while the indirect effect for men was significant with an estimate of $-.09$ (posterior $SD = .05$, $p < .05$, 90% CI $[-.17, -.01]$). The CI for the difference in the indirect effects between men and women did not contain zero ($\beta = -.07$, posterior $SD = .04$, $p < .05$, 90% CI $[-.14, -.01]$).

4.4.3 Empirical evidence of the moderating role of ethnicity within each gender category (Hypotheses 9–17)

The last set of analyses aimed to explore ethnic differences in the daily experiences of WIF and FIW within each gender group. Firstly, with respect to women's experiences, ethnicity was predicted to moderate the effect of daily WIF on guilt in the family domain such that the relationship between daily WIF and guilt in the family domain is stronger for South Asian women than white British women (H9). This hypothesis was based on arguments that, in comparison to white British communities, South Asian communities tend to hold more traditional gender norms. These social and community norms may serve as strong external pressures for women's family responsibilities, prescribing women to the main role of a primary caregiver within the family rather than that of a career woman. Many South Asian women themselves may also internalise these norms and thus have a strong family identity, which leads them to accept domestic roles as their main duty. On the other hand, white British women may be able to develop a role identity that is less restricted to prescribed gender norms due to more gender egalitarian norms being widely accepted in white British communities. Given these stronger internal and external pressures for South Asian women's participation in the home, WIF on a given day may trigger a higher level of guilt in the family domain among South Asian women with strong appraisals of identity-goal relevance and identity-goal incongruence than white British women. Unlike this prediction, however, the findings showed that the estimate for the moderating effect was not statistically significant, meaning that South Asian

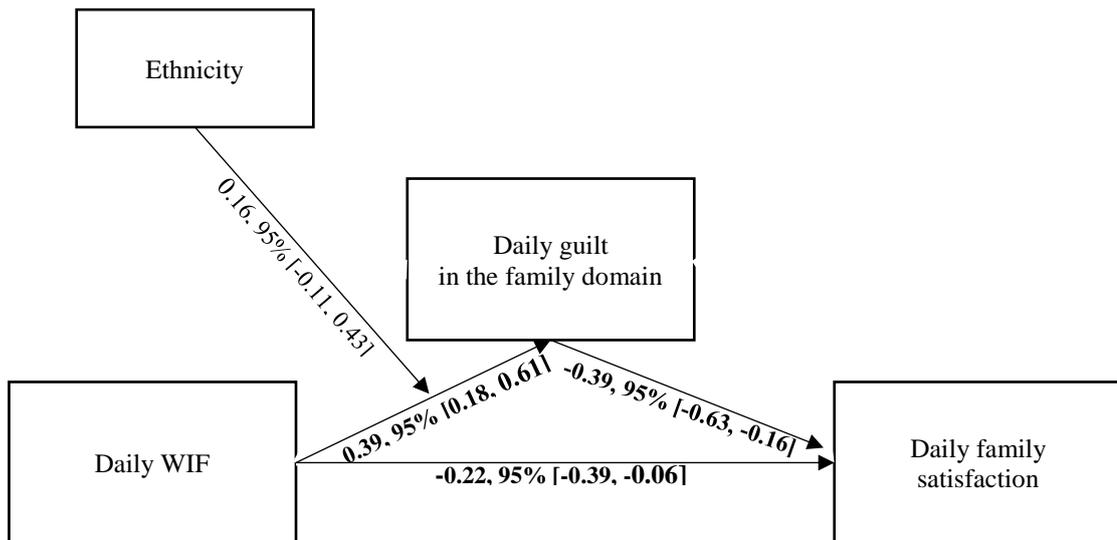


Figure 4. The results of multilevel analyses testing the moderating effect of ethnicity for women (H9). Estimates are unstandardised. Values in brackets are 95% credibility intervals of the estimated parameters. Estimates with credibility intervals that do not include zero are highlighted in bold. For clarity, the mediation paths at the between-individual level and the effects of control variables are not shown.

women and white British women did not show significantly different emotional responses to daily WIF (Figure 4; $\beta = .16$, posterior $SD = .14$, $p = .12$, 95% CI [-0.11, .43]). Hence, Hypothesis 9 was not supported.

Building upon Hypothesis 3 (concerning the indirect effect of daily WIF on family satisfaction through guilt in the family domain) and Hypothesis 9 (concerning the moderating role of ethnicity in the relationship between daily WIF and guilt in the family domain among women) together, Hypothesis 10 predicted a conditional indirect effect, expecting that the mediated relationship between daily WIF and family satisfaction through guilt in the family domain would be stronger among South Asian women than white British women. However, empirical evidence of the hypothesis was not found, with the CI for the indirect effects difference between South Asian women and white British women including zero ($\beta = -.06$, posterior $SD = .06$, $p = .12$, 95% CI [-0.18, .05]). Therefore, Hypothesis 10 was not supported.

Next, Hypotheses 11a and 11b made competing arguments about the effect of ethnicity on the association between daily FIW and guilt in the job among white British and South Asian women. Hypothesis 11a predicted that daily FIW may have a stronger effect on white British women than South Asian women in terms of guilt in the family

domain. It may be attributable to a stronger family identity possessed by South Asian women. Since South Asian women identify themselves strongly with their family responsibilities, they may believe that FIW on a given day has had to happen for the sake of family well-being, and thus they could draw positive emotions or satisfaction from the fulfilment of their salient roles. These perceptions, in line with the arguments about social identity, could then shield them from feelings of guilt in the job domain. On the other hand, white British women are less likely to experience such an effect, considering that they view their work roles as a relatively equal part of their self-identity along with their family roles in comparison to South Asian women. Conversely, Hypothesis 11b predicted the opposite pattern. On account of being female and South Asian at the same time, South Asian women may be held to double standards of work performance. As a result, they may need to show better qualifications and performance to gain an equal footing with their white counterparts. This stronger work pressure exerted upon South Asian women may further promote their appraisals of identity-goal incongruence when their daily family responsibilities interfere with their work roles, and thus eventually produce a higher level of guilt in the job domain among them than white British women.

The results showed that the moderating effect of ethnicity on the association between daily FIW and guilt in the job domain among women was significant in a positive direction (Figure 5; $\beta = .19$, posterior $SD = .11$, $p < .05$, 90% CI [.01, .37]). This indicates that South Asian women reported a higher level of guilt in the job domain as a response to daily FIW than white British women, supporting Hypothesis 11b rather than Hypothesis 11a. A simple slope analysis further confirmed this finding with the slope for South Asian women (Figure 6; $\beta = .48$, posterior $SD = .09$, $p < .01$, 95% CI [.32, .66]) being significantly steeper than that of white British women ($\beta = .29$, posterior $SD = .09$, $p < .01$, 95% CI [.12, .46]).

In addition, ethnicity was found to moderate the indirect relationship between daily FIW and job satisfaction through guilt in the job domain among women. With regard to this moderated mediation effect, two different hypotheses were developed. In combining Hypothesis 4, which suggested the indirect effect of daily FIW on job satisfaction through guilt in the job domain, and Hypothesis 11a, which suggested a stronger effect of daily FIW on guilt in the job domain among white British women

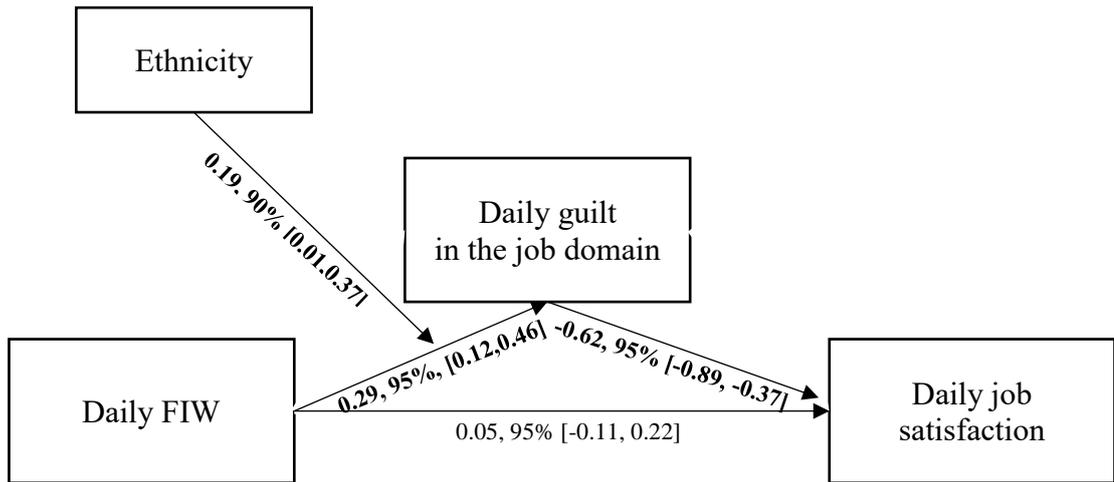


Figure 5. The results of multilevel analyses testing the moderating effect of ethnicity for women (H11). Estimates are unstandardised. Values in brackets are 90% or 95% credibility intervals of the estimated parameters. Estimates with credibility intervals that do not include zero are highlighted in bold. For clarity, the mediation paths at the between-individual level and the effects of control variables are not shown.

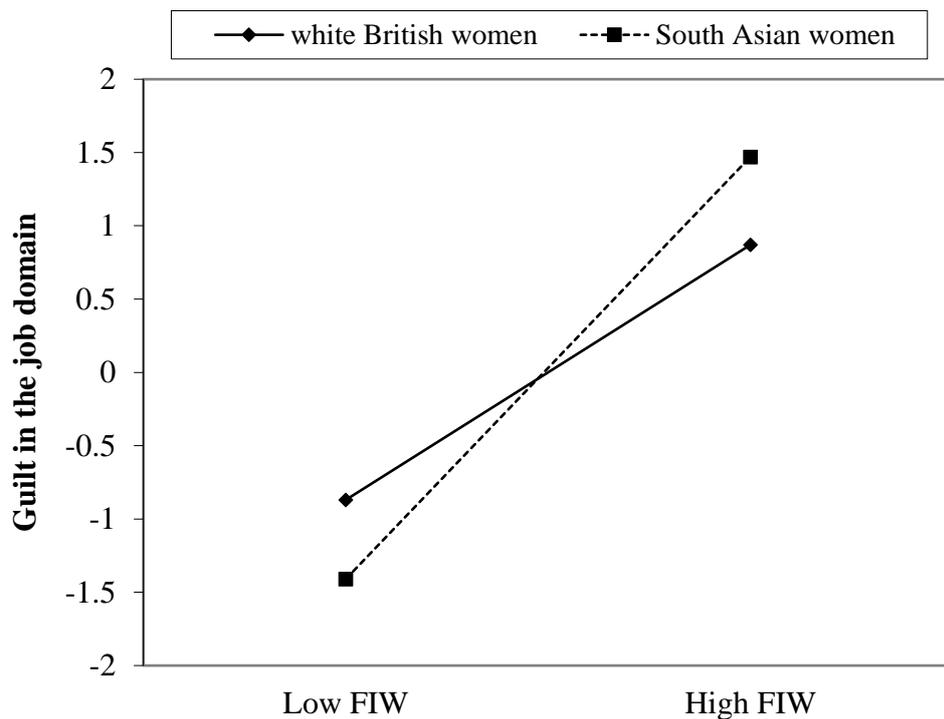


Figure 6. The moderating role of ethnicity in the relationship between daily FIW and guilt in the job domain among women

than South Asian women, Hypothesis 12a predicted a stronger indirect effect of daily FIW on job satisfaction through guilt in the job domain among white British women than South Asian women. Conversely, in combining Hypothesis 4, which suggested the indirect effect of daily FIW on job satisfaction through guilt in the job domain, and Hypothesis 11b, which suggested a stronger effect of daily FIW on guilt in the job domain among South Asian women than white British women, Hypothesis 12b predicted the opposite relationship: a stronger indirect effect of daily FIW would be experienced among South Asian women than white British women. Empirical evidence supported Hypothesis 12b instead of Hypothesis 12a, demonstrating that the indirect association between the variables was more salient among South Asian women ($\beta = -.27$, posterior $SD = .10$, $p < .01$, 95% CI [-.47, -.09]) than white British women ($\beta = -.15$, posterior $SD = .09$, $p < .05$, 90% CI [-.29, -.01]), with the CI for the effects difference excluding zero ($\beta = -.12$, posterior $SD = .07$, $p < .05$, 90% CI [-.24, -.01]).

Turning to men's experiences of daily work–family conflict, Hypothesis 13 posited that, among men, the association between daily WIF and guilt in the family domain would depend on an individual's ethnicity such that this relation would be stronger for white British men than South Asian men. Gender egalitarian norms endorsed by white British communities may render white British men more susceptible to feelings of guilt in the family domain when their family roles have to be compromised due to work responsibilities during the day. Also, being influenced by their individualistic values, in which work and family roles are considered to be separate entities, white British men may see daily WIF as a critical sacrifice of family well-being for the selfish pursuit of their personal career ambition. Meanwhile, South Asian men are less likely to suffer from guilt in the family domain in the case of daily WIF. In South Asian communities, fulfilling household and caregiving tasks is not deemed one of South Asian men's main roles, as these domestic responsibilities are placed mainly upon South Asian women due to their traditional gender norms. In addition, with the influence of collectivistic values, South Asian men's work roles tend to be viewed as a way of contributing to family well-being and prosperity. Hence, South Asian men may be able to justify the negative impact of daily WIF on the family domain because they believe that they still make a significant contribution to the family by bringing an income into the household. This justification could then relieve

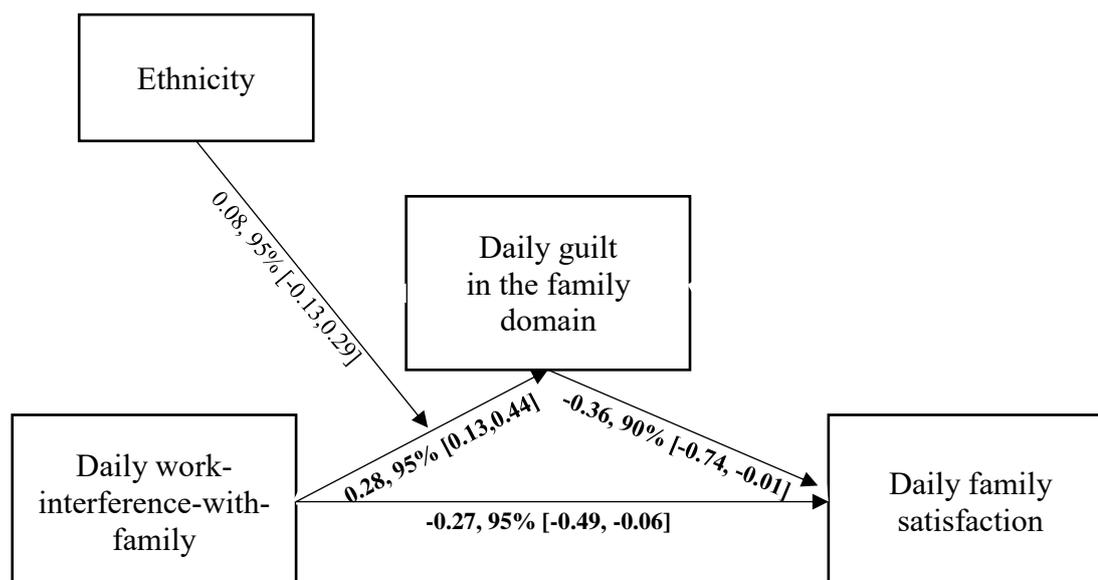


Figure 7. The results of multilevel analyses testing the moderating effect of ethnicity for men (H13). Estimates are unstandardised. Values in brackets are 90% and 95% credibility intervals of the estimated parameters. Estimates with credibility intervals that do not include zero are highlighted in bold. For clarity, the mediation paths at the between-individual level and the effects of control variables are not shown.

them from feelings of guilt in the family domain. However, this hypothesis was not empirically supported as ethnicity did not moderate this association (Figure 7; $\beta = .08$, posterior $SD = .11$, $p = .21$, 95% CI [-0.13, .29]).

Hypothesis 14, which suggested a conditional indirect effect among men, was not supported either. Considering Hypothesis 3 (concerning the indirect effect of daily WIF on family satisfaction through guilt in the family domain) in conjunction with Hypothesis 13 (concerning the moderating role of ethnicity in the relationship between daily WIF on guilt in the family domain among men), Hypothesis 14 predicted that the indirect effect of daily WIF on family satisfaction through guilt in the family domain would be greater among white British men than South Asian men. However, the CI for difference in the indirect effects between these two groups included zero, thus failing to support Hypothesis 14 ($\beta = -.02$, posterior $SD = .05$, $p = .24$, 95% CI [-0.14, .06]).

In respect to men's daily experiences of FIW, Hypothesis 15 suggested that the positive relationship between daily FIW and guilt in the job domain would be more salient among South Asian men than white British men. Due to their disadvantaged status at work, South Asian men are often required to invest more effort and time in

their work roles in order to be given credit equal to their white counterparts. Given this considerable work pressure, daily FIW may be interpreted by South Asian men as having more negative influences on their job performance, resulting in a strong perception that they have significantly violated the standards of an ideal worker during the day. Furthermore, South Asian men are likely to have developed higher work role salience than white British men, being affected by a clearer division of labour between genders prevalent in their ethnic communities. For this reason, for South Asian men, unsatisfactory engagement in their work roles originating from daily FIW may signify significant identity-goal relevance and incongruence between their ideal and actual behaviours, generating a high level of job-related guilt. In contrast to this, white British men may experience fewer identity-related performance pressures because of social privileges arising from their gender and ethnic majority identities. In addition, with white British men being expected to take on an increasing amount of domestic responsibilities, family roles are becoming an important part of many white British men's core identity. Even when white British men experience a high level of FIW on a given day, therefore, positive affective states that result from fulfilling family roles may operate as a cushion against the negative effect of daily FIW, as informed by social identity theory, and thus could assuage their job-related guilt.

Consistent with this prediction, South Asian men reported a higher level of guilt in the job domain than white British men (Figure 8; $\beta = .23$, posterior $SD = .12$, $p < .05$, 95% CI [.01, .47]). The results of the simple slope test (Figure 9) also corroborated this finding. Daily FIW was significantly and positively related to guilt in the job domain when an individual was of South Asian origin ($\beta = .35$, posterior $SD = .10$, $p < .01$, 95% CI [.16, .54]), but was not significant when an individual was of white British origin ($\beta = .11$, posterior $SD = .08$, $p = .07$, 95% CI [-.04, .27]).

Finally, Hypothesis 16 posited that the indirect effect of daily FIW on job satisfaction mediated by guilt in the job domain would be stronger among South Asian men than white British men. This prediction was built upon Hypothesis 4 (concerning the indirect effect of daily FIW on job satisfaction through guilt in the job domain) and Hypothesis 15 (concerning the moderating role of ethnicity in the relationship between daily FIW on guilt in the job domain among men) together. Contrary to the hypothesis,

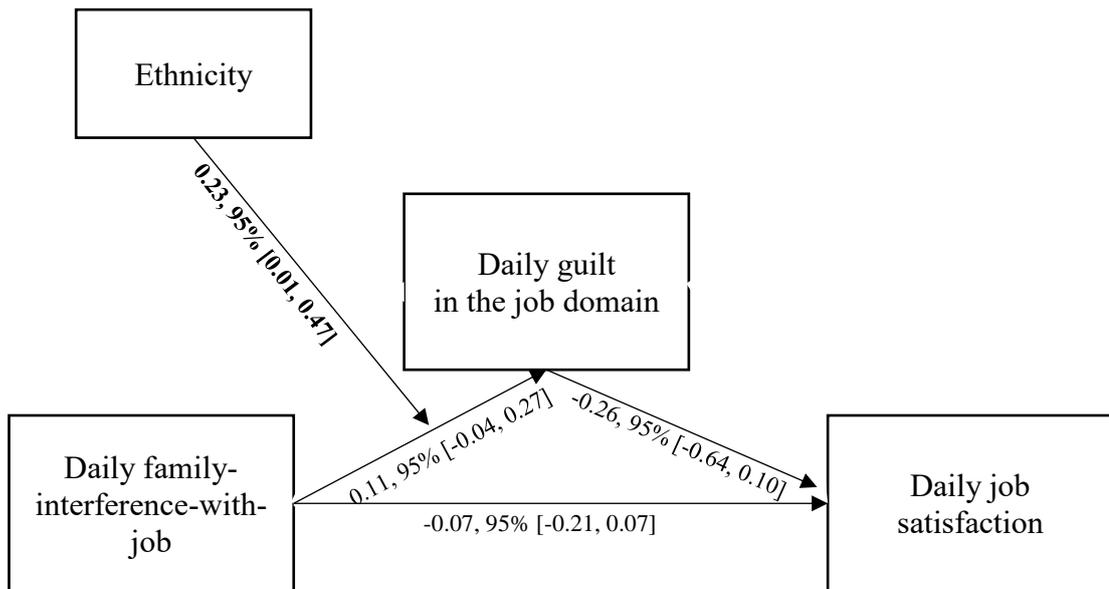


Figure 8. The results of multilevel analyses testing the moderating effect of ethnicity for men (H15). Estimates are unstandardised. Values in brackets are 95% credibility intervals of the estimated parameters. Estimates with credibility intervals that do not include zero are highlighted in bold. For clarity, the mediation paths at the between-individual level and the effects of control variables are not shown.

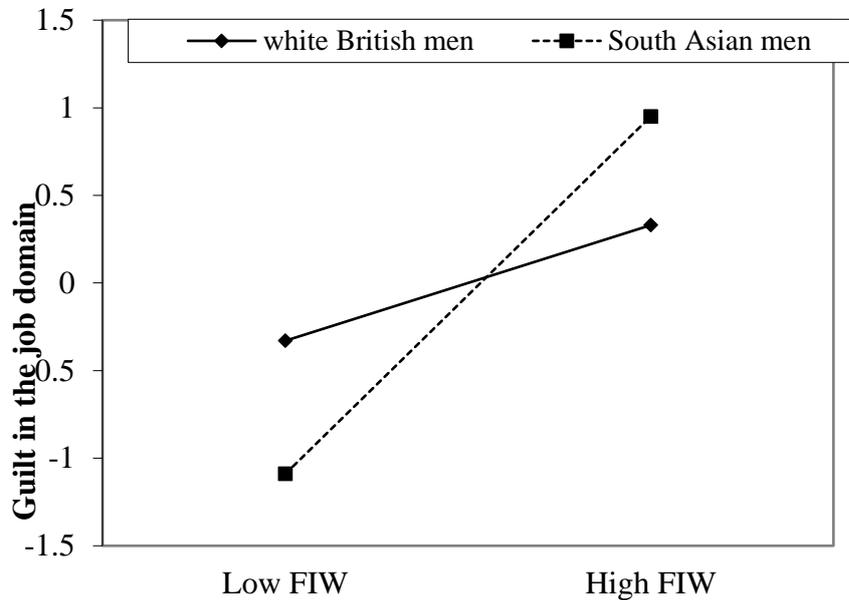


Figure 9. The moderating role of ethnicity in the relationship between daily FIW and guilt in the job domain among men

there was no significant difference in the indirect effects between these two groups with the CI including zero ($\beta = -.05$, posterior $SD = .05$, $p = .09$, 95% CI [-.18, .03]). Therefore, Hypothesis 16 was not supported.

Chapter 5. Discussion and Conclusion

5.1 Overview

This chapter discusses the research findings and the answers they offer to each research question raised in the Introduction. In doing so, section 5.2 recapitulates the study results and shows how these findings can be understood in the context of the existing body of research. Where the research findings are consistent with the hypotheses, consideration is given to how these findings support existing theories and empirical evidence. Where the research findings are not consistent with the hypotheses, it is discussed how these results may help shed light on new aspects of the emotional experiences of daily work–family conflict.

Section 5.3 emphasises the study’s theoretical contributions. Three implications for theory and research are discussed in terms of the research’s emotion-centred model of work–family conflict (i.e., the functions of guilt in daily work–family dynamics), diversity and identity-sensitive perspectives (i.e., gender and ethnic differences in the emotional experiences of daily work–family conflict), and full consideration of various macro-contexts (i.e., the roles of macro-contextual factors in daily work–family conflict). Next, section 5.4 discusses three practical guidelines that the present study can provide for managers and organisations in terms of the significance of within-individual aspects of work–family conflict, guilt as an important mechanism between daily work–family conflict and satisfaction, and the need for a diversity-friendly approach in designing and implementing family-friendly policies.

Section 5.5 then acknowledges the limitations of the present study and discusses how future research may be able to address these problems. The problems of common method bias, limited generalisability of the research findings, and omitted control variables are some examples of the limitations discussed. The section also suggests various research directions for future studies to build upon and expand the current research, such as relating daily work–family conflict to other discrete emotions and attitudinal/behavioural outcomes and exploring other aspects of intergroup differences in daily work–family conflict, particularly from the perspective of intersectionality.

In the final and concluding section (section 5.6), the key research findings and the significance of those findings are summarised.

5.2 Interpretations of the research findings

The main aim of this study was to explore whether and how people belonging to different gender and ethnic groups experience daily work–family conflict differently in terms of guilt, and how this may affect their daily satisfaction in the work and family domains. To answer this question, three sub-questions were raised as follows.

- Research Question 1: *What is the relationship between daily work–family conflict (daily WIF and daily FIW) and daily guilt (in the family and job domains), and what impact does this guilt have on an individual’s family and job satisfaction?* This research question was formulated as a baseline question upon which the next two research questions were formed.
- Research Question 2: *Do men and women respond differently to daily work–family conflict?* This research question explores the existence of gender differences in the relationships hypothesised with regard to Research Question 1.
- Research Question 3: *Do South Asian and white British people in each gender category respond differently to daily work–family conflict?* This research question explores the intersectional effects of gender and ethnicity on the relationships hypothesised with regard to Research Questions 1 and 2.

The empirical results demonstrate that, out of the 16 hypotheses developed, those regarding the first research question were largely supported. To be more specific, in support of Hypothesis 1, daily WIF was found to be positively related to daily guilt in the family domain. This guilt was in turn associated negatively with daily family satisfaction, supporting Hypothesis 3. Furthermore, there was a positive relationship between daily FIW and guilt in the job domain, consistent with Hypothesis 2. The mediating role of this job guilt in the association between daily FIW and job satisfaction was also statistically significant as predicted by Hypothesis 4. These study findings support previous theoretical and empirical studies on the relationships between daily work–family conflict and its effects. For instance, Ilies et al. (2012) in

their conceptual paper suggested that guilt is one of the most relevant emotional outcomes of daily work–family conflict. Furthermore, Judge and Ilies (2004) empirically showed that WIF and FIW on a given day increased the levels of daily guilt in the family and job domain respectively, and that daily guilt in the family domain played a role as a mediator between daily WIF and family (marital) satisfaction, although they could not find empirical evidence of guilt in the job domain as a mediator between daily FIW and job satisfaction. Livingston and Judge (2008) also found a within-individual and daily relationship between FIW and guilt in the job domain, while their hypothesis about the relationship between daily WIF and guilt in the family domain was not supported. In general, the present study’s findings extend and complement this body of work by empirically investigating and confirming the associations between daily work–family conflict, guilt, and domain satisfaction, using a sample of solicitors in the U.K.

Regarding the second research question (i.e., the moderating role of gender), mixed results emerged. On the one hand, gender was found to function as a significant moderator in the relationship between daily FIW and guilt in the job domain, with women reporting a higher level of guilt in the job domain as a response to daily FIW than men (in support of H7b). Also, the mediated relationship between daily FIW and job satisfaction via guilt in the job domain was found to be more salient among women than men (in support of H8b), indicating that daily FIW induces lower job satisfaction through guilt in the job domain among women than men. Although not being specifically interested in the emotional experiences of work–family conflict, some empirical studies at the between-individual level have also found similar patterns, with women showing lower levels of job satisfaction and organisational citizenship behaviour than men at a given level of FIW (for instance, Beham, 2011; Cloninger et al., 2015).

As discussed in the hypothesis development chapter (Chapter 2), one explanation for these asymmetric reactions to daily FIW between genders may be related to the disadvantageous positions women tend to occupy in a gendered organisation and the resulting double standards imposed upon them (Fuegen et al., 2004; Walsh, 2012). Several empirical studies have indeed found that, in accordance with double standards theory, organisations hold men and women to different

evaluation standards for hiring and promotion, with women required to show more extensive evidence of their worth. For instance, Walsh (2012) showed that in the legal profession, women are scrutinised and evaluated more strictly when being considered for partnership by having to provide evidence of better law school grades, longer working hours per week, more varied professional activities, and richer client pools than their male colleagues. Kay and Gorman (2008) also found that individual-resource variables (e.g., skills, qualifications, and social networks) have a larger impact on women's career development in organisational hierarchies than men. The double standards arising from gender disparity could then lead women to more negatively interpret unfulfilled job responsibilities due to family roles on a given day, since this daily FIW may signify strong identity-goal incongruence, subsequently resulting in a higher level of job-related guilt among women than men. Considering that these hypotheses based on workplace discrimination and ensuing double standards were supported rather than the competing hypotheses based on gender role theory (i.e., H7a and H8a), the results may indicate that workplace discrimination is a critical factor in an individual's experiences of daily FIW.

In relation to the associations between daily WIF and its effects, however, there was no empirical evidence found for the moderating role of gender. It was predicted that due to traditional gender norms (i.e., women's main roles are within the household, whereas men's main roles are at work), women would report a higher level of guilt in the family domain than men in response to daily WIF (H5) and that the mediated relationship between daily WIF and family satisfaction through guilt would also be stronger among women than men (H6). However, neither the strengths of the main nor of the mediated relationship between the variables differed between men and women. These results are rather surprising in view of gender role theory (Eagly et al., 2000) and significant gender differences in WIF and its impact on guilt previously reported by Borelli et al. (2017) and Glavin et al. (2011)

There could be several explanations to account for these unexpected findings. Firstly, it is possible that the results are explained by a strong professional and work identity among the female participants. As briefly discussed in Chapter 3, solicitors in the U.K. need to undergo a very demanding training period to become qualified, with considerable time and financial resources required. Given this strenuous qualification

process, it is highly likely that only people (either men or women) who have a strong work identity and who are determined to pursue their careers will choose to join the profession, endure the training period, and eventually qualify. In addition, a substantial period of intensive training and professional socialisation in the legal profession may have caused the participants, particularly female participants, to perceive that their identity as a solicitor is as important as their identity as a family caregiver (Alexander, 2010; Pratt, Rockmann, & Kaufmann, 2006; Sommerlad, 2007), strengthening their professional and work identities further. As such, the predictions based on traditional gender norms may not be entirely applicable to the group of women in the current research, as they may be significantly more career-focused than the general population.

The characteristics of the male solicitors in the sample could also offer explanations for why no evidence that gender had a moderating role was found. First, as part of the intensive training to qualify as a solicitor, most of the candidates are required to have completed their higher education. According to the literature, individuals who have completed a higher education qualification are more likely to have been exposed to ideas of gender equality and thus may be more supportive of gender egalitarian norms and an equal division of labour concerning domestic responsibilities between genders (Bolzendahl & Myers, 2004; Cotter et al., 2011; Davis & Greenstein, 2009; Moore & Vanneman, 2003). As such, the males in the present study may differ from the population as a whole in that they better appreciate that family responsibilities should not be borne by their female partners (or other female family members) alone but need to be shared with them. If this is indeed the case, it may help explain the lack of gender difference in the levels of guilt at a given level of daily WIF.

Second, the work arrangements of a focal (male) individual and his spouse could be another key consideration for understanding the unexpected findings. In the sample, 69 out of 81 male participants (around 85%) were married or in a long-term relationship, and among them, 81% were members of dual-earner couples, with 38 of the partners of those male participants working full-time (55%) and 18 working part-time (26%). This dual-earner work arrangement indicates that unless family care responsibilities are outsourced to others (e.g., hiring a nanny or domestic helper), both female and male partners in the couple would be required to perform some of the

housework and caregiving responsibilities at home, although it may be true that females still bear a higher burden of such roles than men. Indeed, some empirical studies (e.g., Cha & Thébaud, 2009; Ciabattari, 2001) have demonstrated that male partners in dual-earner couples tend to engage more actively in family roles or be at least more willing to do so than those not in dual-earner couples. Along with potentially more liberal attitudes towards gender roles, this practical issue might elicit feelings of guilt among the male participants that are as relatively strong as among their female counterparts when daily FIW is heightened, thus equalising gender differences in emotional responses to daily FIW.

Compared to the previous two research questions, the study results offer more complex answers to the third research question. For both men and women, most of the FIW-related interaction and conditional indirect effects hypothesised were supported, whereas the WIF-related interaction and conditional indirect effects were not supported. To explain the supported hypotheses first, for women, South Asian women reported a higher level of guilt in the job domain than white British women as a result of daily FIW, in support of Hypothesis 11b. The mediated relationship between daily FIW and job satisfaction through guilt in the job domain was also stronger among South Asian women than white British women, in support of Hypothesis 12b. This reveals that among women, daily FIW influences job satisfaction via guilt in the job domain, and this pathway is more evident among South Asian women than white British women. Similarly, for men, daily FIW was associated with a higher level of guilt in the job domain among South Asian men than white British men, in support of Hypothesis 15, although the indirect effect of daily FIW on job satisfaction through guilt in the job domain did not vary between South Asian men and white British men, failing to support Hypothesis 16.

These asymmetric responses to daily FIW between South Asian and white British participants in each gender category could partly be explained by demographic inequalities in the workplace. Gender- and ethnicity-related disparity at work is likely to result in greater work pressures upon South Asian men and women as per double standards theory, which, in turn, may lead to them responding more negatively towards daily FIW. Along with empirical support for gender differences in the experiences of daily FIW (H7b and 8b) above, these findings about ethnic differences in daily FIW

may serve to emphasise again the important role of workplace discrimination in the daily dynamics of the work–family interface. They also corroborate Allen et al. (2000)’s argument that work–family conflict may represent a more adverse situation for ethnic minority groups in a society on account of social stereotypes and biases towards them and their deprived social status, resources, and opportunities at work.

On the other hand, little empirical evidence was found for ethnic differences in the daily experiences of WIF. That is, there was no indication of significantly different levels of guilt in the family domain as a response to daily WIF between South Asian and white British participants within each gender category, failing to support Hypotheses 9 (for women) and 13 (for men). Also, no conditional indirect effect of daily WIF on family satisfaction through guilt in the family domain was found among different ethnic groups in each gender group, failing to support Hypotheses 10 (for women) and 14 (for men). These findings may be interpreted by the nature of the sample. With regard to women’s daily WIF, first, the lack of support for the moderating effect of ethnicity suggests that the arguments based on South Asian communities’ patriarchal norms (vs. white British communities’ gender egalitarian norms) did not make useful predictions. It could be the case that the South Asian female participants in the present study were not subjected to traditional gender roles as much as hypothesised; instead, they might be a highly career-oriented and work-focused group of females, which partly manifests in their choice to join the legal profession. They may also have developed a strong professional identity and commitment through an intensive period of professional socialisation in law institutions (Pratt et al., 2006). Furthermore, given that the majority of the South Asian female participants (around 85%) were second or third generation immigrants in the U.K., they may have experienced acculturation effects through cultural and gender socialisation in British society, adopting and endorsing gender egalitarian attitudes and values in their daily lives (Anitha et al., 2012; Dale et al., 2002; Khokher & Beauregard, 2014).

Family characteristics may offer additional explanations. An extended family arrangement prevalent in South Asian communities may provide extensive family support for South Asian women in terms of childcare and housework. Previous research has suggested that South Asian people tend not to put their children or housework in the hands of strangers. Instead, influenced by their collectivistic values,

they prefer to rely on and seek for support from extended family members such as aunts or grandparents (Bhopal, 1998; Hassan et al., 2010; Powell et al., 2009). This family support readily available for South Asian women may enable them to focus on their job responsibilities without having to worry about their unfulfilled domestic responsibilities, thereby assuaging feelings of guilt originating from daily WIF among South Asian women on a given day. Egalitarian values among family members of the South Asian female participants might be another factor. The fact that the family recognised the importance of a daughter (or in-law) receiving higher education and having a professional job might signify that the participants' family members possessed relatively more liberal gender attitudes than South Asian families in general. This indicates that the South Asian female participants were in a family and community environment that relieved them from the patriarchal system, thus allowing them to pursue their professional life with relative freedom.

Taken together, it may be due to the South Asian female participants' more gender egalitarian attitudes and available family support that they did not react more negatively towards daily WIF than their white counterparts. This interpretation does not, of course, negate general social and community pressures upon the South Asian female participants to become devoted care-givers in the family domain. Rather, the point is that unique characteristics of the sample and the work–family contexts of the South Asian female participants may have reduced the difference in the levels of guilt in the family domain between South Asian women and white British women at a given level of daily WIF.

Similar lines of reasoning appear to be able to explain the findings of the insignificant moderating effect of ethnicity among men on the relationships between daily WIF and its effects. As discussed in Chapter 2, South Asian men in general might be under greater pressures to be a primary breadwinner in the household and possess a stronger work identity than white British men with the influences of traditional gender norms in their ethnic communities (Chopra et al., 2004; Gilliat-Ray, 2010). Nevertheless, those South Asian men in the sample may have different characteristics to others in their ethnic/gender group. In comparison to the latter, the former may have had more opportunities to be exposed to the notion of gender equality and egalitarian values in their higher education (Bolzendahl & Myers, 2004; Brooks & Bolzendahl,

2004), developing a sense of importance about their active involvement in care responsibilities and housework. Furthermore, considering that all but two South Asian male participants who were married or in a long-term relationship had spouses/partners working either full-time or part-time, this dual-earner work arrangement might have necessitated some extent of engagement of the South Asian male participants in domestic responsibilities (Ciabattari, 2001). Given this, for those South Asian men participating in the present study, family caregiving roles may not have been perceived as entirely irrelevant to them; instead, these roles might matter to them nearly as much as to their white counterparts. As a result, when the fulfilment of their family roles was hampered during the day, this may have precipitated significant feelings of guilt in the family domain among South Asian men, reducing the gap between them and their white British male counterparts.

Another explanation that should be noted is concerned with the potential influences of the individualistic cultures of white British communities. In Hypothesis 13, it was proposed that on account of their collectivistic cultures, South Asian men would consider full commitment to their job roles a way of contributing to the household. Consequently, they would perceive its subsequent cost (i.e., daily WIF) as undesirable but inevitable, ameliorating their guilt in the family domain to some extent when the demands of work collide with those of family on a given day. However, almost 85% of the South Asian male participants in the current study were born and raised in the U.K. Therefore it is likely that many of them may have internalised white British communities' individualistic values through acculturation processes (Olson et al., 2013; Schwartz, Montgomery, & Briones, 2006). For this reason, the South Asian male participants in the current study might hold more individualistic attitudes towards work and family roles (i.e., a clearer demarcation between work and family domains) in comparison to those South Asian men who spent their younger years in other cultural contexts. This similarity in values and attitudes between white British and South Asian men may be one of the reasons why there was no statistically significant difference in the levels of guilt in the family domain reported between these two male groups.

To summarise the answers to the third research question, South Asian and white British people within each gender group did indeed show different levels of guilt in the job domain as a response to daily FIW: South Asian women and men were found

to report higher levels of job-related guilt than their white counterparts. Also, the strength of the mediated relationship between daily FIW and job satisfaction through guilt in the job domain was found to be stronger among South Asian women than white British women, although such a conditional indirect effect was not found to be significant among men. However, contrary to the hypotheses, South Asian and white British participants did not show any asymmetric responses towards daily WIF. These unexpected findings may have resulted from a number of sample characteristics.

5.3 Implications for theory and research

The current study provides three key implications for theory and research by integrating disparate theories and literature on work–family conflict, emotions, and social identity and diversity. First, the present study contributes to the work–family literature by developing a (discrete) emotion-centred model of work–family conflict, particularly focusing on the impact of daily work–family conflict on feelings of guilt (Eby et al., 2010; Ilies et al., 2012). According to appraisal theories of emotions (Lazarus, 1991; Scherer et al., 2001), a discrete emotion of guilt is a likely outcome of daily work–family conflict, given its appraisals of identity-goal relevance, identity-goal incongruence, non-globality, and non-stability. In support of this, guilt is commonly considered an emotional outcome – perhaps one of the most prevalent and significant emotional outcomes – of the conflict between work and family roles in the media, social policy, and (mostly qualitative) academic studies (for instance, Guendouzi, 2006; Larsson, 2018; Parker & Wang, 2013; Sullivan, 2015; Walter, 2017). However, only a few quantitative, and in particular, diary studies, have been conducted on the daily association between work–family conflict and guilt in the family and job domains so far, despite the short-term and fluctuating nature of guilt, which necessitates a within-individual perspective (such as Judge et al., 2006a; Livingston & Judge, 2008). In this regard, the present study extends the literature on work–family conflict by providing empirical evidence as well as theoretical explanations for the daily relationship between work–family conflict and guilt at a within-individual level.

Another striking finding with regard to the emotion-centred model of work–family conflict is that, in line with AET, an increased level of guilt originating from

daily work–family conflict subsequently lowered the levels of job and family satisfaction. These findings contribute to the work–family and emotion literature in two ways. Firstly, they indicate that the mediating role of guilt can be one of the explanations for the negative links between daily WIF and family satisfaction, and between daily FIW and job satisfaction. In the past, a specific mechanism for these associations (i.e., *why* do WIF and FIW negatively impact family and job satisfaction respectively?) has only been speculated by the domain specificity model (Ford et al., 2007; Frone, Russell, & Cooper, 1992), rather than being thoroughly investigated both theoretically and empirically. Moving beyond this and drawing on AET, the current research makes a novel contribution to the work–family literature by articulating an affective process (i.e., the functions of guilt) underlying the relationship between daily work–family conflict and satisfaction.

Secondly, challenging the previous literature portraying guilt as a predominantly positive discrete emotion, the present study demonstrates that guilt may also have a harmful impact (i.e., a decrease in daily job and family satisfaction) in the context of daily work–family conflict. Past research in the management field has paid attention primarily to the reparative effects of guilt, such as employees' increased motivation and performance to make up for failure and leaders' considerate behaviours towards followers after abusive supervisor behaviours (e.g., Bohns & Flynn, 2013; Cho & Allen, 2013; Grant & Wrzesniewski, 2010b; Hareli et al., 2005; Ilies et al., 2013; Liao, Yam, Johnson, Liu, & Song, 2018; Motro, Ordóñez, Pittarello, & Welsh, 2016; Oc et al., 2015). However, what has been missing in those studies is that, according to appraisal theories of emotion, guilt is essentially a negative discrete emotion, involving appraisals of identity-goal relevance and identity-goal incongruence – that is, an individual feels guilty when the personal or social standards of one's important roles (e.g., family and work roles) cannot be maintained satisfactorily. Indeed, Kim et al. (2011) showed that feelings of guilt are often linked with depressive symptoms and disorders (also refer to Ghatavi, Nicolson, MacDonald, Osher, & Levitt, 2002; Stewart & Shapiro, 2011; Weiss, 1993). Also, work–family–related guilt was found to increase the likelihood of quitting jobs, permissive parenting, and over-involvement in the household, all of which may be detrimental to individuals and family members in the long-run (Hochschild & Machung, 2012; Martínez et al., 2011). Along with this body

of evidence, the present study further expands the current understanding of the ramifications of guilt, underscoring adverse effects that the emotion may have on domain satisfaction when inter-role conflict occurs on a given day.

The second contribution this study makes is that it conceptually and empirically extends identity-sensitive theories of the work–family interface by building knowledge of whether and how different genders and ethnicities experience daily work–family conflict differently. So far, there has been a limited understanding of the influences of an individual’s social identities on their work–family interface. That is, many studies have failed to understand and acknowledge the possibilities that the patterns of (either daily or general) work–family conflict can be contingent on the social groups to which an individual belongs. In respect to this, some critics (including Bianchi & Milkie, 2010; Casper et al., 2007; Powell et al., 2009) have argued that the current discussions on the work–family interface have fallen into the trap of ‘identity-neutral’ assumptions, leading to a problematic conclusion that theorisation or empirical findings centred on a specific group of people – mostly white majority women in Western societies – can be applied to those of other cultural or social backgrounds. The present study has tackled this shortcoming by investigating the daily dynamics of work–family conflict from identity-sensitive and diversity perspectives.

More specifically, the empirical findings about gender differences, particularly in the relationships between daily FIW and its outcomes, add to the evidence of the potentially gendered nature of daily work–family conflict. Although this moderating role of gender has received substantial attention in work–family research in comparison to other social identities, this literature has not reached a consensus on the significance and specific directions of gender differences (for example, Byron, 2005; Cloninger et al., 2015; Mesmer-Magnus & Viswesvaran, 2005; Shockley et al., 2017). With regard to this, the study finding that women showed a higher level of guilt in the job domain at a given level of daily FIW than men may help to clarify the inconsistent findings about gender differences to date. In addition to the effect of gender alone, the present study examined the interactive effects of gender/ethnicity and work–family conflict on daily guilt and domain satisfaction on the basis of an intersectionality perspective. It was then indeed successful in finding that daily FIW experienced by men and women may be shaped distinctively across

different ethnicities. This attention to ethnic differences within each gender group is timely given the recent calls for more culture-specific and ethnicity-conscious approaches in work–family research in order to avoid the pitfalls of ‘white-centrism’, which regrettably appears to have encroached on the existing work–family literature (Casper et al., 2007; Eby et al., 2005; Greenhaus, 2008). The research findings also suggest that the single-axis lens, which tends to dominate most gender-focused work–family studies, may offer only a simplified explanation of diversity in the experiences of work–family conflict, and that the importance of adopting an intersectionality perspective should be fully recognised in the work–family literature (Özbilgin et al., 2011).

Nevertheless, caution is needed to ensure that the intersectional analysis of the current study is not used as a rationale for essentialising or compartmentalising the experiences of people from different gender/ethnic backgrounds. Reducing complex interactions between different social categories to simple comparisons and contrasts (for instance, men vs. women, or South Asian women vs. white British women) and overgeneralising these results, is exactly what the intersectional perspective endeavours to avoid (Acker, 2006; Warner, 2008). Rather, the main point this study attempts to raise is the core idea of intersectionality: the impact of the interactions between different social categories need to be incorporated into the analysis of the work–family interface (Crenshaw, 1991; Özbilgin et al., 2011). For instance, unlike the underlying assumptions of previous gender-focused work–family studies, gender is not a fixed category but manifests in a very complex way. Hence, its effects should be scrutinised in conjunction with an individual’s other social categories (e.g., ethnicity). In this respect, the present study contributes to the work–family literature as one of the preliminary work–family studies that draw on an intersectionality lens for its main theoretical arguments, allowing for a more complete and deeper-level investigation of the roles of social identities in daily work–family conflict. This will serve as a point of departure for moving beyond the traditional single-axis framework.

The last contribution of the current study is that it highlights the roles of macro-contexts in daily work–family conflict. It extends the work–family conflict literature by showing that an individual’s work–family conflict and the emotional or attitudinal outcomes of such conflict may be greatly influenced by social gender norms

(i.e., to what extent men and women are expected to perform different social roles in a society and ethnic community), collectivism versus individualism (i.e., whether fulfilment of work and family roles is considered to be integrated or separate in each ethnic community), and the social status of each ethnic and gender group (i.e., how many social resources and how much power a group of people has in organisational and social hierarchies). This emphasis on macro-contextual factors contrasts with the extant work–family conflict literature, which focuses mainly on micro-contexts (i.e., personal circumstances) or meso-contexts (i.e., organisational circumstances), despite the fact that these micro- and meso-contexts are naturally embedded in macro-contexts.

Admittedly, some literature on gender differences has already addressed the impact of social gender norms on work–family conflict of men and women on the basis of gender role theory (e.g., Cinamon & Rich, 2002; Gutek et al., 1991; Powell & Greenhaus, 2010). Furthermore, a growing body of literature interested in the cross-cultural aspects of the work–family conflict interface (e.g., Galovan et al., 2010; Spector et al., 2007; Yang et al., 2000) has identified the roles of a range of national cultures, including individualism versus collectivism. However, these studies tend to base their arguments on just one or two selected factors which are considered most relevant to their research questions: mainly gender norms in seeking for gender differences, and collectivism versus individualism in seeking for national differences. In contrast, the current research takes into account multiple macro-factors simultaneously, either by developing and testing competing hypotheses based on each factor (e.g., social gender norms vs. workplace discrimination), or by incorporating interrelated factors at the same time (e.g., traditional gender norms likely to be more prevalent in collectivistic cultures). This approach may enable more comprehensive and meaningful interpretations of the intergroup differences in work–family conflict by demonstrating the complexity of how various macro-contexts collectively shape our work–family interface.

Among the various macro-contexts mentioned above, it is particularly interesting to note that the hypotheses based on each group’s social status in the workplace and the larger society were consistently supported throughout the empirical analyses. This finding indicates that even though their roles have been largely overlooked in work–family research so far, gender/ethnic inequalities and exclusion

may significantly inform people's daily work–family conflict. Given that these hypotheses were supported even when the competing hypotheses were developed on social gender norms, the influences of identity-related disparity at work seem to be greater than and outweigh those of other social or cultural aspects of macro-contexts, such as social gender norms. Although Allen et al. (2000) have briefly suggested this potential role for a relative status/power difference between social groups in the context of work–family conflict, no empirical or conceptual study to date has attempted to explore its influences thoroughly. As the first and preliminary attempt to incorporate gender/ethnic inequality arguments into a model of work–family conflict, the current study sheds light on a new aspect of macro-contexts that may have significant bearing on work–family conflict.

5.4 Practical implications of the study

The research findings above have several practical implications for managers seeking to minimise the negative consequences of daily work–family conflict among their employees. First, the findings of the within-level relationships between the study variables suggest that managers need to pay attention to and acknowledge the significance of daily work–family conflict experienced by their employees. In a practical sense, this means that managers should offer sufficient supervisor and organisational support for those who experience a high level of daily work–family conflict. For instance, managers may want to encourage their employees to make full use of flexible work arrangements according to their work–family conflict needs and organisational circumstances on a given day. Another action that managers might take is to offer employees extensive social support on a daily basis. To do so, it may be important for line managers to empathise with employees experiencing work–family conflict by reassuring them that the organisation genuinely cares about their daily work–family balance and is willing to provide ongoing support and advice to help resolve their daily work–family issues. In support of these ideas, previous research (Liu et al., 2015; Seiger & Wiese, 2009; Wang et al., 2010) has found that employees who have utilised various forms of work–family support available at work (e.g., flexible working arrangements and social support from managers and co-workers) tend

to show a lower degree of daily work–family conflict as well as less detrimental responses to daily work–family conflict than those who have not.

The results also indicate that organisations should help employees manage their feelings of guilt as a reaction to daily work–family conflict in order to prevent them from subsequently experiencing low levels of satisfaction in the job and family domains. As part of this effort, organisations may consider offering their employees a wide range of training opportunities in relation to coping strategies such as problem-focused and emotion-focused coping strategies (Lazarus & Folkman, 1984). Problem-focused coping strategies are concerned with stressful situations per se and refer to direct actions to eliminate or resolve problems faced by an individual. In the context of daily work–family conflict, these strategies might include setting priorities, organising work, or managing time. By providing training on such coping strategies, organisations may be able to help their employees to reduce the occurrence of daily work–family conflict and therefore decrease the potential for guilt to arise. Emotion-focused coping strategies may also be useful, particularly when work–family conflict has already occurred or cannot be avoided (Lazarus, 1995). These coping strategies include selective attention (e.g., focusing on the positive sides of the situation as much as possible) or distancing/avoidance. Through the acquisition of the emotion-focused coping skills, employees can learn how to limit the possibility of their guilt (originally stemming from daily work–family conflict) leading to decreased levels of domain satisfaction (Aryee, Luk, Leung, & Lo, 1999b; Lapierre & Allen, 2006; Rotondo & Kincaid, 2008; Somech & Drach-Zahavy, 2007).

Given the moderating roles of gender and ethnicity, the findings may also have broad practical implications for the design and implementation of diversity-friendly and identity-sensitive work–family policies. Work–family initiatives in many organisations have developed based mainly on the experiences of white majority employees, or from an identity-insensitive perspective, without a thorough and extensive understanding of how other groups of people experience work–family conflict in their daily lives (Beauregard et al., 2009; Özbilgin et al., 2011). The absence of this knowledge, however, is problematic as it could lead to work–family policies being founded on inaccurate perceptions or prejudices towards these social groups instead of on their actual work–family characteristics. For instance, even if South

Asian men are in as high need of work–family support as their white counterparts, they may be less likely to seek and utilise family-friendly benefits offered by their organisation. This may be attributable to the fact that South Asian men’s masculinity is more deeply attached to their work roles, and that they are under greater pressures to meet the norms of an ideal worker. As a result, they may fear that the utilisation of such benefits does not correspond with their normative image of a ‘good man’ and threatens their social status at work. However, without understanding and taking into account these cultural and structural features of South Asian men, the underutilisation of work–family policies among South Asian men may make them appear simply uninterested in the work–family interface issue. This misunderstanding is then likely to strengthen the notion that work–family conflict is mainly a women’s concern and to operate to exclude South Asian men further from the consideration of work–family issues.

Thus, the existing blanket approach or identity-insensitive perspective on work–family conflict can neither effectively accommodate the distinctive work–family needs of a diverse workforce nor offer workers practical benefits that make a critical difference in their daily lives. It also carries the risk of putting those already disadvantaged (due to their gender and/or ethnicity) at a further disadvantage by inadvertently widening the gap in family-friendly benefits enjoyable between different social groups. Of course, this does not suggest that organisations should provide additional work–family benefits only to minority groups. Not only would it be unfeasible for most organisations, but it would also be deemed as unfair or illegal by other organisational members who do not belong to those groups (Grandey, 2001; Parker & Allen, 2001). Nevertheless, a diversity perspective should still be fully incorporated into organisational work–family cultures and policies so that the benefits can be accessible to as many organisational members as possible.

For organisations interested in following this path, the current research makes several practical suggestions. First, it is essential to establish a clear and shared understanding among organisational members about the difficulties related to work–family conflict experienced by people from different demographic backgrounds and what steps need to be taken to tackle these difficulties. For this, managers may consider including work–family-related material in the organisation’s diversity training. With

the advanced awareness of diversity in the experiences of work–family issues, an organisation and its members may be able to develop more diversity-friendly and inclusive work–family policies and provide more effective social support to those in need according to their specific demands.

Second, given that women and ethnic minority employees are subjected to more negative emotional and attitudinal consequences of daily FIW, organisations which employ high proportions of these groups, or which seek to exploit their full leadership potential, may want to increase their investment of resources that promote family-friendly policies and cultures (Dreher, 2003; Kalev, Dobbin, & Kelly, 2006; Michielsens, Bingham, & Clarke, 2013). Specifically, considering that the provision of flexible working arrangements by employers is still limited in the U.K. (Van Wanrooy et al., 2013), organisations may need to exert more efforts to expand the range of family-friendly policies available. Among various work–family policies, leave arrangements (e.g., short breaks, parental leave, and flexible annual leave) and direct provision of child/elder care services (e.g., childcare and breastfeeding facilities in the workplace) seem to be particularly helpful in supporting female employees, as the uptake of these practices was found to be most strongly associated with women’s positive work–family experiences and consequently, their higher representation at senior levels (Kalysh, Kulik, & Perera, 2016).

However, the existence of formal work–family policies is not sufficient. More importantly, managers need to encourage female and ethnic minority employees to fully utilise work–family policies by reducing potential career disadvantages and stigmas following policy utilisation (Blair-Loy & Wharton, 2002; Judiesch & Lyness, 1999; Mandeville, Halbesleben, & Whitman, 2016; Thompson, Beauvais, & Lyness, 1999). To do so, Perrigino, Dunford, and Wilson (2018) makes several suggestions for organisations, including: (1) training their managers about the effectiveness of work–family policies not only in terms of their contribution to an individual employee’s well-being but also with regard to their impact on organisational outcomes; (2) encouraging managers to utilise family-friendly benefits for themselves to become role models; (3) providing work teams with enough resources to minimise a potential workforce shortage arising from the utilisation of work–family benefits, for example, by hiring a temporary employee to cover the work of a team member on family leave (also refer

to McCarthy, Darcy, & Grady, 2010). All the above efforts may enable organisations to offer more pragmatic support to their members – particularly women and ethnic minorities – and therefore help them to cope with work–family conflict and its detrimental outcomes. This will ultimately have a positive impact on organisational outcomes, such as better organisational performance, lower employee turnover, and higher levels of organisational attraction to job seekers (Firfiray & Mayo, 2017; Ngo, Foley, & Loi, 2009; Perry-Smith & Blum, 2000)

The third option for managers is to challenge the norm of the ideal worker that is deeply entrenched in many organisations' cultures. As discussed in the hypothesis development chapter, the ideal worker norm is a gendered expectation that favours masculine work practices and styles, requiring an individual to devote themselves fully to their work roles and not to be encumbered by non-work responsibilities (Acker, 1990; Bailyn, 1993). Although this cultural norm strongly shapes the work–family conflict experiences of most employees, according to the study findings, this norm appears to impose a particularly high burden upon women and ethnic minority employees (Acker, 2011; Kamenou, 2008). Since these people are already in disadvantaged positions owing to their gender and/or ethnic minority identities, they are more likely to be required to satisfy the norm so as to be recognised as equally valuable members of the organisation as their (white) male counterparts. Therefore, eliminating the masculine assumption of an ideal worker may help lessen excessive work–family-related hardships experienced by women and ethnic minority employees. To achieve this, organisations may benefit from supporting and publicising various flexible work arrangements such as flexitime, telecommuting, and reduced work hours (Kelly & Moen, 2007; Simpson, 1998) and focusing on objective work performance per se rather than counting the number of hours an individual is present at work in performance evaluations (Mastracci & Arreola, 2016). In addition, they could encourage their employees to restrict excessive work hours and unnecessary work-related contact after work (Butts et al., 2015; Derks, van Duin, Tims, & Bakker, 2015), or highlight good examples of those who are good at balancing their work and family (Koch & Binnewies, 2015).

Lastly, the research findings suggest that in order to foster more diversity-friendly work–family cultures, an organisation's initiatives for addressing the

problems of work–family conflict should be aligned with those for enhancing diversity and inclusion. Again, one of the reasons why women and ethnic minority employees react more negatively to daily FIW may be concerned with workplace discrimination and ensuing higher work pressures faced by them. This indicates that rather than treating diversity and work–family conflict issues as separate realms, managers need to consider one in conjunction with the other. Practically, this means that in order to tackle the work–family difficulties experienced by women and ethnic minorities, managers should of course take measures with regard to the issues of work–family conflict per se by enhancing their family-friendly policies and cultures. At the same time, however, they also have to be more proactive in enhancing equal opportunities at work, for example, by expanding diversity training to reduce negative stereotypes and prejudices against minority groups, or leadership programmes for women and ethnic minorities to facilitate their upward progress. By opening more doors for underrepresented groups, these initiatives may to some extent lessen unreasonable work pressures upon them to prove their capabilities and worth to the organisation, thereby lessening their daily work–family conflict and its negative outcomes. Therefore, when diversity initiatives are integrated with work–family conflict initiatives (and vice versa), organisations may be able to achieve synergies and intervene in minority groups’ work–family conflict more effectively than when the initiatives for each are adopted in isolation.

5.5 Study limitations and future research

Despite the contributions to the literature discussed earlier, the present study has several limitations. First, some of the within-individual variables in the research model were measured concurrently, which makes it difficult to establish causal relationships among them. This may potentially pose concerns for reverse causality or alternative explanations for the relationships found. However, considering that the research model was based on solid theoretical reasoning such as appraisal theories of emotion and AET (Lazarus & Folkman, 1986; Weiss & Cropanzano, 1996), this may less likely be the case. For instance, there is no sufficient theoretical ground to predict that guilt in the family (or job) domain on a given day will engender daily WIF (or

FIW), rather than daily WIF (or FIW) engendering guilt in the family (or job) domain. In addition, although concurrent measurement was admittedly not ideal, it was necessitated by a practical reason. Given that the research participants already faced very busy work schedules and significant job demands, it was considered infeasible to ask them to respond to more than two surveys per day. Even if some participants had been willing to do so, it would have resulted in a lower survey response rate and quality, which might compromise the meaningfulness of the study (Conner & Lehman, 2012). Nevertheless, future research could still benefit from temporal separation between measurements to draw more accurate causal inferences among the variables. To do so, it could perhaps focus on other research populations who can more easily accommodate multiple data collection points at work and home per day.

The second limitation is concerned with common method bias (CMB). Since the variables were reported at the same time and by the same source (i.e., a focal individual), it should be acknowledged that the current study's measurements were susceptible to various types of measurement bias, including recall bias, social desirability, and trait affectivity (Podsakoff, MacKenzie, Lee, & Podsakoff, 2003). Notwithstanding this concern regarding CMB, the current study had to adopt a same-time measurement design to reduce the burden on the research participants, as highlighted above. A same-source measurement design, or self-report measures, were also necessary for more accurate ratings of an individual's daily experiences of work–family conflict. Considering that the present study is interested in how an individual *feels* about daily work–family conflict and that these subjective experiences are often not objectively known to others (e.g., work colleagues or family members), particularly on a day-to-day basis, a focal individual may be the one who can most accurately evaluate the extent of their work–family conflict, guilt, and satisfaction on a given day (Fox & Spector, 1999; Ilies et al., 2012; Schwarz, 2012). As a result, despite the risks of CMB, self-report was employed in the present study, following previous experience-sampling studies (for example, Christian, Eisenkraft, & Kapadia, 2015; Ilies et al., 2013; Scott & Barnes, 2011).

Moreover, there are several reasons why CMB may not have a significant impact on the findings of the current research. Firstly, MSEM, an analytical technique used in the data analysis, automatically separates within-individual variables into

within- and between-group components (Preacher et al., 2010). This removes the effect of between-individual variance when examining the relationships among within-individual variables, thus alleviating problems in relation to same-source measurement to some extent. Secondly, by evaluating the work-related variables (e.g., daily FIW, guilt in the job domain, and job satisfaction) while an individual was in the workplace, and the family-related variables (e.g., daily WIF, guilt in the family domain, and family satisfaction) while at home, the present study obtained measurements in situ, which could address recall biases more effectively than previous experience-sampling research that relied on one-time recollection at the end of the day only (Judge et al., 2006a). Thirdly, it has been suggested that CMB may not affect interaction effects (McClelland & Judd, 1993; Siemsen, Roth, & Oliveira, 2010). Therefore, the moderating roles of gender and ethnicity observed in the present study are unlikely to be explained by CMB. Lastly, several procedural remedies were taken to control CMB, following the instructions of Podsakoff et al. (2003). For instance, participants were assured that privacy protection and anonymity would be strictly adhered to throughout the research. Also, a pilot study was undertaken to ensure that every survey item was clear and unambiguous. Further, a one-week time lapse was placed between the background information survey and the daily diary surveys to reduce the likelihood of the latter being influenced by the former.

The next limitation pertains to generalisability and a boundary condition of the study results. Although the research model of the present study did not necessarily target only professional workers in its theorisation, given that its empirical analysis was based on the experiences of the legal profession, its findings may not be generalised to other research populations that do not share similar characteristics with them. For instance, with regard to the significant moderating roles of gender and ethnicity found, it is likely that the legal profession's salient gender- and ethnicity-based hierarchies and inequality (Ackroyd & Muzio, 2007; Bacik & Drew, 2006; Law Society, 2010) may have served to show asymmetric experiences of daily FIW between gender and ethnic groups more clearly (refer to section 3.3 for details) than might have occurred in other professions or occupations that are more gender/ethnicity balanced or diversity-friendly (Özbilgin et al., 2011). Also, the insignificant findings of the moderating roles of gender and ethnicity in the relationship between daily WIF and

guilt in the family domain may have resulted from unique characteristics of the sample, including a high level of education level or strong professional identity among solicitors, as discussed in detail in section 5.2. This suggests that although the research findings shed light on some general patterns in the emotional aspects of daily work–family conflict, a context-specific approach should still be employed when interpreting the study results by taking into consideration sample characteristics (Johns, 2006). In this regard, future research might assess the external validity of the research findings by exploring similar research questions with other research populations in varied contexts.

The fact that the present study used a convenience-sampling technique, such as snowball sampling, to recruit participants poses another threat to the generalisability of the study. Due to the non-probability sampling, it cannot be ascertained that the research participants were genuinely representative of the solicitor population in the U.K. However, as briefly mentioned in the methods chapter, a convenience-sampling approach has been regarded as an acceptable practice in the context of daily diary studies and studies interested in people of minority backgrounds (e.g., ethnic minorities) given their difficulties with participation recruitment (Sanz-Vergel, Demerouti, Bakker, & Moreno-Jiménez, 2011; Schooreel & Verbruggen, 2016; Tourangeau et al., 2014).

Fourthly, several control variables were omitted from the analysis. For instance, the effect of income level was not controlled for in the current research. The relevant literature has pointed out that an individual's income level may have a potential impact on work–family conflict by influencing their financial capacity to make use of various types of childcare or housework support available in the market (Lewis & Cooper, 1999). It may also influence the level of job satisfaction as part of extrinsic rewards (Judge, Piccolo, Podsakoff, Shaw, & Rich, 2010). Although the current research has tried to address these confounding effects of income level indirectly by including 'partnership' as a control variable, future research may need to directly measure and include income level in the analysis.

Furthermore, some might also argue that the day of the week should be included in the analysis to control for daily fluctuations of guilt during the week. This

is in support of previous findings that levels of negative affect fluctuate over the course of the week: people tend to experience a lower level of negative affect as the weekend approaches (e.g., Friday afternoon) and during the weekend than on weekdays (Egloff, Tausch, Kohlmann, & Krohne, 1995; Ryan, Bernstein, & Brown, 2010). However, because the current study conducted the daily surveys only on week days, the weekend effects on guilt may not be significant enough to confound the relationships discovered, although there might still be some extent of the Friday effect. In addition, as most of the control variables that are integral to the theoretical model have already been incorporated into the analysis, adding five additional dummy variables (i.e., Monday to Friday) seems to be undesirable as it could excessively complicate the already complex research model. This conservative use of control variables corresponds also with recommendations from numerous scholars such as Becker et al. (2016), Bernerth and Aguinis (2016), and Carlson and Wu (2012).

The present study also points to some additional directions for future research. First, it would be interesting to extend this research by investigating the roles of specific ethnicities within the South Asian ethnic group in their work–family conflict. In the present study, Indian, Bangladeshi, and Pakistani ethnic groups were considered as one under the rubric of South Asian people. This grouping is based on the relative commonalities between these ethnicities in terms of the geographical vicinity of their home countries and shared cultural values (e.g., collectivism) and social norms (e.g., traditional gender systems). These characteristics are collectively distinct from those of other ethnic groups (including white British people), and thus previous literature has indeed often adopted a concept of ‘South Asian people’ to distinguish these people as a group from other groups of ethnicities (Ahmad et al., 2003; Anitha et al., 2012; Chopra et al., 2004; Puwar & Raghuram, 2003).

However, upon closer inspection, Indian, Bangladeshi, and Pakistani men and women in the U.K. may have some differing features, which deserve further consideration (Bagguley & Hussain, 2016; Storm, Sobolewska, & Ford, 2017). For instance, they were found to have different social status and economic power in the British labour market, with Indian men and women having much higher employment rates and education and pay levels and entering into high-skilled and professional jobs to a greater degree, than their Pakistani and Bangladeshi counterparts (DWP, 2018;

Longhi & Brynin, 2017; McGregor-Smith, 2017). Religion is another factor to take into account. While the majority of the Indian population express themselves as Hindus, the dominant religion in Pakistan and Bangladesh is Islam. This variation in religions among Indian, Pakistani, and Bangladeshi people may function to differently influence various areas of their lives, including attitudes towards work and family roles and social gender systems (Abbas, 2003; Khattab, Johnston, Modood, & Sirkeci, 2011). As was discussed throughout the thesis, these dissimilar macro-contextual factors, namely different socio-economic status and cultural values, are likely to lead to diversity in work–family dynamics, even within a seemingly homogeneous group (e.g., South Asian groups). Hence, future studies are necessary to delve deeper into how each ethnicity in the South Asian groups in the U.K. experiences daily work–family conflict and how different their experiences are from each other and from those of white British people.

Second, although the research model focused solely on guilt as one of the most important and relevant discrete emotions related to daily work–family conflict, researchers could explore other discrete emotions. Frustration may be one of those examples. Frustration is felt when an individual senses that their goals or motives are hindered and blocked by constraints (Perrewé & Zellars, 1999; Spector, 1978). Although frustration may seem similar to guilt in terms of identity-goal incongruence, it is differentiated from guilt in that while guilt emerges as a result of negative self-evaluations of one’s behaviours (i.e., whether my behaviours are congruent with my own, others’, or social standards), frustration is concerned more with the blocked situation and obstacles per se. Also, frustration tends to generate hostility towards the situation and aggressive actions as a result (e.g., ‘feel like kicking’; Berkowitz, 1989; Fox & Spector, 1999; Roseman et al., 1994). Considering that daily work–family conflict is an aversive situation in which an individual’s goals in either the work or family domain are interrupted by obstacles, frustration is also a likely emotional response to daily work–family conflict in addition to guilt (Greenhaus et al., 2006; Ilies et al., 2012), although scant attention has been paid to this emotion.

Moreover, research is needed to explore other attitudinal or behavioural outcomes of a chosen discrete emotion. As for guilt, although the present study emphasised a negative aspect of guilt only (i.e., a decrease in domain satisfaction), the

reparative functions of guilt should not still be neglected (Leary, 2007b; Tangney et al., 2007). For instance, if an individual feels guilty about their unsatisfactory fulfilment in one domain due to the demands from the other domain on a given day, they may try to exert greater effort and show higher levels of engagement in the affected domain on the following day in order to compensate. Meanwhile, feeling frustrated with daily work–family conflict is likely to lead to counterproductive or withdrawal behaviours, as this discrete emotion is often linked to aggression and hostility (Fox & Spector, 1999; Ilies et al., 2012; Storms & Spector, 1987). In sum, future work–family research is warranted to examine diverse discrete emotions and their attitudinal or behavioural outcomes.

Future research may also be conducted to investigate the potential roles of other demographic or social identities in the experience of daily work–family conflict. For example, researchers could consider studying the moderating role of an individual’s occupational status in the relationship between work–family conflict and its outcomes. Prior research (Kossek & Lautsch, 2018) has indicated that lower-ranking or lower-skilled employees tend to have less access to family-friendly policies than higher-ranking or higher-skilled ones. This lack of access to work–family flexibility may lead to lower-level employees suffering from stronger feelings of guilt (and/or other negative discrete emotions) at a given level of daily work–family conflict than middle- or upper-level employees, subsequently resulting in more negative attitudinal or behavioural outcomes. Another example of a social identity that may have an impact on the work–family interface is an individual’s family structure, more specifically, single-parent versus dual-parent households (Ciabattari, 2007; Duxbury et al., 1994; Minnotte, 2012): single parents may be more prone to the negative effects of daily work–family conflict than members of dual-parent households, given that there may be less social support available for them. Despite this, in assuming that work–family conflict is mainly a concern of married couples with children, previous research tends to overlook the work–family dynamics of single-parent households (Beauregard et al., 2009; Casper et al., 2007).

Finally, the study’s results provide clear evidence that an intersectionality perspective enables a more advanced and sophisticated understanding of the interplay between work and family roles. Building on these findings, future research may want

to examine further whether and how the simultaneous effects of diverse social characteristics may manifest in one's work–family conflict (Özbilgin et al., 2011). Drawing on the example of occupational status and family structure again, even within a group of single parents there may be noticeable differences in the experiences of work–family conflict according to one's occupational status. Single parents with higher occupational status are likely to have more social and financial resources with which to cope with daily work–family conflict. They may also be entitled to more generous work–family policies in the workplace than those with lower occupational status. All this may then help alleviate the negative consequences of daily work–family conflict among the former, whereas such benefits are less likely to be enjoyed by the latter.

Another avenue for future research may be to examine more closely the intersection between ethnicity and generation. It was discussed earlier that as the South Asian participants in this study were predominantly second or later generation immigrants, the predictions based on traditional South Asian values, including patriarchal gender norms or collectivistic cultures, did not hold true in the present study. Future research may delve into this issue further, empirically testing whether different immigrant generations (e.g., first generations versus second or third generations) of South Asian employees indeed possess dissimilar values and attitudes toward gender roles and work/family roles, and whether these differences may lead to variations in their work–family dynamics (for the effects of generation on work–family conflict, refer to Dale et al., 2002; Khokher & Beauregard, 2014; Mahalingam et al., 2008; Sekhon & Szmigin, 2005). All in all, future research should actively integrate identity-sensitive and intersectional lenses into its theoretical models and research designs.

5.6 Conclusion

As the workforce is becoming more and more diverse in many societies, managing diversity and inclusion has become one of the most imminent tasks that today's organisations are faced with. This demographic change in the workplace has also coincided with an increased awareness of and preference for work–family (life) balance among recent generations of employees (Cennamo & Gardner, 2008; Firfiray

& Mayo, 2017). As a result, organisations in today's society are now required to tackle an increasingly significant organisational problem: how to manage work–family conflict experienced by diverse employees. The main aim of the present study is to address this issue by bridging distinct but theoretically related streams of research on work–family conflict, emotions, and diversity and social identity. The present study, based on the experiences of solicitors in the U.K., empirically demonstrated that men and women, and South Asian and white British people in each gender category showed asymmetric responses towards daily work–family conflict. More specifically, although guilt in the job domain was found to be a significant emotional response to daily FIW and to subsequently have a negative influence on job satisfaction for most people, women and South Asian people within each gender group were shown to be particularly vulnerable to these negative effects of inter-role conflict.

This study contributes to the work–family and emotion literature by emphasising the important role of guilt in the daily dynamics of work–family conflict. In addition, it extends research on work–family conflict by showing that, in line with an identity-sensitive approach and an intersectionality framework, the functions of guilt in daily work–family conflict may vary depending on an individual's social identities (i.e., gender and/or ethnicity) and various macro-contextual factors in relation to them. The current research also offers broader practical implications. Managers need to be more sensitive to the daily signals that their employees send with regard to work–family conflict and provide them with sufficient organisational and supervisory support on a daily basis. In doing so, organisations also need to abandon identity-neutral, or 'one-size-fits-all', approaches towards their work–family initiatives. Instead, more diversity-friendly approaches should be adopted so that employees from diverse social and cultural backgrounds can also gain access to the benefits of work–family policies.



Appendix A. Research consent form and demographic survey

Work-Family Balance and Emotions

Participation Consent Form

Project title

Asymmetric emotional experiences of work-family conflict from the perspectives of intersectionality (Working title)

Researcher

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(1) What is this study about?

This study aims to explore whether and how UK solicitors in the private sector experience emotional aspects of work-family conflict and how this can influence their work and family outcomes.

(2) Why is this study important?

Although law is one of the busiest professions and thus may be particularly susceptible to work-family conflict issues, there is little understanding of how solicitors actually experience work-family conflict in their daily life and what impacts this might have on their job and family. It is hoped that this study will contribute to raising awareness of any work-family issues faced by solicitors and developing effective work-family policies in firms and the Law Society, which will enhance an individual's well-being.

(3) Who can participate in this study?

This study is open to any solicitors practising in the private sector. This includes

- Part-time as well as full-time solicitors
- Solicitors without a partner and/or children, as 'family' in this study may include very diverse forms of family, (e.g.) an unmarried co-habiting couple, a single parent, extended families or siblings.

Unfortunately, sole practitioners must be excluded for research purposes.

(4) How will this survey be conducted?

All surveys will be conducted online by e-mail and you may access the questionnaires via mobile devices. The surveys will consist of three parts: a demographic survey, background information survey and daily diary surveys.

- Demographic survey : The aim of the demographic survey is to obtain information about your demographic background such as your gender, ethnicity, and geographical area, and will only take less than 30 seconds to complete.
- Background information survey: In the background information survey, you will be asked about your job, family, yourself and your survey preferences, and it will take around five minutes.
- Daily diary surveys: Once you have submitted the background information survey, you will receive **a two-minute daily survey toward the end of your working day and another to complete before going to bed for five consecutive working days.** In each questionnaire, there will be questions about your experiences at work and home.

You can also nominate a date on which you would like to start your daily surveys at the end of the background information survey.

After the daily diary surveys, some participants may be invited to an interview and you will be able to communicate your interest in being interviewed at the end of Background Information Survey.

(5) Is it possible to withdraw from the research?

Your participation is completely voluntary. You are free to withdraw from the research if you like. However, the surveys will only be meaningful if participants complete all parts of the questionnaires. Therefore, I would ask you to carefully consider whether you will be able to complete the surveys before signing up.

(6) What will happen to the information collected during the research?

Confidentiality and anonymity will be strictly guaranteed in this study.

- All information collected during the surveys will ONLY be used for the purposes of this research, and will NOT be made known to your employers or any third parties.
- The results of this study will be included in a PhD thesis, published journal articles and conference presentations. However, none of your personal information will be disclosed, and research outputs will be published in an aggregate format.

- The data will be archived and retained for 10 years for further academic research purposes, and will be completely destroyed afterwards.

(7) Is there any risk for the participants involved in the study?

Apart from volunteering your spare time, there is no harm or risk involved in participating in this research.

(8) Is there any incentive for participants?

To show my gratitude for your participation, provided you complete at least 80% of the surveys in time, I will be delighted to send you an Amazon Gift Card (£10) at the end of the research.

(9) What if I would like any additional information or clarification on the research project?

I will be happy to discuss the project further and answer any questions. I can be reached at seonyoung.hwang.14@mail.wbs.ac.uk.

For any issues or concerns, you can also contact University of Warwick Research and Impact Services, University House, University of Warwick, Coventry, CV4 8UW, UK, 02476575732.

*** Have you read the statement above and do you agree to give consent?**

Name

Date



Work-Family Balance and Emotions

Demographic Survey

Thank you very much for participating in this research.

Now you will be asked to take part in the demographic survey as the first part of the research. The aim of the current questionnaire is to collect basic information about you. Please read the questions carefully, and indicate the answer which best describes you.

Please note again that your data will **ONLY** be used for research purposes, and will **NOT** be made known to your employers or any third party.

Demographic Survey

* Are you male or female?

- Male
- Female

* What is your ethnic group?

- White (English/Welsh/Scottish/Northern Irish/British)
- White (Irish)
- White (Gypsy or Irish Traveller)
- White (Other White)
- Mixed/Multiple ethnic groups (White and Black Caribbean)
- Mixed/multiple ethnic groups (White and Asian)
- Mixed/multiple ethnic groups (White and Black African)
- Mixed/multiple ethnic groups (Other Mixed)
- Asian/Asian British (Indian)
- Asian/Asian British (Pakistani)
- Asian/Asian British (Bangladeshi)
- Asian/Asian British (Chinese)
- Black African
- Black Caribbean
- Other Black
- Arab
- Any other ethnic group (please specify)

* Which area is your law firm based in?

- Greater London area
- Birmingham
- Other areas

* What is the best e-mail address that I can reach you at? The questionnaires will be sent to the address you nominate.



Many thanks for completing the demographic survey.

I will be in touch soon by e-mail. In the meantime, please contact me at seonyoung.hwang.14@mail.wbs.ac.uk if you have any questions.



Appendix B. Background information survey

Background Information Survey

Welcome to the Background Information survey!

The purpose of the current questionnaire is to collect background information about you. All your answers here will be used to understand your job and family situation and your attitudes toward work- and family-related issues.

Please note that your personal information will be completely anonymised. Your data will ONLY be used for research purposes, and will NOT be made known to your employers or any third parties.



Background Information Survey

Your job

Please read the questions carefully, and indicate the answer which best describes you.

* 1. What year did you qualify as a solicitor?

YYYY

* 2. Do you work full-time or part-time?

Full-time

Part-time

* 3. In a typical week, how many hours do you work?

Hours

* 4. How long have you been working at your current organisation?

* Please leave the 'Years' box blank, if you have worked there for less than a year,

Years

Months

* 5. Which area of work best describes your current role? (Tick all that apply)

- Advocacy
- Civil litigation
- Company commercial
- Competition law (domestic, EU and international)
- Criminal justice
- Dispute resolution
- Employment
- Family and children
- Human rights
- Immigration
- Intellectual property
- Legal aid and access to justice
- Media
- Personal injury
- Planning and environmental law
- Private client (asset management)
- Property (commercial or residential)
- Tax
- Other (please specify)

* 6. What is your position in the firm?

- Assistant/associate solicitor
- Senior associate solicitor
- Partner
- Other (please specify)

* 7. How many partners are there at your current firm?

- 1 to 4 partners
- 5 to 25 partners
- 26 or more partners

* 8. How would you describe the ethnic composition of partners at your firm?

- Exclusively White European
- Mix of White European and other ethnicities
- Exclusively other ethnicities



Background Information Survey

Your family

Please indicate the answers which best describe your family.

Note: 'Family' here includes many different forms of family. For instance, it includes a nuclear family with two parents and dependent children, but it may also include an unmarried co-habiting couple, a single parent, extended families such as grandparents and in-laws, or an older sibling (18 or over) with dependent younger siblings (under or over 18).

* 1. Are you married, or in a cohabiting and/or long-term relationship?

- Yes - go to Q2
 No - go to Q3

2. Does your partner work?

- Working full-time
 Working part-time
 Not working

* 3. Are you a parent?

- Yes - go to Q4
 No - go to Q6

4. How many children do you have?

5. What is the age of your youngest child?

* Please leave the 'Year' box blank, if your youngest child is less than a year old.

Year

Month

* 6. In a typical week, how many hours do you spend taking care of family members who have a long-term physical or mental illness or disability, or who have problems related to old age?

* Please type '0' if you do not have such care responsibilities.

Hours

* 7. In a typical week, how many hours do you spend on housework excluding care responsibilities?

* Please type '0' if you are not responsible for housework.

Hours

Work-family conflict in general

Please indicate how much you agree or disagree with each statement in general.

Note: 'Family' here includes many different forms of family. For instance, it includes a nuclear family with two parents and dependent children, but it may also include an unmarried co-habiting couple, a single parent, extended families such as grandparents and in-laws, or an older sibling (18 or over) with dependent younger siblings (under or over 18).

* 1. The demands of my work interfere with my home and family life.

- Strongly disagree
- Disagree
- Neither agree or disagree
- Agree
- Strongly agree

* 2. The amount of time my job takes up makes it difficult to fulfil family responsibilities.

- Strongly disagree
- Disagree
- Neither agree or disagree
- Agree
- Strongly agree

* 3. Things I want to do at home do not get done because of the demands of my job.

- Strongly disagree
- Disagree
- Neither agree or disagree
- Agree
- Strongly agree

* 4. The strain from my job makes it difficult to fulfil family duties.

- Strongly disagree
- Disagree
- Neither agree or disagree
- Agree
- Strongly agree

* 5. Due to work-related duties, I have to make changes to my plans for family activities.

- Strongly disagree
- Disagree
- Neither agree or disagree
- Agree
- Strongly agree

* 6. The demands of my family interfere with work-related activities.

- Strongly disagree
- Disagree
- Neither agree or disagree
- Agree
- Strongly agree

* 7. I have to put off doing things at work because of demands on my time at home.

- Strongly disagree
- Disagree
- Neither agree or disagree
- Agree
- Strongly agree

* 8. Things I want to do at work do not get done because of the demands of my family.

- Strongly disagree
- Disagree
- Neither agree or disagree
- Agree
- Strongly agree

* 9. My home life interferes with my responsibilities at work such as getting to work on time, accomplishing daily tasks, and working overtime.

- Strongly disagree
- Disagree
- Neither agree or disagree
- Agree
- Strongly agree

* 10. Family-related strain interferes with my ability to perform job-related duties.

- Strongly disagree
- Disagree
- Neither agree or disagree
- Agree
- Strongly agree



Background Information Survey

Guilt in general

Please indicate to what extent you generally feel this way, that is, how you feel on average.

* 1. Guilty

- Very slightly or not at all
- Slightly
- Moderately
- Strongly
- Very strongly

* 2. Blameworthy

- Very slightly or not at all
- Slightly
- Moderately
- Strongly
- Very strongly

* 3. Angry at self

- Very slightly or not at all
- Slightly
- Moderately
- Strongly
- Very strongly

* 4. Dissatisfied with self

- Very slightly or not at all
- Slightly
- Moderately
- Strongly
- Very strongly



Background Information Survey

Yourself

Please read the questions carefully, and indicate the answer which best describes you.

* 1. Where were you born?

- I was born in the UK.
- I was born in another country, but moved to the UK before I was five.
- I was born in another country, but moved to the UK after I was five.

* 2. Which of these best describes you?

- Christian (including Church of England, Catholic, Protestant and all other Christian denominations)
- Buddhist
- Hindu
- Jewish
- Muslim
- Sikh
- Other
- No religion

* 3. How old are you?



Background Information Survey

Survey preferences

In the consent form, you agreed to take part in daily surveys. For five consecutive working days, you will receive a two minute daily survey toward the end of your working day and another to complete before going to bed. A schedule for the daily surveys will be adapted on the basis of your answers in this section. Please answer the questions as accurately as you can.

- * 1. On which date would you like to start your daily surveys? Please give a date no earlier than one week from today.

Date

- * 2. On a typical weekday, at what time do you finish work?

Finish at

hh	mm	-	▼
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- * 3. On a typical weekday, at what time do you go to bed?

Time

hh	mm	-	▼
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4. If you have any requests with regard to the survey schedule, please leave a note below.

* 5. If invited, would you be willing to participate in a face-to-face or Skype interview? The interview is expected to last around 40 minutes and the schedule and venue for the interview will be arranged according to your convenience.

Yes

No



Background Information Survey

Many thanks for completing the Background Information survey.

You will soon receive the detailed guidelines for the daily surveys. In the meantime, please contact me at seonyoung.hwang.14@mail.wbs.ac.uk, if you have any questions or suggestions.



Appendix C. Daily diary survey (early evening survey)

Early evening survey

Family-to-work interference

Please indicate how much you agree or disagree with each statement.

Note: 'Family' here includes many different forms of family. For instance, it includes a nuclear family with two parents and dependent children, but it may also include an unmarried co-habiting couple, a single parent, extended families such as grandparents and in-laws, or an older sibling (18 or over) with dependent younger siblings (under or over 18).

1. Today, the demands of my family interfered with my work-related activities.

- Strongly disagree
- Disagree
- Neither agree or disagree
- Agree
- Strongly agree

2. Today, I had to put off doing things at work because of demands on my time at home.

- Strongly disagree
- Disagree
- Neither agree or disagree
- Agree
- Strongly agree

3. Today, things I wanted to do at work did not get done because of the demands of my family.

- Strongly disagree
- Disagree
- Neither agree or disagree
- Agree
- Strongly agree

4. Today, my home life interfered with my responsibilities at work such as getting to work on time and accomplishing daily tasks.

- Strongly disagree
- Disagree
- Neither agree or disagree
- Agree
- Strongly agree

5. Today, family-related strain interfered with my ability to perform work duties.

- Strongly disagree
- Disagree
- Neither agree or disagree
- Agree
- Strongly agree

Guilt towards work

Please indicate how much you have experienced the following feelings towards your work today.

1. Guilty

- Very slightly or not at all
- Slightly
- Moderately
- Strongly
- Very strongly

2. Blameworthy

- Very slightly or not at all
- Slightly
- Moderately
- Strongly
- Very strongly

3. Angry at self

- Very slightly or not at all
- Slightly
- Moderately
- Strongly
- Very strongly

4. Dissatisfied with self

- Very slightly or not at all
- Slightly
- Moderately
- Strongly
- Very strongly



Early evening survey

Job satisfaction

Please indicate how much you agree or disagree with each statement below.

1. Today, I was satisfied with my job.

- Strongly disagree
- Disagree
- Neither agree or disagree
- Agree
- Strongly agree

2. Today, I liked working here.

- Strongly disagree
- Disagree
- Neither agree or disagree
- Agree
- Strongly agree

3. Today, I did *not* like my job.

- Strongly disagree
- Disagree
- Neither agree or disagree
- Agree
- Strongly agree



Appendix D. Daily diary survey (late evening survey)

Late evening survey

Work-to-family interference.

Please indicate how much you agree or disagree with each statement.

Note: 'Family' here includes many different forms of family. For instance, it includes a nuclear family with two parents and dependent children, but it may also include an unmarried co-habiting couple, a single parent, extended families such as grandparents and in-laws, or an older sibling (18 or over) with dependent younger siblings (under or over 18).

1. Today, the demands of my work interfered with my home and family life.

- Strongly disagree
- Disagree
- Neither agree or disagree
- Agree
- Strongly agree

2. Today, the amount of time my job took up made it difficult to fulfil family responsibilities.

- Strongly disagree
- Disagree
- Neither agree or disagree
- Agree
- Strongly agree

3. Things I wanted to do at home did not get done because of the demands of my job.

- Strongly disagree
- Disagree
- Neither agree or disagree
- Agree
- Strongly agree

4. Today, the strain from my job made it difficult to fulfil family duties.

- Strongly disagree
- Disagree
- Neither agree or disagree
- Agree
- Strongly agree

5. Today, due to work-related duties, I had to make changes to my plans for family activities.

- Strongly disagree
- Disagree
- Neither agree or disagree
- Agree
- Strongly agree

Please indicate how much you have experienced the following feelings towards your family today.

1. Guilty

- Very slightly or not at all
- Slightly
- Moderately
- Strongly
- Very strongly

2. Blameworthy

- Very slightly or not at all
- Slightly
- Moderately
- Strongly
- Very strongly

3. Angry at self

- Very slightly or not at all
- Slightly
- Moderately
- Strongly
- Very strongly

4. Dissatisfied with self

- Very slightly or not at all
- Slightly
- Moderately
- Strongly
- Very strongly

Family satisfaction

Please indicate how much you agree or disagree with each statement below.

1. Today, there were aspects of my family life which I would like to change.

- Strongly disagree
- Disagree
- Neither agree or disagree
- Agree
- Strongly agree

2. Today, I was very satisfied with my family life.

- Strongly disagree
- Disagree
- Neither agree or disagree
- Agree
- Strongly agree

3. Today, I was satisfied with the role I played in my family.

- Strongly disagree
- Disagree
- Neither agree or disagree
- Agree
- Strongly agree



Late evening survey

Many thanks for taking part
in today's late evening survey.

Abbreviations

AET: Affective events theory

CFA: Confirmation factor analysis

CFI: Comparative fit index

CI: Credibility interval

FIW: Family interference with family

ICC: Intraclass correlation coefficient

ML: Maximum likelihood

MSEM: Multilevel structural equation modelling

RMSEA: Root mean square of approximation

SD: Standard deviation

VIF: Variance inflation factor

WIF: Work interference with family

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