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Gender inequality in Austria and Japan: A comparison of gender role orientation and cultural values

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Abstract

Gender inequality still exists all over the world, especially in the working environment. This research investigates the influence of cultural dimensions on the gender wage gap and gender role orientations in the Japanese and Austrian population. Using descriptive as well as empirical approaches, a literature analysis and an online survey among working employees was conducted. The motivation of this study is to analyze the gender inequality in the business world in both countries. Results of the systematic literature analysis show that especially the dimension of Gender Egalitarianism influences the gender wage gap. It seems that the higher this dimension, the lesser the gender wage gap. However, comparing the results of the survey with the literature analysis, interesting results are found out. Although it was assumed that the unadjusted gender wage gap is bigger in Japan than in Austria, due to lower economic assistance and often suppressed roles of women as housewives and family caretakers, within this sample size, it was not the case. In the GLOBE study, the index of the dimension of Gender Egalitarianism is lower in Austria (3.09) than in Japan (3.19). However, the conclusion that the higher this dimension, the lower the gender wage gap is not applicable within this sample size either. Moreover, concerning gender role attitudes, three significant outcomes within the sample are found: First, Austrian and Japanese men are more egalitarian-oriented than Austrian and Japanese women. Second, individuals living and working in Austria are more egalitarian-oriented than Japanese residents. Third, Austrian women have a more egalitarian attitude than Japanese women. At the end of this research, options and ideas are suggested to diminish the gender inequality in the professional world. For instance, children and young adults should be educated that domestic work must be shared between both parents. Besides, in order to achieve a better work-life-balance, counseling support in organizations and other alternatives, such as working from home, should be implemented.

Key words: Gender inequality, gender wage gap, gender roles, cultural dimensions, GLOBE, Japan, Austria

Abstrakt

Weltweit existieren immer noch Geschlechterungleichheiten, vor allem in der Arbeitswelt. Diese Masterarbeit befasst sich mit dem Einfluss der kulturellen Dimensionen auf die geschlechtsbezogene Ungleichheit und der Geschlechterrollenorientierung zwischen der japanischen und der österreichischen Bevölkerung. Unter Verwendung deskriptiver und empirischer Ansätze wurde eine Literaturanalyse und eine Onlineumfrage unter ArbeitnehmerInnen durchgeführt. Die Motivation zu dieser Arbeit ist es, die ökonomische Ungleichheit im Arbeitsmarkt in beiden Ländern zu untersuchen. Die Ergebnisse der systematischen Literaturanalyse zeigen, dass insbesondere die Dimension des Gender Egalitarianisms einen Einfluss auf die unterschiedliche Entlohnung zwischen Männern und Frauen hat. Es scheint, dass je höher diese Dimension ist, desto geringer die ökonomische Geschlechterungleichheit. Vergleicht man aber die Ergebnisse aus der Onlineumfrage mit den Ergebnissen der Literaturanalyse, kommen interessante Erkenntnisse ans Licht. Obwohl angenommen wurde, dass die geschlechtsbezogene Ungleichheit in Japan größer ist als in Österreich, aufgrund der geringeren wirtschaftlichen Förderungen und der oftmals unterdrückten Rollen der Frauen als primäre Hausfrau und Familienbetreuerin, war dies nicht der Fall. In der GLOBE Studie kam heraus, dass der Index Wert des Gender Egalitarianism in Österreich ein wenig kleiner ist (3.09) als in Japan (3.19). Die Schlussfolgerung, dass die geschlechtsbezogene Ungleichheit geringer ist, je höher diese Dimension, trifft innerhalb dieser Stichprobe auch nicht zu. Darüber hinaus konnten in Bezug auf die Einstellungen zu den Geschlechterrollen drei signifikante Ergebnisse innerhalb der Stichprobe ermittelt werden: Erstens sind österreichische und japanische Männer egalitärer orientiert als österreichische und japanische Frauen. Zweitens sind in Österreich lebende und arbeitende Personen egalitärer orientiert als JapanerInnen. Drittens haben österreichische Frauen eine egalitärere Haltung als japanische Frauen. Am Ende dieser Forschung werden Optionen und Ideen vorgeschlagen, um die ökonomische Geschlechterungleichheit zu verringern. Eine Alternative wäre zum Beispiel Kinder und Jugendlichen beizubringen, dass beide Elternteile für Haus- und Familienarbeit zuständig sind. Darüber hinaus sollten Unternehmen Beratungsunterstützungen für Work-Life-Balance anbieten und Homeoffice ermöglichen.

Stichworte: Geschlechtsspezifische Ungleichheit, geschlechtsspezifisches Lohngefälle, Geschlechterrollen, kulturelle Dimensionen, GLOBE, Österreich, Japan

To make the thesis easier to read, either the male, female or diverse forms of personal nouns were used. All personal names apply equally to all genders.

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1 Introduction

In recent years, the employment rate among women has risen in Japan as well as in Austria.[1] However, examining the gender wage gap results of OECD, both Japan and Austria belong to the countries with a high percentage of gender inequalities: Japan with a percentage of 23.5% and Austria with 14.9%, whereas the average percentage according to OECD is 12.9%.[2] According to some researchers like Blau and Kahn, concerning the factors such as earnings, industry, occupation mix, employment contract, working hours, or educational background, one can still see huge differences between men and women workers.[3]

The questions that should be asked are why gender inequalities, such as gender wage gap and gender roles, still exist and how these problems can be eliminated. According to Grosso and Smith, some scientists believe that one can explain the gender wage gap only with the direct discrimination fact.[4] But should women just accept this? Gender inequality is a field that many scientists have dealt with and continue to deal with, and even though there are already relevant (international) findings on this topic, the researcher believes that one can still find new approaches. Therefore, new evidence to explain the gender inequalities between men and women has emerged, in this case between two culturally distant countries: Austria and Japan.

1.1 Structure of the Study

This thesis is composed of seven chapters.
Chapter 1 gives an introduction to the topics, the problem definition, and research questions. The second chapter consists of relevant definitions of terms that are used in this study and the theoretical framework. In the third chapter, a detailed literature review about the Japanese and Austrian gender wage gap, as well as the Japanese and Austrian gender role development is given. The fourth chapter focuses on some relevant regulations concerning employment law.

[1] "Labor force participation rate, female – Japan, Austria," The World Bank, accessed January 21, 2021, https://data.worldbank.org/indicator/SL.TLF.CACT.FE.ZS?locations=JP-AT
[2] "Gender Wage Gap," OECD, accessed January 23, 2021, https://data.oecd.org/earnwage/genderwage-gap.htm
[3] Francine D. Blau and Lawrence M. Kahn, "The Gender Wage Gap: Extent, Trends, and Explanations," *Journal of economic literature* 55, no. 3 (2017): 789.
[4] Jean-Luc E. Grosso and Theresa L. Smith, "Explaining the gender wage gap: Is culture the missing link?," *Oxford Journal: An international Journal of Business Economics* 2, no. 1 (2007): 82.

In the fifth chapter, the methodology of this thesis is presented. The sixth chapter shows an analysis and interpretation of the results. Finally, in the last chapter, a conclusion, some limitations of the thesis, and further research ideas are offered.

1.2 The Problem Definition

Multiple approaches have been used in an attempt to explain the gender wage gap. Most of the explanations include one of the following levels: the individual level, the occupational level, and the organization/-industry level.[5] Grosso and Smith also highlighted that each country has a unique social and cultural history.[6] That is why it would be interesting to find out if there is a relationship between cultural values and the gender wage gap.

As already mentioned in the introduction, gender inequality still exists, and one should always search for new approaches to close this gap, since, gender inequality is, first of all, a global problem, meaning that almost every country faces this issue.[7] Secondly, since women sometimes earn less than men, consequently, it will also have an impact later on their pensions.[8] Thirdly, one must fight against the direct discrimination factor even nowadays as Austrian women are for instance, just as (or even more) educated than men.[9] The last point worthy of note is the fact that stereotypes and gender roles are still present which unfavorably affects women's wage, their careers and their life in general.[10]

Especially, concerning Austria and Japan, the stereotyped gender roles must be more focused and analyzed, since according to Biffl, the fertility rate is low in both countries.[11]

1.3 Research Questions

Concerning the gender wage gap, many scientists focus on human capital factors, such as education or years of working experiences, occupation, or industries which are still relevant

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[5] Grosso and Smith, "Explaining the gender wage gap," 82.
[6] Ibid., 82.
[7] "Gender Wage Gap," OECD.
[8] William E. Even and David A. Macpherson, "The Gender Gap in Pensions and Wages," *The Review of Economics and Statistics* 72, no. 2 (1990): 259.
[9] "Closing the Gender Gap. Act Now," OECD, accessed January 23, 2021, https://read.oecd-ilibrary.org/social-issues-migration-health/close-the-gender-gap-now_9789264179370-en#page4
[10] "Gleichberechtigung der Geschlechter. Zusammenfassung," Europäische Union, accessed January 23, 2021, https://ec.europa.eu/commfrontoffice/publicopinion/archives/ebs/ebs_428_sum_de.pdf
[11] "Gender and the Labor Market. Comparing Austria and Japan," Gudrun Biffl, accessed January 23, 2021, https://www.econstor.eu/bitstream/10419/128823/1/wp_279.pdf

variables to explain the gender wage gap.[12] However, in this study, a less popular approach will be used to attempt an explanation of gender inequality. Since two countries (Austria and Japan) which are culturally far apart are analyzed, one can assume some cultural differences and similarities in values and mindsets, as well as the gender role orientations. Similar to the researcher by Sidani, the dimensions of the GLOBE study on the practical side are considered.[13] Therefore, the two research questions are:

Research question 1: Which explanations could describe the relationship between the (practical) GLOBE dimension and the gender wage gap in Austria and Japan? Also, to what extent have the regulations and laws influenced the gender wage gap?

Research question 2: What are the differences and similarities between Japanese and Austrian females and males when it comes to gender role orientation? Also, do demographic factors and earnings affect gender role orientation?

2 Theoretical Background

In this section, relevant terms for this thesis will be defined and explained. Besides, the GLOBE study and the nine dimensions will be introduced and stated in detail. Furthermore, a comparison between the two popular international culture pieces of research, GLOBE, and Hofstede, will be made.

2.1 Definition: Gender Wage Gap

OECD defined the gender wage gap as the discrepancy of the median income of men and women compared to the salary of men.[14] Another similar definition of the gender wage gap is that the gender wage gap describes the gender-specific difference in average earning between female and male employees.[15] There is also a difference between the adjusted and unadjusted gender wage gap. The latter is the difference between the average gross hourly earnings of

[12] Blau and Kahn, "The Gender Wage Gap," 789.
[13] Yusuf Munir Sidani, "Gaps in female labor participation and pay equity: the impact of cultural variables," *Gender in Management: An International Journal* 28, no. 7 (2013): 425.
[14] "Gender Wage Gap," OECD, para. 2.
[15] "Geschlechtsspezifisches Lohngefälle: Definition und Ursachen," Europäisches Parlament, accessed January 24, 2021. https://www.europarl.europa.eu/news/de/headlines/society/20200109STO69925/geschlechtsspezifisches-lohngefalle-definition-und-ursachen

female and male employees, expressed as a percentage of men's earning. Moreover, the unadjusted gender wage gap does not consider factors such as education or working hours which affect the gender wage gap.[16]

Concerning the calculation of the gender wage gap, Leythienne and Ronkowski suggested in their Eurostat paper that the unadjusted gender wage gap should be calculated as follows:

$$\frac{mean\ gross\ hourly\ earnings\ of\ men - mean\ gross\ hourly\ earnings\ of\ women}{mean\ gross\ hourly\ earnings\ of\ men}\ x\ 100 \quad (1)$$

Equation 1: Formula unadjusted gender wage gap, "A decomposition of the unadjusted gender pay gap using Structure of Earnings Survey data," Eurostat Statistical Working Paper, accessed January 24, 2021, https://ec.europa.eu/eurostat/documents/3888793/8

The adjusted gender wage gap calculates the difference between the average gross hourly earnings of female and male employees by considering structural differences between men and women, such as differences in occupation, employment level, level of education, and professional working experiences.[17]

2.1.1 Global Gender Gap Report

The Global Gender Gap Report is a detailed report about the gender gap which includes many countries worldwide. Since 2006, it has been used to measure the gender gap of four key areas, namely: Politics, Education, Health, and Economy, and Opportunities.[18] In 2020, the report included 153 countries. The most relevant findings are presented below.

One of the important results of the 2020 report was that on average, in 99.5 years, the overall global gender gap will close across the 107 countries which were included since the first report.[19] Iceland, again for the 11th time, takes first place as the country where the gender equality is most developed according to the Global Gap Report, 2020. Norway took the second place, followed by Finland.[20] Austria is found on the 34th place, whereas Japan ranked 121st.[21]

[16] "Geschlechtsspezifisches Lohngefälle: Definition und Ursachen," Europäisches Parlament.
[17] "Verdienstunterschiede zwischen Männer und Frauen," Statistisches Bundesamt, accessed January 24, 2021, https://www.destatis.de/DE/Methoden/WISTA-Wirtschaft-und-Statistik/2017/02/verdienstunterschiede-022017.pdf?__blob=publicationFile
[18] "Global Gender Gap Report 2020," World Economic Forum, accessed January 24, 2021, http://www3.weforum.org/docs/WEF_GGGR_2020.pdf
[19] Global Gender Gap Report 2020," World Economic Forum.
[20] Ibid.
[21] Ibid.

The report revealed that at the current space, the gender gaps could be closed in Western Europe in 54 years and East Asia in 163 years.[22]

With the four dimensions, it was found out that the index Political Empowerment shows the largest gender difference on average.[23] However, 108 countries, which were also covered in 2020 as well as in 2006, improved their overall scores in this index.[24] Another fortunate development was that the number of women in high political positions, as leaders, increased.[25] Concerning labor participation, the Global Gender Gap Report 2020 summarized that on average, more men are employed than women; to be more specific, 55% of adult women are employed, whereas 78% of men are in the labor market.[26] As one of their conclusions, the report recommended the investment in human capital, as 10% of young women aged between 15 to 24 years, are illiterate worldwide, especially girls who are living in developing countries.[27]

2.1.2 Global Gender Gap Report: Austria and Japan

In this section, the results of the 2020 report for Austria and Japan will be presented.

Austria ranked 34th place out of 153 countries and its average score for all four indexes involved was 0.744; 1 means parity and 0 means imparity.[28] This score means that Austria has closed 74.4% of its overall gender gap. In comparison to 2006, Austria's overall rank decreased from 27th place to the 34th.[29] Concerning the first index Economic participation and opportunity, Austria closed only 65.9% of the gap. There are almost just as many professional and technical women as men workers in Austria, although they are not completely equal to men in terms of labor force participation (88.9%). However, in terms of income gaps, there are still 21.8% to be filled.[30] The second index (Education attainment) shows a positive development by 2006, Austria ranked in this category the 68th place. However, in 2020, Austria occupied the first place which means that Austria already closed this gap completely in this dimension.[31]

[22] Global Gender Gap Report 2020," World Economic Forum.
[23] Ibid.
[24] Ibid.
[25] Ibid.
[26] Ibid.
[27] Ibid.
[28] Ibid.
[29] Ibid.
[30] Ibid.
[31] Ibid.

In terms of the index Political empowerment, Austrian women are still underrepresented of both parliamentarians (37.2%) and ministers (38.5%).[32]

Examining the ranking of Japan, it is apparent that Japan is ranked far behind in the 121st place. Its average score for all the four indexes involved is 0.652, which means that Japan only closed 65.2% of its gender gap.[33] While in 2006, Japan ranked the 80th place, it became worse in the last 14 years according to this report.[34] Looking at the four indexes, it stands out that the index Political Empowerment ranked the worst of all the four categories. In the last 50 years, no Japanese woman was the head of a state.[35] About the index Economic participation and opportunity, Japan only closed 59.8% of its gap.[36] According to this report, one can find only 15% of female seniors and leadership managers.[37] There is a huge income difference, as Japanese women earn about half of what Japanese men earn.[38]

2.2 Definition: Gender Stereotype

The United Nations for Human Rights defined gender stereotype as a generalized prejudice concerning roles, personalities, or attributes, that are ought to be performed by males and females.[39] The European Institute for Gender Equality explained further that as long as stereotypes about women exist, the power and sexist attitudes of men over women are maintained.[40] In this sense, gender stereotype is harmful and unlawful when the personal development, professional career, or fundamental freedom of human rights are limited or violated.[41]

In general, in the last 50 years, there have been important conferences and programs on gender equality that need to be known. It started in 1975, when the first conference about gender equality organized by the UN, was held in Mexico City. The second took place in Copenhagen

[32] Global Gender Gap Report 2020," World Economic Forum.
[33] Ibid.
[34] Ibid.
[35] Ibid.
[36] Ibid.
[37] Ibid.
[38] Ibid.
[39] "Gender stereotyping," United Nations, para. 2, accessed January 24, 2021, https://www.ohchr.org/EN/Issues/Women/WRGS/Pages/GenderStereotypes.aspx
[40] "Gender stereotypes," European Institute for Gender Equality, para. 2, accessed January 24, 2021, https://eige.europa.eu/thesaurus/terms/1222
[41] "Gender stereotyping," United Nations.

in 1980 and 5 years later, the third world conference on women was in Nairobi.[42] The fourth international Women's Conference which was held in Beijing in 1995 was according to the UN Women homepage, a turning point for gender equality worldwide, as the document which determined the strategic goals and measures for the advancement of women and the achievement of gender equality, was adopted by 189 countries.[43] Like the scholars, Cheung and Chan summarized, by the end of the 1990s, the importance of gender equality achieved international recognition.[44]

2.3 Definition: Culture

There are several definitions in the pieces of literature to the term 'culture'. House et al. (2004) defined culture in their GLOBE project as values and beliefs which are developed through shared experiences or events and these are passed on from generation to generation.[45]
The Cambridge Dictionary defines culture as how certain people of a certain group live their lives.[46] Hofstede, Hofstede and Minkov defined culture in 1994 as a collectivistic mindset of members of a particular group.[47] Finally, Matsumoto said in 1995 that culture is something which is shared by individuals of a group from generation to generation, but still distinctive for each member.[48] It can be summarized that all four definitions have these aspects in common: There are always members or people of a certain group or collectives who share values, customs, beliefs and attitudes which are given or communicated from generation to generation.

2.4 Definition: GLOBE Study

GLOBE stands for Global Leadership and Organizational Behavior Effectiveness Research Program and was founded by Robert House in the early 1990s.[49] This study analyzed the

[42] "World Conference on Women," UN Women, accessed January 25, 2021, https://www.unwomen.org/en/how-we-work/intergovernmental-support/world-conferences-on-women
[43] "World Conference on Women," UN Women.
[44] Hoi Yan Cheung and Alex W. H. Chan, "How Culture Affects Female Inequality Across Countries: An Empirical Study," *Journal of Studies in International Education* 11, no. 2 (2007): 160.
[45] Robert J. House, et al., Culture, Leadership, and Organizations. The GLOBE study of 62 Societies (London, New Delhi: SAGE Publications, Inc., 2004), 15.
[46] "Culture," Cambridge Dictionary, para. 2, accessed January 25, 2021, https://dictionary.cambridge.org/de/worterbuch/englisch/culture
[47] Geert Hofstede, Gert Jan Hofstede and Michael Minkov, Cultures and Organizations. Software of the Minds. Intercultural Cooperation and Its Importance for Survival (London, New York: McGraw Hill, 2010), 6.
[48] David Ricky Matsumoto, *Culture and Psychology (*Pacific Grove, Calif.: Brooks/Cole Publ., 1996), 16.
[49] House et al., *Culture, Leadership, and Organizations,* 11.

relationship between organizational, societal culture, and leadership effectiveness.[50] This worldwide, multiphase and multimethod project verified empirically ten cultural clusters (Latin America, Anglo, Latin Europe, Nordic Europe, Germanic Europe, Confucian Asia, Sub-Saharan Africa, Middle-East, Southern Asia and Eastern Europe) and compared the national culture of 62 nations in terms of nine core cultural values, namely: Performance Orientation, Future Orientation, Assertiveness, Power Distance, Humane Orientation, Institutional Collectivism, In-group Collectivism, Uncertainty Avoidance, and Gender Egalitarianism.[51]

2.4.1 Explanation of the GLOBE Study

According to Hofstede, the GLOBE project was inspired by his work in the 1980s and the GLOBE members attempted to replicate Hofstede's work.[52] This chapter will shed more light on this extensive cross-cultural research study.

The GLOBE project was one of the four big cross-cultural studies in the 1990s. Three other major cross-cultural projects accompanied this study.[53] These were: the World Values Surveys and European Values Surveys of Inglehart et al.[54], the Survey of Values by Schwartz[55] and the study of Smith et al. about the relationship between managers and the perceived effectiveness of how they handle certain events.[56]

In a nutshell, the GLOBE project had three phases. In the first phase, the research instruments were developed. In the second phase, the nine core values of societal and organizational cultures were identified. Furthermore, they analyzed the societal dimensions for all 62 countries, ranked them, and evaluated the relationship between the cultural dimensions and leadership dimensions. The focus of the third phase was the behaviors and styles of leaders and CEOs on

[50] House et al., *Culture, Leadership, and Organizations,* 11.
[51] Ibid.
[52] Geert Hofstede, "The GLOBE debate: Back to relevance," *Journal of International Business Studies* 41, (2010): 1339.
[53] Geert Hofstede, "What did GLOBE really measure? Researchers´ minds versus respondents´ minds," *Journal of International Business Studies* 37, (2006): 882-883.
[54] "World Values Surveys and European Values Surveys, 1981-1984, 1990-1993, and 1995-1997," Ronald Inglehart et al., accessed January 25, 2021, https://www.cms.fss.ulaval.ca/upload/pol/fichiers/manuel_wvs.pdf
[55] Shalom H. Schwartz, "An overview of the Schwartz theory of basic values," *Conceptual Issues in Psychology and Culture* 2, no.1 (2012): 1-20.
[56] Peter B. Smith et al., "National culture as a moderator of the relationship between managers use of guidance sources and how well work events are handled," *Journal of Cross-Cultural Psychology 42,* no. 6 (2011): 1101-1121.

subordinates.[57] For this research, the results of the first and second phases are relevant, as the analysis focuses on the nine cultural core values.

Participants of the GLOBE study were over 17,000 middle managers of the industries of food processing, finance, and telecommunication who were divided into two pilot studies.[58] According to the scientists Thom and, Javidan and House these three industries were selected, because they are present around the world, but still have distinctive aspects for organizations.[59] Wolf explained that while food processing industries are relatively stable, the other two industries, namely telecommunications and finance, may either be stable or unstable in some countries depending on their economic condition.[60]

The results were analyzed by using psychometric procedures, such as item analysis, factor analysis, cluster analysis, and generalizability analysis.[61] At the end of these analyses, nine major culture dimensions and six global leader behaviors were identified.[62] According to Kabasakal et al., the number of respondents varied from country to country from 27 to 1790 to be specific. The average number of respondents per country was 251.[63]

The nine identified cultural dimensions were the independent variables in this project. As Javidan and Dastmalchian, and Grove explained that in the GLOBE project, each of the nine cultural dimensions was measured in two ways, namely, practices such as "what is" or "what are" and values such as "what should be".[64] This means that the 17,300 participants responded to questions about their values and practices in an organization and society.[65] But Grove explained that the results showed most of the time that the values and the practice's scores were greatly different. One of the main findings was that often, a high-value score was associated with a low practice score.[66] As for the dependent variables, the researchers derived leadership dimensions from many leadership and human theories.[67]

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[57] House et al., *Culture, Leadership, and Organizations,* 9.
[58] Ibid.
[59] Wolf, "Culture, leadership, and organizations (review)," 55.; Javidan and House, "Cultural Acumen for the Global Manager," 293.
[60] Wolf, "Culture, leadership, and organizations (review)," 55.
[61] House et al., *Culture, Leadership, and Organizations,* 11.
[62] Ibid., 11.
[63] Hayat Kabasakal et al., "Leadership and culture in the MENA region: An analysis of the GLOBE project," *Journal of World Business* 47, (2012): 523.
[64] Mansour Javidan and Ali Dastmalchian, "Managerial implications of the GLOBE project: A study of 62 societies," *Asia Pacific Journal of Human Resources* 47, no. 1 (2009): 45.
[65] Javidan and Dastmalchian, "Managerial implications of the GLOBE project," 44-45.
[66] "Worldwide differences in business values and pratices: Overview of GLOBE research findings*,"* Grove, Cornelius N., accessed January 25, 2021, http://www.grovewell.com/wp-content/uploads/pub-GLOBE-dimensions.pdf
[67] House et al., *Culture, Leadership, and Organizations,* 14.

The GLOBE project used quantitative as well as qualitative methods. As for the quantitative approach, societal culture, organizational culture and leadership attributes were measured. For the qualitative method, the content of interviews with locals and focus groups was analyzed.[68]

2.4.2 The Nine Cultural Dimensions

In this section, the nine core dimensions of the GLOBE study will be introduced. But first, the question on the meaning of cultural dimension will be answered. According to Grove, a cultural dimension is a "concept that is depicted graphically as a continuum".[69] Looking at the Assertiveness of the cultural dimension, for example, one side of the continuum which has the smallest number one, means "non-assertive", while at the other end of the continuum, number seven, represents the adjective "assertive". For each dimension, the continuum shows the opposing adjectives or attributes.[70] In the following, the nine core dimensions are explained briefly:

Uncertainty Avoidance describes which members of a society, or an organization attempt to mitigate the unpredictable by avoiding uncertainties.[71] From this definition, one can conclude that countries that score high in this dimension try to actively avoid risks that can negatively affect business operations.[72]

Power Distance describes the extent to which employees and society allow and accept unequal power distribution.[73] As the scholars Javidan and Dastmalchian explained, a society that scores high in this dimension differentiates between powerful people and those who do not have much power. Consequently, obedience and respect towards the superiors are expected.[74]

Societal or Institutional Collectivism portrays the degree of collectivism.[75] According to Javidan and Dastmalchian, countries that are more collectivistic like Japan or South Korea reward the group than the individual, and also emphasis group harmony, whereas countries like

[68] Robert House et al., "Understanding cultures and implicit leadership theories across the globe: an introduction to project GLOBE," *Journal of World Business* 37, no. 1 (2002): 5.
[69] "Worldwide differences in business values and practices: Overview of GLOBE research findings," p.1, Grove, Cornelius N.
[70] Ibid., 1.
[71] House et al., "Understanding cultures and implicit leadership theories across the globe,", 5.
[72] Javidan and Dastmalchian, "Managerial implications of the GLOBE project," 47.
[73] House et al., "Understanding cultures and implicit leadership theories across the globe,", 5.
[74] Javidan and Dastmalchian, "Managerial implications of the GLOBE project," 47.
[75] House et al., "Understanding cultures and implicit leadership theories across the globe,", 5.

Greece or Hungary which are more individualistic, tend to reward the individual more often than the group.[76]

In-Group Collectivism specifies to what extent members in an organization, or their families show "pride, loyalty and cohesiveness".[77] For people in a high-scored country, being a family member and taking care of the family is important. On the other hand, countries that score low on this cultural practice do not feel the necessity to support their close friends and family members.[78]

Gender Egalitarianism determines to what extent a society or a company minimizes gender discrimination.[79] According to Javidan and Dastmalchian, in a country where this dimension scores high, the status of female employees and women, in general, are regarded as high and they are also more involved in decision-making processes than in a male-dominated country.[80]

Assertiveness illustrates to what extent an individual within an organization or society is "assertive, confrontational and aggressive in social relationships".[81] Austria for example scores high on this cultural dimension which means that the Austrian people tend to be more competitive in business, whereas Japan, for instance, scores low on this cultural value. Japanese people tend to emphasize more on harmony and loyalty.[82]

Future Orientation outlines to what extent an individual in an organization or society interacts with future-oriented tasks such as organizing, planning and researching for the future.[83] In a high future-oriented country, one can find more systematic planning processes than in a low future-oriented country.[84]

Performance Orientation specifies the intensity in which an organization or society rewards group members for good performance or improvements.[85] According to Javidan and Dastmalchian, high-scored countries tend to emphasize training and development, whereas low-scored countries focus more on family connections.[86]

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[76] Javidan and Dastmalchian, "Managerial implications of the GLOBE project," 46.
[77] House et al., "Understanding cultures and implicit leadership theories across the globe,", 5.
[78] Javidan and Dastmalchian, "Managerial implications of the GLOBE project," 46.
[79] House et al., "Understanding cultures and implicit leadership theories across the globe,", 6.
[80] Javidan and Dastmalchian, "Managerial implications of the GLOBE project," 47.
[81] House et al., "Understanding cultures and implicit leadership theories across the globe,", 6.
[82] Javidan and Dastmalchian, "Managerial implications of the GLOBE project," 45-46.
[83] House et al., "Understanding cultures and implicit leadership theories across the globe,", 6.
[84] Javidan and Dastmalchian, "Managerial implications of the GLOBE project," 46.
[85] House et al., "Understanding cultures and implicit leadership theories across the globe,", 6.
[86] Javidan and Dastmalchian, "Managerial implications of the GLOBE project," 45.

Humane Orientation portrays to what extent people within an organization or society are kind and fair to each other.[87] In a high-scored country, support and help for weaker people are highly valued. For instance, Germany is a low-scored country. Hence, in Germany more emphasis is places on material possessions, self-actualization or independence.[88]

2.4.3 Hofstede vs. GLOBE

Hofstede's cultural dimension is one of the most renowned and widely used cross-cultural researches.[89] For this reason, Hofstede's criticism of the GLOBE study and the counter-arguments of GLOBE researchers against Hofstede's review will be presented.

In 1980, Hofstede concluded that the cultural differences between countries can be measured. With this, he created his first four dimensions in 1980 where he empirically determined the following dimensions: Power Distance, Uncertainty Avoidance, Individualism-Collectivism, and Masculinity-Femininity.[90] Eleven years later, he added the fifth dimension: Long- vs. Short Term Orientation.[91]

According to Hofstede, GLOBE used the cultural dimensions as a basis and expanded the values from five to nine due to conceptual reasons.[92] Hofstede explained that GLOBE preserved his dimensions Power Distance and Uncertainty Avoidance, but not their context.[93] The Individualism-Collectivism dimension was divided into Institutional Collectivism and In-Group Collectivism by the GLOBE study.[94] Hofstede believed that the fourth dimension (Masculinity-Femininity) was split into Assertiveness and Gender Egalitarianism.[95] The last dimension (Long-Term Orientation) is known as Future Orientation in GLOBE's project.[96] GLOBE figured out two more dimensions, namely: Humane Orientation and Performance Orientation which is different from Hofstede's theory. Another difference between GLOBE

[87] House et al., "Understanding cultures and implicit leadership theories across the globe,", 6.
[88] Javidan and Dastmalchian, "Managerial implications of the GLOBE project," 46.
[89] Hofstede, "The GLOBE debate," 1345.
[90] Hofstede, "What did GLOBE really measure?" 883.
[91] Ibid, 883.
[92] Ibid, 882-896.
[93] Ibid, 883.
[94] Ibid, 883.
[95] Ibid., 883.
[96] Ibid, 883.

and Hofstede is that GLOBE separated each dimension into cultural practices and cultural values.[97]

One of Hofstede's main criticisms about the GLOBE study was concerned with the practical cultural dimensions of "what is". Hofstede claimed that these "what is" questions were naive, as participants who answered these "what is" questions had to assume and compare their society with other societies which are very subjective and consequently, not credible.[98] Concerning this criticism, the GLOBE members defended themselves by explaining that they never asked their respondents to compare their societies or their cultures to others but to describe their societies as they are and as they should be. They clarified that they wanted to take a new approach by measuring national culture in two ways, namely practices and values.[99]

Another point worthy of mentioning is that Hofstede found out that seven out of nine GLOBE dimensions have a significant negative correlation between the practical and the values dimensions. He explained that the negative correlation is attributed to the fact that both dimensions are not independent, which means that when respondents answered the questions about the society "what is", they did it from their "what should be" perspective.[100]Although at first, the GLOBE researchers also expected a positive correlation between the practices and values dimension, Javidan et al. suggested the deprivation hypothesis to this criticism. They explained it by giving an example: A low performance-oriented society wants to achieve a much higher level of performance orientation than an already high-performance-oriented society.[101] Another explanation of why the correlation between practices and values is negative is explained by Maseland and van Hoorn. They believed that the negative correlation could be explained by the law of diminishing marginal utility, which is a core principle of modern economics.[102]

Furthermore, Hofstede criticized that the GLOBE study was aware of the important aspect of national wealth, which supports, for instance, the Individualism dimension, but GLOBE did not integrate the aspect in their interpretation of culture.[103] The GLOBE members disagreed

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[97] Sunil Venaik and Paul A. Brewer, "Contradictions in national cultre: Hofstede vs GLOBE," *Academy of International Business (AIB), Annual Meeting Milan*, (2008): 7.
[98] Hofstede, "What did GLOBE really measure?" 886.
[99] Javidan et al., "Conceptualizing and measuring cultures and their consequences: a comparative review of GLOBE´s and Hofstede´s approaches," *Journal of International Business Studies* 37, (2006): 900.
[100] Hofstede, "What did GLOBE really measure?" 886.
[101] Javidan et al., "Conceptualizing and measuring cultures," 902.
[102] Robbert Maseland and André van Hoorn, "Explaining the negative correlation between values and practices: A note on the Hofstede-Globe debate," *Journal of International Business Studies* 40, no. 3 (2009): 529.
[103] Hofstede, "What did GLOBE really measure?" 885.

with Hofstede's claim. According to Javidan et al., cultural factors can drive economic factors, which means that economic factors have cultural roots. That is why the GLOBE researchers believe that they go beyond the factor of national wealth, this means that they include a lot of cultural elements in their analysis.[104]

Besides, Hofstede claimed that his research was action-driven, as the attitude survey of IBM was developed through interviews.[105] GLOBE's study on the other side was theory-driven which is also confirmed by the GLOBE team members themselves.[106] According to the scientists of GLOBE, Hofstede's project lacked most of the steps of an action-driven research, for this reason, they did not accept his statement.[107]

The last argument between GLOBE and Hofstede is the fact that Hofstede thought that the GLOBE project is US-centered, while his research is decentered.[108] Certainly, the GLOBE team disagreed. The GLOBE members explained that at the time Hofstede conducted his analysis, IBM was the dominant US-based corporation. That is why they did not accept his criticism.[109]

In the end, the scientists Javidan et al. summarized that they are aware of the dominant presence of Hofstede's theory, as it is still known and popular. However, according to the GLOBE team, there are other cultural dimensions than Hofstede's. Therefore, cross-cultural researchers have more options and approaches in terms of cultural dimensions, and they are not just limited to Hofstede's cultural dimensions.[110]

2.4.4 Limitation of the GLOBE Study

Although the GLOBE study has its advantages, one must also keep the limitations and the weaknesses of this cross-cultural research in mind.

The first weakness of the GLOBE study is the fact that over 70% of the participants were men.[111] Specifically, 74.8% of the participants were male middle-level managers. Consequently,

[104] Javidan et al., "Conceptualizing and measuring cultures," 908.
[105] Hofstede, "What did GLOBE really measure?" 884.
[106] Ibid., 884.
[107] Ibid., 898.
[108] Ibid., 884.
[109] Javidan et al., "Conceptualizing and measuring cultures," 898.
[110] Ibid., 910.
[111] House et al., *Culture, Leadership, and Organizations,* 96.

one must admit that the sample is not representative.[112] Hence, one can also conclude that the GLOBE study is masculinely connoted.

Similar to the first weakness, another important aspect to mention is that the number of respondents of the countries differed a lot, as it ranged from 27 to 1790, with an average of 251 respondents per country.[113] However, to increase the generalizability, these datasets were preserved.[114]

Another limitation is the fact that the GLOBE members did not explain in detail why they primarily chose middle-level managers.[115]

The next weakness concerns the definition. In the GLOBE study, it seems that all individuals of the same country have the same culture. This was also the concern of the scholar McSweeney towards Hofstede's research.[116] The GLOBE members were aware of this issue, which is why they explained that they used the term "society or societal culture" in their study instead of the term "country or nation".[117]

Another weakness concerning the GLOBE study is the critique of McCrae who wondered if the GLOBE scales assessed objectified practices and values of the society rather than unfounded stereotypes.[118] The scholars Gabrenya and Smith also stated this problem that the GLOBE study may indirectly assess stereotypes rather than values in their research paper.[119]

Finally, the GLOBE research did not determine the significance of each dimension. For every society, there is an average index of values and practices for each dimension, but it is not clear, if these indices are significant or not significant compared to other societies. According to the GLOBE members, the only significant result was found in the Gender Egalitarianism dimension between female and male respondents.[120]

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[112] House et al., *Culture, Leadership, and Organizations*, 96.
[113] Ibid., 96.
[114] Ibid., 91-101.
[115] Ibid., 29.
[116] Brendan Mc Sweeney, "Hofstede's model of national cultural differences and their consequences: A triumph of faith - a failure of analysis," *Human Relations* 55, no. 1 (2002): 93.
[117] House et al., *Culture, Leadership, and Organizations*, 97.
[118] Robert R. McCrae et al., "Interpreting GLOBE societal practice scales," *Journal of Cross-Cultural Psychology* 39, no. 6 (2008): 806.
[119] William Gabrenya and Peter B. Smith, "Project GLOBE for scientists and practitioners: drawing clarity from controversy," in *Leading Global Teams. Translating Multidisciplinary Science to Practice*, ed. Jessica L. Wildman and Richard L. Griffith. (New York, Heidelberg, Dordrecht & London: Springer Science and Business Media, 2015), 55.
[120] House et al., *Culture, Leadership, and Organizations*, 29.

Even though the GLOBE study and other cross-cultural studies showed some limitations and weaknesses, the GLOBE study helps to understand that different organizational and societal cultures exist all over the world. Other reasons why the GLOBE study is used for this thesis, will be explained in the following chapter.

2.4.5 Relevance and Advantages of the GLOBE Study

Due to globalization, nowadays it is common for companies to work with employees or corporates from all over the world. Therefore, it is necessary to understand other cultural values and beliefs to build a good business relationship with international clients and firms and to create a good working environment for all the employees involved.[121]
Furthermore, Hofstede explained that cross-cultural research in general that identifies cultural dimensions as his project or GLOBE's are constructs that should help the society to understand and handle the complexity of the world.[122]

The reasons why the GLOBE project is preferred over Hofstede's theory in this study, are explained in the following section.
The first reason is that GLOBE's project is more recent than Hofstede's dimensions which were conducted in the 1980s. [123] Secondly, GLOBE took three industries, namely the telecommunication, food processing, and finance, into consideration, while Hofstede investigated just one company, namely IBM. This fact supports the GLOBE project, as it adds generalizability.[124] Also, Hofstede criticized that most of the GLOBE researchers had a degree from US universities, but this does not mean that they are US citizens or US-centered. The researchers represent several nationalities.[125] In cross-cultural research, the researcher believes that it is more advantageous to have several researchers from different backgrounds than one person, as in Hofstede's case.

[121] Javidan et al., "Conceptualizing and measuring cultures," 911.
[122] Hofstede, "The GLOBE debate," 1344-1345.
[123] Hofstede, "What did GLOBE really measure?" 883.
[124] Robin Hadwick, "Should I use GLOBE or Hofstede? Some insights that can assist cross-cultural scholars, and others, choose the right study to support their work," *ANZAM*, Shidler College of Business, University of Hawaii at Manoa (2011): 10.
[125] Ibid, 10.

2.5 Theoretical Framework

After explaining and defining the central terms of this master thesis, theories that are related to the topic of gender inequality will be evaluated. Also, another well-known model for the gender wage gap will be presented and it will be explained why it was not used in this research.

When searching for research materials about the gender wage gap in general, several theories were found to be suitable for this subject. One popular model which is used by several scholars is the Blinder-Oaxaca decomposition technique.[126] According to Jann in his research paper, this procedure decomposes mean outcomes in log wages with the help of regression models.[127] In this decomposition technique, the wage differences between two groups are divided into an explained part, such as education or work experiences, and an unexplained part which is often measured as the discrimination factor.[128] This technique is not used in this study because the study focuses on the pieces of literature which might explain relationships between a cultural dimension and the wage differences, rather than how much of the other characteristics explain or do not explain the gender wage differentials. This is also what the scholar Takenoshita highlighted about this statistical technique, namely that the focus lies on the mean differences of two groups.[129]

The second research question deals with the gender role orientation of Japanese and Austrians. The aim is to determine if demographic factors and earnings influence the gender role views. To detect the differences and similarities in gender role orientations between Japanese and Austrians, the Social Role Theory will be presented which is related to the subject of stereotypical gender roles.

The Social Role Theory was explained by Alice H. Eagly.[130] She stated that people's beliefs about gender roles are derived from observations and this would follow a gender hierarchy.[131]

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[126] Alan S Blinder, "Wage discrimination: Recued form and structural estimates," The *Journal of Human Resources* 8, (1973): 436-455.
Ronald Oaxaca, "Male-female wage differentials in urban labor markets," *International Economic Review* 14, no. 3 (1973): 693-709.
[127] Ben Jann, "The Blinder-Oaxaca decomposition for linear regression models," *The Stata Journal* 8, no. 4 (2008): 453.
[128] Ibid., 453.
[129] Hirohisa Takenoshita, "The gender wage gap in four Asian countries: Japan, Singapore, South Korea, and Taiwan," in *Low Fertility in Advanced Asian Economies, Focusing on Families, Education, and Labor Markets*, ed. Shigeki Matsuda. (Japan, Switzerland & USA: Springer Nature, 2020), 44.
[130] Alice H. Eagly, *Sex differences in social behavior: A social-role interpretation. (*Hillsdale, New Jersey: Lawrence Erlbaum, 1987), 30-31.
[131] Alice H. Eagly, Wendy Wood and Amanda B. Diekman, "Social role theory of sex differences and similarities: A current appraisal," in *The developmental social psychology of gender*, ed. Thomas Eckes and Hanns M. Trautner (Mahwah, New Jersey: Erlbaum, 2000), 124.

Furthermore, other scholars summarized that in general, women are more strongly identified with the family role than men.[132] Besides, the scholar Ochsenfeld determined that a man would manifest his role as a strong breadwinner during adolescence, while for women, this is not the case.[133] Based on the results of the analyses, these theories will be considered in the interpretation section.

3 Literature Review

In this section, several research papers that deal with the gender wage gap and the influence of cultural dimensions on gender inequality and gender roles will be presented. The focus of the first two parts is on the development of the gender wage gap and gender roles in Japan. Then, the development of the gender wage gap and gender roles in Austria will be introduced.

3.1 The Gender Wage Gap in Japan

In this chapter, research that focused on the Japanese development of the gender wage gap and the factors which influenced the gender wage differentials are presented.

Yukiko Abe conducted research and analyzed how the Equal Employment Opportunity Law (EEOL) influenced the Japanese gender wage gap in 2010. More specifically, she compared the wage gap between the group of women who finished school after the regulations came into force in 1986, called "post-EEOL cohorts" and the group of women who had the education before the EEOL, called "pre-EEOL cohorts".[134] The Equal Employment Opportunity Law will be explained in detail in the next chapter. The data sets which were used for this analysis were from the Basic Survey of Wage Structure (BSWS), where the scholar chose seven time points between the years 1975 to 2005.[135] According to Abe, this study is carried out every year by the Ministry of Health, Labor and Welfare.[136] To analyze the gender wage gap, the hourly wage

[132] Timothy A. Judge and Beth A. Livingston, "Is the gap more than gender? A longitudinal analysis of gender, gender role orientation, and earnings," *Journal of Applied Psychology* 93, no. 5 (2008): 995.
[133] Fabian Ochsenfeld, "Why do women's fields of study pay less? A test of devaluation, human capital, and gender roles theory." *European Sociological Review* 30, no. 4 (2014): 545.
[134] Yukiko Abe, "Equal employment opportunity law and the gender wage gap in Japan: A cohort analysis," *Journal of Asian economics* 21, no. 2 (2010): 143.
[135] Ibid., 143.
[136] Abe, "Equal employment opportunity law and the gender wage gap in Japan," 143.

rates of both sexes were calculated by dividing the monthly earnings by the monthly hours. The wage gap was calculated as follow:

$$WageGap = 1 - \frac{mean\ Female\ Wage}{mean\ Male\ Wage} \quad (2)$$

Equation 2: Wage gap calculation formula by Yukiko Abe, "Equal employment opportunity law and the gender wage gap in Japan: A cohort analysis," Journal of Asian economics 21, no. 2 (2010): 143.

With this equation, the scholar calculated the gender wage gap in her analysis. Furthermore, Abe used the Employment Status Survey from the Ministry of Internal Affairs and Communications, called ESS in short, to see the development of full-time participation across the cohorts from 1987 to 2007.[137] To analyze the cohort-based gender wage gap, the scholar used a regression equation. As known, the dependent variable is the gender wage gap. One of the main findings of this analysis was that women of the post-EEOL cohorts who graduated from the university became more involved in full-time working. However, their wages did not increase compared to their male colleagues.[138] Another important finding was that the gender wage gap was smaller in recent cohorts (here 1971-1975) compared to older cohorts (1941-1945), as shown in figure 1; this means that the educational improvement for women narrowed the gender wage gap.[139]

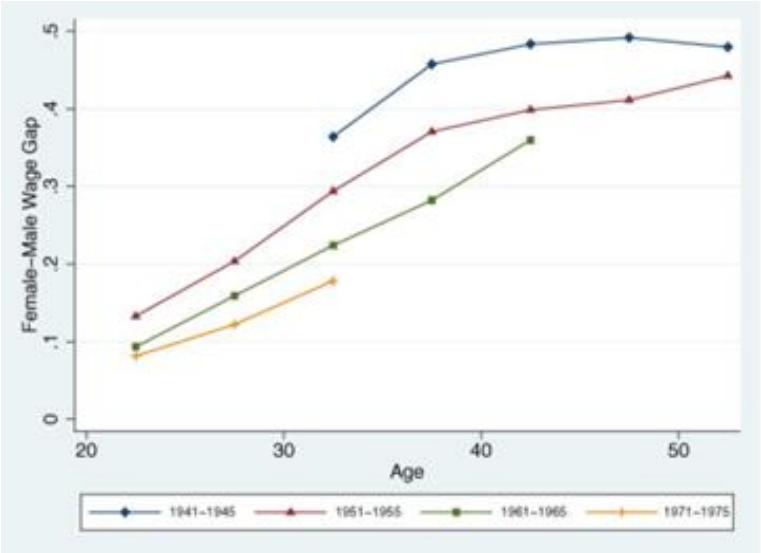

Figure 1: Gender wage gap for cohorts, author´s calculation from BSWS
Source: Abe, 2010, p.144.

[137] Abe, "Equal employment opportunity law and the gender wage gap in Japan," 144.
[138] Ibid., 143.
[139] Ibid., 144-145.

Moreover, the role of education seemed to play an important role. As Abe found out, the gender wage gap was lower for the more educated.[140] It is apparent in figure 2 below that the mean of the gender wage gap of people who graduated from senior high school was 0.31, while the mean of the gender wage gap of university graduates was 0.16. According to the researcher, women with a junior or senior high school education worked less full-time, compared to women who went to universities.[141]

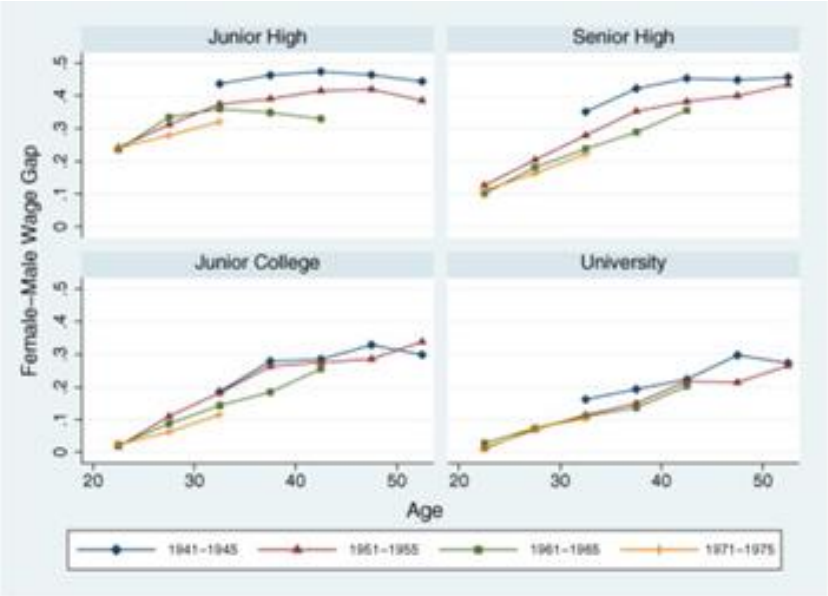

Figure 2: Gender wage gap for cohorts by education, author´s calculation from BSWS
Source: Abe, 2010, p.145.

In summary, the Equal Employment Opportunity Law did not have a large influence on the wages of women with a university degree. However, for these women, the regular employment as full-time workers increased, and hence, their wages were closer to the men's, but still, the regulation did not have a significant impact on the women's wages.[142] One can keep hold of the fact that after the EEOL, the participation of female full-time workers increased since the women were educated. Despite the fortunate result, one must keep in mind that in this analysis, only full-time employees were considered, as BSWS did not involve part-time employees in their surveys. Hence, the result of this gender wage gap has its limitations.[143]

In 2008, Koyo Miyoshi analyzed empirically why the Japanese male-female wage differential is large. The scholar used a data set from 2004, which was a household survey conducted by

[140] Abe, "Equal employment opportunity law and the gender wage gap in Japan," 144.
[141] Ibid., 153.
[142] Ibid., 149.
[143] Ibid., 153.

the Keio University.[144] In this survey, 4000 households were asked about their working situation. This research included not self-employed participants aged between 18 and 59, who were married and unmarried females and males.[145] In general, Miyoshi calculated the hourly wage rates of the participants by dividing the individual's reported salary by their working hours.[146] Moreover, the scientist followed the approach of Neuman and Oaxaca.[147] As a result, two major important reasons emerged. One, full-time working experiences and seniority influenced the gender wage gap significantly. The full-time working experience affected only the salary of the male employees, but did not have the same effect for females. However, full-time job seniority influenced wages for both sexes.[148] Furthermore, part-time jobs and seniority did not influence the wages.[149] Secondly, it could be found out that there are significant differences regarding valuation of full-time working between men and women.[150]

In Johanna Kumlin's research of 2007, the gender wage gap of two countries, namely Japan and Sweden, was compared by focusing on the individual level, such as human capital factors, workplace sex segregation and family and housing situation. Therefore, the scientist used the Japanese General Social Survey (JGSS) from 2001 for the Japanese data, which is a nationwide two-stage stratified random sample with 4822 participants, aged from 20–89 years.[151] However, her research focused on 20-65 years old men and women. For the Swedish data, the Swedish Level of Living Survey 2000 was used.[152] As for the dependent variable, the scientist used the logarithm of hourly wage which was self-reported by the participants in both data sets.[153] Like other scholars, Kumlin also came up with the Blinder-Oaxaca wage decomposition.[154] Amongst other things, the calculations have shown that the wage differential was bigger in Japan than in Sweden due to women's heavier family responsibility.[155] But concerning workplace sex segregation, this factor accounted more for the gender wage gap in Sweden than in Japan.[156] Furthermore, it was found that as Japanese women give birth, their salaries decrease, meaning

[144] Koyo Miyoshi, "Male-female wage differentials in Japan, " *Japan and the World Economy* 20, no.4 (2008): 480.
[145] Miyoshi, "Male-female wage differentials," 484.
[146] Ibid., 485.
[147] Ibid., 480.
[148] Ibid., 486.
[149] Ibid., 486.
[150] Ibid., 481.
[151] Johanna Kumlin, "The sex wage gap in Japan and Sweden: The role of human capital, workplace sex composition, and family responsibility," *European Sociological Review* 23, no. 2 (2007): 207.
[152] Kumlin, "The sex wage gap in Japan and Sweden," 207.
[153] Ibid., 207.
[154] Ibid., 209.
[155] Ibid., 203.
[156] Ibid., 231.

that they undergo "a child penalty on their wages"[157], but for Japanese men and Swedes, this was not the case.[158]

The Japanese women's workforce participation is also known as an M-shaped curve, as in their 20s, Japanese women tend to work full or part-time, but in their 30s, a lot of them quit working to give birth, to raise a child, and to undertake household responsibilities.[159] In their 40s, lots of Japanese women start working again, as their children get older, and consequently, there might be fewer household responsibilities.[160] An assessment of the work participation of Japanese men shows that their workforce participation is constantly high from their 20s to their 50s.[161] Furthermore, Japanese men rarely experience the struggle of a career interruption as Japanese women.[162]

Another interesting point to mention is, similar to Abe's analysis of 2010, Kumlin also took the factor education into account in her analysis and concluded that the hourly wage gap is higher for Japanese women who have a university degree and those whose education ended after junior high school than for Japanese women and men.[163]

Based on these studies, one can conclude that Japanese women who have a university degree might be more involved in full-time working than Japanese women who have a lower education degree. Besides, according to the researchers, due to the increasing number of educated Japanese women, the level of education is a factor, that narrows the gender wage gap today. However, the gender wage gap is still existent in Japan. As Miyoshi or Kumlin found out, the factor of full-time working experiences significantly influences only the salary of Japanese male employees but not for female workers.[164] Furthermore, Japanese women experience a "child penalty on their wages"[165] when they give birth. Another important point to highlight is that, according to Abe, EEOL did not affect women's wages positively as expected or as it should.[166]

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[157] Kumlin, "The sex wage gap in Japan and Sweden," 212.
[158] Ibid., 212.
[159] Masahiro Abe, Chizuka Hamamoto and Shigeto Tanaka, "Reconciling work and family: Issues and policies in Japan," *Conditions of Work and Employment Series No. 5* (2003): 29.
[160] Abe, Hamamoto and Tanaka, "Reconciling work and family," 29.
[161] Ibid., 31.
[162] Ibid., 31.
[163] Kumlin, "The sex wage gap in Japan and Sweden," 209.
[164] Miyoshi, "Male-female wage differentials," 486.
[165] Kumlin, "The sex wage gap in Japan and Sweden," 212.
[166] Abe, "Equal employment opportunity law and the gender wage gap in Japan," 149.

3.2 Gender Roles in Japan

According to the scholars Taniguchi and Kaufman or Ishii-Kuntz, in a traditional Japanese marriage, the husband is regarded as the dominant breadwinner while the wife or the woman is taking care of the household. Furthermore, between a married couple, there is usually an unemotional communication.[167] Other researchers which were introduced in the previous chapters as Kumlin, Abe, and Miyoshi also confirmed that the Japanese policy model still suggests the strong male breadwinner ideology.[168]

3.2.1 Gender roles: Household Responsibilities and Childcare

The scholars Davis and Greenstein analyzed and compared the variations in the division of heterosexual married-coupled household labor of 13 nations.[169]
Amongst other things, they found out that wives, who are working outside, are more likely to respond that their husbands also help with the household tasks.[170] The next relevant finding was that more people in Japan reported more than individuals living in the U.S., that wives are more likely to perform the majority of the household tasks.[171] Furthermore, the scholars also figured out that if the wife's education has the same level as their husbands, respondents were 19% more likely to indicate that the husband performs at least half of the household work. On the other side, respondents of a household, where the wife has a higher level of education than her husband, answered 21% more that the husband does at least half of the housework tasks.[172] From this research, one can conclude that women do the majority of the household and their husbands do support them to some extent.

The next paper illuminates a slightly different perspective on the household duties and the Japanese women. The scientists, Yamashita and Soma, identified the double and triple burden of Japanese women in a conference paper in 2017, as they attempt to balance work, elderly care,

[167] Hiromi Taniguchi and Gayle Kaufman, "Gender role attitudes, troubles talk, and marital satisfaction in Japan," *Journal of Social and Personal Relationships* 31, no. 7 (2014): 976.
[168] Kumlin, "The sex wage gap in Japan and Sweden," 207.
[169] Shannon N. Davis and Theodore N. Greenstein, "Cross-national variations in the division of household labor," *Journal of Marriage and Family* 66, no. 5 (2004): 1260.
[170] Shannon and Greenstein, "Cross-national variations," 1260.
[171] Ibid., 1268.
[172] Ibid., 1264.

and childcare simultaneously.[173] As other researchers also stated, the problem that Japan is facing currently, or since some decades now, is that due to the delay of marriage and childbirth, the population of Japan is ageing.[174] Consequently, most of the time, Japanese women take care of elderly people, next to their two demanding tasks: their career and taking care of their children. In their research, the scientists combined quantitative as well as qualitative methods and as a result they have found out that a large population of Japanese women experience a triple burden of up to 60%. 40% of the participants are suffering from double responsibilities, that is, elderly care and childcare.[175] Another important result to mention is that these women who are suffering from these simultaneous works indicated that they are experiencing, or they have experienced in the past, psychological burden.[176] From these results, they concluded that an updated social care policy framework is needed in Japan.[177]

The next paper focuses mainly on childcare. Ishii-Kuntz investigated the differences and inequalities between Japanese women and men in 2008, concerning household responsibilities and childcare at home.[178] Amongst other things, she found out that according to her survey, Japanese men only spend on average 3.08 hours with their children per day, whereas Japanese mothers spend 7.57 hours, almost 8 hours, with their kids;[179] this would mean that a Japanese mother spends ,on average, twice as much time than Japanese fathers with their children. Also, the researcher concluded at the end that compared to other countries, over the last 15 years, the time that Japanese fathers spend with their children or on performing household tasks changed only a little bit.[180]

3.2.2 Gender Roles: Education and Fertility Rate

Concerning education, Kumlin explained that there are still some gender differences in educational attainment in Japan.[181] For instance, due to family responsibilities, the majority of

[173] Junko Yamashita and Naoko Soma, "The double responsibilities of care in Japan: Emerging new social risks for women providing both childcare and care for the elderly," *in New Life-Courses, Social Risks and Social Policy in East Asia,* ed. Raymond K H Chan, Jens Zinn, Lih-Rong Wang (Routledge, 2016), 95-96.
[174] Yamashita and Soma, "The double responsibilities of care in Japan," *95.*
[175] Ibid., 101.
[176] Ibid., 108.
[177] Ibid., 108.
[178] Masako Ishii-Kuntz, "Sharing of housework and childcare in contemporary Japan," *Equal Sharing of responsibilities between women and men, including care-giving in the context of HIV/Aids. UN.* (2008): 2-3.
[179] Ishii-Kuntz, "Sharing of housework and childcare," 4.
[180] Ibid., 6.
[181] Kumlin, "The sex wage gap in Japan and Sweden," 205.

women who hold a university degree do not always pursue a career when they are married which represents a problem in labor resources, as these well-educated women are not utilizing their skills effectively in the working culture.[182]

In terms of family responsibilities, Gisser explained that the fertility rate will decline to 1.39 in Japan by 2050.[183] Abe, Hamamoto, and Tanaka explained that the decline in fertility rate is a result of two reasons: the decline of the marriage rate in general and the decline of marital fertility.[184] While the fertility rate will further decrease, the expectation of life will increase. This means that in the future, there will be a demographic problem, as there will be more elderly and young people who are willing and able to work.[185]

3.2.3 Gender Roles: Parental Leave in Japan

The researchers, Brinton and Mun analyzed the development of parental leave in Japan in 2015.[186] To learn about this study in detail, they conducted semi-structured interviews with HR managers in 25 large Japanese companies, which are located in Tokyo.[187] According to the scholars, parental leave is legally available only to full-time workers in Japan.[188]

While analyzing the interviews, the scholars found out that most of the managers are keen about parental leave policies.[189] However, they also highlighted the concern of managers towards female employees who take parental leave; a manager believes that an ideal worker within a company is someone who prefers unlimited time in the company and with their colleagues instead of his or her family.[190] From this statement, one can infer that an ideal worker has little or limited time to do housework and childcare.[191] Also, the scholars explained that managers mostly believe that parental leave only concerns women, rather than mothers and fathers.[192] Consequently, from statements like these, it can be concluded that Japanese companies still

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[182] Abe, Hamamoto and Tanaka, "Reconciling work and family," 1.
[183] Richard Gisser, "Demographischer Wandel in Japan und Österreich. Fakten, Ursachen, Vergleich," in *Österreich-Japan. Gesellschaft und Recht im Wandel. Normative Dimensionen*, ed. Wolfgang Mazal and Takashi Muranaka. (Wien, Graz: neuer wissenschaftlicher Verlag, 2012), 18.
[184] Abe, Hamamoto and Tanaka, "Reconciling work and family," 25.
[185] "Breakdown of life expectancy at birth in total and by gender in Japan from 2009 to 2018," Statista, accessed January 31, 2021, https://www.statista.com/statistics/611813/japan-life-expectnancy-total-gender/
[186] Mary C. Brinton and Eunmi Mun, "Between state and family: managers´ implementation and evaluation of parental leave policies in Japan," *Socio-Economic Review 14*, no. 2 (2016): 258.
[187] Brinton and Mun, "Between state and family," 265.
[188] Ibid., 260.
[189] Ibid., 259.
[190] Ibid., 259.
[191] Ibid., 262-263.
[192] Ibid., 259.

think that household responsibilities and childrearing are primarily women's responsibilities.[193] At the end of the study, the scholars identified three issues. Firstly, as mentioned earlier, managers think that work-family policies, such as parental leave, are only for female employees. These policies should help women to return to the company after childbirth.[194] Interestingly, a female manager stated in the interview that taking parental leave is the right of women. However, she suggested a gender unfriendly view, as she did not state that taking parental leave is also a right for men.[195] Secondly, in Japan, one can still find the "taken-for-granted"[196] gender roles, whereas the women should perform the household labor. Thirdly, as the scholars expected, Japanese men should not take parental leave.[197] However, as one female HR manager explained, to achieve the kurumin mark (with the organization is regarded as family-friendly), men as well as women must take parental leave.[198] Ironically, since the length of the leaves is inconsequential, some Japanese fathers take one day or a week of childcare leave, then the company can represent itself as a "family-friendly" company.[199]

Similar to Brinton and Mun, the scholars Henault Morrone and Matsuyama also stated in their research paper that Japanese mothers contribute a lot more to childcare and housework than Japanese fathers.[200] In their study, the researchers interviewed 30 newly married Japanese couples concerning their role as mothers and fathers, how companies support their parental leave, and whether Japanese fathers undertake more child care today than before.[201] One of the reasons why Japanese fathers do not take paternal leave is that they are afraid of "being considered irresponsible or incompetent, or just plainly selfish",[202] and they do not want to put "extra burden on their co-workers".[203] Furthermore, Japanese fathers explained that they prefer to spend time with their children than being at work; however, the pressure to be a "Japanese workaholic"[204] as well as the work environment makes it difficult.[205] In conclusion, the parents

[193] Brinton and Mun, "Between state and family," 259.
[194] Ibid., 270.
[195] Ibid., 270.
[196] Ibid., 270.
[197] Ibid., 271.
[198] Brinton and Mun, "Between state and family," 271.
[199] Ibid., 271.
[200] Michelle Henault Morrone and Yurmi Matsuyama, "Japans parental leave policy: Has it affected gender ideology and child care norms in Japan," *Childhood Education* 86, no.6 (2010): 371.
[201] Henault Morrone and Matsuyama, "Japans parental leave policy," 371.
[202] Ibid., 373.
[203] Ibid., 373.
[204] Ibid., 373.
[205] Ibid., 374.

who were interviewed believed that the Japanese government policies do not help and support new parents, especially Japanese fathers.[206]

3.2.4 Gender Roles: Single parents in Japan

In a traditional, heterosexual Japanese family, women's roles are primarily those of being mothers, and fathers are the breadwinners of the households.[207] However, it must be not forgotten that these traditional roles do not exist among single parents, lone mothers, and fathers. According to survey data conducted by the Ministry of Health, Labor, and Welfare in April 2020, there was an estimated number of over 1 million lone mothers and over 180.000 lone fathers.[208] From these numbers, it can be concluded that in Japan, there are a lot more lone mothers than lone fathers. As shown in the table below, the most common reason for being a single mother or father is divorce for women as well as men, followed by death and being unmarried:

２　ひとり親世帯になった理由	離婚　７９．５％（８０．８％） 死別　　８．０％（　７．５％） 未婚　　８．７％（　７．８％）	離婚　７５．６％（７４．３％） 死別　１９．０％（１６．８％） 未婚　　０．５％（　１．２％）

Table 1: Reasons for being a single parent by MHLW, "About support for single-parent families," Home Welfare Division, Children and Family Affairs Bureau, Ministry of Health, Labor and Welfare, (2020): 3.

As the scholar Tokohoro explained, in Japan, most of the lone parents are lone mothers who suffer from two jobs, namely: domestic tasks and work.[209]

In comparison to other nations, the proportion of lone parents in Japan is quite small.[210] However, the scholar also indicated that it is problematic to specifically count lone parents in Japan, as many lone parents decide to live with their elderly parents which results in three-generation households.[211] The question that the researcher asks is which roles these lone mothers take in the Japanese society.[212] The scholar explained that lone mothers, are mostly

[206] Henault Morrone and Matsuyama, "Japans parental leave policy," 371.
[207] Michihiko Tokoro, "Social policy and lone parenthood in Japan: A workfare tradition?" *Journal of Social Security Policy* 2, no. 2 (2003): 54-55.
[208] "About support for single parent families," MHLW, accessed February 1st, 2021, https://www.mhlw.go.jp/content/000619764.pdf
[209] Tokoro, "Social policy and lone parenthood in Japan," 45.
[210] Ibid., 48.
[211] Ibid., 45-46.
[212] Ibid., 55.

seen or identified as workers than mothers.[213] Furthermore, in Japan the employment rate of lone mothers is over 80% which is high compared to other countries.[214]

3.3 The Gender Wage Gap in Austria

In this chapter, papers about the Austrian development of the gender wage gap and the factors which influenced the inequality of wages are presented.

As already stated in previous chapters, one can observe the gender wage gap in all OECD countries. The gender wage gap also exists in Austria. According to the research by Grünberger and Zulehner, conducted in 2009, the gender wage gap in Austria among full-time employees is in the middle area.[215] The scholars also highlighted some of the reasons for the gender wage gap in human capital factors as education or working experiences, but also in stereotyping gender roles which leads to women reducing or stopping their professional careers.[216]
To calculate the gender wage gap among Austrian women and men, Grünberger and Zulehner calculated the hourly wage of 11.051 participants from their annual salary and their weekly hours of work.[217] Their data sets EU-SILC from Statistik Austria were from 2004 and 2006. From the 11.051 employees, over 8000 were working more than 35 hours in a week and over 4000 respondents were not working at all.[218] For their analysis, they took only full-time employees, aged from 20 to 60 years, into consideration. The average employment rate for men and women in 2004 and 2006 was around 70%. Women who worked part-time made up 39%, but only 3% of men were part-time.[219]
The average gross hourly wages of women from 2003 to 2005, was 17 to 18% less than of men.[220] But what the scientists found out was that on average, these women had higher degrees than their male colleagues. However, the average working experience of women was 3.24 years less than men, which could refer to the fact that women have to end their careers so that they can take care of and raise their children.[221]

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[213] Tokoro, "Social policy and lone parenthood in Japan," 55.
[214] Ibid., 48.
[215] "Geschlechtsspezifische Lohnunterschiede in Österreich," Klaus Grünberger and Christine Zulehner, accessed February 1, 2021,https://www.wifo.ac.at/jart/prj3/wifo/resources/person_dokument/person_dokument.jart?publikationsid=35202&mime_type=application/pdf
[216] "Geschlechtsspezifische Lohnunterschiede in Österreich," p. 140, Grünberger, Klaus and Zulehner, Christine.
[217] Ibid., 141.
[218] Ibid., 141.
[219] Ibid., 141.
[220] Ibid., 141.
[221] Ibid., 141.

After applying regressions and adding gender as an explanatory variable, the result showed that women earn on average 22% less than men.[222] But, in terms of education and working, the wage gap was smaller; the wage difference is one percentage point less, implying 21%.[223] By these results, one could conclude that the variables (education and working experiences) contribute only a small portion to the explanation of the gender wage gap.

In their next calculation, the scholars examined how the variable family status influenced the gender wage gap. They found out that the wage difference with this variable accounted for 16%.[224] Grünberger and Zulehner found out that married men earn 7% more than unmarried women and men, while married women earn 1% more than unmarried persons. According to their findings, married women in Austria earn 17% less than unmarried men and 24% less than married men on average.[225] But why do married men earn more, while married women earn less? The scientists justified it with the reason that a married man is more stable than an unmarried man.[226] Therefore, the married man is a great human resource for the company. But when it comes to a married woman, the company assumes that the woman will stop or reduce working due to childbirth or household.[227]

In examining the variables of career choices and industries, Grünberger and Zulehner found out that the difference in the salary describes only 1 percentage point of the gender wage gap.[228] The scholars described that career choices and industries do not only reflect personal preferences, but also discrimination, such as the regulation night work ban, which was abolished in 2002.[229]

However, examining the development of the gender wage differences, Grünberger and Zulehner agreed that the wage gap decreased to 7 percentage points since 1980. This fortunate development could be traced to several equal treatment laws which were introduced since then.[230]

As a summary, Grünberger and Zulehner concluded that the gender wage gap in Austria cannot be fully explained by determinants such as education, working experience, marital status and industry. Full-time female employees earn on average 22% less than full-time male workers.[231]

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[222] "Geschlechtsspezifische Lohnunterschiede in Österreich," p. 142, Grünberger, Klaus and Zulehner, Christine.
[223] Ibid., 143.
[224] Ibid., 144.
[225] Ibid., 144.
[226] Ibid., 144.
[227] Ibid., 144.
[228] Ibid., 145.
[229] Ibid., 145.
[230] Ibid., 147.
[231] Ibid., 147.

However, over 50% of the wage differences cannot be explained. The researchers suggested economic policy measures such as an expansion of childcare facilities and the creation of a framework that allows parents to carry out the childcare duties in partnership.[232]

Similar to the study of Grünberger and Zulehner, the scientists Böheim, Himpele, Mahringer, and Zulehner also found out in 2010 that Austrian women earn less than men, even nowadays when women are formally better educated than men. However, they concluded that women have less working experiences due to childbirth and childcare.[233]

For their research, Böheim et al. combined several data, namely the Austrian General Income Report of 2007, the Austrian micro-censuses of 2007, and the Austrian social security records, to obtain new data to counteract weaknesses and limitations from earlier studies.[234] The participants were female and male workers aged between 16 and 60 years old who worked at least one hour a week and at least 270 days in the year 2007.[235]

As expected, more formal education or more working experience is associated with a higher salary, while unemployment or parental leave is associated with lower wages.[236] Furthermore, the salary is dependent on the type of workplace.[237] Another interesting result was that the gender wage gap is narrower at the bottom of the distribution than at the top.[238] This finding was justified by the fact that low-paying jobs are mostly covered by collective regulations. Concerning top-paying jobs, most of the time, individual bargaining is the norm, which according to the scientists is a disadvantage for women, as women tend to be more risk-averse than men, and besides, different cultural values or perspectives might influence women too.[239]

Overall, the scientists concluded that there is a gender wage gap which cannot be explained. Consequently, the unexplained part is led back to discrimination against women.[240]

3.4 Gender Roles in Austria

In this section, the development and the perspectives of Austrians in terms of stereotyped gender roles will be presented. In comparison to Japan, lots of people might think that Austrians are more egalitarian than the Japanese, as Austria is a western country, but is this true? As the

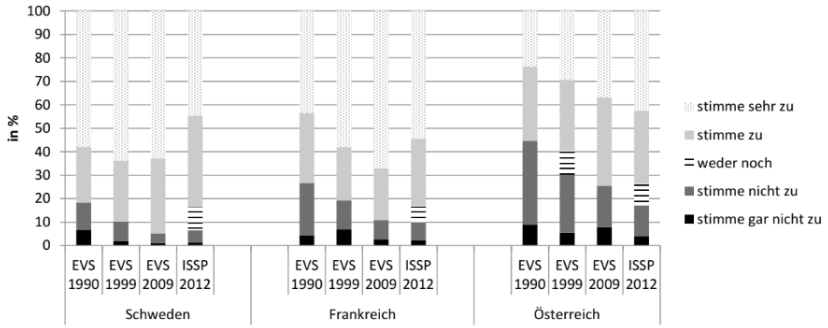
[232] "Geschlechtsspezifische Lohnunterschiede in Österreich," p. 147, Grünberger, Klaus and Zulehner, Christine.
[233] René Böheim et al., "The gender wage gap in Austria: eppur si muove!," *Empirica 40,* (2013): 604.
[234] Böheim et al., "The gender wage gap in Austria," 587.
[235] Ibid., 588.
[236] Ibid., 594.
[237] Ibid., 594.
[238] Ibid., 605.
[239] Ibid., 605.
[240] Ibid., 604.

scientist Borck pointed out, for instance, for a long time, the German word "Rabenmütter"[241] describes mothers who neglect their children.[242] This expression, which has a negative connotation, indirectly shows society's negative attitude towards working mothers.

3.4.1 Gender Roles: Household Responsibilities

An interesting paper to introduce is the journal of Dörfler and Wernhart from 2016 who compared the opinions and attitudes of Austrian, Swedish and French women and men concerning household income, the relationship between a working mother and her child, and the lifestyle of a woman, based on the European Values Study and International Social Survey Program. One statement deals with the relationship between a working mother and their child(ren): A working mother can also have a warm relationship to her child.[243]

Abbildung 25: Eine berufstätige Mutter kann eine genauso herzliche Beziehung zu ihrem Kind haben, Frauen

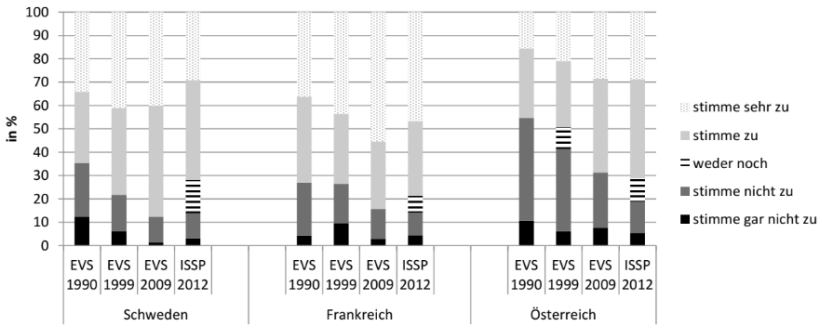


Quelle: European Values Study (EVS) 1990, 1999, 2009; International Social Survey Programme (ISSP) 2012; Darstellung ÖIF

Figure 3: Survey relationship: Sweden, France and Austria - Women,
Source: Dörfler and Wernhart, 2016, p. 67.

[241] Rainald Borck, "Adieu Rabenmutter – culture, fertility, female labour supply, the gender wage gap and childcare," *The Journal of Population Economics* 27, no. 3 (2014): 742.
[242] "Rabenmutter," Duden, accessed February 1, 2021, https://www.duden.de/rechtschreibung/Rabenmutter
[243] Sonja Dörfler and Georg Wernhart, "Die Arbeit von Männern und Frauen. Eine Entwicklungsgeschichte der geschlechtsspezifischen Rollenverteilung in Frankreich, Schweden und Österreich," *OIF: Forschungsbericht No. 19* (2016): 67.

Abbildung 26: Eine berufstätige Mutter kann eine genauso herzliche Beziehung zu ihrem Kind haben, Männer



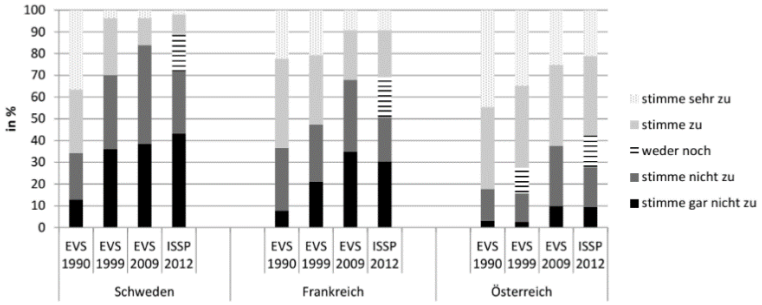
Quelle: European Values Study (EVS) 1990, 1999, 2009; International Social Survey Programme (ISSP) 2012; Darstellung ÖIF

Figure 4: Survey relationship: Sweden, France and Austria - Women,
Source: Dörfler and Wernhart, 2016, p. 67.

While in 1990, 45% of the Austrian women and 55% of Austrian men could not agree with this statement (at all); in 2012, only 17% of Austrian women and 19% of Austrian men disagreed with this statement. However, compared to France and Sweden, in 2012, Austria was still the country with the highest proportion that could not agree with this statement (at all).[244]

Another statement that the scientists analyzed was: An infant is likely to suffer if the mother is employed.[245] 83% of the Austrian men and women agreed with the statement in 1990. Over 20 years later, more than half of the Austrian women (57%) and men (61%) still agreed with the statement.[246]

Abbildung 27: Ein Kleinkind leidet wahrscheinlich darunter, wenn seine Mutter berufstätig ist, Frauen

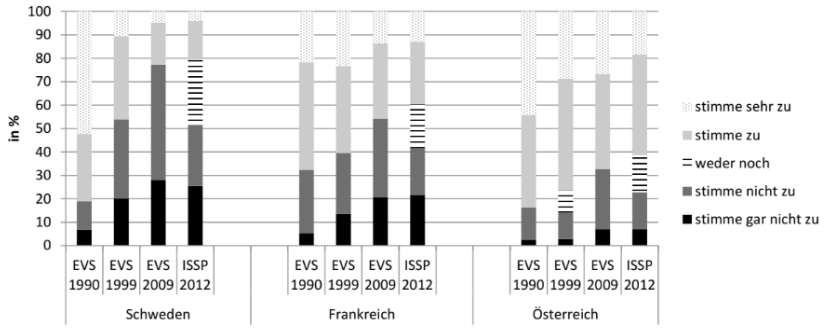


Quelle: European Values Study (EVS) 1990, 1999, 2009; International Social Survey Programme (ISSP) 2012; Darstellung ÖIF

Figure 5: Survey relationship: Sweden, France and Austria - Women,
Source: Dörfler and Wernhart, 2016, p. 68.

[244] Dörfler and Wernhart, "Die Arbeit von Männern und Frauen," 66.
[245] Ibid., 68.
[246] Ibid., 68.

Abbildung 28: Ein Kleinkind leidet wahrscheinlich darunter, wenn seine Mutter berufstätig ist, Männer



Quelle: European Values Study (EVS) 1990, 1999, 2009; International Social Survey Programme (ISSP) 2012; Darstellung ÖIF

Figure 6: Survey relationship: Sweden, France and Austria - Women,
Source: Dörfler and Wernhart, 2016, p. 69.

According to the surveys of Dörfler and Wernhart in 2016, back then in the 90s, the majority of the Austrians followed strict gender-divided labor, as the men should earn the money and women should take care of the children. However, over the years, these notions changed, and it turned out that Austrian women became more independent in terms of household income and their relationship with their children even as working mothers. Nevertheless, in contrast to Swedish and French women, in 2012, the majority of the Austrian women believed that a newborn or a small child will suffer if the mother is working.[247]

As Schmidt, Kaindl, and Mazal concluded in their research paper in 2020 that the birth of a child still had negative career consequences for women, whereas for men it does not, because, despite the age of a child, a man will work full-time without interruption.[248] In contrast, the proportion of women aged from 35 to 40 year-old working full-time is the least with 29%.[249]

3.4.2 Gender Roles: Parental Leave in Austria

According to the research paper of Dörfler et al. (2020), after giving birth, Austrian women usually take parental leave, often for 12 months or more, whereas fathers take them later and

[247] Dörfler and Wernhart, "Die Arbeit von Männern und Frauen," 71-73.
[248] Eva-Maria Schmidt, Markus Kaindl and Wolfgang Mazal, "Frauen in der Arbeitswelt. Erwerbsarbeitszeitmodelle und deren Potenzial für Frauenförderung und Geschlechtergleichstellung," *OIF: Forschungsbericht No. 32* (2020): 73.
[249] Schmidt, Kaindl and Mazal, "Frauen in der Arbeitswelt," 111.

only for a few months due to financial reasons.[250] As already stated in the previous chapter, due to the long parental leave, women face negative consequences on their career paths, whereas men do not have this problem at all.[251]

The scholar Städtner also described in her 2002 paper that in the year 2000, only 1.8% of Austrian men took parental leave due to financial reasons. However, the scholar believed the other reason why Austrian men do not take parental leave is due to the traditional attitudes and orientation within the society.[252]

3.4.3 Gender Roles: Single Parents in Austria

Wernhart et al. found out in their study of 2018 that single parents show a much higher degree of compatibility conflicts, that is conflicts between work and household tasks, than women with partners in the same family phase. This is understandable, as single parents usually do not have another partner on their side who could help them out.[253] According to Kaindl and Schipfer (2020), based on the statistics of Statistik Austria, in 2019, 6.5% or 256.300 Austrian households were single-parent households.[254] Similar to Japan, most of the single parents' households were mothers with kids under 18 years old (5.2%), whereas only 0.4% of the single households with kids under 18 years old are men.[255]

4 Legal Working Aspects

To make a proper analysis for this study, the legal working aspects of employees and legal protection and regulations for women and men must be considered.

[250] Sonja Dörfler et al., "Verhaltensökonomie und die Vereinbarkeit von Familie und Erwerb. Mögliche Anwendungen mit Fokus auf Väterbeteiligung und die Gewährleistung von Vereinbarkeit auf Unternehmesseite," ed. Wolfgang Mazal. *OIF: Forschungsbericht No. 33* (2020): 65.
[251] Sonja Dörfler et al., "Verhaltensökonomie und die Vereinbarkeit von Familie und Erwerb," 66.
[252] Karin Städtner, "Arbeitsmarktrelevante Konsequenzen der Inanspruchnahme von Elternkarenz," *OIF: Forschungsbericht No. 25* (2002): 16.
[253] Georg Wernhart et al., "Familienzeit – Wie die Erwerbsarbeit den Takt vorgibt: Perspektiven zu einer Neugestaltung der Arbeitszeit," *OIF: Forschungsbericht No. 25* (2018): 40.
[254] Markus Kaindl and Rudolf Karl Schipfer, "Familie in Zahlen 2020. Statistische Informationen zu Familien in Österreich," *OIF: Forschungsbericht* (2020): 46.
[255] Kaindl and Schipfer, "Familie in Zahlen 2020," 49.

4.1 Austrian Regulations

In this part, the Austrian laws and rules concerning gender equalities and inequalities, as well as maternity and parental leave, will be presented.

4.1.1 Night Work Ban for Women

Until the year 2002, Austrian women were not allowed to work in the evenings, specifically, from 10pm to 5am. But this regulation was canceled on 25 June 2002 as announced by the official homepage of the Republic Austrian Parliament.[256]

In response to the adaption of the Austrian legal situation to the EU's equal treatment directive, nowadays, only gender-neutral night work regulations also apply to men and women.[257] Accordingly, night workers are men and women who work at least three hours a night for at least 48 nights in a year, between 10pm and 5am. The average daily working time for night workers is limited to eight hours.[258]

As Zulehner and Grünberger did in their analysis in 2009, concerning analyzing the development of the gender wage gap in 2002 in Austria, one must consider the night work ban regulation, as women were not allowed to work. This led consequently, to a higher gender wage gap between men and women.[259]

4.1.2 Maternity Protection in Austria

According to the Arbeiterkammer, expectant working mothers are not allowed to work in the last 8 weeks before their delivery date. This is known as the protection period.[260]

In most cases, maternity leave after childbirth lasts for 8 weeks. While women are in maternity protection period, they will not receive their salaries, but receive maternity benefits from the health insurance company.[261]

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[256] "NACHTARBEIT: SOZIALAUSSCHUSS STIMMT VORSCHLÄGEN DER REGIERUNG ZU," Republik Österreich Parlament, accessed February 7, https://www.parlament.gv.at/PAKT/PR/JAHR_2002/PK0479/

[257] "Implementierung von Gender Mainstreaming und Diversity in der Arbeitsinspektion," Arbeitsinspektion, accessed February 7, 2021, https://www.arbeitsinspektion.gv.at/Uebergreifendes/Gender_und_Diversity/Implementierung_von_Gender_Mainstreaming_in_der_Arbeitsin.html

[258] "NACHTARBEIT: SOZIALAUSSCHUSS STIMMT VORSCHLÄGEN DER REGIERUNG ZU," RÖP.

[259] "Geschlechtsspezifische Lohnunterschiede in Österreich," p. 145, Grünberger, Klaus and Zulehner, Christine.

[260] "Mutterschutz," Arbeiterkammer, accessed February 9, 2021, https://www.arbeiterkammer.at/beratung/berufundfamilie/Mutterschutz/Mutterschutz-Regelung.html

[261] "Mutterschutz," Arbeiterkammer.

Furthermore, female employees in an unlimited employment relationship are protected against termination. This protection starts with the pregnancy and ends after four months of childbirth.[262]

4.1.3 Parental Leave in Austria

The regulation of parental leave has been a long process to date in Austria for mothers as well as fathers. According to Dörfler and Wernhart, it started in 1986 when the federal government first attempted to introduce the right to take parental leave for fathers which was rejected.[263]
In 1990 then, parental leave for fathers was finally introduced, but only if the mother waived the parental leave. However, at the same time, the paid maternity leave was extended until the child's second birthday, and the possibility of part-time maternity until the child's fourth birthday was created.[264]
Nevertheless, the problem was that in 1996, six of the 24 months maternity leave allowance was already reserved for the second parent, mostly for the fathers. Although Austria was at the time among the longest-paid countries for parental leaves in Europe, according to Dörfler et al. (2014), it came with the cost of a low flat rate, which indicated that most fathers did not use the maternity leave.[265]
Today, parental leave begins after the end of the maternity protection which is usually eight weeks after the birth. According to Arbeiterkammer, the maternity leave can be shared twice between parents where a period must last for at least two months.[266]
Another important aspect worthy of note is that one does not receive any salary during parental leave; however, one can receive childcare allowance during this time. However, freelancers are not entitled to parental leave.[267]
The protection period for parental leave lasts until the day before the child's second birthday. After the child's first birthday, the employer can end the employment relationship only with the approval of the Labor and Social Court.[268]

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[262] "Kündigungs-und Entlassungsschutz," Arbeiterkammer, accessed February 9, 2021, https: //www.arbeiterkammer.at/beratung/berufundfamilie/Mutterschutz/Kuendigungsschutz1.html
[263] Dörfler and Wernhart, "Die Arbeit von Männern und Frauen," 54.
[264] Ibid., 54.
[265] Sonja Dörfler et al., "Europäische Kinderbetreuungskulturen im Vergleich. Jüngste Entwicklungen in der vorschulischen Betreuung in Deutschland, Frankreich, Österreich und Schweden, " *OIF: Forschungsbericht No. 82* (2014): 47.
[266] "Eltern-Karenz," Arbeiterkammer, accessed February 13, 2021, https://www.arbeiterkammer.at/beratung/berufundfamilie/Karenz/Karenz-Regelung.html
[267] "Eltern-Karenz," Arbeiterkammer.
[268] Ibid.

4.1.4 Childcare Allowance in Austria

Dörfler and Wernhart described that the childcare allowance was introduced in 2002.[269] In contrast to the previous parental leave allowance, the childcare allowance was paid to everyone regardless of their previous employment.[270]

The intention was to allow mothers to choose between work with external care or self-care. However, this intention was criticized a lot, since there were insufficient childcare centers for children less three-year old in many regions in Austria.[271] Consequently, these mothers did not often have the choices.

According to Arbeiterkammer, today one can choose between the income-related childcare allowance and the new childcare allowance amount for all children born from 1st March 2017.[272] Considering the new childcare allowance amount, the parents can choose by themselves, how long they want to receive childcare allowance within a time frame, which is from 365 days to 851 days from the childbirth's day.[273] The advantage here is that parents can adjust the childcare allowances to their needs or the labor law parental leave.[274]

As explained on the homepage, in the highest version of childcare allowance, one can get 33.88 euros per day for a year, for the lowest version, it is 14.53 euros a day for up to 851 days.[275]

4.1.5 Equal Treatment Law

In 1979, an important regulation was introduced, namely the equal treatment law, the so-called "Gleichbehandlungsgesetz" in German.[276] In 1993, this regulation was expanded to "federal equal treatment law", which was called "Bundes-Gleichbehandlungsgesetz".[277]

This law proposed equal payments for equal jobs, which was also a favorable regulation to help to close the gender wage gap.[278]

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[269] Dörfler and Wernhart, "Die Arbeit von Männern und Frauen," 55.
[270] Ibid., 55.
[271] Ibid., 55.
[272] "Kinderbetreuungsgeld," Arbeiterkammer, accessed February 13, 2021, https://www.arbeiterkammer.at/beratung/berufundfamilie/kinderbetreungsgeld/Kinderbetreuungsgeld_ab_01.03.2017.html#heading_Anspruchsvoraussetzungen
[273] "Kinderbetreuungsgeld," Arbeiterkammer.
[274] Ibid.
[275] Ibid.
[276] "Allgemeines zur Gleichbehandlung," oesterreich.gv.at, accessed February 25. 2021, https://www.oesterreich.gv.at/ueber-oesterreichgvat/kontakt.html
[277] "Allgemeines zur Gleichbehandlung," oesterreich.gv.at.
[278] "Recht auf gleichen Lohn für gleiche Arbeit," Arbeiterkammer, accessed February 15, 2021, https://www.arbeiterkammer.at/beratung/arbeitundrecht/Gleichbehandlung/Recht_auf_gleichen_Lohn_fuer_gleiche_Arbeit.html

In 2004, almost 10 years later, this law was expanded again concerning the factors of ethnicity, religion, age, and sexual orientation. Today, this principle of equal treatment law applies to employment relationships, and also to other areas.[279]

4.2 Japanese Regulations

In this part, the Japanese laws concerning regulations of gender (in)equalities and protection of mothers and fathers after childbirth will be presented. Ishii-Kuntz explained in her research paper in 2008 that due to the decreasing birthrate, the Japanese government attempted to introduce family-friendly policies and laws in the 1990s.[280] Some of them will be explained in subsequent chapters.

4.2.1 Maternity Protection and Pay in Japan

Japanese working women who are expecting a child are allowed to take maternity leave six weeks before the expected birth date and it ends eight weeks after giving birth. [281]
During maternity leave, Japanese women receive about 60 percent of their salary. However, the maternity pay is limited for women who have paid for health insurance over a year, and besides, those women must continue working after the maternity leave.[282]

4.2.2 Childcare Leave in Japan

The childcare leave law was established in 1991 and was enacted in 1992.[283] After the maternity leave ends, mothers and fathers can apply for childcare leave. [284] Nowadays, during the childcare leave, Japanese who worked for over a year in the same company, get about 67 percent of the gross monthly salary in the first six months. Afterward, it will be reduced to around 50

[279] "Recht auf gleichen Lohn für gleiche Arbeit," Arbeiterkammer.
[280] Ishii-Kuntz, "Sharing of housework and childcare," 6.
[281] "Maternity Leave And Child-Raising Leave In Japan," General Union, accessed February 17, 2021, https://www.generalunion.org/laws-and-rights/1213-maternity-leave-and-child-raising-leave-in-japan#:~:text=Maternity%20leave%20can%20be%20taken,of%20a%20mother's%20regular%20salary.
[282] "Maternity Employment Protection and Rights," Angloinfo, accessed February 17. 2021, https://www.angloinfo.com/how-to/japan/healthcare/pregnancy-birth/maternity-rights
[283] Abe, Hamamoto and Tanaka, "Reconciling work and family," 57.
[284] Ibid., 57.

percent.[285] Mothers and fathers can take childcare leave in Japan after the maternity leave ends and mostly until the child is one year old.[286]

However, as Abe, Hamamoto, and Tanaka (2003) described, there are some obstacles to taking leave, such as childcare leave.[287]

Table 4-2. Percentage of those taking child-care leave by industry and size of company

	Percentage of women giving birth who took child-care leave	*Percentage of men whose spouse was giving birth who took child-care leave*	*Percentage of regular workers who took family-care leave*
All industry	56.4	0.42	0.06
Mining	40.9	---	---
Construction	22.0	0.78	0.00
Manufacturing	46.9	0.07	0.06
Electricity/gas/water	83.6	---	0.00
Transportation/communications	79.2	0.26	0.01
Wholesale/retail	63.8	0.31	0.11
Finance	50.8	---	0.06
Real estate	54.1	0.06	0.00
Services	68.5	0.73	0.04
Over 500 workers	76.3	0.11	0.02
100-499 workers	71.4	0.14	0.03
30-99 workers	47.2	0.91	0.06
5-29 workers	55.0	0.34	0.09

Note. Percentage of those in all companies giving birth (including men whose spouses were giving birth) between April 1998 and March 1999 who had taken child-care leave by October 1999.

Source. Ministry of Health, Labour and Welfare: *Survey on female employment management* (1999).

Figure 7: Percentage of those taking child-care leave by industry and size of a company
Source: Abe, Hamamoto, and Tanaka, 2003, p. 76

As shown in the figure above, in 1999, 56.4% of women and less than 1% of Japanese men took childcare leave, although legal provisions and regulations of childcare leave existed and still exist.[288] One of the reasons why Japanese men do not take childcare leave is that they continue working regardless of marriage and/ or birth, but many Japanese women leave the labor market as soon as they are about to be married, about to be give birth, or when raising a child.[289] Consequently, as Abe, Hamamoto, and Tanaka (2003) explained, lots of Japanese women are not able to take childcare leave as they usually stopped working before they would be eligible to take the leave.[290] However, in 2008, 90.6% of Japanese women and 1.23% of the Japanese men took childcare leave.[291] The number of Japanese women who took childcare leave greatly increased from 1999 to 2008, but for men, only a small increase was seen.[292]

[285] "Childcare Leave and Benefits in Japan," The Tokyo Life, accessed February 17, 2021, https://thetokyolife.jp/childcare-leave-and-benefits-in-japan/
[286] "Childcare Leave and Benefits in Japan," The Tokyo Life.
[287] Abe, Hamamoto and Tanaka, "Reconciling work and family," 75.
[288] Ibid., 75-76.
[289] Ibid., 76.
[290] Ibid., 77.
[291] "Introduction to the revised Child Care and Family Care Leave Law," MHLW, accessed February 17, 2021, https://www.mhlw.go.jp/english/policy/affairs/dl/05.pdf
[292] "Introduction to the revised Child Care and Family Care Leave Law," MHLW.

4.2.3 Family Care Leave System

The family care leave system is another regulation that must be introduced. According to Abe, Hamamoto, and Tanaka (2003), this regulation was established in 1995 and every worker has the "right to take family care leave by applying to their employer".[293]

However, in 1999, companies that did not regulate family care leave (59.8%) were more than companies that did (40.2%).[294] Also, the scholars found out those big companies with more than 500 employees usually provided family care leave.[295] However, the scientists found out that in total, only 0.06% of the workers took family care leave, and of these, over 90% of them were women.[296] In 2008, there was a small increase, as 0.11% of female workers and 0.03% of male employees took family care leave between 1st April 2007 and 31st March 2008.[297]

Abe, Hamamoto, and Tanaka (2003) concluded in their research paper that unfortunately, the laws and regulations which should help Japanese women and men to balance and enjoy work and private life do not show significant effects. Hence, lots of young women quit their work to perform household and family duties.[298]

4.2.4 Equal Employment Opportunity Law

According to Abe, Hamamoto, and Tanaka (2003), the Equal Employment Opportunity Law is a regulation that compels a company to treat men and women equally.[299]
The scholars explained that on the one hand, this law contributed to an improvement in women's labor situation and also in the gender wage gap. But on the other hand, this regulation made it more challenging for women to harmonize work and family as the EEOL standardized men's and women's working schemes.[300]

Nevertheless, Abe, Hamamoto, and Tanaka (2003) found out that lots of big companies introduced two employment career tracks, namely the career-track level and the general level.[301]

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[293] Abe, Hamamoto and Tanaka, "Reconciling work and family," 58.
[294] Ibid., 59.
[295] Ibid., 58.
[296] Ibid., 58.
[297] "Introduction to the revised Child Care and Family Care Leave Law," MHLW.
[298] Abe, Hamamoto and Tanaka, "Reconciling work and family," 75.
[299] Ibid., 51.
[300] Ibid., 51.
[301] Ibid., 77.

While career-track-levels are mostly occupied by men with the opportunity of training and development, the general levels are mostly occupied by women. Consequently, companies have the power to discriminate against Japanese women, and in addition, many Japanese women do not have the incentives to continue their jobs.[302]

In a conclusion, one can summarize that these above-mentioned regulations have been enacted, but without a significant effect, as, unfortunately, many Japanese employees do not consider these opportunities and they are hardly utilized. Thereupon, especially Japanese men, continue working.[303]

4.2.5 Lone and Widowed Families Law Reform

As revealed in the previous chapter, one can find single parents in Japan, as well as in Austria. Single mothers are struggling to balance work and childcare.[304] As the scientist Tokoro explained in his research paper in 2003, the lone and widowed families' law reforms were enacted in 2002 and were one of the first changes that concerned lone parents in Japan.[305] The intention of this regulation was mainly to support single parents, especially lone mothers.[306] For instance, single mothers have the priority of obtaining a daycare center for their child.[307]

5 Methodology

In this chapter, the methodology for this thesis, as well as the hypotheses for the second research questions and the operationalization will be introduced.
As Häder explained, the methodology is an important part of a scientific research. The scientist described methodology as rules and systems of instruction to generate discoveries and to achieve new results.[308]

[302] Abe, Hamamoto and Tanaka, "Reconciling work and family," 77.
[303] Ibid., 79.
[304] Tokoro, "Social policy and lone parenthood in Japan," 45.
[305] Ibid., 47-48.
[306] Ibid., 47-48.
[307] Ibid., 47-48.
[308] Michael Häder, *Empirische Sozialforschung. Eine Einführung. 4 Auflage*. (Wiesbaden: Springer VS, 2019), 13.

5.1 Selection of the Method

A literature analysis is used to answer the first research question. The systematic literature analysis is chosen here, to find explanations and interpretations with regard to the cultural values of Japan and Austria which might affect the gender wage gap. The reason why only the practical values of GLOBE ("how things are") are considered in this master thesis is due to validity reasons. According to Gabrenya and Smith, the validity for practical dimensions was greater than the dimensions of values.[309]
In the first step, a summary of the chosen scientific papers is made. Then, these pieces of literatures are critically viewed from a differentiated perspective. For this, the following points are considered as important: When was the paper published, and from when are the data that the scholar has used? How big is the sample? Who is cited or referred to often? How do the papers differentiate from each other? Which outcomes are relevant for this thesis?
By analyzing these details, it is checked which aspects of the research questions can be answered and which cannot. Consequently, one can conclude which new questions will follow from the analysis.

The second research question focuses on a quantitative method where an independent samples t-test, correlations, and ANOVA with the statistical tool SPSS will be performed. As Häder briefly explained, in general, a quantitative method focuses on objective results, meaning that one must try to avoid subjective influences, which is why the quality criteria in a quantitative method are: objectivity, and validity and reliability.[310] Furthermore, it is important to make the variables measurable and operationalizable. The overall intention of quantitative research is to falsify or verify the formulated hypotheses.[311]

5.1.1 Online Questionnaires

For this research, online surveys with the tool soSci are chosen due to the following reasons: As Japanese people who are living and working in Japan, as well as Austrian residents and workers are asked, the online surveys allow easy access for the participants. Furthermore,

[309] Gabrenya and Smith, "Project GLOBE," 14.
[310] Häder, *Empirische Sozialforschung,* 67.
[311] Ibid., 67.

Atteslander described that an online survey is cost effective and timesaving.[312] Also, through an online survey a snowball principle could be achieved, if the participants are compliant.[313]
On the other hand, the disadvantages of online surveys could be for example that the participants give false information while filling in the survey or they might stop answering in the middle of the survey or there could be non-respondents, due to time restrictions or personal reasons.[314] Moreover, there might be a problem with achieving the representativity, as it is difficult or almost impossible to draw a random sample.[315]

5.1.2 Target Group and Data Collection

With the help of the tool soSci, which is accessible for students and employees of the University of Vienna, online surveys were created. Before the surveys were sent online, a pretest was carried out which will be discussed in the next chapter.
In general, the online surveys were issued to Austrian and Japanese colleagues, friends, and family members. Concerning the Japanese participants, an HR manager in a Japanese bank was contacted and asked if he could send the survey to his Japanese employees. Fortunately, he kindly did. The survey was placed online on targeted social media groups like Facebook and Instagram. All the participants were asked to send the online survey to another friend, family member, or colleague, as a snowball principle was hoped to counteract the limited representativity.
To ensure that the participants fill out the online surveys correctly, it was created in German, English, and Japanese so that the participants can choose their preferred language. Even though the use of the snowball principle was attempted, one must keep in mind that the sample size is quite small and still limited which will be discussed later in the limitations part.

5.1.3 Pretest

Before the online survey was placed online, a pretest was conducted. The pretest was sent to a total of ten people who met the conditions for participating in the online survey, namely individuals who are both living and working in Japan or Austria.

[312] Peter Atteslander, *Methoden der empirischen Sozialforschung* (Berlin: Erich Schmidt Verlag, 2010), 167.
[313] Atteslander, *Methoden der empirischen Sozialforschung*, 167.
[314] Ibid., 166-168.
[315] Ibid., 168.

Of the ten participants, six were living and working in Austria and four were currently living and working in Japan. The pretest is an essential step for the thesis, to test if the survey tool, in this case the online survey, is reliable and valid.[316]
The pretest was online for a week and the participants could give their feedback or comments on each item. According to the pretest data, no participant stopped the online survey. Fortunately, the participants could understand and answer all the questions in the survey. As every question must be answered in the survey (otherwise one cannot continue to the next site); all the questions were answered and filled in. There were few comments on word choices, translations, or the structure of a sentence which was, after reflection, amended.

5.2 Hypotheses

The second research question concerns the similarities and differences between Japanese and Austrian people with regards to their gender role orientations. Based on the previous literature reviews about the gender roles and the regulations in Japan and Austria and based on the research study of Judge and Livingston of 2008, 10 hypotheses are created.

Similar to the study of the scholars' Judge and Livingston, the gender role orientation will be grouped into traditional or egalitarian gender orientation and it will be tested if demographic variables like gender, marital status, or age will influence the gender role orientations.

The Social Role theory which was introduced in the theoretical part of this thesis explained that society generally associates women with the family role than men and men are generally regarded as the breadwinners of the households.[317] From this Social Role Theory, one can conclude that women are the ones who have suppressed the roles of a wife or a mother who stays at home and takes care of the household. Consequently, one can interpret that women are more egalitarian than men to counteract these stereotypical gender roles. Therefore, the first hypothesis for the second research question is:

H1: Females living and working in Austria or Japan are more egalitarian-oriented than men living in Austria or Japan.

[316] Atteslander, *Methoden der empirischen Sozialforschung,* 295.
[317] Judge and Livingston, "Is the gap more than gender?" 998.

The next hypothesis deals with the variable age. As Judge and Livingston stated in their paper, younger people may have a more egalitarian gender role orientation than older people due to the differences in attitudes towards gender role orientations.[318]
Therefore, the second hypothesis is:
H2: Younger people are more egalitarian-oriented than older people.

Regarding the variable nationality and residency, based on the previous literature review about gender roles, Japanese people may have a more traditional gender role orientation in general than Austrians. That is why the next hypotheses are:

H3a: People who live and work in Austria have a more egalitarian-oriented gender role orientation than individuals who live and work in Japan.

H3b: Austrian women are more egalitarian-oriented than Japanese women.

H3c: Austrian men are more egalitarian-oriented than Japanese men.

Also, to include participants who live and work in Austria or in Japan but have other nationalities, the next hypothesis states:

H3d: People who live in Austria or Japan, but have a different nationality, tend to be more egalitarian-oriented.

The idea behind the last hypothesis is that immigrants who come from their home country to a new country, such as Austria or Japan, might be much more open-minded as they try to adapt to the new culture.[319] Therefore, those people might have a more egalitarian view of life in general.

The fourth hypothesis which is inferred from the scholars' Judge and Livingston is about the variable marital status. The scholars explained that being married will be usually associated with more traditional or conservative gender role orientation.[320]

H4: Married individuals have a more traditional orientation than singles or divorced or widowed people.

[318] Judge and Livingston, "Is the gap more than gender?" 996.
[319] Katarzyna Ozanska-Ponikwia and Jean-Marc Dewaele, "Personality and L2 use. The advantage of being openminded and self-confident in an immigration context," *EUROSLA Yearbook* 12 (2012): 128.
[320] Judge and Livingston, "Is the gap more than gender?" 996.

The next hypothesis deals with the variable of education. As Judge and Livingston also explained in their research paper, an individual who is highly educated is more aware of women's ability in society than not highly educated individuals.[321] Consequently, the next hypothesis is:
H5: The egalitarian gender role orientation is more accepted within the higher educated individuals.

The last hypothesis deals with the relationship between gender role orientation and earning. In the study of Judge and Livingston, the researchers have found out that men with a traditional gender role orientation earned more than traditionally oriented women. Compared to an egalitarian-oriented household, where a woman and a man might work, in a traditional-oriented household, often women do not work outside, but perform household responsibilities and men are the only breadwinners.[322] Or even if the woman in a traditional-oriented household works, they might accept smaller wages, as they believe that their traditional husbands should contribute primarily to the household income.[323] Keeping this in mind, the next hypotheses are:

H6a: Traditional-oriented men earn more than egalitarian-oriented men.

H6b: Traditional-oriented women earn less than egalitarian-oriented women.

5.3 Operationalization

As Häder briefly explained, it is of great importance that all participants who will fill out the questionnaires are not at risk when they provide private information.[324] Therefore, in the introduction of the online questionnaire, a summary of the research and its intention was explained. Also, the participants were informed that all the information that they will provide will be treated confidentially and anonymously. This information is explained to the participants in the introduction part, in English, as well as in Japanese and German. (One can find the online questionnaire in the appendix Table 1).

[321] Judge and Livingston, "Is the gap more than gender?" 996.
[322] Ibid., 998.
[323] Ibid., 998.
[324] Häder, *Empirische Sozialforschung,* 137.

An operationalization intends to make facts measurable. Therefore, Häder suggested that the operationalization should be carried out step-by-step which will be explained in the following.[325]

The first step is to create hypotheses based on the literature review which was done in the previous chapter. After creating a hypothesis, the two theoretical terms are determined. In the next step, variables will be created for each of the theoretical terms. Then, these variables are made to be measurable, which are called indicators. Finally, these indicators are assigned to several characteristics which can also be looked up in other literature.[326]

The hypotheses for the second research question are mentioned in the previous chapter based on the literature review. The dependent variable for the second research question is gender role orientation. To measure the gender role orientation, six questions with an interval scale were created. Participants can agree or disagree with these statements with options ranging from 1: strongly disagree to 5: strongly agree.

To have a general understanding of the two gender role orientations, a brief differentiation will be made. According to Livingston and Judge, being traditionally oriented means that the focus of women is on family-related issues, whereas the focus of men is primarily on work. In contrast, an egalitarian gender role attitude suggests gender unrelated roles, meaning that both men and women should equally work inside and outside.[327]

All the hypotheses for the second research question include the dependent variable of gender role orientation (more traditional or egalitarian-oriented) and one independent variable. All the six statements about gender role orientation include adjectives like mostly, mainly, or primarily. These terms were chosen on purpose, otherwise, the statements would be too stereotypical.

The first independent variable is gender. The participants must indicate if they are male, female, or diverse which is a nominal scale. Nowadays, as individuals might identify themselves neither as male nor female, the third option is crucial. However, this thesis focuses on the analysis between the gender male and female. Why this comparison still makes sense today, will be discussed later in the limitation chapter.

The next independent variable is the residence of the participants. Individuals taking part in this survey must either live and work in Austria or in Japan, which is a nominal scale.

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[325] Häder, *Empirische Sozialforschung,* 48.
[326] Ibid., 48.
[327] Beth A. Livingston, and Timothy A. Judge, "Emotional Responses to Work-Family Conflict: An Examniation of Gender Role Orientation Among Working Men and Women," *Journal of Applied Psychology 93,* no. 1 (2008): 208.

The third independent variable is nationality. As answer possibilities, participants can choose between Austrian, Japanese, or indicate, if the first two options do not apply for themselves. This is also a nominal scale.

The fourth independent variable is age. To compare "older" people and "younger" individuals, an age limit was defined. For this thesis, people who were born before 1970 (meaning they are now older or are now 50 years old) belong to the "older" people category, and individuals who were born after 1970 (meaning people born from 1971) belong to the "younger" category. The reason why participants can only choose from these two categories is that some people might not like to indicate their exact ages.

The next variable is the marital situation. Here, individuals can choose from 1: married, 2: in a relationship, 3: single, 4: divorced and 5: widowed which is again a nominal scale.

Next, the educational degree was asked. This is an ordinal scale from which the participants can choose from. (1: lower than high school, 2: high school diploma, 3: College or Bachelor degree, 4: Master degree and 5: post graduate or higher).

Then, the participants are asked about their employment situation. First, they have to choose if they work full-time (1) or part-time (2) which is a nominal scale. As indicated in the online survey, part-time work is considered here for everything less than 38 hours a week.

The next is an open question which means that the participants must indicate how many hours they work in a week.

Next, individuals have to report how much they earn in a year (gross and including bonuses). They can choose from 13 different answer possibilities which are grouped. The reason why participants might not want to indicate exactly how much they earn is that this might be a piece of personal information. This question is important in calculating gender wage gap in the analysis part.

The next part of the survey (questions 10 to 15) focuses on the dependent variable, gender role orientation, which was introduced at the beginning. To measure if participants are more egalitarian or traditional-oriented, the five statements must be answered.

In order to verify or falsify the created hypotheses, the following steps will be practiced.

In the first step, the Cronbach Alpha for the item gender role orientation for reliability will be calculated. Before the Cronbach Alpha is calculated, factor analysis will be run to see on which factors each items load. Then, it will be tested if the independent variables, such as demographic factors like age, gender, marital status, affect the dependent variable which is the gender role orientation. To test if the independent variables affect the dependent variable, an independent

samples t-test, as well as an ANOVA will be run, where the dependent variable is the gender role orientation and the independent variables the demographic factors and earning. In addition, to see how big the effect sizes are, in some cases, the effect size will be a calculated.

6 Results and Interpretation

This chapter consists of the analysis and interpretation of the two research questions. In the first step, descriptive statistics will be presented. In the next step, the hypotheses will be verified or falsified. Subsequently, analysis and interpretation of the results will be performed.

6.1 Descriptive Statistics

The online questionnaire through the tool soSci was accessible from 6th February to 2nd March 2021. In total, 174 questionnaires were answered. However, the total response rate which was valid and complete was 161, as 13 datasets were incomplete, which is why these are not included in the analysis.

From the 161 complete datasets, 96 responses are from individuals living and working in Austria. 56 individuals are working full-time and 40 are part-time employees and respondents identified themselves as either male or female (Table 2 in appendix).

Regarding the Japanese respondents, in total, 65 participants are living and working in Japan. 28 participants are male and 37 females. Again, no one identified him-or herself as diverse. For the Japanese side, 54 individuals are working full-time and 11 part-time.

In terms of variable age, it is apparent that most of the people who filled in the online survey, 93%, were born after 1950 which would mean that most of the respondents are younger than 50 years old (Table 3 in appendix).

Regarding the variable nationality, for individuals living and working in Austria, most of the participants who do not have the Austrian nationality, are either German (11 participants), Japanese (5 persons), or Slovak (also 5 individuals). From the 96 total responses, 58 datasets are filled in by Austrians who also hold Austrian nationality.

53 out of 65 participants are Japanese. Besides, three people who are Austrian and each one is from the UK, China, South Korea, Italy, the USA, Slovakia, Singapore, Hong Kong, and

Germany. In total, for the Austrian side, 33 individuals are not Austrian and for the Japanese side, only 12 participants have a different nationality than Japanese (Table 4 in appendix).

In the next step, a figure about the educational level of Austrians and Japanese is shown:

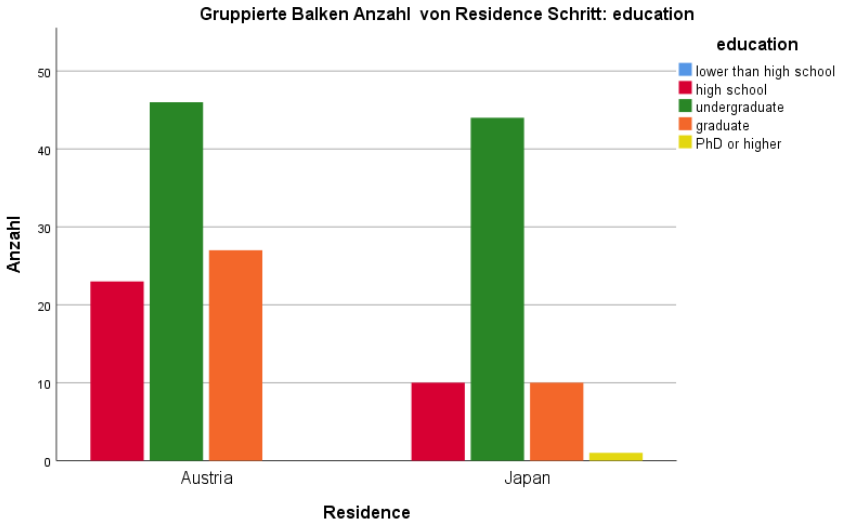

Figure 8: Researcher's output descriptive statistics

As shown in Figure 8, most of the participants completed an undergraduate degree (green). Over 20 individuals living and working in Austria completed high school (red); however, over 20 people have a graduate degree (orange). On the Japanese side, 10 people have a high school diploma, and another 10 participants completed a graduate program. Furthermore, one participant holds a Ph.D (or higher) degree.

The median for the variable earning is 6, which means that on average, people who participated in this online survey earn between 30,001 and 35,000 euros gross per year. However, it must be noted that full-time, as well as part-time employees, are considered here. For the full-time workers (in total 110 participants are full-time workers which make up 68.3%), most of them (23 respondents) earn between 40,001-45,000 euros and 18 people earn between 35,001-40,000 euros gross per year (Table 5 in appendix).

For the part-time employees, in total there are 51 respondents (31.7%) and 27 respondents who earn under 11,000 euros per year which could mean that some of these participants are working as marginal-employees.

The earnings of the full-time and part-time employees are not normally distributed, as indicated by the Kolmogorov-Smirnov and Shapiro-Wilk test (Table 6 and Table 7 in appendix).

6.2 Analysis and Interpretation of Research Question 1

In this chapter, the first research question will be answered through systematic literature analysis. Here, the Austrian and Japanese work-related regulations and laws will be included, and the results will be critically analyzed.

6.2.1 Literature Analysis

The following database services were used for this literature analysis: the databank service of the University of Vienna, Google Scholar, JStor, and CiNii.

The researcher Sidani analyzed in 2012 and revised again in 2013, how cultural values influence female labor participation and pay equity. He used data from the World Bank and International Labor Organization and the dimensions of the GLOBE study. More explicitly, he linked the GLOBES' cultural dimensions, namely the role of Collectivism and Gender Egalitarianism, and female labor indicators.[328] For inferential statistics, he used correlations and regressions.[329] He detected that the values Gender Egalitarianism and Institutional Collectivism are associated with a higher level of female-male-participation and female-male-income.[330]
Besides, the scholar found out, that education increases the participation of women in labor.[331] Also, it raises the skills of women which leads to new opportunities for them.[332] Furthermore, in a country with high levels of education, there is an increase in the involvement of women in the workplace.[333] However, as the scholar pointed out, it is important to keep in mind that just the factor of education alone cannot and will not change the female pay.[334] Hence, it is essential to understand that the gender wage gap could be explained by the type of education that women and men attained. According to Sidani, the type of education and which educational specializations are sought by men and women present vital areas that could explain pay disparities.[335]

Concerning the data which were used in this study, all three were published between 2007 and 2012, which is quite up-to-date considering the publishing date of this paper. However, the

[328] Sidani, "Gaps in female labor participation and pay equity," 424.
[329] Ibid., 430.
[330] Ibid., 433.
[331] Ibid., 432.
[332] Ibid., 432.
[333] Ibid., 432.
[334] Ibid., 432.
[335] Ibid., 432.

scholar neither explains the data size nor the reliability of the sample. Still, his findings that two GLOBE dimensions influence the gender pay disparity and female labor participation are relevant for this thesis. Nevertheless, it must be noted that Sidani only considers the "should be" indices of only two GLOBE dimensions. The reason why he only depicted these two values is not stated.[336] Moreover, as Sidani considered the GLOBE dimensions, next to several of Hofstede's papers, GLOBE scientists such as Brewer and Vernaik (2011) or R.J. House et al. (2004) are cited. These same papers were also used in this master thesis.

Another paper that addresses the gender wage gap is by Grosso and Smith. In 2007, the two scholars analyzed the link between the gender wage gap in 34 countries and the four cultural dimensions of Hofstede. They examined whether there are relationships between the cultural dimensions of a country and the wage differential between men and women.[337] In their research, they used the following datasets: International Labour Organization, EIROnline, European Foundation for the Improvement of Living and Working Conditions, and UNIFEM.[338]
In the first step, the scholars calculated the average score of all 34 countries for each of the four cultural dimensions. Then, several sources were used to derive the percentage of the wage difference between men and women.[339] The scientists expected a positive relationship between the percentage wage differential and three of the cultural dimensions of Hofstede, namely: Power Distance, Individualism, and Masculinity-Femininity, since according to them, a low score on these dimensions would speak for women and hence, the wage gap should be smaller.[340] On the other hand, the scholars assumed a negative relationship between the wage differential and the cultural value. Uncertainty Avoidance, as a high score on this dimension would mean that there are lots of rules and laws present. Consequently, if many laws and rules exist in a country, it would be favorable for women, as gender equality should be a goal to be achieved. Therefore, the scholars expected a negative relationship, as more laws would mean lower-wage differences.[341] To test their hypotheses, Grosso and Smith ran a multiple regression with the percentage of wage differences as the dependent variable and the cultural dimensions of Hofstede as the independent one.[342] The results showed that cultural dimensions influence

[336] Sidani, "Gaps in female labor participation and pay equity," 427.
[337] Grosso and Smith, "Explaining the gender wage gap," 82.
[338] Ibid., 84.
[339] Ibid., 84.
[340] Ibid., 84.
[341] Ibid., 84.
[342] Ibid., 84.

the gender wage gap. Even if the scholars did not include control variables such as human capital variables, according to the scholars, their model explained 42% of the differential.[343]

The third research paper which is significant for this study is the one from Carrasco et al. (2015), where the scholars analyzed the influence of four cultural dimensions of Hofstede on board gender diversity.[344] Based on their literature reviews and the theoretical framework, they derived four hypotheses for each cultural dimension. In addition to the cultural dimensions of Hofstede, which served as independent variables, the researchers also took several control variables into consideration that might affect the dependent variable, namely the proportion of women on corporate boards.[345] The scholars used OLS regression models to test their hypotheses. The results showed that the two dimensions, namely, Power Distance and Masculinity, had a negative influence on the dependent variable, since the higher these two dimensions were, the lower the proportion of women on corporate boards.[346] As a general conclusion, the scholars pointed out that women are underrepresented as members of corporate boards all over the world.[347]

In this study, the data of BoardEx was used. After eliminating companies that did not fit this research, over 7300 boards from 32 different countries were selected;[348] this is quite a big sample. The scholars explained in a footnote that BoardEx was established in 2001; however, they did not specify from which year their data was. According to Carrasco et al. (2015), Japan and some other countries had the highest percentage of boards with no female directors.[349] Among the 29 Japanese boards, 85.3% were boards with no female directors.[350] Looking at the Austrian results, among the 18 boards, 58.1% were boards with no female representatives.[351]

The next paper was found on the database service of CiNii. CiNii is a Japanese database service where one can find Japanese as well as English journal articles. The scholars Kenta Hino and Makoto Fujimura analyzed the relationship between the GLOBE dimensions and silence/voice behavior in organizations.[352] After using factor analysis, five factors were provided, namely:

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[343] Grosso and Smith, "Explaining the gender wage gap," 84.
[344] Carrasco et al., "Appointing Women to Boards: Is There a Cultural Bias?," *Journal of Business Ethics* 129 (2015): 429.
[345] Carrasco et al., "Appointing Women to Boards," 433.
[346] Ibid., 434-438.
[347] Ibid., 439.
[348] Ibid., 433.
[349] Ibid., 453.
[350] Ibid., 436.
[351] Ibid., 436.
[352] Kenta Hino and Makoto Fujimura, "Organizational Culture and Silence: The Influence of Power Distance and Performance Orientation." *Transactions of the Academic Association for Organizational Science* 9, no. 2 (2020): 6.

Power Distance, Performance-Orientation, Future-Orientation, Humane-Orientation, and gender equality.[353] As a result, the Japanese scholars found out that cultural differences within organizations exist and that the five factors influence silence/ voice behavior.[354]

For the analysis part, these four papers will be investigated in detail and the differences and similarities within these research papers will be discussed.

Both researchers Sidani, as well as Grosso and Smith, used several data sets from several time points which led to a big sample size. However, in this scientific research paper of Grosso and Smith, the four Hofstede dimensions were considered instead of the GLOBE dimensions, whereas Sidani focused on the GLOBE dimensions. Interestingly, regarding Grosso and Smith's study, only the first four dimensions of Hofstede were considered, although, at the time of publishing, Hofstede already created six dimensions.

Concerning the results, interesting and relevant discoveries were found in both studies. Besides, the hypotheses of Grosso and Smith were formulated logically based on Hofstede's dimensions and the interpretation of the scholars. The result showed that all four hypotheses were supported. Particularly, the value of Masculinity-Femininity had a great effect on the gender wage gap.[355] Noteworthy, the scholars discussed in their conclusion section that the dimensions must be considered as a whole, as just only one or two cultural dimensions cannot explain the gender wage gap.[356] This statement is not consistent with the work of Sidani, as he, for instance, only picked two GLOBE dimensions out of nine. This would mean that he did not consider the whole GLOBE dimension as an effect on the gender wage gap.

To discuss the methodology and the interesting findings of the research of Grosso and Smith further, an email was sent to both. Fortunately, Mrs. Smith replied with a kind mail; however, she explained that Mr. Grosso was the primary researcher, but unfortunately, he passed away. Correspondingly to the research, Grosso and Smith used several of Hofstede's papers as a reference. Two papers of the scholar F.D. Blau were cited. It seems that this researcher is a pioneer in terms of the subjects of gender wage gap and gender inequality, as Sidani also cited Blau and Kahn in his research.

In accordance with the research of Grosso and Smith and Sidani, Carrasco et al. (2015) also found out in their study that the dimension of Masculinity had a great impact on the proportion of women on corporate boards, or rather on the gender wage gap. The higher the dimension,

[353] Hino and Fujimura, "Organizational Culture and Silence," 3-6.
[354] Ibid., 6.
[355] Grosso and Smith, "Explaining the gender wage gap," 84.
[356] Ibid., 84.

the lower the proportion of women on corporate boards.[357] Moreover, the scholars checked if their hypotheses were also supported if they would use the GLOBE dimensions instead of Hofstede. They found out that the GLOBE dimensions Gender Egalitarianism and Power Distance, which are similar to Hofstede's Masculinity dimension, are associated with the portion of women in boards.[358] In their references, the scholar Blau was not cited in this research paper. The reason could be that the focus of the study was on the proportion of women in corporate boards, rather than on the gender wage gap.

Besides, while Sidani, and Grosso and Smith used several datasets, Carassco et al. (2015) used only one dataset, but their sample size was big. On the other hand, the Japanese scholars did their empirical research by creating a survey questionnaire. That is why their sample size was quite small with 275 respondents, compared to the other studies.

Another difference in the research paper of Hino and Fujimura is that the scholars did not only use the GLOBE dimensions as independent variables as the other scholars did. The Japanese scientists first calculated, using factor analysis, the factors on which these GLOBE dimensions load. As a result, five factors were extracted.[359] However, the scholars did not explain which dimensions of GLOBE belong to each factor; this can be seen as a deficiency. Although the focus of this research was neither on the gender wage gap nor gender inequality, the scholars used the GLOBE dimensions to determine if the cultural dimension influenced the organization's behavior. For that reason, the paper was considered for this analysis.

Moreover, compared to the other papers, this research paper was published newly (in 2020). Their sample size consisted of 275 participants working either in public or private organizations. As discussed before, compared to the other studies, the sample size is not quite big. This is because the scholars did their empirical research, rather than using available datasets. [360] The survey lasted for 4 months, between November 2018 and February 2019.[361]

After analyzing the literature, one can conclude that there are not that many studies that focus on the relationship between the cultural dimensions and the gender wage gap. Especially, in terms of GLOBE dimensions, not many studies have investigated the influence of these dimensions on the gender wage gap.

[357] Carrasco et al., "Appointing Women to Boards," 437.
[358] Carrasco et al., "Appointing Women to Boards," 438.
[359] Hino and Fujimura, "Organizational Culture and Silence," 2.
[360] Ibid., 2.
[361] Ibid., 2.

Future researchers should investigate the relationship between GLOBE dimensions and the gender wage gap by focusing on one country; this is because several studies tend to compare different countries at once. However, the four papers presented above studied either GLOBE or Hofstede's dimensions which is similar to the present literature.
Regarding the databank service in Japan, only one databank service was used for this thesis, as CiNii is accessible for free. Japanese and English papers are available there. Other Japanese data bank services which were found needed a student account registration.

6.2.2 Results of RQ1

In this chapter, the first research question (Which explanations could describe the relationship between the (practical) GLOBE dimension and the gender wage gap in Austria and Japan? Also, to what extent have the regulations and laws influenced the gender wage gap?) will be answered.

Based on the papers presented in the previous chapter, the GLOBE dimensions Gender Egalitarianism and Collectivism by Sidani, Power Distance and Masculinity of Hofstede according to Carrasco et al. and Masculinity-Femininity, Uncertainty Avoidance, Individuality-Collectivism and Power Distance of Hofstede according to Grosso and Smith have an impact on the gender inequality subjects.

It seems logical that the GLOBE dimension Gender Egalitarianism or Hofstede's dimension Masculinity-Femininity (or Masculinity) influence the gender wage gap, as this dimension reflects the degree of gender equality and gender roles in society.[362] In all three studies, the higher the indices of Gender Egalitarianism, the lower the gender wage gap or the female-male-income or the higher the proportion of women on board.[363]

Another dimension which Sidani and Grosso and Smith highlighted was Collectivism.[364] As for the GLOBE definitions, there are two Collectivism dimensions, namely, the In-Group and Institutional Collectivism.[365] It seems plausible that both dimensions have an impact on the

[362] Mansour Javidan and Robert J. House, "Cultural Acumen for the Global Manager: Lessons from Project GLOBE," *Organizational Dynamics* 29, no. 4 (2001): 294.
[363] Sidani, "Gaps in female labor participation and pay equity," 420-440.;
Grosso and Smith, "Explaining the gender wage gap," 82-88.;
Carrasco et al., "Appointing Women to Boards," 429-444.
[364] Sidani, "Gaps in female labor participation and pay equity," 420-440.;
Grosso and Smith, "Explaining the gender wage gap," 82-88.
[365] Javidan and House, "Cultural Acumen for the Global Manager," 296-297.

female-male-income, as a high-scoring country in this dimension prefers a collectivistic society where loyalty and harmony and family bonds are meaningful.[366] Besides, the satisfaction and happiness of others are considered more important than the individuals' needs or achievements.[367] From this, it can be assumed that the gender wage gap is higher in countries where these dimensions are high, since today, women are still mostly taking care of the family members and household duties. Hence, this could lead to a higher gender wage gap.

Regarding the next dimension Power Distance, it makes sense that a high index in this dimension would mean a lower proportion of women on boards.[368] Respectively a high score in Power Distance would mean a higher gender wage gap, since, in this dimension, people are differentiated between powerful and high status and less powerful and low status.[369] This dimension could influence the gender wage gap, as men are in higher positions than women in most cases.[370] This would indicate that men are more powerful than women.

The results from the study of Grosso and Smith showed that if the dimensions of Power Distance, Individualism-Collectivism, and Masculinity-Femininity have a lower score, the gender wage gap seems to be less as well.[371] These results are compatible with the other scholars' results and with the previous interpretation. Concerning Uncertainty Avoidance, the scientists assumed and in the next step, verified their hypothesis, that a high score in this dimension would mean that many rules and laws are existing which are helpful for women to achieve equality.[372] This interpretation is also consistent with the GLOBE definition of Uncertainty Avoidance.[373] Hence, if there are laws, regulations, and a clear structure in a country, it might be easier for women to balance work and their private life. Consequently, the gender wage gap must be less in these countries.

The last research paper of the Japanese scientists Hino and Fujimura shows that gender equality plays an important role in the GLOBE dimensions, as they used factor analysis and extracted five factors. One of the five factors was under the subject of gender equality.[374] Even though,

[366] Ibid., 297.
[367] Javidan and House, "Cultural Acumen for the Global Manager," 297.
[368] Carrasco et al., "Appointing Women to Boards," 429-444.
[369] Javidan and House, "Cultural Acumen for the Global Manager," 295.
[370] Carrasco et al., "Appointing Women to Boards," 429-444.
[371] Grosso and Smith, "Explaining the gender wage gap," 82-88.
[372] Ibid., 84.
[373] "GLOBE Cultural Dimensions, Definitions, and Scale Items," GLOBE, accessed April 8, 2021, https://globeproject.com/data/GLOBE-Dimensions-Definitions-and-Scale-Items.pdf
[374] Hino and Fujimura, "Organizational Culture and Silence," 3-6.

the scholars did not specify which GLOBE dimensions load on which factor, one can conclude that the gender equality subject is existent in the GLOBE study and is also measured.

In the literature analysis, only four dimensions were examined properly, which is also related to the fact that Hofstede's dimensions were mostly used and not GLOBE's. Based on these findings of the scholars, future researchers must include and investigate in detail whether each of the other GLOBE dimensions has an impact on the gender wage gap. Other limitations are discussed later in this thesis.

When it comes to the gender wage gap in Japan and Austria, there is still a huge gap between the income of males and females, as highlighted in the literature review. As the scholar, Abe et al. explained, even if Japanese women wanted to work full-time after marriage or giving birth, due to the long working hours of their husbands or male partners and the low level of economic assistance, it is difficult for Japanese women to combine household and career.[375] Consequently, more Japanese women tend to work part-time where the hourly wage is lower than full-time work. Hence, the gender wage gap will widen.[376]
The situation is similar in Austria. When women give birth or become mothers, their wages will be significantly reduced.[377] This finding could be also related to the unsuccessful regulations in Japan and Austria. The intention of the Equal Employment Opportunity Law in Japan and the Equal Employment Law in Austria or the abolition of the night work ban was to guarantee gender-equality in the workplace, but due to the lack of institutional structure and economic assistance, these regulations are not very effective.[378] Correspondingly, these laws made it more difficult for women to balance work and private life.[379]

Another aspect that must be considered is parental leave in Japan as well as in Austria. Statistics and research studies have shown that in both countries, just a small percentage of fathers take parental leave.[380] Moreover, research has shown that fathers receive a wage premium,[381] whereas women who give birth face negative wage penalties.[382] Especially in Japan, only a very

[375] Abe, Hamamoto and Tanaka, "Reconciling work and family," 85.;
Kumlin, "The sex wage gap in Japan and Sweden," 206-207.
[376] Abe, Hamamoto and Tanaka, "Reconciling work and family," 56.
[377] Ewa Cukrowska-Torzewska and Anna Lovasz, "The role of parenthood in shaping the gender wage gap – A comparative analysis of 26 European countries," *Social science research* 85 (2020): 8.
[378] Ishii-Kuntz, "Sharing of housework and childcare," 7.
[379] Abe, Hamamoto and Tanaka, "Reconciling work and family," 53.
[380] Brinton and Mun, "Between state and family," 259.;
Dörfler and Wernhart, "Die Arbeit von Männern und Frauen," 54.
[381] Cukrowska-Torzewska and Lovasz, "The role of parenthood in shaping the gender wage gap," 8.
[382] Schmidt, Kaindl and Mazal, "Frauen in der Arbeitswelt," 73.

small percentage of fathers take parental leave.[383] The government, as well as the organizations must change their policies, with this, more fathers will be able to take this leave without feeling guilty or remorseful. But until today, mostly Japanese men continue working.[384]

Therefore, for this thesis, the answer to the first research question is that, although laws and regulations were implemented in recent years, to improve gender equality and reduce the gender wage gap, it seems that none of them reduced the gender wage gap to a great extent. However, compared to 1980, the gender wage gap decreased to 7% according to the scholars Grünberger and Zulehner.[385] Furthermore, education plays a relevant role in this subject, as women with a degree tend to work more as full-time employees, which narrows the gender wage differential.[386] Hence, assessing the development, one can say that the gender wage gap is narrowing, but still there is a lot to do. Moreover, it was found that the wage gap is smaller in companies where there are policies regarding work-life balance.[387] Accordingly, for the future, more organizations should implement these work-life policies, or they should update their social care policies as Yamashita and Soma suggested.[388] Other possibilities and options to narrow the gender wage gap will be presented later.

Regarding the cultural dimensions, based on the above findings and the analysis, one can conclude that the dimension Gender Egalitarianism or Masculinity-Femininity have a great impact on the gender wage gap. It seems that the higher this dimension in a country, the lower the gender wage gap.[389] It can be concluded that in a country where this dimension is high, the gender equality subject is more developed and achieved in general. Besides, it seems that the extent of the dimensions of Collectivism (In-Group and Institutional Collectivism), of Power Distance and Uncertainty Avoidance influence the gender wage gap issues in several countries, depending on how low or high these cultural dimensions score in a country.

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[383] Ishii-Kuntz, "Sharing of housework and childcare," 7.
[384] Ishii-Kuntz, "Sharing of housework and childcare," 7-8.
[385] "Geschlechtsspezifische Lohnunterschiede in Österreich," p. 147, Grünberger, Klaus and Zulehner, Christine.
[386] Abe, "Equal employment opportunity law and the gender wage gap in Japan," 149.
[387] Tanja Van der Lippe, Leonie Van Breeschiten and Margriet Van Hek, "Organizational Work–Life Policies and the Gender Wage Gap in European Workplaces," *Work and Occupations* 46, no. 2 (2019): 132.
[388] Yamashita and Soma, "The double responsibilities of care in Japan," *108*
[389] Sidani, "Gaps in female labor participation and pay equity," 420-440.;
Grosso and Smith, "Explaining the gender wage gap," 82-88.;
Carrasco et al., "Appointing Women to Boards," 429-444.

6.2.3 The Gender Wage Gap of the Survey

Although the first research question was answered based on the literature analysis, a comparison will be made with the survey results.

In the first step, the gender wage gap of Austrian and Japanese residents of the survey is calculated using the gender wage gap. Therefore, the reported work hours per week, and the yearly reported income was necessary.

Firstly, the monthly and yearly working hours were calculated by multiplying the reported weekly working hours by four (weeks) and after with twelve (months). Then, the average value of each earning category was divided by the yearly working hours. For instance, if a respondent chose category two of the yearly income question, it would mean that this participant would gain between 11,001 and 15,000 euros a year. As the middle value was chosen, the calculation was as follows: 12,500 euros divided by the reported or calculated working hours in a year. Consequently, the hourly wage could be calculated. For the category 13 "over 65,000 euros" a year, the reported yearly working hours were divided by the value of 70,000 euros.

Only full-time employees were considered in the calculation of the unadjusted gender wage gap. As for the Austrian and Japanese full-time employees, the gender wage gap was calculated after the scholars Leythienne and Ronkoswki.[390]

For Austrian residents, the calculation as follows:

(24.22-19.43)/24.22x100= 19.77%

Within this sample, the unadjusted gender wage gap is 19.77% for Austrian residents. This implies that Austrian full-time men earn 19.77% more than Austrian full-time women.

Regarding the Japanese residents, the gender wage gap calculation is as following:

(18.76-18.35)/18.76x100= 2.19%

This outcome implies that within the sample size, the unadjusted gender wage gap between Japanese females and males is only 2.19%.

Interestingly, the gender wage gap in Austria with 19.77% is bigger than the Japanese gender wage gap with 2.19%. However, it should be noted that in this analysis, the calculations only relate to the sample of this survey which has its limitations, for instance, the sample size is quite small with n=161 and the calculation of the hourly working hour is approximate, as the mean value was chosen.

[390] "A decomposition of the unadjusted gender pay gap using Structure of Earnings Survey data*"*, Leythienne and Ronkowski, accessed April 11, 2021, https://ec.europa.eu/eurostat/documents/3888793/8979317/KS-TC-18-003-EN-N.pdf/3a6c9295-5e66-4b79-b009-ea1604770676

Nevertheless, when comparing these gender wage gap results with the results of the papers presented in the literature analysis, the following interpretations can be made.

For the practical dimension of Gender Egalitarianism, the index in Austria is 3.09 (relatively low) and in Japan 3.19.[391] This result according to the GLOBE study indicates that the dimension of Gender Egalitarianism is a little bit higher in Japan than in Austria. In the above interpretation, it was concluded that the higher the indices of Gender Egalitarianism, the lower the gender wage gap. According to the result of the questionnaire, this is the case, as Japan's index is a little bit higher, and the gender wage gap is lower. Howbeit, this analysis should be made with caution, as the sample is biased and so are the GLOBE indices.

In any case, based on the literature review of the gender wage gap, there could be a feeling that the gender wage gap is bigger in Japan than in Austria due to the stricter gender roles and the lack of economic assistance.[392] Following these outcomes, the GLOBE indices of the GLOBE study would show a different picture. The reason why the index of Gender Egalitarianism is higher in Japan than in Austria could be traced back to the weaknesses and limitations of the GLOBE study.

The indices of the next dimension of Collectivism for Austria are 4.3 for Institutional Collectivism and 4.85 for In-Group Collectivism. Japan has an index of 5.19 for Institutional Collectivism and 4.63 for In-Group Collectivism. Hence, for Institutional Collectivism index of Japan is higher than in Austria, whereas the index for In-Group Collectivism is higher in Austria than in Japan.[393] In the previous literature analysis, it was declared that the gender wage gap is higher in countries where the dimension of Collectivism scores high. However, as both cultural dimensions were considered as one, it is difficult to differentiate the dimensions. Also, since each dimension (Institutional Collectivism and In-Group Collectivism) is higher in each country, an interpretation would be difficult to make. Still, it is interesting that the dimension of In-Group Collectivism is higher in Austria according to the GLOBE results. Based on the literature review, it was assumed that this dimension is higher in Japan, as on the one side, more Japanese women are occupied by household and childcare tasks, while on the other hand,

[391] "Austria," GLOBE.;
"Japan," GLOBE.
[392] Abe, Hamamoto and Tanaka, "Reconciling work and family," 85.;
Kumlin, "The sex wage gap in Japan and Sweden," 206-207.
[393] "Austria," GLOBE.;
"Japan," GLOBE.

Japanese fathers do not take parental leave to avoid the inconveniences and burden for their colleagues and the organization.[394]

Considering the next dimension of Power Distance, it was specified in the literature analysis that a higher score would mean a higher gender wage gap. The index in Austria for this dimension is 4.95, whereas in Japan it is 5.11.[395] This result would suggest that the gender wage gap in Japan is higher than in Austria which is inconsistent with the results of the survey. Again, the sample of the survey is not perfectly representative. Therefore, a general statement cannot be made. However, within this sample of the survey, it can be concluded that the assumption is not satisfied, as the gender wage gap in Austria is higher than in Japan. The reason for this discrepancy could be that, in addition to the sample and the limitations of the GLOBE study, that in Japan, the relationship between senior and junior work colleagues is very hierarchical due to the Senpai-Kohai relationship.[396] Consequently, a hierarchy between powerful and less powerful people is created.

Concerning the last practical dimension Uncertainty Avoidance, the index for Austria (5.16) is higher than in Japan (4.07).[397] In the literature analysis, it was concluded that the gender wage gap is less in a high-scoring country. Again, within this sample, the result is incoherent, as the gender wage gap is higher in Austria, although the index of the GLOBE study is higher. One reason for this inconsistency could be that, as already stated, in addition to the sample and the limitations of the GLOBE study, many laws and regulations exist in both countries; however, in Japan as well as in Austria, based on the findings of the literature analysis, the effectiveness of these regulations to counteract gender inequalities did not work to a great extent yet.[398]

6.3 Analysis and Interpretation of the Research Question 2

In this chapter, the analysis of the second research question and its results will be discussed and interpreted.

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394 Brinton and Mun, "Between state and family," 259.
395 "Austria," GLOBE.;
"Japan," GLOBE.
396 Qie Nan, Patrick Rau Pei-Luen, Wang Lin and Ma Liang, "Is the Senpai-Kouhai relationship common across China, Korea, Japan?" *Social Behavior and Personality: an international Journal* 47, no. 1 (2019): 1.
397 "Austria," GLOBE.;
"Japan," GLOBE.
398 Ishii-Kuntz, "Sharing of housework and childcare," 7.

6.3.1 Descriptive Analysis of the Dependent Variable

As stated above, the dependent variable for the second research question is gender role orientation. In total, six statements about gender roles were created and participants could choose between strongly disagree (1) to strongly agree (5).

In the first step, the overall mean of these six statements of all participants included will be conferred. Table 8 in the appendix shows that six statements have values ranging from 1 to 5. This means that within the survey respondents, opinions concerning the gender role statements vary from strongly disagree to strongly agree.

The mean for the first statement (If a wife/ woman has a family, she should be the one that mainly stays at home, performing household tasks instead of her husband/ partner) is 1.86. This result indicates that on average, participants either did not agree with this statement or in other words, they are more egalitarian-oriented when it comes to the first statement.

The mean score for the second statement (If a husband/ man has a family, he should perform the same amount of household tasks as his wife/ partner at home) is 3.74. This shows that most of the respondents agreed with this second statement. This score also expresses a more egalitarian view regarding the second statement.

When it comes to the third statement (Women/ wives feel more fulfilled, if they are able to combine career with taking care of the family), on average, the participants disagreed with it (mean= 1.99). From this result, it can be concluded that respondents are more traditional than egalitarian-oriented regarding the third statement, as a high mean score would mean that these participants (strongly) agree with the statement that women are happy if they can handle both tasks. However, most of the respondents had a different opinion.

On the other hand, most participants agreed with the fourth statement (Men/ husbands feel more fulfilled, if they are able to combine career with taking care of the family), as the average score is 3.94. This mean score reflects a more egalitarian view regarding men or husbands performing both tasks, work, and household duties.

The fifth statement (Mostly, the husband/ partner should work and earn money to support the family while the wife/ woman should be at home and perform the household duties) has a mean of 4.08. This result shows that most of the respondents thought that mostly the husband should earn the money and the wife or woman should stay at home. This reveals a more traditional-oriented perspective.

Finally, regarding the last statement (Both the wife/ woman and the husband/ partner should contribute to the household income), the mean score is 3.64. The result suggests that on average, the participants mainly agreed with this statement. Here, it can be interpreted that the focus lies more on the egalitarian-oriented view. However, as this mean score is 3.64 (3=neutral), it seems that few participants did not have a strong preference concerning this statement.
When comparing the means of the statements between Austrian and Japanese residents, some differences and similarities are apparent in table 2 below:

statements	AT Residency (n=96)	JP Reidency (n=65)
If a wife/ woman has a family, she should be the one that mainly stays at home, performing household tasks instead of her husband/ partner.	1.58	2.28
If a husband/ man has a family, he should perform the same amount of household tasks as his wife/ partner at home.	3.82	3.62
Women/ wives feel more fulfilled, if they are able to combine career with taking care of the family.	1.76	2.34
Men/ husbands feel more fulfilled, if they are able to combine career with taking care of the family.	4.125	3.66
Mostly, the husband/ partner should work and earn money to support the family while the wife/ woman should be at home and perform the household duties.	4.3	3.72
Both the wife/ woman and the husband/ partner should contribute to the household income.	3.79	3.41

Table 2: Researcher's output descriptive statistics mean scores

The mean scores for the second and last statements are quite similar for both countries. Despite this, it seems that the individuals living and working in Austria have slightly more egalitarian attitudes regarding the first statement. On the other side, more individuals living and working in Austria have a more traditional-oriented perspectives on the third and fifth statements, as the mean for Austria is lower, respectively higher (1.76 and 4.3) than Japan (2.34 and 3.72).

6.3.2 Normal distribution

In this section, we will seek to determine if the dependent variable is normally distributed. However, before checking the normal distribution, a reverse coding will be done; with this, all the statements will have the same direction. Except for the first and fifth statements, a higher score would indicate that the respondent has a more egalitarian-oriented view on gender roles. Hence, the first and the fifth statement will be reverse coded.

Once this is done, all the six items about the gender role orientation will be summarized to one scale by using a mean scoring. This means that a new variable will be created from all six statements.

Afterward, it will be tested if the dependent variable is normally distributed. The output shows that the dependent variable is not normally distributed, as the Kolmogorov-Smirnov and the Shapiro-Wilk test indicate a significant value of 0.000 (Table 9 in appendix). From the skewness, it can be concluded that the skewness is negative with a value of -0,022 (see table 10 in appendix). To test if the data is normally distributed, the following skewness will be divided by its standard error. The calculation is the following:

$$-0.022/0.191= -0.115$$

The result of -0.115 is less than 2 for $p > .05$. Therefore, it can be assumed that for the z-standardized skewness the data is normally distributed.[399]

On the other hand, the z-standardized kurtosis shows that the data is not normally distributed:

$$0.966/0.380= 2.54, \text{ for } p > .05.$$

The result of 2.54 is greater than 2 (see table 10 in appendix).

However, it also makes sense to look at a histogram and the Normal Q-QPlot. A bell-shaped distribution is shown on the histogram (Table 11 in appendix). Also, more than half of the points on the Q-Q Plot seem to follow the straight line (Table 12 in appendix). With these graphics in mind, one can presume a normal distribution of the dependent variable.

6.3.3 Factor Analysis and Reliability Analysis

Before testing the reliability of the dependent variable, exploratory factor analysis will be run to determine if the six items load on one factor or not. Therefore, the maximum likelihood method will be used.

First, the KMO and Bartlett test will be checked. In this case, the test shows a result of 0.699 which is greater than 0.5. Also, the Bartlett test is significant (Table 13 in appendix). These results indicate that the data is suitable for the factor analysis.[400]

The total variance figure shows that two factors were extracted. With these two factors, 54.5% of the variance of the data can be explained (Table 14 in appendix).

[399] Hinton, McMurray and Brownlow, *SPSS Explained,* 106.
[400] Ibid., 341.

Finally, the rotated factor matrix shows which items load on which factors.[401] In this case, one can see that four items load on the first factor and two items on the second factor (Table 15 in appendix).

Next, the reliability of the items will be checked. Cronbach's alpha will be used to test the reliability, as it is the most popular method.[402] The above results showed that four items (statements 1,3,4 and 5) load on one factor and the other two (statements 2 and 6) on the second factor. One can interpret that the last two statements are under the "theme" equality between men and women, whereas the other four statements focus more on the dilemma of women's roles as housewives and career women. However, to test the reliability statements 4 and 5 must be reverse coded, as the rotated factor matrix shows a negative value for both items. For the four items which load on the first factor, the Cronbach's alpha is 0.807. According to Hinton, a value between 0.70 and 0.90 shows high reliability.[403] It can be concluded that these four items measure the same construct.[404] Consequently, these items are reliable. For the second factor, Cronbach's alpha is 0.691, which shows moderate reliability (Table 16 and 17 in appendix).[405].

6.3.4 Hypotheses Testing and Interpretation

To test the first hypothesis, whether females living and working in Austria or Japan are more egalitarian-oriented than men living and working in Austria or Japan, an independent samples t-test is run (Table 18 in appendix). In total, the dataset consists of 68 males and 93 females. The variances are around the same size for males (0.278) and for females (0.367), which means that the assumption for this t-test is met.[406] The null hypothesis of Levene's test states that the variances are the same. However, the Levene's test is not significant, as $F = 2.54$, $p > .05$. This means that the sample variances do not differ significantly.[407]

The two-tailed p-value is 0.088. However, as this hypothesis is directional, one can divide this outcome by two.[408] As a result, a p-value of 0.044 can be derived, which is < .05.

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[401] Hinton, McMurray and Brownlow, *SPSS Explained,* 350.
[402] Ibid., 351.
[403] Ibid., 359.
[404] Ibid., 352.
[405] Ibid., 359.
[406] Ibid., 120.
[407] Ibid., 123.
[408] Ibid., 123;
Hyun-Chul Cho and Shuzo Abe, "Is two-tailed testing for directional research hypotheses tests legitimate?" Journal of Business Research 66 (2013): 1265.

This implies that the null hypothesis can be rejected, and the alternative hypothesis accepted. The alternative hypothesis states that there is a difference between the means of females and males.[409] As there are differences in the means, the direction of the predicted hypothesis must be checked. In this case, the hypothesis was that women are more egalitarian-oriented than men. However, comparing the means, the mean score of men is bigger than that of the females. This would indicate that within this sample size, men are more egalitarian-oriented than women. Consequently, the first hypothesis is falsified.

To check how strong the effect size is, Cohen's D will be calculated. The mean scores in the independent t-test show a value of 3.2794 for male and 3.1882 for women. The standard deviation is 0.33466. When substituting these numbers in the formula of Cohen's d, we obtain a value of 0.27. According to Cohen, this reflects a small effect size.[410]

Although the significant difference between men and women regarding their gender role orientations was quite small, this result is still surprising, as it was expected that females are more egalitarian-oriented than men. This outcome is incoherent with the results of other scholars, like Taniguchi and Kaufman who found out in their study that Japanese men are less egalitarian than Japanese women.[411] Besides, as for Japanese households, the man is still considered as the breadwinner and the wife is staying home and taking care of the kids.[412] Nonetheless, one must not forget that the results have only a small effect size. This leads amongst other things to the question of what the actual limit is of being more egalitarian or traditional-oriented.

The second hypothesis is if younger people are more egalitarian-oriented than older people. However, as only 10 participants out of 161 indicated that they were born before 1970, first the dataset will be weighted, as the younger generations are oversampled (Table 19 in appendix). Levene's test is not significant, which determines that the null hypothesis must be accepted. The 2-tailed p-value is 0.233. Even though this outcome will be divided by 2, as the hypothesis is directional, the p-value would be > .05. Accordingly, the second hypothesis is falsified. Younger people are not more egalitarian-oriented than older generations. Interestingly, this outcome is compatible with the study of Calvo-Salguero, Garcia-Martinez and Monteoliva in 2008. They found out that people are strictly strong in gender role specializations in the years

[409] Hinton, McMurray and Brownlow, *SPSS Explained,* 123.
[410] Jacob Cohen, *Statistical Power Analysis for the Behavioral Science.* Second Edition. (Mahwah: Lawrence Erlbaum Associates, Publishers, 1988), 25-26.
[411] Taniguchi and Kaufman, "Gender role attitudes," 984.
[412] Ibid., 984.

of early adulthood stage.[413] Hence, the result of the survey which states that younger people are not more egalitarian-oriented than older people would fit into the study results of the researchers. Besides, when it comes to younger people, another reason could be that they identify themselves with their mothers who are mostly, especially in the Japanese households, caretakers of the household.[414] Consequently, this leads to the assumption in younger generations that it is normal for a wife or a mother to stay at home and not to work.

The next four hypotheses compare Austrian and Japanese residents. All hypotheses are tested by running an independent samples t-test. For the first hypothesis, whether Austrian residents are more egalitarian-oriented than Japanese, an independent samples t-test will be run with the cases weighted, as more Austrians are sampled than Japanese people (Table 20 in appendix). The second t-test for the same hypothesis will be done without weighting the cases (Table 21 in appendix). The result of the weighted independent-samples t-test shows that the 2-tailed p-value is 0.79. This result divided by two is a p-value of 0.0395, which is < .05. This illustrates that people living and working in Austria are more egalitarian-oriented than residents in Japan. Hence, one can find an effect. However, when comparing the mean scores of the two groups, one can see only a small difference between Japanese and Austrian residents. Consequently, the effect size is roughly about 0.2. This is again a small effect size.[415]

For the independent-samples t-test without weighting the cases (Table 21 in appendix), the two-tailed p-value is 0.087. This result divided by two is 0.0435 which is again < than .05.

Hence, there is a significant mean difference between Austrian and Japanese residents with and without weighting the cases. This hypothesis is verified.

This outcome is consistent with the results of other research papers and the literature review. However, other scientists like Dohi and Fooladi determined in 2008 that Japanese people have accepted more and more the individuality of each person in recent years.[416] Still, they have found out that collectivism is an important and dominant aspect in Japanese society which results in many conflicts, as in gender inequalities.[417]

For the next hypothesis, Austrian and Japanese women are compared. As described in the descriptive statistics, in total 56 Austrian women and 37 Japanese women participated in this

[413] Antonia Calvo-Salguero, Jose Miguel Angel Garcia-Martinez and Adelaida Monteoliva, "Differences Between and Within Genders in Gender Role Orientation According to Age and Level of Education," Sex Roles 58 (2008): 537-538.
[414] Abe, Hamamoto and Tanaka, "Reconciling work and family," 53.
[415] Cohen, *Statistical Power,* 25-26.
[416] Itsuko Dohi and Marjaneh M Fooladi, "Individualism as a Solution for Gender Equality in Japanese Society in Contrast to the Social Structure in the United States," *Forum on Public Policy* (2008): 1.
[417] Dohi and Fooladi, "Individualism as a Solution for Gender Equality," 3-4.

survey. Since there are more Austrian women represented than Japanese, the cases will be weighted for this hypothesis again. Levene's test is not significant (Table 22 in appendix). Thus, the null hypothesis (Variances are equal) must be accepted. The 2-tailed p-value is 0.334. This value divided by two gives 0.167 which is > .05. This result indicates that Austrian women are not more egalitarian-oriented than Japanese women within this sample.

Hence, hypothesis 3b is falsified.

It was expected that Japanese women are more traditional-oriented than women in Austria, due to, amongst other things, the low level of economic assistance, which makes it more difficult for Japanese women to combine household tasks and career which also accounts for the gender wage gap in Japan.[418] Besides, as Japanese men participate only little in household and child care and also have long working hours,[419] it was assumed that Japanese women are suppressed in their roles as housewives and mothers.

However, on the other hand, women in Austria are also still more engaged in productive tasks in a day than Austrian men.[420] Furthermore, even Austrian men are nowadays more engaged in household duties than decades ago, they cannot keep up with the women. It seems that Austrian women still bear the main conflict-generating burden of household and family work.[421]

To test the next hypothesis, the same test is used. However, the focus lies now on the men. In total, 40 Austrian and 28 Japanese men took part in this survey. After weighing the sample, an independent t-test will be run (Table 23 in appendix). The result shows that this hypothesis must be verified, as the significance value is 0,066. This value divided by 2 is 0.033, which is < .05. Therefore, Austrian men are more egalitarian-oriented than Japanese males within this sample. (Even if the cases are not weighted, the one-tailed p-value is < .05, see table 24 in appendix).

This result could be supported by the explanation of the so-called "male-exemption rule".[422] In contrast to Austria, it seems that there is still an unwritten rule existent in Japan that says that Japanese men do not need to do household duties. It might be that this unwritten rule still exists in some of the Japanese households of these survey participants. Furthermore, Taniguchi and Kaufmann explained that Japanese women would be happier and more satisfied in their marriage, if men would be more involved in household matters, but the reality looks different.[423] As the scientists pointed out, as long as this unwritten rule will exist, the stereotyped division

[418] Kumlin, "The sex wage gap in Japan and Sweden," 206-207.
[419] Ishii-Kuntz, "Sharing of housework and childcare," 4-5.
[420] Wernhart et al., "Familienzeit," 31.
[421] Ibid., 37.
[422] Abe, Hamamoto and Tanaka, "Reconciling work and family," 37.
[423] Taniguchi and Kaufman, "Gender role attitudes," 976.;
Abe, Hamamoto and Tanaka, "Reconciling work and family," 37.

of labor will continue in Japan.[424] Hence, Japanese men might be stuck in their more traditional-oriented gender roles.

According to the descriptive statistics, a total of 61 participants hold the Austrian nationality, 58 individuals hold the Japanese nationality, and 42 people who have a different citizenship (Table 25 in appendix). The question is whether these 42 respondents are more egalitarian-oriented than Austrians and Japanese?

For this hypothesis testing, people who have Austrian or Japanese nationality belong to the same group, whereas people with a different nationality belong to the second group.

The result shows that the 2-tailed p-value is 0.938. This outcome divided by two would be 0.469. This suggests that the result is not significant. Hence, the hypothesis must be falsified. Consequently, people who live in Austria or Japan, but have a different nationality, tend not to be more egalitarian-oriented. As explained in the previous chapter, it was expected that immigrants who come from their home country to a new country, as like Austria or Japan, might be much more open-minded as they try to adapt to the new culture.[425] Therefore, those people might have a more egalitarian-oriented view of life in general. However, as the sample size for this thesis is small, the hypothesis was falsified within this sample, but could be different when the sample size would be bigger.

The fourth hypothesis includes the variable of marital situation.

The fourth hypothesis which is inferred from the scholars Judge and Livingston are that married individuals have a more traditional-oriented view than singles or divorced or widowed people.[426] In this survey, one could choose from single, in a relationship, married, divorced and widowed. The descriptive statistics states that within this sample, 34.8% are single, 41% are in a relationship and 24.2% are married. It follows that within the respondents no one is divorced or widowed (Table 26 in appendix). The independent-samples t-test reveals that this hypothesis must be falsified, with a two-tailed p-value of 0.996.

However, to check if there are significant differences between the groups: single, in a relationship and married, an ANOVA test is run (Table 27 in appendix). The outcome shows that the significance level is 0.856 which is > .05. Hence, one cannot reject the null hypothesis. This means that the means do not differ within these three groups. Therefore, it implies that the hypothesis is falsified.

[424] Abe, Hamamoto and Tanaka, "Reconciling work and family," 38.
[425] Ozanska-Ponikwia and Dewaele, "Personality and L2 use," 128.
[426] Judge and Livingston, "Is the gap more than gender?" 996.

But, regarding this result, one must keep in mind again, that the sample might be biased, as there were no participants who were divorced or widowed. In reality, in Japan as well as in Austria, sone people are divorced or widowed, as explained in chapters 3.2.4 and 3.4.3. Therefore, this outcome must be treated with some reservation.

In the next hypothesis, the role of education will be inspected. The hypothesis is if the egalitarian gender role orientation is more accepted within the higher educated individuals. Here, a one-way ANOVA is run, to see if there are significant differences between the groups. As there was only one respondent who has a Ph.D degree, this participant will be left out.
The descriptive statistics show that there are 33 participants with a high school diploma, 90 with a bachelor's degree, and 37 with a master's degree (Table 28 in appendix).
Levene's test result is not significant which means that the variances are roughly equal.[427] The next output is the ANOVA table. The degrees between the groups is 2, while the degrees of freedom within groups is 157. The test statistics (F) is 1.888. The p-value is 0.155. Accordingly, there are no significant differences between these three groups. Hence, the fifth hypothesis must be falsified.
Although within this sample, no differences between the education groups were seen, the researcher Xialoing Shu analyzed in her research paper the education on gender role orientation in 2004. She found in her study that better-educated individuals are more egalitarian-oriented.[428] Especially, women who have a college education have the most egalitarian attitudes.[429] As a conclusion, she summarized that individuals who are more educated are associated with a higher degree of egalitarian orientation in gender roles.[430]
Although the outcome of this master thesis showed differently, the conclusion behind Shu's study makes sense, as higher education should lead to more critical thinking of the society, hence, about gender roles. Correspondingly, the scientists Calvo-Salguero, Garcia-Martinez and Monteoliva have also shown that a low level of education results in a stereotypical gender role orientation between men and women.[431] To be more specific, lower educated men had a more masculine gender attitude and women who are lower educated had a more feminine

[427] Hinton, McMurray and Brownlow, *SPSS Explained*, 162.
[428] Xiaoling Shu, "Education and Gender Egalitarianism: The Case of China*," Sociology of Education* 77 (2004): 313.
[429] Shu, "Education and Gender Egalitarianism," 313.
[430] Ibid., 328.
[431] Calvo-Salguero, Garcia-Martinez and Monteoliva, "Differences Between and Within Genders," 15.

gender role orientation.[432] Hence, if the level of education is low or lower, men and women follow a more traditional-oriented gender role orientation.[433]

Finally, the last two hypotheses test if traditional-oriented men earn more than egalitarian-oriented men. In the previous chapter, the first and the fifth statements were reverse coded as a higher score on a statement would indicate a more egalitarian-oriented perspective on gender roles. To test this hypothesis, in the first step, male respondents whose added mean scores of the gender role statements are less than three are considered as traditional-oriented. On the other hand, male participants whose added mean scores of the gender role statements are greater than three are considered as more egalitarian-oriented. As for the dependent variable, the calculated average hourly earnings are considered.

The descriptive statistics show that 44 males are more egalitarian-oriented and 14 are more traditional-oriented. The significance level of 0.630 states that the result is not significant, even the value would be divided by two, as the hypothesis is directional (Table 29 in appendix). This means that hypothesis 6a is falsified.

For the last hypothesis, it will be checked if traditionally oriented women earn less than egalitarian-oriented women. Levene's test is 0.052 which is a little bit over .05 (see Table 30 in appendix). The significance value is 0.616. Even if the value would be divided by two, the result is not significant. Henceforth, hypothesis 6b is falsified. Traditional-oriented women do not earn less than egalitarian-oriented women.

The inferential statistics have shown that within this sample two of the created hypotheses, namely 3a and 3c, were verified and the rest of them were falsified. It seems that within this sample, there were significant differences between Austrian and Japanese residents. The first significant result was that Austrian and Japanese men are more egalitarian-oriented than Austrian and Japanese women. This was an unexpected result, as it was expected that women are more egalitarian-oriented. Besides, it was found out that there is a significant difference between Austrian men and Japanese men. According to the results of the survey, Austrian men are more egalitarian-oriented than Japanese men. The last significant difference was that Austrian women are more egalitarian-oriented than Japanese women. In terms of the variables of education, marital status and earning there were no significant differences among individuals living and working in Austria and Japan, which can be seen as similarities.

[432] Calvo-Salguero, Garcia-Martinez and Monteoliva, "Differences Between and Within Genders," 15.
[433] Ibid., 15.

However, these results must be considered with caution, as one cannot strictly classify individuals into completely egalitarian or traditional-oriented. Rather, these results should give the readers kind of a direction of being more or less egalitarian or traditional-oriented. Still, the results are interesting findings and some of them were different from what the researcher had expected. Based on the literature review and other studies of other researchers, the scholar expected more significant differences in gender role orientations between Japanese and Austrians.

6.3.5 Outcomes in the Context of the Theoretical Framework

The theory which was presented in chapter 2.5 was the Social Role Theory. This theory proposes amongst other things, that women are more strongly identified with the role of wives or housekeepers than men.[434]

After reading relevant papers on gender roles and gender (in)equalities, this theory is compatible with the results of several scholars. Women are still regarded and still are the ones who mainly stay at home to take care of the children in Austria as well as in Japan.[435] Besides, the statistics regarding parental leave in Japan and Austria show that only, if any, a small percentage of fathers take this leave.[436]

7 Conclusion

In the first research question, based on the literature analysis, it was found that especially the dimension of Gender Egalitarianism or Masculinity-Femininity has a great impact on the gender wage gap. This result is not surprising, considering the definition of this cultural dimension which reflects the degree of gender equality and gender roles in society.[437] The four papers shared some similarities, such as the four studies investigated a gender-related subject and that they all used either GLOBE or Hofstede's cultural dimensions. Besides, the four presented papers investigated the relationship between a gender-related subject and cultural dimensions of GLOBE or Hofstede. Next to the dimension of Gender Egalitarianism, other cultural

[434] Judge and Livingston, "Is the gap more than gender?" 995.
[435] Yamashita and Soma, "The double responsibilities of care in Japan," *95.;*
"Geschlechtsspezifische Lohnunterschiede in Österreich," p. 141, Grünberger, Klaus and Zulehner, Christine.
[436] Karin Städtner, "Arbeitsmarktrelevante Konsequenzen," 16.
[437] Mansour Javidan and Robert J. House, "Cultural Acumen for the Global Manager: Lessons from Project GLOBE," *Organizational Dynamics* 29, no. 4 (2001): 294.

dimensions, namely Power Distance, Uncertainty Avoidance, and Collectivism were also analyzed, and it was found out that they also influence the gender wage gap.[438]

However, there were also differences within the presented papers. One of them was that the scholar Sidani did not consider all GLOBE dimensions as a whole for his research, whereas Grosso and Smith and Carrasco et al. did. Also, three papers used pre-existing datasets, whereas the Japanese scholars did their empirical research.

Regarding the laws and regulations which were implemented in Japan as well as in Austria, although several of them had the intention of reducing the gender wage gap and gender inequality, unfortunately, until today not many of them had a great effect, as gender inequalities are still existent in both countries and many women face double and triple burden by balancing work, childcare and elderly care.[439] On the other side, the scholars Grünberger and Zulehner concluded that compared to 30 years ago, there has been a fortunate development concerning the gender wage differences which can be traced back to several equal treatment laws.[440] For sure, it would be interesting to keep track of the development of the gender wage gap in the future. Still, some policies such as parental leave or family care leave in Japan should be used more often, especially from men, to counteract these stereotyped gender roles. Companies as well as governmental policies should make these regulations also attractive for men. Another important aspect to think about is that women should not be punished by taking maternity and parental leave, as some scholars explained.[441]

As for the second research question, with the help of inferential statistics, the hypotheses were verified or falsified. In this case, two hypotheses were verified, and three significant results were found. The first hypothesis which was verified was that people living and working in Austria are more egalitarian-oriented than residents in Japan. The other hypothesis which was verified was that Austrian men are more egalitarian-oriented than Japanese males within this sample. Although the other hypotheses within the sample were falsified, it does not mean that the formulated hypotheses were incorrect. Instead, an explanation must be made with the aid of other scholars' and researchers, on why the hypothesis in the analysis section of this thesis was falsified.

The topic of this thesis, gender inequality, namely gender roles, and the gender wage gap, is an important and necessary subject to address, as Japanese as well as Austrian women, are still

[438] Grosso and Smith, "Explaining the gender wage gap," 84.
[439] Yamashita and Soma, "The double responsibilities of care in Japan," *95-96.*
[440] "Geschlechtsspezifische Lohnunterschiede in Österreich," p. 147, Grünberger, Klaus and Zulehner, Christine.
[441] *Sonja Dörfler et al., "Verhaltensökonomie und die Vereinbarkeit von Familie und Erwerb," 66.*

responsible for taking care of the children and household tasks.[442] This expectation must be changed; however, otherwise men and husbands, as well as the society, organizations and the institutions do not see the necessity of changing the roles of men as primary workers and breadwinner. Moreover, it is important to change the perspective and mindset of gender roles. It seems that, especially in Japan, they still associate an ideal worker with someone who is available for the company 24/7.[443]

Moreover, women still struggle to have a successful career and a family. It is hard and, almost impossible to balance both ideally.[444] This is the reason why lots of women work only part-time after giving birth.[445] Hence, the gender wage gap widens, because part-time employees earn less than full-time employees.

Besides, Japan and Austria are dealing with fertility issues.[446] That is why it is even more important to use female labor, which is better for the future.[447]

From the economic perspective, nowadays, we live in a globalized world, where it is common to work in international firms with colleagues from all over the world. Therefore, it is necessary to deal with other cultures and values. Furthermore, for managers, it is important to have a global mindset and an understanding of different cultures.[448] Therefore, in my opinion, cultural dimensions and constructs such as GLOBE's or Hofstede's study can be of great help.

7.1 Limitation

The first limitation of this research relates to the sample. As indicated, the sample size with n=161 is not a big sample. Besides, only working-class individuals were asked. Therefore, the results of the survey might be biased, as only the perspectives of working people regarding gender roles were included. The results would be possibly different, if only, for instance, mothers or housewives or young adults were asked. Besides, especially as for the Japanese respondents, it is assumed that most of them are working in the financial industry, as the HR of a Japanese bank helped to distribute the online questionnaires. Hence, this could be also seen as a limitation. Furthermore, as the descriptive statistics showed, the participants were all

[442] Brinton and Mun, "Between state and family," 275.
[443] Ibid., 259.
[444] Ibid., 276.
[445] Schmidt, Kaindl and Mazal, "Frauen in der Arbeitswelt," 112.
[446] "Gender and the Labor Market. Comparing Austria and Japan," Gudrun Biffl, accessed January 23, 2021, https://www.econstor.eu/bitstream/10419/128823/1/wp_279.pdf
[447] Brinton and Mun, "Between state and family," 269.
[448] Kabasakal et al., "Leadership and culture in the MENA region," 523.

educated, as there was no one without a high school diploma. This is also a constraint that must be considered.

Next to the limitations of the sample, the descriptive statistics revealed that all participants identified themselves as either male or female. This does not represent the real world of today. Many individuals identify themselves as diverse, transsexual, non-binary and so on. However, since the respondents within this sample considered themselves as either male or female, a comparison between women and men could be made.

Another limitation is the GLOBE study itself. As explained in chapter 2.5.4, the study has, next to its advantages and strengths, its weaknesses which must be kept in mind. While writing this thesis, another weakness of GLOBE was found out. The GLOBE members did not specify if they only asked respondents of a country who also have the same nationality of the country or if they also included respondents who are living or lived in a country but have a different nationality. This question came into my mind, by analyzing the hypothesis 3d, where respondents with other nationalities were focused.

Furthermore, regarding the gender wage gap calculation, the scholar Gillian Whitehouse made an interesting comment. She asked herself why the calculation of the gender wage gap in general is always the ratio of a woman's earning to a man's when it is called gender equality. In her opinion, this standard calculation would suggest that the earning of a man is the ideal, "fair" wage.[449] This calculation, according to her, should be changed. She thinks that the male average earning should not be the goal.[450] In this study, to calculate the gender wage gap, the standard approach, namely the ratio of women's earnings compared to men's, were used. The researcher believes that the scholar has an interesting point. For the future, it might be important to find other approaches or calculations to measure or compare the gender wage gap.

The calculation of the gender wage gap was done approximately, as the hourly earnings were calculated from the reported working hours of a week and the yearly income. Respondents did not indicate their exact yearly income. Therefore, only the mean wages were used. Consequently, the results must be treated with caution.

[449] Gillian Whitehouse, "Gender and Pay Equity: Future Research Directions," *Asia Pacific Journal of Human Resources* 41, no.1 (2003): 118.
[450] Whitehouse, "Gender and Pay Equity," 121.

Moreover, in the results of the gender role orientations, it is important not to strongly categorize individuals into the egalitarian or traditional-oriented group. Instead, the results show a direction of participants who are more egalitarian or traditional-oriented. This is important to keep in mind, as it is difficult to determine the limit of being more egalitarian or traditional-oriented lies.

7.2 Future Recommendation and Further Research

In the last chapter, it will be discussed what could be done to minimize gender inequality. Besides, based on the analysis and findings of this thesis, the other investigations that could be made for the future will be discussed.

In the first step, it is necessary to analyze the current situation. Questions such as: Which existing gender equality laws and regulations are currently working and worked well in recent years? Which regulations must be strengthened? Which regulations seem to be unnecessary?[451], should be answered. Based on these findings, one can introduce or think about other options and ideas step by step.

For example, children and adults must be educated that domestic responsibilities must be shared between women and men.[452] Hence, one must teach individuals about the importance of domestic tasks through seminars, forums, newsletters and so on.[453] Also, it would be helpful if teachers and professors avoid gender-biased education systems.[454] Instead, they should offer kids and students courses and seminars about gender (in)equality.[455]
When I went to high school, I had classical subjects such as Mathematics, German, English, Biology, and so on. However, time changes and new, important subjects have arisen in recent years, such as sexual orientation, gender roles, and climate change. Therefore, in my opinion, students should learn and know about these relevant topics in early adulthood. Besides, teachers should explain and offer them approaches on how to handle and counteract these issues correctly.

[451] Ishii-Kuntz, "Sharing of housework and childcare," 8-9.
[452] Ibid., 8-9.
[453] Ibid., 8-9.
[454] Ibid., 8-9.
[455] Ibid., 8-9.

Regarding the working arrangement, it would be beneficial, especially for Japanese men, if working hours and overtime hours will be limited or even canceled.[456] To achieve this, one can for instance, give alternative options, such as teleworking or home office.[457] This reflects the current situation, due to COVID-19. (However, one must keep in mind that currently a lot of people do not have the choice between working from the office or doing home office, this leads to other daily struggles.) Especially when it comes to the Japanese working style, I usually think that their method of working is unproductive and unnecessary. There are several studies which showed that working overtime or staying late in the office is neither productive nor good for the health.[458] Consequently, a strict differentiation between work and after-work life should be supported.

Besides, organizations and the government should more promote, especially male employees, to take parental or family care leave.[459] As stated in the previous chapter, only a small percentage of men take these leaves. This indicates that many of the employees are not able to take these leaves for their good, although they have the right to it. Hence, the responsibility lies with the government and the companies.[460] As the scholars Dohi and Fooladi suggested, it is also necessary for Japanese individuals to be more empowered to become independent.[461] I can fully agree with this suggestion, because if individuals would always or usually prefer the other's than their own needs or interests, one cannot have a fulfilled life and it must be exhausting.

About mothers and women, it is good to know that Austrian women can regulate through a real company agreement that their compatibility of work and domestic duties is promoted and protected.[462] Also, for both women and men, it would be advantageous if companies or the government provide them work-family-balance counseling to support them if they need help.[463]

[456] Ibid., 7.
[457] Ishii-Kuntz, "Sharing of housework and childcare," 8-9.
[458] Kenji Iwasaki, Masaya Takahashi and Akinori Nakata, "Health Problems due to Long Working Hours in Japan: Working Hours, Workers' Compensation (Karoshi), and Preventive Measures," *Industrial Health* 44 (2006): 537-540;
Emi Okazaki et al., "Association between working hours, work engagement, and work productivity in employees: A cross-sectional study of the Japanese Study of Health, Occupation, and Psychosocial Factors Relates Equity," *Journal of Occupational Health* 61 (2019): 182-188.
[459] Ishii-Kuntz, "Sharing of housework and childcare," 8.
[460] Henault Morrone and Matsuyama, "Japans parental leave policy," 374.
[461] Dohi and Fooladi, "Individualism as a Solution for Gender Equality," 11.
[462] Schmidt, Kaindl and Mazal, "Frauen in der Arbeitswelt," 109.
[463] Ishii-Kuntz, "Sharing of housework and childcare," 8-9.

For further research, the relationship between cultural dimensions and a gender-related topic should be further investigated, where the focus lies only in one country. As presented in the literature analysis, studies tend to only take some of the cultural dimensions into consideration in their analysis and compare several different countries at once. Nevertheless, Grosso and Smith suggested that it would be interesting to focus on only one or two countries and to consider all cultural dimensions as a whole.[464]

Moreover, in this thesis only working people were asked about gender role stereotypes to see if respondents are more egalitarian or traditional-oriented. However, it would be interesting to conduct this research from other perspectives by comparing housewives with employees, or young adults with old adults and only certain groups such as students or young adults.

Another methodological approach to investigate gender role orientation would be to do an in-depth interview with individuals to understand their perspectives and opinions about these topics. Hence, a qualitative method would be used to go deeper into the analysis. Otherwise, a mixed approach, where a qualitative as well as quantitative method will be used for a more comprehensive analysis.

[464] Grosso and Smith, "Explaining the gender wage gap," 84.

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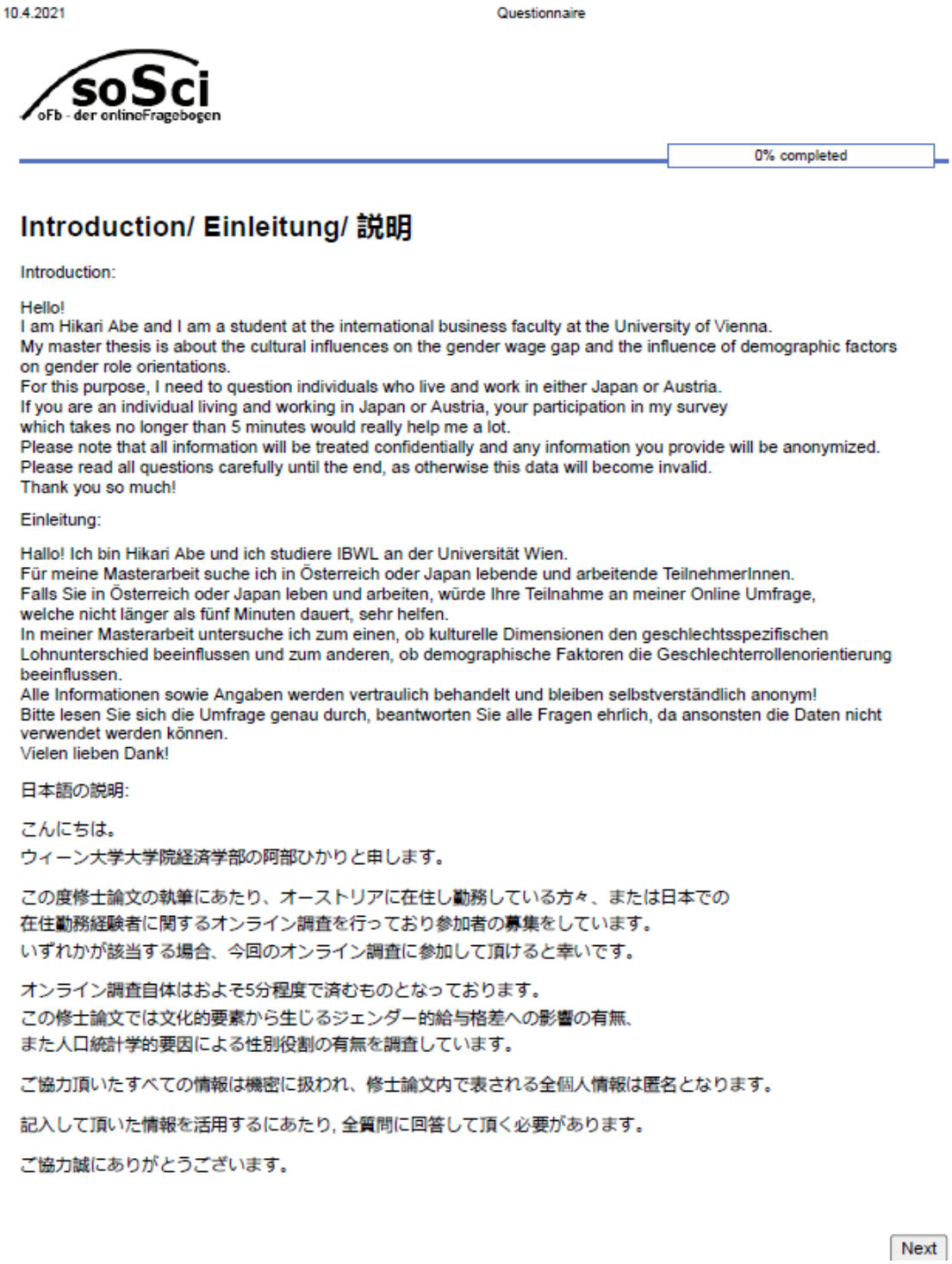
Appendix

Online questionnaire
Table 1: Online questionnaire



10.4.2021 Questionnaire

soSci
oFb - der onlineFragebogen

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Introduction/ Einleitung/ 説明

Introduction:

Hello!
I am Hikari Abe and I am a student at the international business faculty at the University of Vienna.
My master thesis is about the cultural influences on the gender wage gap and the influence of demographic factors on gender role orientations.
For this purpose, I need to question individuals who live and work in either Japan or Austria.
If you are an individual living and working in Japan or Austria, your participation in my survey which takes no longer than 5 minutes would really help me a lot.
Please note that all information will be treated confidentially and any information you provide will be anonymized.
Please read all questions carefully until the end, as otherwise this data will become invalid.
Thank you so much!

Einleitung:

Hallo! Ich bin Hikari Abe und ich studiere IBWL an der Universität Wien.
Für meine Masterarbeit suche ich in Österreich oder Japan lebende und arbeitende TeilnehmerInnen.
Falls Sie in Österreich oder Japan leben und arbeiten, würde Ihre Teilnahme an meiner Online Umfrage, welche nicht länger als fünf Minuten dauert, sehr helfen.
In meiner Masterarbeit untersuche ich zum einen, ob kulturelle Dimensionen den geschlechtsspezifischen Lohnunterschied beeinflussen und zum anderen, ob demographische Faktoren die Geschlechterrollenorientierung beeinflussen.
Alle Informationen sowie Angaben werden vertraulich behandelt und bleiben selbstverständlich anonym!
Bitte lesen Sie sich die Umfrage genau durch, beantworten Sie alle Fragen ehrlich, da ansonsten die Daten nicht verwendet werden können.
Vielen lieben Dank!

日本語の説明:

こんにちは。
ウィーン大学大学院経済学部の阿部ひかりと申します。

この度修士論文の執筆にあたり、オーストリアに在住し勤務している方々、または日本での
在住勤務経験者に関するオンライン調査を行っており参加者の募集をしています。
いずれかが該当する場合、今回のオンライン調査に参加して頂けると幸いです。

オンライン調査自体はおよそ5分程度で済むものとなっております。
この修士論文では文化的要素から生じるジェンダー的給与格差への影響の有無、
また人口統計学的要因による性別役割の有無を調査しています。

ご協力頂いたすべての情報は機密に扱われ、修士論文内で表される全個人情報は匿名となります。

記入して頂いた情報を活用するにあたり, 全質問に回答して頂く必要があります。

ご協力誠にありがとうございます。

Next

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14% completed

1. What is your gender?
Was ist Ihr Geschlecht?
あなたは下のどれですか。

- ○ 1: male/ männlich/ 男性
- ○ 2: female/ weiblich/ 女性
- ○ 3: diverse/ divers/ そのた

2. Please indicate if you currently live and work in Austria or Japan.
Bitte geben Sie an, ob Sie derzeit in Österreich oder in Japan leben und arbeiten.
あなたは日本かオーストリアのどちらに住んで、仕事をしていますか。

- ○ 1: Austria/ Österreich/ オーストリア
- ○ 2: Japan/ 日本

3. Please indicate your nationality.
Bitte geben Sie Ihre Nationalität an.
あなたの国籍は何ですか。

- ○ 1: Austrian/ ÖsterreicherIn/ オーストリア人
- ○ 2: Japanese/ JapanerIn/ 日本人
- ○ 3: If other, please indicate/ Andere, bitte angeben/ その他の場合は国名を記入してください。

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29% completed

4. Please indicate when you were born.
Bitte geben Sie an, wann Sie geboren sind.
生年月日を教えてください。

- ○ 1: I was born before 1970 (including 1970)/ Ich bin vor 1970 geboren (1970 mitgezählt)/ 1970年以前に生まれた。(1970年を含む)
- ○ 2: I was born after 1970/ Ich bin nach 1970 geboren/ 1970年以降に生まれた。

5. Please indicate your marital status.
Bitte geben Sie Ihren Familienstand an.
婚姻状況を教えてください。

- ○ 1: single/ ledig/ 独身
- ○ 2: in a relationship/ in einer Partnerschaft/ 交際中
- ○ 3: Married/ verheiratet/ 既婚
- ○ 4: divorced/ geschieden/ 離婚
- ○ 5: widowed/ verwitwet/ 死別

6. Please indicate your highest educational degree.
Bitte geben Sie die höchste abgeschlossene Schulbildung an.
最終学歴を教えてください。

- ○ 1: lower than high school/ AHS (Unterstufe), NMS, Poly/ 高卒以下
- ○ 2: high school diploma/ AHS, BHS, BMS, Berufsschule/ 高卒
- ○ 3: Undergraduate/ Bachelor Degree/ 学士
- ○ 4: Graduate/ Master Degree/ 修士
- ○ 5: PhD or higher/ Promotion oder höher/ 博士

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43% completed

7. Please indicate whether you work full time or part time. (Part time is considered as everything less than 38 hours a week).

Bitte geben Sie an, ob Sie Vollzeit oder Teilzeit erwerbstätig sind. (Als Teilzeit gilt alles unter 38h pro Woche).

フルタイム、またはパートタイムでの勤務ですか。週３８時間未満の勤務はパートタイムとします。

- ○ 1: full time/ Vollzeit/ フルタイム
- ○ 2: part time/ Teilzeit/ パートタイム

8. Please indicate how many hours you work in a week on average.

Bitte geben Sie an, wie viele Stunden Sie in der Woche durchschnittlich arbeiten.

一週間の平均労働時間を教えてください。

I work on average (...) hours in a week/ Ich arbeite durschnittlich (...) Stunden in der Woche/ 私は一週間平均 (...) 時間働いています。

Next

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57% completed

9. Please indicate how much you earn in a year gross (incl. 13th and 14th salary).
Bitte geben Sie an, wie viel Sie brutto im Jahr verdienen (13. und 14. Gehalt mitgezählt).
年収総額を教えてください。（ボーナスがある場合はそれも含めてください）。

- ○ 1: less than 11.000 € / unter 11.000 € / 139万7000円未満
- ○ 2: 11.001€ - 15.000 € / 139万7000円から190万5000円
- ○ 3: 15.001€ - 20.000 € / 190万5000円から254万円
- ○ 4: 20.001€ - 25.000 € / 254万円から317万5000円
- ○ 5: 25.001€ - 30.000 € / 317万5000円から381万円
- ○ 6: 30.001€ - 35.000 € / 381万円から444万5000円
- ○ 7: 35.001€ - 40.000 € / 444万5000円から508万円
- ○ 8: 40.001€ - 45.000 € / 508万円から571万5000円
- ○ 9: 45.001€ - 50.000 € / 571万5000円から635万円
- ○ 10: 50.001€ - 55.000 € / 635万円から698万5000円
- ○ 11: 55.001€ - 60.000€ / 698万5000円から762万円
- ○ 12: 60.001€ - 65.000€ / 762万円から825万5000円
- ◉ 13: over 65.000 € / über 65.000 € / 825万5000円以上

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71% completed

The following questions are about your subjective perspective. Please answer these questions based on your personal view. There are no wrong answers.

Die folgenden Fragen beziehen sich auf Ihre subjektive Einstellung. Bitte beantworten Sie die Fragen so, wie Sie es persönlich für korrekt empfinden. Es gibt keine falschen Antworten.

以下の質問にはあなたの主観でご回答ください。正解、不正解はございません。

10. If a wife/ woman has a family, she should be the one that mainly stays at home, performing household tasks instead of her husband/ partner.

Wenn eine (Ehe-)Frau eine Familie hat, sollte sie hauptsächlich zuhause bleiben und Haus- und Familienarbeit verrichten, anstelle ihres Ehemannes/ Partners (oder ihrer Partnerin).

妻や女性が主に家事をするべき、または家族の面倒を見るべきだ。

- ○ 1: strongly disagree/ stimme überhaupt nicht zu/ 強く反対
- ○ 2: disagree/ stimme nicht zu/ 反対
- ○ 3: neutral/ neutral/ 中立
- ○ 4: agree/ stimme zu/ 賛成
- ○ 5: strongly agree/ stimme stark zu/ 強く賛成

11. If a husband/ man has a family, he should perform the same amount of household tasks as his wife/ partner at home.

Wenn ein (Ehe-)Mann eine Familie hat, sollte er genauso viel Haus- und Familienarbeit erledigen, wie seine Ehefrau/ Partnerin (oder sein Partner).

夫や男性は女性と同じだけの家事をするべき、または家族の面倒を見るべきだ。

- ○ 1: strongly disagree/ stimme überhaupt nicht zu/ 強く反対
- ○ 2: disagree/ stimme nicht zu/ 反対
- ○ 3: neutral/ neutral/ 中立
- ○ 4: agree/ stimme zu/ 賛成
- ○ 5: strongly agree/ stimme stark zu/ 強く賛成

12. Women/ wives feel more fulfilled, if they are able to combine career with taking care of the family.

(Ehe-)Frauen sind glücklicher, wenn sie ihre Erwerbstätigkeit und Familienarbeit vereinbaren können.

家事と仕事を両立出来れば、妻や女性たちは幸せだ。

- ○ 1: strongly disagree/ stimme überhaupt nicht zu/ 強く反対
- ○ 2: disagree/ stimme nicht zu/ 反対
- ○ 3: neutral/ neutral/ 中立
- ○ 4: agree/ stimme zu/ 賛成

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86% completed

13. Men/ husbands feel more fulfilled, if they are able to combine career with taking care of the family.
(Ehe-)Männer sind glücklicher, wenn sie ihre Erwerbstätigkeit und Familienarbeit vereinbaren können.
家事と仕事を両立出来れば、夫や男性たちは幸せだ。

- ○ 1: strongly disagree/ stimme überhaupt nicht zu/ 強く反対
- ○ 2: disagree/ stimme nicht zu/ 反対
- ○ 3: neutral/ neutral/ 中立
- ○ 4: agree/ stimme zu/ 賛成
- ○ 5: strongly agree/ stimme stark zu/ 強く賛成

14. Mostly, the husband/ partner should work and earn money to support the family while the wife/ woman should be at home and perform the household duties.
Überwiegend sollte der Ehemann/ Partner (oder die Partnerin) arbeiten und das Geld verdienen, während die (Ehe-)Frau zuhause ist und Familienarbeit erledigt.
主に夫や男性(またはパートナー)が働いてお金を稼ぎ、妻や女性は家にいて家事をするべきだ。

- ○ 1: strongly disagree/ stimme überhaupt nicht zu/ 強く反対
- ○ 2: disagree/ stimme nicht zu/ 反対
- ○ 3: neutral/ neutral/ 中立
- ○ 4: agree/ stimme zu/ 賛成
- ○ 5: strongly agree/ stimme stark zu/ 強く賛成

15. Both the wife/ woman and the husband/ partner should contribute to the household income.
Sowohl die (Ehe-)Frau als auch ihr Ehemann/ Partner (oder ihre Partnerin) sollten zum Haushaltseinkommen beitragen.
妻や女性と夫(またはパートナー)の双方が世帯収入に貢献するべきだ。

- ○ strongly disagree/ stimme überhaupt nicht zu/ 強く反対
- ○ disagree/ stimme nicht zu/ 反対
- ○ neutral/ neutral/ 中立
- ○ agree/ stimme zu/ 同意
- ○ strongly agree/ stimme stark zu/ 強く賛成

Next

Bakk. Hikari Abe – 2021

soSci
oFb - der onlineFragebogen

Thank you for completing this questionnaire! If you have questions or feedback, please do not hesitate to contact me: a01347088@unet.univie.ac.at

Vielen lieben Dank für Ihre Teilnahme! Wenn Sie Fragen oder Anmerkungen zu der Online Umfrage haben, bitte kontaktieren Sie mich: a01347088@unet.univie.ac.at

アンケートにご回答いただきありがとうございます。ご質問やご意見がございましたら、ご連絡ください：a01347088@unet.univie.ac.at

Für Nutzer von SurveyCircle (www.surveycircle.com): Der Survey Code lautet: 5PH5-MZKY-531X-9U57

Bakk. Hikari Abe – 2021

Outputs

Table 2: Descriptive Statistics – Gender x Residence x Fulltime/Parttime

Gender * Wohn-Arbeitsort * Fulltime Parttime Kreuztabelle

Anzahl

			Wohn-Arbeitsort		
Fulltime Parttime			Austria	Japan	Gesamt
fulltime	Gender	male	26	26	52
		female	30	28	58
	Gesamt		56	54	110
parttime	Gender	male	14	2	16
		female	26	9	35
	Gesamt		40	11	51
Gesamt	Gender	male	40	28	68
		female	56	37	93
	Gesamt		96	65	161

Table 3: Descriptive Statistics - Age

Age

		Häufigkeit	Prozent	Gültige Prozente	Kumulierte Prozente
Gültig	I was born before 1970	10	6,2	6,2	6,2
	I was born after 1970	151	93,8	93,8	100,0
	Gesamt	161	100,0	100,0	

Table 4: Descriptive Statistics - Nationality

Nationality umkodiert * Residence Kreuztabelle

Anzahl

		Residence		
		Austria	Japan	Gesamt
Nationality umkodiert	Austrian	58	3	61
	Bosnia H	1	0	1
	British	1	1	2
	Bulgaria	1	0	1
	China	1	0	1
	Chinese	0	1	1
	Croatian	1	0	1
	Czech	1	0	1
	Dutch	1	0	1
	German	11	1	12
	HongKong	0	1	1
	Hungary	3	0	3
	Italian	2	1	3
	Japanese	5	53	58
	Lithuani	1	0	1
	Singapor	0	1	1
	SKorea	0	1	1
	Slovak	5	1	6
	Slovenia	1	0	1
	Spanish	1	0	1
	Swiss	1	0	1
	Ukraine	1	0	1

	USA	0	1	1
Gesamt		96	65	161

Table 5: Descriptive statistics – Earning x FulltimeParttime

Earning gross year * Fulltime Parttime Kreuztabelle

		Fulltime Parttime		
		fulltime	parttime	Gesamt
Earning gross year	under 11.000/139 万 7000 円未満	1	27	28
	11.001€ - 15.000 € / 139 万 7000 円から 190 万 5000 円	2	8	10
	15.001€ - 20.000 € / 190 万 5000 円から 254 万円	3	2	5
	20.001€ - 25.000 € / 254 万円から 317 万 5000 円	10	4	14
	25.001€ - 30.000 € / 317 万 5000 円から 381 万円	8	7	15
	30.001€ - 35.000 € / 381 万円から 444 万 5000 円	12	0	12
	35.001€ - 40.000 € / 444 万 5000 円から 508 万円	18	1	19
	40.001€ - 45.000 € / 508 万円から 571 万 5000 円	23	0	23
	45.001€ - 50.000 € / 571 万 5000 円から 635 万円	8	2	10
	50.001€ - 55.000 € / 635 万円から 698 万 5000 円	8	0	8
	55.001€ - 60.000€ / 698 万 5000 円から 762 万円	1	0	1

	60.001€ - 65.000€ / 762 万円から 825 万 5000 円	6	0	6
	over 65.000 € / 825 万 5000 円以上	10	0	10
Gesamt		110	51	161

Table 6: Descriptive statistics – Fulltime

Tests auf Normalverteilung

	Kolmogorov-Smimov[a]			Shapiro-Wilk		
	Statistik	df	Signifikanz	Statistik	df	Signifikanz
Earning gross year	,150	110	,000	,958	110	,002

a. Signifikanzkorrektur nach Lilliefors

Table 7: Descriptive statistics – Parttime

Tests auf Normalverteilung

	Kolmogorov-Smimov[a]			Shapiro-Wilk		
	Statistik	df	Signifikanz	Statistik	df	Signifikanz
Earning gross year	,285	51	,000	,725	51	,000

a. Signifikanzkorrektur nach Lilliefors

Table 8: Descriptive Analysis - mean score of the statements

Deskriptive Statistik

	N	Spannweite	Minimum	Maximum	Mittelwert		

If a wife/ woman has a family, she should be the one that mainly stays at home, performing household tasks instead of her husband/ partner.	161	4,00	1,00	5,00	1,8634		
If a husband/ man has a family, he should perform the same amount of household tasks as his wife/ partner at home.	161	4,00	1,00	5,00	3,7391		
Women/ wives feel more fulfilled, if they are able to combine career with taking care of the family.	161	4,00	1,00	5,00	1,9938		
Men/ husbands feel more fulfilled, if they are able to combine career with taking care of the family.	161	4,00	1,00	5,00	3,9379		
Mostly, the husband/ partner should work and earn money to support the family while the wife/ woman should be at home and perform the household duties.	161	4,00	1,00	5,00	4,0870		
Both the wife/ woman and the husband/ partner should contribute to the household income.	161	4,00	1,00	5,00	3,6398		
Gültige Werte (Listenweise)	161						

Table 9: Normal distribution – dependent variable

Tests auf Normalverteilung

	Kolmogorov-Smimov[a]			Shapiro-Wilk		
	Statistik	df	Signifikanz	Statistik	df	Signifikanz
GENROLESUM	,122	161	,000	,965	161	,000

a. Signifikanzkorrektur nach Lilliefors

Table 10: Normal distribution - Skewness and Kurtosis of the dependent variable

Deskriptive Statistik

			Statistik	Standard Fehler
GENROLESUM	Mittelwert		3,2267	,02637
	95% Konfidenzintervall des Mittelwerts	Untergrenze	3,1746	
		Obergrenze	3,2788	
	5% getrimmtes Mittel		3,2288	
	Median		3,1667	
	Varianz		,112	
	Standard Abweichung		,33466	
	Minimum		2,33	
	Maximum		4,50	
	Spannweite		2,17	
	Interquartilbereich		,50	
	Schiefe		-,022	,191
	Kurtosis		,966	,380

Table 11: Normal distribution – Histogram

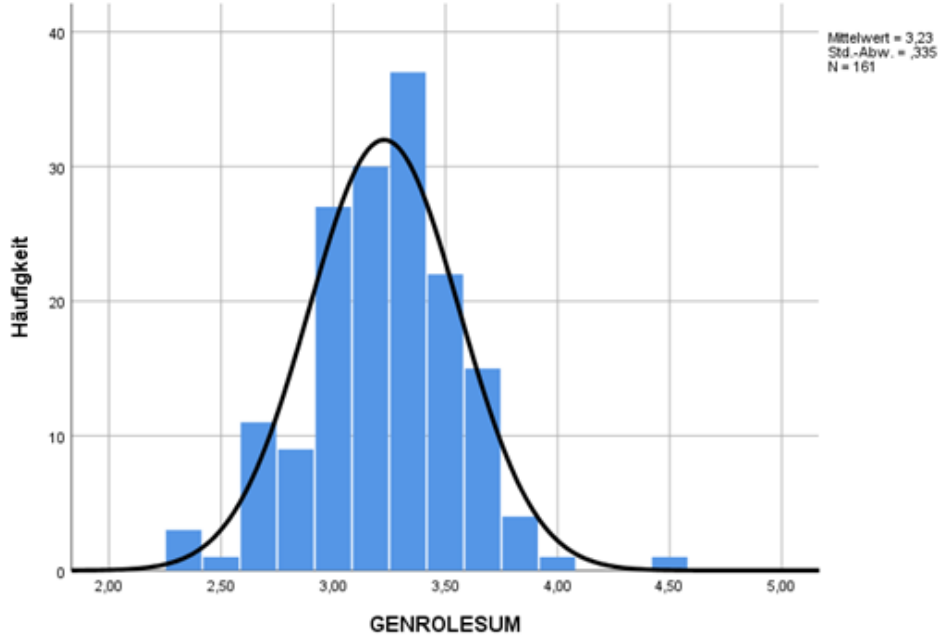

Table 12: Normal Distribution - Q-Q Plot

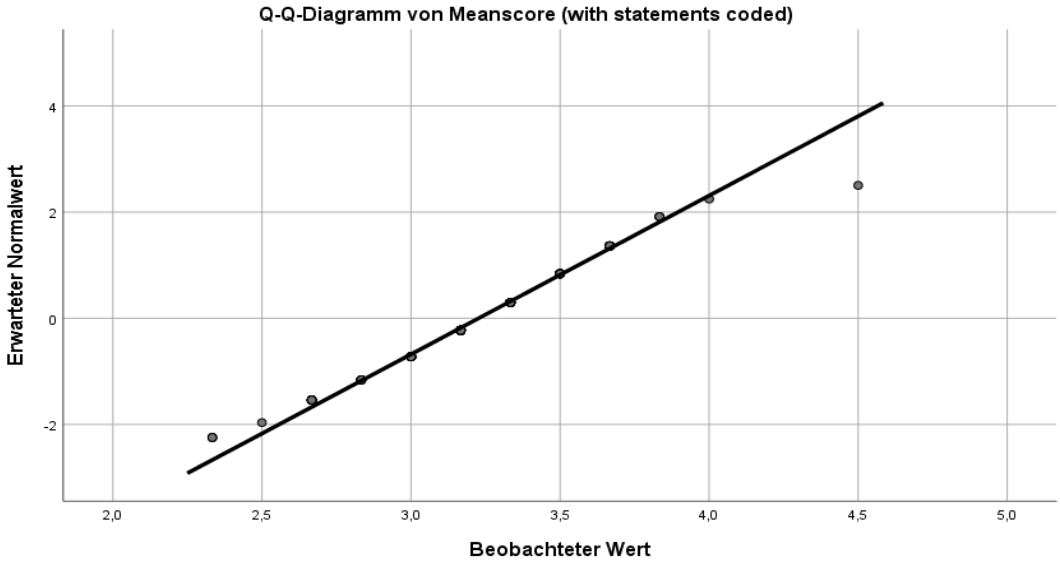

Table 13: Factor analysis and reliability analysis - KMO and Bartlett test

KMO- und Bartlett-Test

Maß der Stichprobeneignung nach Kaiser-Meyer-Olkin.		,699
Bartlett-Test auf Sphärizität	Ungefähres Chi-Quadrat	304,855
	df	15
	Signifikanz nach Bartlett	,000

Table 14: Factor analysis and reliability analysis – Total variance

Erklärte Gesamtvarianz

Faktor	Anfängliche Eigenwerte			Summen von quadrierten Faktorladungen für Extraktion					
	Gesamt	% der Varianz	Kumulierte %	Gesamt	% der Varianz	Kumulierte %			
1	2,630	43,830	43,830	2,199	36,642	36,642			
2	1,501	25,020	68,850	1,075	17,912	54,554			
3	,692	11,534	80,383						
4	,476	7,932	88,315						
5	,462	7,692	96,007						
6	,240	3,993	100,000						

Table 15: Factor analysis and reliability analysis - Rotated factor matrix

Faktorenmatrix[a]

	Faktor	
	1	2
If a husband/ man has a family, he should perform the same amount of household tasks as his wife/ partner at home.		,689
Women/ wives feel more fulfilled, if they are able to combine career with taking care of the family.	,857	
Men/ husbands feel more fulfilled, if they are able to combine career with taking care of the family.	-,460	

Both the wife/ woman and the husband/ partner should contribute to the household income.		,734
If a wife/ woman has a family, she should be the one that mainly stays at home, performing household tasks instead of her husband/ partner.	,860	
Mostly, the husband/ partner should work and earn money to support the family while the wife/ woman should be at home and perform the household duties.	-,682	

Extraktionsmethode: Maximum Likelihood.[a]

a. 2 Faktoren extrahiert. Es werden 4 Iterationen benötigt.

Table 16: Factor analysis and reliability analysis – Reliability 1

Reliabilitätsstatistiken

Cronbachs Alpha	Anzahl der Items
,807	4

Table 17: Factor analysis and reliability analysis – Reliability 2

Reliabilitätsstatistiken

Cronbachs Alpha	Anzahl der Items
,691	2

Table 18: Hypotheses testing and interpretation - Hypothesis 1

Gruppenstatistiken

	Gender	N	Mittelwert	Std.-Abweichung	Standardfehler des Mittelwertes
Meanscore (with statements coded)	male	68	3,2794	,27835	,03376
	female	93	3,1882	,36715	,03807

Test bei unabhängigen Stichproben

		Levene-Test der Varianzgleichheit		T-Test für die Mittelwertgleichheit						
									95% Konfidenzintervall der Differenz	
		F	Signifikanz	T	df	Sig. (2-seitig)	Mittlere Differenz	Standardfehler der Differenz	Untere	Obere
Meanscore (with statements coded)	Varianzen sind gleich	2,540	,113	1,719	159	,088	,09124	,05307	-,01358	,19606
	Varianzen sind nicht gleich			1,793	158,771	,075	,09124	,05088	-,00925	,19173

Table 19: Hypotheses testing and interpretation - Hypothesis 2

Age

		Häufigkeit	Prozent	Gültige Prozente	Kumulierte Prozente
Gültig	I was born before 1970	10	6,2	6,2	6,2
	I was born after 1970	151	93,8	93,8	100,0
	Gesamt	161	100,0	100,0	

Gruppenstatistiken

	Age	N	Mittelwert	Std.-Abweichung	Standardfehler des Mittelwertes
Meanscore (with statements coded)	I was born before 1970	81	3,1667	,34369	,03819
	I was born after 1970	80	3,2307	,33480	,03743

Test bei unabhängigen Stichproben

		Levene-Test der Varianzgleichheit		T-Test für die Mittelwertgleichheit						
									95% Konfidenzintervall der Differenz	
		F	Signifikanz	T	df	Sig. (2-seitig)	Mittlere Differenz	Standardfehler der Differenz	Untere	Obere
Meanscore (with statements coded)	Varianzen sind gleich	,039	,843	-1,197	159	,233	-,06402	,05348	-,16964	,04160
	Varianzen sind nicht gleich			-1,197	158,998	,233	-,06402	,05347	-,16962	,04158

Table 20: Hypotheses testing and interpretation - Hypothesis 3a

Gruppenstatistiken

	Residence	N	Mittelwert	Std.-Abweichung	Standardfehler des Mittelwertes
Meanscore (with statements coded)	Austria	81	3,2639	,34033	,03790
	Japan	81	3,1718	,32087	,03574

Test bei unabhängigen Stichproben

		Levene-Test der Varianzgleichheit		T-Test für die Mittelwertgleichheit						
									95% Konfidenzintervall der Differenz	
		F	Signifikanz	T	df	Sig. (2-seitig)	Mittlere Differenz	Standardfehler der Differenz	Untere	Obere
Meanscore (with statements coded)	Varianzen sind gleich	,549	,460	1,768	159	,079	,09209	,05209	-,01079	,19498
	Varianzen sind nicht gleich			1,768	158,700	,079	,09209	,05209	-,01079	,19498

Table 21: Hypotheses testing and interpretation - Hypothesis 3a without weighting the cases

Gruppenstatistiken

	Residence	N	Mittelwert	Std.-Abweichung	Standardfehler des Mittelwertes
Meanscore (with statements coded)	Austria	96	3,2639	,33999	,03470
	Japan	65	3,1718	,32136	,03986

Test bei unabhängigen Stichproben

		Levene-Test der Varianzgleichheit		T-Test für die Mittelwertgleichheit						
									95% Konfidenzintervall der Differenz	
		F	Signifikanz	T	df	Sig. (2-seitig)	Mittlere Differenz	Standardfehler der Differenz	Untere	Obere
Meanscore (with statements coded)	Varianzen sind gleich	,528	,469	1,724	159	,087	,09209	,05343	-,01343	,19761
	Varianzen sind nicht gleich			1,743	142,592	,084	,09209	,05285	-,01237	,19656

Table 22: Hypotheses testing and interpretation - Hypothesis 3b

Gruppenstatistiken

	Residence	N	Mittelwert	Std.-Abweichung	Standardfehler des Mittelwertes
Meanscore (with statements coded)	Austria	46	3,2173	,38332	,05622
	Japan	47	3,1441	,34185	,05007

Test bei unabhängigen Stichproben

		Levene-Test der Varianzgleichheit		T-Test für die Mittelwertgleichheit						
									95% Konfidenzintervall der Differenz	
		F	Signifikanz	T	df	Sig. (2-seitig)	Mittlere Differenz	Standardfehler der Differenz	Untere	Obere
Meanscore (with statements coded)	Varianzen sind gleich	,780	,379	,971	91	,334	,07312	,07527	-,07640	,22263
	Varianzen sind nicht gleich			,971	89,870	,334	,07312	,07529	-,07645	,22269

Table 23: Hypotheses testing and interpretation - Hypothesis 3c

Gruppenstatistiken

	Residence	N	Mittelwert	Std.-Abweichung	Standardfehler des Mittelwertes
Meanscore (with statements coded)	Austria	34	3,3292	,26068	,04471
	Japan	33	3,2024	,29220	,05102

Test bei unabhängigen Stichproben

		Levene-Test der Varianzgleichheit		T-Test für die Mittelwertgleichheit						
									95% Konfidenzintervall der Differenz	
		F	Signifikanz	T	df	Sig. (2-seitig)	Mittlere Differenz	Standardfehler der Differenz	Untere	Obere
Meanscore (with statements coded)	Varianzen sind gleich	1,208	,276	1,873	65	,066	,12678	,06770	-,00843	,26198
	Varianzen sind nicht gleich			1,869	63,376	,066	,12678	,06784	-,00876	,26232

Table 24: Hypotheses testing and interpretation - Hypothesis 3c cases not weighted

Gruppenstatistiken

	Residence	N	Mittelwert	Std.-Abweichung	Standardfehler des Mittelwertes
Meanscore (with statements coded)	Austria	40	3,3292	,26009	,04112
	Japan	28	3,2083	,29266	,05531

Test bei unabhängigen Stichproben

		Levene-Test der Varianzgleichheit		T-Test für die Mittelwertgleichheit						
									95% Konfidenzintervall der Differenz	
		F	Signifikanz	T	df	Sig. (2-seitig)	Mittlere Differenz	Standardfehler der Differenz	Untere	Obere
Meanscore (with statements coded)	Varianzen sind gleich	1,164	,284	1,791	66	,078	,12083	,06748	-,01390	,25557
	Varianzen sind nicht gleich			1,753	53,736	,085	,12083	,06892	-,01736	,25903

Table 25: Hypotheses testing and interpretation - Hypothesis 3d

Nationality

		Häufigkeit	Prozent	Gültige Prozente	Kumulierte Prozente
Gültig	Austrian	61	37,9	37,9	37,9
	Japanese	58	36,0	36,0	73,9
	different	42	26,1	26,1	100,0
	Gesamt	161	100,0	100,0	

Gruppenstatistiken

	Nationality	N	Mittelwert	Std.-Abweichung	Standardfehler des Mittelwertes
Meanscore (with statements coded)	>= 3,00	42	3,2302	,40484	,06247
	< 3,00	119	3,2255	,30807	,02824

Test bei unabhängigen Stichproben

		Levene-Test der Varianzgleichheit		T-Test für die Mittelwertgleichheit						
									95% Konfidenzintervall der Differenz	
		F	Signifikanz	T	df	Sig. (2-seitig)	Mittlere Differenz	Standardfehler der Differenz	Untere	Obere
Meanscore (with statements coded)	Varianzen sind gleich	2,486	,117	,077	159	,938	,00467	,06025	-,11433	,12367
	Varianzen sind nicht gleich			,068	58,622	,946	,00467	,06855	-,13253	,14186

Table 26: Hypotheses testing and interpretation - Hypothesis 4

marital status

		Häufigkeit	Prozent	Gültige Prozente	Kumulierte Prozente
Gültig	single	56	34,8	34,8	34,8
	in a relationship	66	41,0	41,0	75,8
	married	39	24,2	24,2	100,0
	Gesamt	161	100,0	100,0	

Gruppenstatistiken

	marital status	N	Mittelwert	Std.-Abweichung	Standardfehler des Mittelwertes
Meanscore (with statements coded)	>= 3,00	39	3,2265	,33221	,05320
	< 3,00	122	3,2268	,33680	,03049

Test bei unabhängigen Stichproben

		Levene-Test der Varianzgleichheit		T-Test für die Mittelwertgleichheit						
									95% Konfidenzintervall der Differenz	
		F	Signifikanz	T	df	Sig. (2-seitig)	Mittlere Differenz	Standardfehler der Differenz	Untere	Obere
Meanscore (with statements coded)	Varianzen sind gleich	,033	,857	-,005	159	,996	-,00028	,06175	-,12224	,12168
	Varianzen sind nicht gleich			-,005	64,875	,996	-,00028	,06132	-,12274	,12218

Table 27: Hypotheses testing and interpretation - Hypothesis 4

ONEWAY deskriptive Statistiken

Meanscore (with statements coded)

	N	Mittelwert	Std.-Abweichung	Std.-Fehler	95%-Konfidenzintervall für den Mittelwert		Minimum	Maximum
					Untergrenze	Obergrenze		
single	56	3,2083	,37906	,05065	3,1068	3,3098	2,33	4,50
in a relationship	66	3,2424	,29840	,03673	3,1691	3,3158	2,67	4,00
married	39	3,2265	,33221	,05320	3,1188	3,3342	2,50	3,83
Gesamt	161	3,2267	,33466	,02637	3,1746	3,2788	2,33	4,50

Einfaktorielle ANOVA

Meanscore (with statements coded)

	Quadratsumme	df	Mittel der Quadrate	F	Signifikanz
Zwischen den Gruppen	,035	2	,018	,156	,856
Innerhalb der Gruppen	17,884	158	,113		
Gesamt	17,920	160			

Table 28: Hypotheses testing and interpretation - Hypothesis 5

education

		Häufigkeit	Prozent	Gültige Prozente	Kumulierte Prozente
Gültig	high school	33	20,5	20,5	20,5
	undergraduate	90	55,9	55,9	76,4
	graduate	37	23,0	23,0	99,4
	PhD or higher	1	,6	,6	100,0
	Gesamt	161	100,0	100,0	

ONEWAY deskriptive Statistiken

Meanscore (with statements coded)

	N	Mittelwert	Std.-Abweichung	Std.-Fehler	95%-Konfidenzintervall für den Mittelwert		Minimum	Maximum
					Untergrenze	Obergrenze		
high school	33	3,3131	,31939	,05560	3,1999	3,4264	2,33	3,83
undergraduate	90	3,1907	,30143	,03177	3,1276	3,2539	2,33	4,00
graduate	37	3,2613	,38598	,06346	3,1326	3,3900	2,67	4,50
PhD or higher	1	2,3333	.	.	.	.	2,33	2,33
Gesamt	161	3,2267	,33466	,02637	3,1746	3,2788	2,33	4,50

Test der Homogenität der Varianzen

		Levene-Statistik	df1	df2	Signifikanz
Meanscore (with statements coded)	Basiert auf dem Mittelwert	1,471	2	157	,233
	Basiert auf dem Median	1,442	2	157	,240
	Basierend auf dem Median und mit angepaßten df	1,442	2	150,100	,240
	Basiert auf dem getrimmten Mittel	1,516	2	157	,223

Einfaktorielle ANOVA

Meanscore (with statements coded)

	Quadratsumme	df	Mittel der Quadrate	F	Signifikanz
Zwischen den Gruppen	,402	2	,201	1,888	,155
Innerhalb der Gruppen	16,714	157	,106		
Gesamt	17,116	159			

Table 29: Hypotheses testing and interpretation - Hypothesis 6a

Gruppenstatistiken

	GENROLESUM <= 3 (FILTER)	N	Mittelwert	Std.-Abweichung	Standardfehler des Mittelwertes
averg earning hour (average gross yearly/ hours year)	egalitarian	44	20,8406	6,27623	,94996
	traditional	14	21,8467	8,30388	2,19667

Test bei unabhängigen Stichproben

		Levene-Test der Varianzgleichheit		T-Test für die Mittelwertgleichheit						
									95% Konfidenzintervall der Differenz	
		F	Signifikanz	T	df	Sig. (2-seitig)	Mittlere Differenz	Standardfehler der Differenz	Untere	Obere
averg earning hour (average gross yearly/ hours year)	Varianzen sind gleich	3,042	,087	-,485	56	,630	-1,00614	2,07639	-5,16574	3,15346
	Varianzen sind nicht gleich			-,420	18,524	,679	-1,00614	2,39328	-6,02406	4,01178

Table 30: Hypotheses testing and interpretation - Hypothesis 6b

Gruppenstatistiken

	GENROLESUM <= 3 (FILTER)	N	Mittelwert	Std.-Abweichung	Standardfehler des Mittelwertes
averg earning hour (average gross yearly/ hours year)	egalitarian	46	18,7312	5,67669	,84111
	traditional	31	17,9915	7,17768	1,28255

Test bei unabhängigen Stichproben

		Levene-Test der Varianzgleichheit		T-Test für die Mittelwertgleichheit						
									95% Konfidenzintervall der Differenz	
		F	Signifikanz	T	df	Sig. (2-seitig)	Mittlere Differenz	Standardfehler der Differenz	Untere	Obere
averg earning hour (average gross yearly/ hours year)	Varianzen sind gleich	3,907	,052	,504	75	,616	,73977	1,46880	-2,18631	3,66584
	Varianzen sind nicht gleich			,482	55,075	,631	,73977	1,53375	-2,33384	3,81337

Abstract

Gender inequality still exists all over the world, especially in the working environment. This research investigates the influence of cultural dimensions on the gender wage gap and gender role orientations in the Japanese and Austrian population. Using descriptive as well as empirical approaches, a literature analysis and an online survey among working employees was conducted. The motivation of this study is to analyze the gender inequality in the business world in both countries. Results of the systematic literature analysis show that especially the dimension of Gender Egalitarianism influences the gender wage gap. It seems that the higher this dimension, the lesser the gender wage gap. However, comparing the results of the survey with the literature analysis, interesting results are found out. Although it was assumed that the unadjusted gender wage gap is bigger in Japan than in Austria, due to lower economic assistance and often suppressed roles of women as housewives and family caretakers, within this sample size, it was not the case. In the GLOBE study, the index of the dimension of Gender Egalitarianism is lower in Austria (3.09) than in Japan (3.19). However, the conclusion that the higher this dimension, the lower the gender wage gap is not applicable within this sample size either. Moreover, concerning gender role attitudes, three significant outcomes within the sample are found: First, Austrian and Japanese men are more egalitarian-oriented than Austrian and Japanese women. Second, individuals living and working in Austria are more egalitarian-oriented than Japanese residents. Third, Austrian women have a more egalitarian attitude than Japanese women. At the end of this research, options and ideas are suggested to diminish the gender inequality in the professional world. For instance, children and young adults should be educated that domestic work must be shared between both parents. Besides, in order to achieve a better work-life-balance, counseling support in organizations and other alternatives, such as working from home, should be implemented.

Key words: Gender inequality, gender wage gap, gender roles, cultural dimensions, GLOBE, Japan, Austria

Abstrakt

Weltweit existieren immer noch Geschlechterungleichheiten, vor allem in der Arbeitswelt. Diese Masterarbeit befasst sich mit dem Einfluss der kulturellen Dimensionen auf die geschlechtsbezogene Ungleichheit und der Geschlechterrollenorientierung zwischen der japanischen und der österreichischen Bevölkerung. Unter Verwendung deskriptiver und empirischer Ansätze wurde eine Literaturanalyse und eine Onlineumfrage unter ArbeitnehmerInnen durchgeführt. Die Motivation zu dieser Arbeit ist es, die ökonomische Ungleichheit im Arbeitsmarkt in beiden Ländern zu untersuchen. Die Ergebnisse der systematischen Literaturanalyse zeigen, dass insbesondere die Dimension des Gender Egalitarianisms einen Einfluss auf die unterschiedliche Entlohnung zwischen Männern und Frauen hat. Es scheint, dass je höher diese Dimension ist, desto geringer die ökonomische Geschlechterungleichheit. Vergleicht man aber die Ergebnisse aus der Onlineumfrage mit den Ergebnissen der Literaturanalyse, kommen interessante Erkenntnisse ans Licht. Obwohl angenommen wurde, dass die geschlechtsbezogene Ungleichheit in Japan größer ist als in Österreich, aufgrund der geringeren wirtschaftlichen Förderungen und der oftmals unterdrückten Rollen der Frauen als primäre Hausfrau und Familienbetreuerin, war dies nicht der Fall. In der GLOBE Studie kam heraus, dass der Index Wert des Gender Egalitarianism in Österreich ein wenig kleiner ist (3.09) als in Japan (3.19). Die Schlussfolgerung, dass die geschlechtsbezogene Ungleichheit geringer ist, je höher diese Dimension, trifft innerhalb dieser Stichprobe auch nicht zu. Darüber hinaus konnten in Bezug auf die Einstellungen zu den Geschlechterrollen drei signifikante Ergebnisse innerhalb der Stichprobe ermittelt werden: Erstens sind österreichische und japanische Männer egalitärer orientiert als österreichische und japanische Frauen. Zweitens sind in Österreich lebende und arbeitende Personen egalitärer orientiert als JapanerInnen. Drittens haben österreichische Frauen eine egalitärere Haltung als japanische Frauen. Am Ende dieser Forschung werden Optionen und Ideen vorgeschlagen, um die ökonomische Geschlechterungleichheit zu verringern. Eine Alternative wäre zum Beispiel Kinder und Jugendlichen beizubringen, dass beide Elternteile für Haus- und Familienarbeit zuständig sind. Darüber hinaus sollten Unternehmen Beratungsunterstützungen für Work-Life-Balance anbieten und Homeoffice ermöglichen.

Stichworte: Geschlechtsspezifische Ungleichheit, geschlechtsspezifisches Lohngefälle, Geschlechterrollen, kulturelle Dimensionen, GLOBE, Österreich, Japan