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# 大阪大学経済学

(欧文誌名 Osaka Economic Papers)

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# How Work-family Enrichment Benefits from Intrinsic Career Success: The Interactive Effect of Traditional Asian Values and Gender

Zhuo Zhang<sup>†</sup>, Jie Li<sup>‡</sup> and Tomoki Sekiguchi<sup>‡‡</sup>

## Abstract

In recent years, an increasing amount of literature has been devoted to the positive work-family interface study. From a Resources-Gain-Development (RGD) perspective, this study investigated the interactive relationship between employees' subjective career success (SCS), Confucian and Taoist work values, gender, and work-to-family enrichment (WFE). Based on a sample of 433 full-time employees from two major Confucian countries, China and Japan, our study revealed that the SCS has contributed to enhancing employees' WFE, and the relationship is moderated by Confucian values such that the relationship is stronger when the individuals have a low level of Confucian values. Moreover, the three-way interaction suggested that the moderating effect of Confucian values on the relationship is stronger in the male group than in the female group. Our findings indicate that organizations and managers can enhance employees' WFE, which may be related to various positive outcomes for organizations, by promoting their SCS. Also, organizations and managers should restrain the impact of Confucian values, especially in the male group. In addition, limitations and future research directions are also discussed in the paper.

JEL Classification: M1, M12, M14

Keywords: Subjective career success, Work-family enrichment, Confucian values, Taoist values, Gender

## Introduction

In recent years, there has been an increasing interest in work-family interface issues both in academia and industry, whether because of the COVID-19 crisis or other social changes, such as the advancement of women in the labor market, or changes in the labor division in the household (Powell et al., 2009; Vaziri et al., 2020; Lyu & Fan, 2020). Whereas many work-family interface studies focused on conflict perspective, with a rising in positive psychology, a growing number of studies also examined the positive and reciprocal connections between different life domains, such as positive spillover, work-family facilitation, and work-family enrichment (Greenhaus & Powell, 2006;

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Koekemoer et al., 2020; Carlson et al., 2019). Adopting the role accumulation perspective (Marks, 1977), work-family enrichment is defined as “the extent to which experiences in one role improve the quality of life in the other role” (Greenhaus & Powell, 2006, p.73). It has a bidirectional dimension, including work-to-family enrichment (WFE) which means work can enrich family life and family-to-work enrichment (FWE) which means family can enrich work life (Frone, 2003). Results from earlier studies have established that both WFE and FWE are positively related to job satisfaction, organizational commitment, and individual’s well-being (McNall et al., 2010; Zhang et al., 2018), however, in this study, we particularly focus on WFE for two reasons. First, from a social exchange perspective, WFE is more strongly related to work-related outcomes rather than FWE (McNall et al., 2010). Second, compared to FWE, WFE can be enhanced by organizations through management practices and policies, such as organizational support (Chen & Powell, 2012; Friedman & Greenhaus, 2000).

Given its positive effect on work-related outcomes, to date, attempts have been made to investigate the antecedents of WFE, including personal characteristics like work engagement (Rastogi & Chaudhary, 2018), and contextual factors like family supportive organizational culture (Wayne et al., 2006; Lapiere et al., 2018). Whereas, little attention has been paid to the impact of career success on WFE, especially the subjective career success, which may be due to the lack of study on career success as an antecedent variable (Spurk et al., 2019). Accordingly, drawing upon the Resource-Gain-Development (RGD) perspective, one purpose of the present study is to investigate the effect of career success on WFE.

Moreover, in their influential study of employing culture-sensitive theories in work-family interface study, Powell, Francesco, and Ling (2009) remarked upon the influence of cultural dimensions on work-family conflict and enrichment. Especially, considering the influence of traditional Chinese cultures on East Asia, the second objective of this study is to verify the impact of Chinese traditional values, including Confucian values, and Taoist values from a gender perspective.

This study makes three contributions to the literature and management practice. First, we unpack the relationship between career success and WFE differing from previous research. By demonstrating the predictive effect of career success, this study may contribute towards a better understanding both of work-family enrichment and career study. Furthermore, results from this study underline the roles of Chinese traditional cultural values and gender on work-family issues. Additionally, our research also offers practical implications for managing one’s career and family life simultaneously.

### **Theoretical background and Hypotheses**

RGD. RGD is a widely accepted perspective in work-family interface studies, such as work-family facilitation and work-family enrichment, explaining why and how the positive connections arise as well as elaborating the antecedents and the mechanism (Wayne et al., 2007). The basic premise of the RGD perspective is that individuals have natural tendencies toward personal growth and development in their life domains, and these motive forces prompt individuals to gain, maximize and exploit the resources to achieve their goals (Wayne et al., 2007). Resources derive from the workplace refer

to “those physical, psychological, social, or organizational aspects of the job” (p.312) which are helpful for individuals to accomplish their goals, deal with job demands and reduce various losses at work, and prompt personal growth and development (Bakker & Demerouti, 2007). From the RGD perspective, since resources spillover from one role (e.g., work) to another role (e.g., family), resources valued by individuals, including skill and perspective, psychological and physical resources, social capital resources, flexibility, and material resources, may increase the enrichment between work and family (Greenhaus & Powell, 2006; Hunter et al., 2010). In our present study, we illustrate the effects of subjective career success on work-family enrichment by clarifying that it contributes to resource gain from the work domain, and resource utilization to family domain.

### *The role of subjective career success*

Career success represents the accumulation of positive psychological accomplishments and work-related achievements from individual work experiences (Judge et al., 1995; Arthur et al., 2005, p.179). It comprises objective career success and subjective career success. Objective career success (OCS) is based on tangible and quantifiable criteria (e.g., salary, position, or occupational prestige). In contrast, subjective career success (SCS) refers to individuals’ affective reactions, self-evaluation, and feelings about their career (e.g., career satisfaction, perceived career success) (Singh et al., 2009; Shockley et al., 2016; Seibert et al., 1999). Much of the research pays particular attention to the antecedents of career success with an aim of predicting and promoting individuals’ career success, however, since individuals may obtain various resources from subjective career success, it may also act as a predictive variable for other work and life outcomes (Spurk et al., 2019). For instance, the few previous studies state that SCS is positively related to multiple psychological resources, including career self-efficacy, job satisfaction (Shockley et al., 2016; Park, 2009; Koekemoer et al., 2020). According to the RGD perspective, personal characteristics, such as career self-efficacy and satisfaction, are key enablers to enhance WFE (Wayne et al., 2007; Hakanen et al., 2011). As well as its direct influence on WFE, the resources generated from SCS also shape WFE through the affective path that is the positive psychological resources may (1) trigger individuals’ positive affect directly, such as increasing individuals’ positive emotions and well-being in the workplace, or (2) via a better work-related performance, and ultimately promote individuals’ WFE (Greenhaus & Powell, 2006; Luszczynska et al., 2005; Tian et al., 2019). In consequence, we propose as following:

**Hypothesis 1:** SCS is positively related to WFE.

### *The moderating effects of Confucian values and Taoist values*

Although most cross-culture studies on work-family interface concern work-family conflict, limited previous studies suggest that cultural values may shape individuals’ experiences of work-family enrichment both in the West and the East (Powell et al., 2009; Shockley et al., 2017; Cho & Choi, 2018). However, due to the limited exploration of cultural dimensions and characteristics, there is still a lack of insight into the effect of Asian cultural values on work-family interface study (Lu et al., 2015).

Cultural values refer to “shared conceptions of what is good and desirable in the culture, the cultural ideals” (Schwartz, 2006, p139), different from people from the West, in Asian countries, including China, Japan, and Korea, both employees and managers are still profoundly influenced by values traditional Asian culture values (Jin et al., 2013; Zhao & Roper, 2011). Confucian values are based on Confucianism, a school of Ancient Philosophy developed from the teaching of Confucius (551 BC - 479 BC). It emphasizes the social responsibilities and a series of virtue norms, such as benevolence (Ren), righteousness (Yi), ritual (Li), wisdom (Zhi), and fidelity (Xin), to rule individuals’ daily behaviors in Chinese society (Fung, 1948; Zhao & Roper, 2011; Hofstede et al., 2005). Moreover, the virtues and harmony are sustained by five cardinal relationships, so call *wu-lun*, including unequal and hierarchical relationships between father and son, sovereign and subject, husband and wife, elder and younger brothers, and friend and friend (Hofstede & Bond, 1988; Park et al., 2005). These relationships guide individuals to find their positions based on age and sex to behave appropriately (Farh et al., 1997; Park et al., 2005).

Previous studies have highlighted some general characteristics among people in Confucian countries and illustrated their impacts on the work-family interface. For example, Siu et al. (2015), in a study investigating the effect of social resources on WFE in the Chinese context, notes that as they usually have a harmonious supervisor-subordinate relationship, Chinese employees are more likely to experience WFE and job satisfaction. While an alternative understanding of resource gain in Confucian societies, suggested by Li et al. (2021), is that reverence for authority may make employees of high Confucian values keep distance from their supervisors and lead to less resource gain from the workplace. Nonetheless, we argue that the levels of Confucian values will change the relationship between SCS and WFE by influencing the resource gain and utilization processes. As ruled by *wu-lun*, individuals in different positions are endowed with different duties and responsibilities. Hence, they may be more inclined to fulfill one particular role rather than to juggle different domains equally. For instance, traditionally, it has been argued that individuals in Confucian countries attach importance to their family responsibilities (Wong & O’Driscoll, 2018; Jin et al., 2013); however, how they fulfill family responsibilities will vary by their positions in *wu-lun*; like fathers, husbands, and elder brothers with high levels of Confucian values, compared to sons, wives or younger brother in the family, may have a solid tendency to contribute to their family by providing financial support (Cho & Choi, 2018; Park & Chesla, 2007), and in order to achieve their personal financial goals, they may work long hours and have limited involvement in family activities. Consequently, it is reasonable to consider that being overly biased towards a single role may result in fewer engagements in the other role and negatively affect WFE because of the limited resource gain or utilization. Therefore, we propose the following:

**Hypothesis 2:** Confucian values moderates the relationship between subjective career success and work-family enrichment such that the relationship is stronger when Confucian values is low rather than high.

We also argue that the level of individuals’ Taoist values will affect the relationship between subjective career success and WFE. Taoism is a Chinese philosophy founded during the Warring States period

of China, almost simultaneously with Confucianism. Although the two schools of philosophies both maintain that things will turn into opposites when they become extreme and therefore advocate the golden mean (*Zhongyong*), Confucianism and Taoism are two different schools as Confucianism emphasizes social responsibility, order, and control, while Taoism underlines natural and security of individual (Fung, 1948; Li et al., 2020). Moreover, despite Confucianism define *tao* as an entity, “the way and the method, of right conduct for the individual and for the state”, Taoism *tao* refers to the beginning and origin of everything; it is an untamable term with a designation as “*tao*” and reveals the nature of Taoism as “all things are relative.....depending upon which partial viewpoint we see it from” (Creel, 1970, p2, p3; Fung, 1948). That is, in contrast to dualism or dichotomy from the Western perspective, Taoism indicates a holistic and dynamic balancing perspective on opposite elements (Ma & Tsui, 2015; Li, 2016; Zhao & Ghiselli, 2016). Taoists consider the relationship between opposite sides of things, such as softness and hardness, weakness and strength are interconnected, inter-transformation, and integrated to achieve a dynamic balance (Li, 2016; Lin, Ho, and Lin, 2013). Therefore, individuals with a high level of Taoist values have more flexible criteria and are more likely to adapt to an environment full of conflicts and complexities (Xing & Sims, 2012), such as managing their work and life roles simultaneously and effectively. To date, despite several previous studies have investigated that high Taoist values be associated with leadership behavior and conflict management (e.g., Du, Ai, & Brugha, 2011; Xing & Starik, 2017), our knowledge about the effect of Taoist values on work-family interface is limited. Thus, we predict the following:

**Hypothesis 3:** Taoist values moderates the relationship between subjective career success and work-family enrichment such that the relationship is stronger when Taoist values is high rather than low.

#### *The influence of gender on the moderating effect of Confucian values*

Since males and females usually engage in different roles in work and family domains (Eagly, 1987), they may value, demand, and utilize the resources in distinct ways, which may, in turn, affect their WFE experiences (Wayne et al., 2007; Baral & Bhargava, 2011). In this study, we argue that gender can affect the moderating effect of Confucian values on the relationship between SCS and WFE, as predicted in Hypothesis 2. More definitely, we predict that the moderating effect of Confucian values is weaker for females rather than males. Because in Confucian societies, the notion of *wu-lun* presumes “distinction between husband and wife”, and the wife be subordinate to her husband (Lau, 2004, p162; Dong, 2015). Although, due to economic development and other social changes, Asian people’s values system tends to transition, the influences of traditional values, such as Confucian values, are still profound and prevalent (Ralston et al., 2006; Cao, 2009). Thus, working females in Confucian countries must fulfill the family demands (e.g., childcare, education, most of the housework) while carrying out their daily work. In other words, whether their Confucian values are higher or lower, working females in Confucian countries nowadays may strive to manage work and family simultaneously, which makes WFE more likely to occur in the female group.

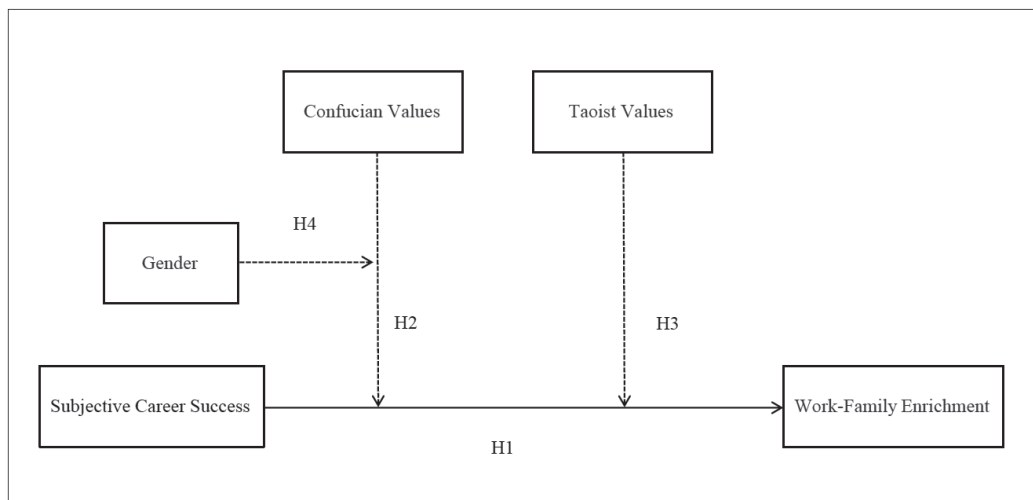
On the other hand, in the male group, the moderating effect of Confucian values on the relationship between SCS and WFE is more significant Because in contrast to females, males with a high level



of Confucian values may rarely take their family responsibilities beyond providing financial support. That may result in a lack of utilization of resources derived from SCS, like psychological resources. Moreover, males with a low level of Confucian values are more likely to experience WFE because they may not adhere to traditional Confucian gender roles like the conservatives. Thus, we propose the following three-way interaction between SCS, Confucian values, and gender.

**Hypothesis 4:** There will be a three-way interaction between SCS, Confucian values, and gender such that in the male group, the moderating effect of Confucian values on the relationship between SCS and WFE will be stronger.

Figure 1. Hypothesized model.



Note. The solid line represents the direct effect, and the dotted lines represent the interacting effects

## Methods

### *Sample and Procedures*

Data for this study are collected from 433 full-time employees from two Confucian countries, mainland China and Japan. Although many of the work-family interface research focuses on married people, since unmarried individuals in Confucian countries also keep close relationships with their parents and other family members (Mao & Chi, 2011), in this study, both married and unmarried participants were recruited. Our participants from China were mainly drawn from the eastern part of the mainland, and all the participants from Japan were based in Kanto and Kansai areas, which are two major metropolitan areas in Japan. We collected the data at two points in time over two weeks in both countries. The data from China were collected by using a free online survey website, while the data from Japan were collected by the online survey company. All of our participants are voluntary. WFE, Confucian values, Taoist values, and demographic information were measured at Time 1, and 632 returned usable responses. In the second survey, SCS was measured, and 433 returned usable responses, for a response rate of 68.5%.

42.56% of the participants were in their 30s, while 40.18% were in their 40s, 15.94% were in their 20s, and 0.92% were in their 50s. Most of them were female (51.73%) and married (58.20%). 81.76% of them held at least a bachelor's degree. The majority (91.45%) have worked for four years and above.

### ***Measures***

The questionnaires used in this study were originally constructed and validated in English. As suggested by Breslin et al. (1973), first, the first author translated the scales into Chinese and Japanese; Second, two volunteers with an educational background in both English and Business back translated them into English. Finally, to confirm that the translated scales are readily understood, we also invited two native speakers of Chinese and Japanese to check the questionnaires. Some wordings were adjusted to ensure clarity. All the items were rated on a 5-point Likert-type scale from 1 (strongly disagree) to 5 (strongly agree).

WFE. We assessed WFE using the 9-item scale developed by Carlson et al. (2006), including items such as “My involvement in my work helps me acquire skills and this helps me be a better family member”. The Cronbach's  $\alpha$  was .79.

SCS. We combined 2 scales to measure different dimensions of subjective career success. One was the 5-item scale represents career satisfaction developed by Greenhaus, Parasuraman, & Wormley (1990), including items such as “I am satisfied with the progress I have made toward meeting my goals for income”. The Cronbach's  $\alpha$  was .88. The other was the 4-item scale represent overall success perceptions developed by Turban & Dougherty (1994). A sample item was “How successful do your ‘significant others’ feel your career has been.” The Cronbach's  $\alpha$  was .87.

Confucian values. Confucian values was measured using the 18-item scale developed by Park, Rehg, & Lee (2005), including 6 dimensions, affection between father and son (the Cronbach's  $\alpha$  was .52), loyalty between sovereign and subject (.65), distinction between the roles of husband and wife (.80), courtesy of the young for the old (.65), trust between friends (.72) and over-all acceptance of Confucian ethics of individuals (.65). A sample item was “The best room in the house should be given to the parents.”

Taoist values. We measured Taoist values using 6-item scales developed by Lin, Ho, & Lin (2013). A sample item was “I give subordinates autonomy to do their work without intervention.” The Cronbach's  $\alpha$  was .81.

Gender. Gender was measured as a dichotic variable, as male=1, female=2.

Control variables. We introduced several variables that are commonly controlled in WFE and career studies, including age (in age groups), marriage (married= 1, unmarried= 2), number of children (in numbers), working industry, and organizational tenure (in years).

## **Results**

### ***Descriptive statistics and correlations***

Table 1 displays the mean, standard deviations, and correlations among the variables in this study. SCS is positively correlated with WFE ( $\gamma = .33, p < .01$ ). Moreover, Confucian values ( $\gamma = .33, p <$

.01) and Taoist values ( $\gamma = .20, p < .01$ ) are both positively correlated with WFE.

**Table 1 Means, standard deviations, and correlations with confidence intervals**

Variables	Mean	SD	1	2	3	4	5	6	7	8	9	10
1. Subjective career success	3.06	0.78	—									
2. Confucian values	3.35	0.69	.33**	—								
3. Taoist values	2.95	0.65	.20**	.49**	—							
4. Gender	1.52	0.50	.02	.16**	.21**	—						
5. Work-family enrichment	3.36	1.07	.33**	.50**	.37**	.16**	—					
6. Age	5.02	1.49	.03	-.07	-.22**	-.33**	-.20**	—				
7. Marriage	1.50	0.50	-.14**	-.20**	-.16**	-.17**	-.24**	-.05	—			
8. Number of children	1.27	1.10	-.08	-.09	-.26**	-.32**	-.25**	.50**	.20**	—		
9. Industry	12.13	7.22	-.02	.04	.09	.08	.10*	-.04	-.07	-0.09	—	
10. Organizational tenure	4.80	1.81	-0.3	-0.1	-.15**	-.33**	-.14**	.58**	-.05	.37**	.03	—

Note. N=433.

Gender: 1=male, 2=female. Age: 1= under 18 years old, 2= 18~25 years old, 3= 26~30 years old, 4= 31~35 years old, 5=36~40 years old, 6= 41~45 years old, 7=46~50 years old, 8=51~55 years old, 9= 56~60 years old, 10= above 60 years old. Marriage: 1= yes, 2= no.

\* $p < .05$ . \*\* $p < .01$ .

**Measurement model**

Using the package “lavaan” in R (Rosseel, 2022), we conducted a series of confirmatory factor analysis (CFAs) to measure whether the constructs captured distinct meanings. In the baseline model, different dimensions under the same construct are treated as distinct factors. Because work-to-family enrichment and Taoist values have too many items, we followed Li and colleagues (2021) to reduce their indicators. Both constructs have three indicators after our parceling. We compared our baseline model (M1) with five alternative models: one null model (M0); two models measuring whether SCS could be distinguished from Confucian values (M2) and Taoist values (M3); one examining whether Confucian values could be distinguished from Taoist values (M4); and finally, one model testing whether the constructs represented a single indicator (M5).

Compare with all other alternative models, the hypothesized 9-factor model fit the data best, the model yield fit statistics as following:  $\chi^2(428) = 1281.85, p < .001$ ; CFI = .90; IFI= .90; RMSEA= .08). Therefore, the constructs can be distinguished well.

**Hypotheses Testing**

We utilized hierarchical regression analyses to test our hypotheses. For reducing multicollinearity in the linear regression, we centered all the relevant variables in our analysis. Table 2 shows the regression results. In model 1, we regressed SCS, Confucian values, Taoist values, and gender on WFE. In model 2 and 3, we incorporated the two-way interaction terms into equation separately to avoid problems such as high multicollinearity. Finally, in Model 5, we entered the three-way interaction terms into the regression. Table 2 shows the results of the moderated regression analysis.

The results of Model 1 show that SCS is significantly related to WFE ( $t = 4.15, p < .001$ ). Thus, Hypothesis 1 is supported. The results of Model 2 indicate a significant moderating effect of

Confucian values on the relationship between SCS and WFE ( $\beta = -.001, \Delta R^2 = -.02, p < .01$ ). Thus, Hypothesis 2 is supported. We predict the moderating effect of Taoist values on the relationship between SCS and WFE. The Hypothesis is not supported by the results in Model 3. The results of Model 4 reveal a significant three-way interaction effect ( $\beta = -.001, \Delta R^2 = -.02, p < .01$ ). Thus, Hypothesis 4 is supported.

**Table 2 Results of the Moderated Regression Analyses**

Variables	Work-family Enrichment			
	Model 1	Model 2	Model 3	Model 4
Control variables	—	—	—	—
Independent variables				
Subjective career success	.28***	.01**	.01**	.02
Confucian values	.56***	.01***		.03***
Taoist values	.06		.04***	
Gender	-.06			-.05
Two-way interactions				
Subjective career success × Confucian values		-.001**		.001*
Subjective career success × Taoist values			-.001	
Three-way interactions				
Subjective career success × Confucian values × gender				-.001**
Total R <sup>2</sup>	.41	.22	.17	.36
$\Delta R^2$		.02**	.002	.02**

Note. N=433.

\* $p < .05$ . \*\* $p < .01$ . \*\*\* $p < .001$

### Discussion

Despite the increasing interest in employees’ perceptual evaluations of their careers and the positive interdependence between work and personal life in recent years, little was known of the effect of subjective career success as a resource provider on enhancing the positive work-family interface. Accordingly, this study aimed to assess the role of SCS, Confucian values, Taoist values, and gender affecting WFE from the RGD perspective. The results of this study indicate that the SCS has a significant relationship with WFE, suggesting that individuals’ intrinsic career accomplishments can perform as a resource-provider for the positive work-family interface.

Furthermore, the two-way interaction of SCS and Confucian values on WFE are confirmed by our results, suggesting that, as we hypothesized, Confucian values may perform a function in the effect of SCS on WFE. Such as individuals with a low level of Confucian values are more likely to have the expectations and abilities to capture resources from one’s career and exploit the resources when participating in family life. While contrary to expectations, this study did not find a significant effect of Taoist values on the relationship between SCS and WFE. This surprising result may be because that the Taoist values in this study did not be distinguished into more specific varieties, such as contemplative Taoism and purposive Taoism, which may have a different effect on individuals’ career

attitudes and outcomes (Creel, 1970; Zhang et al., 2021). As a result, the effect of Taoist values is confused, unclear, and insignificant. Another finding of this study is that gender may influence the relationship between SCS and WFE via Confucian values, such as in the male group, the moderating is stronger than in the female group. This finding indicates that the moderating effect of gender-sensitive factors, such as Confucian values, differs in gender-specific groups, which may be due to the uneven shift of gender role beliefs between males and females, as we hypothesized in the literature review.

In sum, the empirical findings in this study provide a new understanding of the relationship between subjective career success and work-family enrichment. Especially most of the studies on subjective career success have focused on the antecedents of career success, and little was known about how career success acts as an antecedent to other work outcomes (Spurk et al., 2019). The findings of this study broaden our acknowledgment of subjective career success by demonstrating its predicting effect on the work-family interface. Moreover, although some previous studies have noticed that Chinese traditional culture may moderate the relationship between various antecedents and the work-family interface, little effort has been put into verifying with empirical validation, especially from the RGD perspective (Li et al., 2021). Thus, this study adds to the growing body of research by providing new empirical evidence for cultural research on work-family interface study. In addition, although gender's relationships with career development and work-family interface have been well-discussed, most existing studies identified gender as a moderator and indicate it may shape the career progression or the work-family experiences (Stumpf & Tymon, 2012; Chen et al., 2018; Zhao et al., 2019). By examining the joint effect of gender and gender-sensitive factors, this study also provided insight into the effect of gender-related factors on work-family enrichment. Finally, although we have failed to demonstrate the moderating effect of Taoist values, this study still contributes to cross-culture management research as it implies the necessity of refining the concept and dimensions of Taoist values.

### **Implications for Practice**

The findings presented here may have implications for both organizations and individuals. As mentioned above, WFE may associate with various positive outcomes such as job satisfaction and organizational commitment. Hence, to enhance employees' WFE, organizations and managers can promote employees' subjective career success by encouraging career management behaviors or providing perceived organizational support (Haenggli et al., 2021; Ballout, 2007; Breland et al., 2007). In addition, our findings suggest that individuals with a high level of Confucian values are less likely to draw resources from intrinsic career success and exploit them to enhance WFE. Organizations and managers should encourage employees to build a reciprocal relationship between work and family. For example, organizations should persuade especially employees with a high level of Confucian values to utilize flexible working policies or promote job crafting to manage work and family roles more effectively (Chen et al., 2018; Rastogi & Chaudhary, 2018). Notably, as overtime work is prevalent in major Confucian countries, such as 996 in China and long working hours in Japan (Wang,

2020; Ogawa et al., 2018), organizations and managers may manage employees' working hours and workload in a more reasonable manner to ensure they can put time and energies into families. Moreover, individuals with a high level of Confucian values should be aware that overly focusing on one domain at the expense of the other domain may impede them from achieving an overall enrichment. Besides, the findings of this study highlight the importance of subjective career success for individuals, suggesting that employees, especially female employees, should be conscious of the fact that although managerial positions are limited and gender inequality in the workplace still exists, engage in work domain and achieve an intrinsic accomplishment are meaningful.

### Limitations and Future Research

Some limitations in this study should be acknowledged. First, this study was constructed as a cross-sectional study. Therefore, the findings provide limited in evaluating causality among our variables. Future research could adopt a longitudinal study to examine the potential causal effects over time. Second, we have not separated samples from China and Japan for comparison because of our research design. As there are nuanced differences among people's values and behaviors across Confucian countries (Tao et al., 2016), future research could extend our study by comparing data from countries with cultural similarities. Finally, we expect future research could improve the measurement of traditional cultural values and provide a more fine-grained understanding of their effect in the workplace from an indigenous perspective.

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## 【2022年度 学生懸賞論文受賞作 最優秀賞要旨】

「目が合う選挙ポスター」  
～仕掛けによる歩きスマホ抑制の試み～

二川侑磨

スマートフォンの爆発的普及に伴い、歩きスマホという社会問題が発生している。歩きスマホの危険性を訴えかける啓発ポスターは街中に多く見られるが、そういったポスターには、歩きスマホをしている人がその存在に気付かないという大きな問題点が残る。そこで本稿では仕掛け学の観点から従来の啓発ポスターに残る問題の解消方法について検討した。具体的には、誰かに見られているような感覚を引き起こすことで人々の注意を引く仕掛け「目が合う選挙ポスター」を考案し、その仕掛けによって歩きス

マホ行為を抑制することを目指した。JR尼崎駅において仕掛けの実証実験を行い、その啓発効果を検証したところ、ロジスティック回帰分析と $\chi^2$ 乗検定の結果から「目が合う選挙ポスター」は従来の啓発ポスターと比較して誘目効果や歩きスマホ抑制効果が高いことが示唆された。しかし同時に、歩きスマホ中の通行人の注意を引く効果には差がないこと、仕掛けの効果は接触頻度にもなって低下する傾向にあることが示され、仕掛けの改善点や具体的な活用方法が明らかとなった。

## 【2022年度 学生懸賞論文受賞作 優秀賞要旨】

人的資本蓄積と R & D に基づく成長モデルにおける  
R & D 補助金・教育補助金の分析

中塚陸朗

この論文では技術水準に依存する人的資本の蓄積を、R&Dに基づく経済成長を組み込んだ世代重複モデルに導入した。本論文では技術水準の増加を通じて人的資本を上昇させるR&Dへの補助金と人的資本を直接上昇させる教育への補助金の経済成長への効果を分析し、その後R&D補助金政策の厚生への影響を調べ

た。この分析により、R&D補助金は技術の成長率、人的資本の成長率と一人当たり生産量の成長率を短期的にも長期的にも上げる一方で、教育補助金は技術の成長率を上げないため長期的な一人当たり生産量の成長率に影響を与えないことが分かった。R&D補助金政策導入は長期的に厚生を改善することが分かった。

## 【2022年度 学生懸賞論文受賞作 優秀賞要旨】

環境省政策メッセージの実証研究<sup>i</sup>

藤井翔大 萩原志穂 竹内和也

2011年3月の東日本大震災に起因する原発事故を受け、環境省は、放射線による健康影響に関する不安や風評払拭を目指した「ぐるぐるプロジェクト」を実施している。その際、環境省は、科学的エビデンスの根拠としてUNSCEARの発表を用いている。また、国民の4割が科学的エビデンスと異なる認識をもっていることを強調したメッセージを発信している。本研究では、環境省のメッセージについて、行動経済学的観点から分析し、より効果的なメッセージを提案する。具体的には、利用可能性ヒューリスティック・権威バイアス・同調効果や社会規範を活用したメッセージ案を作成し、オンラインアンケートを用いたRCTによってメッセージの有効性の検証を行った。また、効果の異質性に関しても分析を行った。さらに、Item Count

法（ICT）を用いて頑健性の確認も行っている。その結果、権威があり、かつ馴染みのある組織からの見解や、多数派の認識を社会規範として提示し同調効果を促すメッセージが放射線の健康影響に関する国民の認識を20%ポイント改善することが示された。これは、メッセージの改善案が認識改善を促す上で効果的であることを示唆するものである。今回の検証結果をもとに、今後のメッセージの発信方法を再検討し、原発事故の被災地の人々に対する無意識の差別偏見払拭に役立たせることが期待される。

<sup>i</sup> 本研究は、大阪大学大学院経済学研究科の倫理委員会の承認を得て行われている（承認番号R40926）。本研究のオンライン調査は、環境省から研究費の支援を受けて行った。

## 【2022年度 学生懸賞論文受賞作 優秀賞要旨】

## アヘン貿易下におけるイギリス人のアヘンに対する価値観の変遷

芝谷琉希 曾根壮史

本稿では、19世紀イギリスにおけるアヘンに対する価値観の変遷について明らかにする。アヘンについては、従来、帝国主義の道具としての利用や商品作物としての経済性といった観点から議論されてきた。本稿では、より具体的に、当時のイギリスで実際どのように使用されていたのかに着目する。当時の文献からは、イギリスにおいてアヘンは麻薬として使用された

わけではなく、主に医薬品として利用されていたことがわかる。また、中国に対するアヘン輸出に関しても、議会でのやり取りを見る限り、有害性への認識は必ずしも一般的ではなかった。19世紀初頭に中国への銀流出に対する危惧から植民地化を進めていたインドから対中国アヘン輸出が急拡大するが、アヘンに対する「医薬品である」という認識は罪悪感を薄めていた

と考えられる。19世紀後半になると、知識人を中心にアヘンの有害性が広く認識されるようになるが、庶民レベルでは万能薬として確固たる地位を築いており、その認識は簡単には変わらないものであった。このように、イギリス国内

でのアヘン使用の実態からは、過度に帝国主義批判に傾倒した考え方や、アジアの地域史的な考え方から少し離れた場所から、19世紀イギリスの姿を見ることができるのである。

## 【2022年度 学生懸賞論文受賞作 特別賞要旨】

# 大阪大学経済学部における女子学生比率の低率推移の要因分析

松岡美貴梨 北爪駿丞 Nguyen Ngoc Anh

理工系学部における男女割合の差が問題視され、その改善に向けた取り組みが内閣府やその他の機構によって積極的に行われている。しかし、経済学部の女子学生比率に関して議論が交わされることは非常に少ない。本研究では、文系でありながら女子学生比率が3割程度にとどまっている経済学部に着目して、女子学生比率の時系列比較と経済学部間比較を行いその変動要因を調査した。その結果を踏まえて、大阪大学経済学部の女子学生比率の低迷要因を考察、改善策の検討を行った。時系列比較では、文部科学省が実施している「学校基本調査」の2000年度から2022年度までの関係学科別入学者データを用いて、景気変動が経済学部の女子学生比率に与える影響を調査した。回帰分析の結果、公立大学や私立大学の経済学部女子学生比率に関しては、景気拡大が正の影響を及ぼしていることが示唆されたが、国立大学では有意な結果が得られなかった。経済学部間比較では、大学改革支援・学位授与機構が公表してい

る「大学基本情報」のうち、国立大学経済学部の2022年度入学者データを用いて女子学生比率に与える要因を分析した。各大学の特徴を示す項目を変数として重回帰分析を行った結果、女性教員比率が有意に正の影響を及ぼしていることが分かった。データ数に限界があったこともあり、その他の変数からは有意な結果を得ることができなかった。

以上から、国立大学である大阪大学経済学部の女子学生比率は、不況による負の影響をあまり受けず、女性教員比率の低さがその低迷要因の一つであることが分かった。ただし留意点として、本研究では偏差値が説明変数や被説明変数に与える影響を排除して分析を行っているため、一概にこの結果が正しいとは言えない。しかし、女性教員比率と女子学生比率の間には強い関連性が確認されたことから、女性教員数を増加させる施策は経済学部の女子学生比率の改善に貢献すると期待できる。

## 【2022年度 学部学生による自主研究奨励事業 最優秀研究要旨】

大学生の予算制約、時間制約における選択が行動に与える影響、  
およびその行動が学生の現在、将来に与える影響

源真太郎 岩永颯太 溝内悠太

大学生である我々は、お金と時間の制約の中で行動しており、その中で意思決定を行なっている。その制約の中でも本稿では「奨学金制度」と「勉強時間」に着目し、「奨学金の有無」が「勉強時間」に対してどのような影響を与え、その上で選択された行動が学生生活の満足度にどのような影響を与えるのか検討していく。

大阪大学の学部生 397 人を対象にしたアンケートを用いて、複数の統計手法によって明らかになったのは、奨学金をもらっても学生は勉強時間を増やすとは言えないということであった。このことから奨学金が担うのは「勉強を奨励する」役割ではなく、生活を奨学金非受給者と同等にする「生活補償金」の役割に留まって

いる可能性が示唆された。また、勉強時間の増加がメンタルヘルスの向上に繋がるという有意な結果も得られなかった。このことを踏まえて、経済状況に関係なく学習意欲の高いものに奨学金を給付するアプローチを考え、アンケートの結果から「勉強が楽しい」と分類されたグループに対しても同様の分析を行ったが、結果としては予想と反して奨学金を受け取ると勉強時間を減らす可能性が示された。このことから我々は政策提言として、学問を奨励する役割を持った補助金制度を導入するならば、学習意欲の高い学生に支給するアプローチは不十分で使用用途を研究用途のみに限定したものなどが望ましいと考えた。





## 竹岡敬温先生を悼む

本学名誉教授竹岡敬温先生は、2022（令和4）年10月26日、病のためご入院中のところを亡くされました。ご逝去を悼み、そのご経歴とご業績の一端をあらためて紹介いたします。

先生は1932（昭和7）年1月、京都府のお生まれでした。1954（昭和29）年3月京都大学文学部をご卒業後、1957（昭和32）年3月同大学院文学研究科修士課程修了、1960（昭和35）年4月から大阪大学大学院経済学研究科で、経済史研究の泰斗であった宮本又次先生（本学名誉教授）に学ばれ、同博士課程を経て、1962（昭和37）年8月に本学助手に採用されています。講師、助教授を経て1976（昭和51）年1月に本学教授にご就任、1988（昭和63）年4月から1990（平成2）年3月まで大阪大学評議員を務められました。この間、1975（昭和50）年3月には経済学博士の学位を取得されています。また1964（昭和39）年から1966（昭和41）年まで、文部省在外研究員・フランス政府給費留学生としてソルボンヌ大学および国立高等研究院第6部門に学び、フランス物価史研究における指導的研究者であるエルンスト・ラブルース、ジャン・ムーブレらに直接の薫陶を受けられました。1981（昭和56）年からは1年にわたりパリ第10大学経済学科客員教授も勤められています。

1995（平成7）年3月の停年退職まで一貫して本学で社会経済史学・経営史学の教育・研究に献身され、同年4月に大阪大学名誉教授の称号を授与されました。また、本学ご停年後は大阪学院大学で2007（平成19）年3月まで教授として教鞭をとられ、2008（平成20）年4月に同大学名誉教授となられています。

先生は、わが国における社会経済史学ならびに経営史学の発展に大きく貢献されました。おもに西洋経済史・経営史とりわけフランス近現代経済史・経営史の研究において、綿密かつ堅牢な実証分析にもとづいた研究成果を多方面であげられ、これらはただちに学界の共有財産となっています。

先生は時系列データの厳密な統計処理にもとづく物価史研究を、わが国においてはじめて本



格的に導入されました。あわせてフランス・アナル学派の紹介と普及を通じて西洋史研究の視角拡大に寄与され、また、日仏の工作機械製造業の比較研究（国際共同研究）などにおいても独創的な業績をあげられました。最近では1930年代フランス現代社会史の叙述に尽力され、これらはそれぞれの分野で研究史上の画期をなすものとの評価が定まっています。

1974（昭和49）年に主著の一つ『近代フランス物価史序説—価格革命の研究—』（創文社・刊）を公刊されましたが、以降もきわめて精力的に著作を世に問われ続けました。1988（昭和63）年の『Des entreprises françaises et japonaises face à la mécatronique（メカトロニクス化に直面する日仏企業）』（共著）（LEST-CNRS・刊）、1990（平成2）年『「アナル」学派と社会史—「新しい歴史」へ向かって—』（同文館・刊）、2007（平成19）年公刊の全4部20章980ページにわたる大著『世界恐慌期フランスの社会—経済・政治・ファシズム』（御茶の水書房・刊）などですが、残念ながらご生前最後の著作となった2020（令和2）年の『ファシズムへの偏流—ジャック・ドリオとフランス人民党』上下巻（国書刊行会・刊）は、大家が研究史上ほぼ未踏の領域を独力で切り拓いたものとして、学界を超えた大きな反響を呼びました。

なおこれら多年の業績により、正四位に叙されています。

先生の価格史研究は、PCはおろか電卓すら普及していなかった当時、機械式の手回し計算機を用いて膨大な価格データを処理するというきわめて忍耐を要する作業により進められたものでした。その手回し計算機は現在も経済史経営史史料室の一隅にあり、数量経済史研究の労苦多い出発点を教えてくれています。昭和20年代後半の大学生として一面では苛烈な青春期をおくられた先生が、不健全な観念性を脱した数量的実証による歴史分析にまず没頭され、そしてキャリアの後期に政治イデオロギーの狂瀾をみた1930年代欧州社会に対峙されたことには、一後進として感銘を受けざるを得ません。

1980年代後半に先生の訶咳に接した我々の世代は、先生の温顔をのみ思い出せます。学部ゼミナール（現在の研究セミナー）では1987（昭和62）年からゼミ旅行で海外を訪れるのが恒例となり、これは当時の阪大ではまだ珍しく、他のゼミからもゼミ旅行にのみ参加する学生が多数いたほどでした。返還前の香港、台湾、マレーシアなどに私なども一緒出来ましたのは、いまでも忘れがたい思い出です。

先生から指導いただいた私どもが受けた、公私にわたる多大な御恩に触れる紙幅もありますが、あらためて深く御礼を申し上げ、安らかなご休息をお祈りいたします。

（鳩澤 歩 大阪大学大学院経済学研究科教授）

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