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

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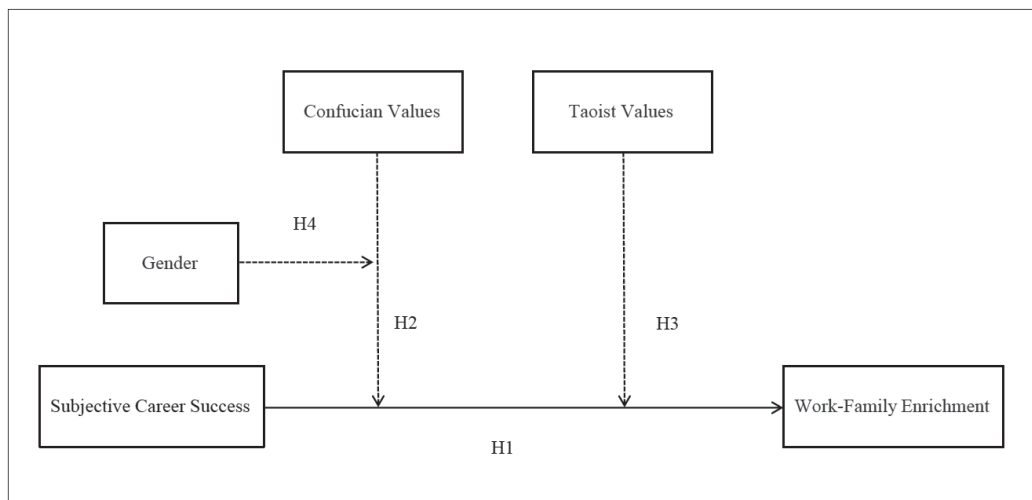
Note. The solid line represents the direct effect, and the dotted lines represent the interacting effects

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 α 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 α 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 α 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 α 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 α 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 (γ = .33, p < .01). Moreover, Confucian values (γ = .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 indictor (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 (β = -.001, $\Delta R2$ = -.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 (β = -.001, $\Delta R2$ = -.02, p < .01). Thus, Hypothesis 4 is supported.

Table 2 Results of the Moderated Regression Analyses

	Work-family Enrichment			
Variables	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^2	.41	.22	.17	.36
ΔR^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 counties (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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