Ólöf Júlíusdóttir

Time, Love and Organisational Culture
Gender Disparity in Business Leadership in Iceland

PhD Thesis
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FACULTY OF SOCIOLOGY, ANTHROPOLOGY
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A dissertation presented to the University of Iceland School of Social Sciences in candidacy for the degree of doctor of philosophy.

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To Kata, Bóas and Emma

Abstract

Gender disparity in business leadership positions has received increasing attention in the world. Globally, women are still vastly underrepresented in the higher levels of organisations. Despite women representing half of the capable work force population in the world, their increasing labour market participation and having surpassed men in educational attainment in the Western world, this has not resulted in the integration of women into the higher levels of organisations. Women's participation at the higher level of the corporate world is important to gender equality, and women and men should be more equally represented in decision-making positions. Iceland is considered a frontrunner in gender equality. However, even though various initiatives for a more gender equal society, progressive welfare policies and affirmative action, women still lack power in top leadership in the Icelandic business world.

The objective of this research is to explore the gendered interplay between family life and paid work among business leaders in heterosexual relationships, with the aim of furthering our understanding of the overrepresentation of men in decision-making positions in private companies in Iceland. To attain this aim, both survey data and interview data were gathered to observe through gendered lenses multiple dimensions of the social and cultural world as they relate to women and men and their leadership careers. A survey was sent to 1349 individuals in executive committees selected from a list of the 249 largest companies in Iceland, and 61 semi-structured interviews were analysed.

This dissertation demonstrates how the social organisation of time and love is gendered and partakes in preserving the status quo in business leadership. Men in decision-making positions show power over time whereas women feel powerless against time. Moreover, men are in a better position in pursuing their careers, possibly because men benefit from their partners' "love power". Additionally, this work shows how organisational culture and social interaction in the corporate world results in homosocial surroundings at the top. The work uncovers the contradiction of the Nordic gender ideology in relation to gender disparity in top leadership.

Ágrip

Lágt hlutfall kvenna í stjórnendastöðum hefur hlotið athygli á heimsvísu. Konur eru helmingur allra á vinnufærum aldri, atvinnuþátttaka þeirra er há og menntunarstig hærra en karla í hinum vestræna heimi. Áhrifastöður kvenna í efnahagslífinu eru mikilvægar fyrir jafnrétti og ættu konur og karlar að hafa jafnan aðgang að þessum stöðum. Á Íslandi hafa verið stigin mörg skref í átt að jafnrétti kynjanna. Þrátt fyrir fjölda aðgerða sem miða að auknu jafnrétti og góðar velferðarstefnur þá eru fáar konur æðstu stjórnendur í íslensku viðskiptalífi.

Með rannsókninni er leitast eftir að skýra valdaójafnvægi kvenna og karla í framkvæmdastjórnarstöðum í íslensku efnahagslífi. Í því ljósi er sérstökum sjónum beint að samspili fjölskyldu og atvinnu sem mikilvægar skýringar á háu hlutfalli karla í áhrifastöðum. Blönduðum rannsóknaraðferðum er beitt, megindlegum og eigindlegum. Gögnin samanstanda af spurningalista sem sendur var til 1349 stjórnenda í 249 stærstu fyrirtækjum landsins og 61 viðtali við kven- og karlkyns stjórnendur og þau greind út frá kynjuðu sjónarhorni. Þær kenningalegu nálganir sem greininginn byggir á fjalla um tímann, valdatengsl ástarinnar, ástarkraftinn (e. love power) og fyrirtækjamenningu. Helsta framlag rannsóknarinnar á einsleitni í íslensku viðskiptalífi snýr að kynjuðum hugmyndum um tímann og valdatengslum ástarinnar. Hugmyndirnar skapa rými til að viðhalda kynjuðu valdaójafnvægi inni á heimilinu og á vinnumarkaði og eiga þátt í að viðhalda óbreyttu ástandi í áhrifastöðum í íslensku viðskiptalífi. Karlar í stjórnendastöðum hafa tímann á valdi sér á meðan tíminn þrengir frekar að konum í framkvæmdastjórnarstöðum. Karlar eru í betri stöðu þegar kemur að framgangi í starfi, mögulega vegna þess að valdatengsl ástarinnar eru þeim í hag á kostnað maka þeirra. Að sama skapi skýrir karllæg fyrirtækjamenning, formleg og óformleg samskipti og tengslanet hið einsleita umhverfi sem ríkir í framkvæmdastjórnum í íslensku viðskiptalífi. Rannsóknin afhjúpar mótsagnir í norrænni hugmyndafræði í tengslum við kynjajafnrétti í áhrifastöðum.

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List of Abbreviations

CEO Chief Executive Officer

ICT Information and Communication Technology

ILO International Labour Organisation

OECD Organisation for Economic Co-operation and Development

SPSS Statistical Package for Social Sciences

WEF World Economic Forum

WLB Work Life Balance

List of Publications

This dissertation is based on the following publications, listed in chronological order:

Article 1 Rafnsdóttir, G.L., & Júlíusdóttir, Ó. (2018). Reproducing gender roles through ICT: The case of senior management. *Special Issue of International Journal of Media and Cultural Politics, 14*(1), 77–94.

Article 2 Júlíusdóttir, Ó., Rafnsdóttir, G.L., & Einarsdóttir, Þ. (2018). Top managers and the gendered interplay of organizations and family life: The case of Iceland. *Gender in Management: An International Journal, 33*(8), 602–622.

Article 3 Júlíusdóttir, Ó., Axelsdóttir, L., Rafnsdóttir G.L., & Einarsdóttir Þ. Networking and Homosociality in Senior Management: The case of Iceland. (Currently under review).

Article 4 Júlíusdóttir, Ó., Rafnsdóttir, G.L., & Einarsdóttir, Þ. Business of love? Gender inequality and parental leave among corporate leaders in Iceland (Currently under review).

Preface

When I was four years old, in 1980, the president of Iceland was the first woman in the world to become a democratically elected president. I did not realise that this was history in the making. I was too young to understand how being a woman or a man, a girl or a boy, made and makes a difference in the world. Women have had to fight for their rights in so many areas of society to receive an equal status to men.

As a white woman born and living in a Western country, I am aware of my overall privileges compared to other women in the rest of the world, particularly since my country of origin is one of the Nordic countries, known for being at the forefront in gender equality. Thus, I have been raised in a country where the idea of gender equality is mainstream in many spheres of society. Nevertheless, there still exist gendered obstacles to certain pursuits, such as reaching powerful positions in business, as highlighted in this research.

I became interested in the subject while assisting my PhD supervisor, reading and analysing interviews with women and men in top leadership positions, prior to my doctoral studies. The gendered assumptions in these stories became evident and inspired me to investigate further how gender relations within the home affect women and men in leadership positions differently. Therefore, I was both grateful and excited to receive the chance to partake in a project addressing the gender system and the power imbalance between women and men. My opportunity to contribute to the research occurred when I was recruited for a project named "Gender quotas and lack of diversity in business leadership." This is part of a larger collaborative project between the School of Social Sciences at the University of Iceland, KPMG in Iceland, the Institute for Social Research in Norway and the Centre for Labour Studies at the University of Malta.

The PhD project began with a visit to the Centre for Labour Studies in Malta in the autumn of 2014. At the end of that year, our research group sent

surveys to top managers in Iceland. In January 2015, I started to write the first article, "Reproducing gender roles through virtual work: The case of senior management." This work took around a year to finish and was published in 2018 in a special issue of the International Journal of Media & Cultural Politics. In the second half of 2015, I started working on the second article, "Top managers and the gendered interplay of organisations and family life: the case of Iceland," using mixed methods. This work took around two years to complete and went through two major revisions. The article was published in Gender in Management in 2018. The subject of this article was presented at the Eighth Nordic Working Life Conference in Tampere, Finland, in November 2016 and at the 61st United Nations Women's Committee meeting in New York in 2017, through an Icelandic side event. In 2016, the last twenty interviews were conducted with CEOs in Iceland. The same questions were also used in Malta when interviewing CEOs there. The Icelandic data set was used for the last two articles, which I worked on simultaneously in 2017 and 2018: "Business of love? Gender inequality and parental leave among business leaders in Iceland" and "Networking and Homosociality in Senior Management: The Case of Iceland." These articles are currently under review, and they have also been presented among international scholars. The article on networking and homosociality was presented in Athens,Greece, at a European Sociological Association (ESA) conference in August 2017, and the article on love was presented in Sydney, Australia, at a Gender Work and Organisation (GWO) conference in June 2018. In the process of analysing the Icelandic data, the article on love came to me; the collaborative work with Malta was therefore deferred. The dissertation is based on Icelandic data only on the gender disparity in business leadership.

Acknowledgements

I would like to express my sincere gratitude to my thesis supervisor Professor Guðbjörg Linda Rafnsdóttir who has given me continuous support and time throughout my study, for her motivation, stimulating discussions and kindness. I would also like to extend my thanks the other PhD committee members Professor Þorgerður Einarsdóttir and Dr. Anna Borg. Þorgerður for her guidance and insights in gender theory and her aesthetics, direct and clarity in writing. Anna for her collaboration and insightful comments on my thesis. I also give Anna my sincere thanks for her hospitality when visiting the Centre for Labour study, University of Malta, both in the beginning and at the end of my study. I would also like to thank Dr. Marceline Naudi and Dr. Brenda Murphy for allowing me to attend their class in gender studies at the University of Malta. Laufey Axelsdóttir, my collaborator, I thank for our fruitful discussions and coffees.

This research would, however, not have been conceivable without its participants, to them I am grateful, both those who answered the survey and those interviewed. Special thanks are also given to those who conducted part of the interviews used in the study. The study was supported by the University of Iceland PhD Research Fund (Grant number 1010-101234), I give my thanks for this support.

At last I thank my wonderful and supportive husband and three children. Tómas, for listening and having endless discussions on my topic, time and love, for almost five years. Emma, Kata and Bóas for their willingness to travel the world, living in both Malta and Australia, during my study. This "bláa kápan", as we call it, I dedicate to them.

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Reykjavík, August 2019
Ólöf Júlíusdóttir

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1 Introduction

Women and men have unequal opportunities when it comes to reaching powerful positions in the labour market worldwide. The low number of women in senior management in larger companies is perhaps one indicator of this discrimination. Men have been at the forefront in leadership positions, and progress in eliminating gender segregation in positions of power is slow (Catalyst, 2017; OECD, 2017). Globally, women are still vastly underrepresented in the higher levels of organisations, despite women representing half of the capable work force population in the world, their increasing labour market participation and having surpassed men in educational attainment in the Western world (ILO, 2015; OECED, 2008). A demographic study by Heidrick and Struggles (2017) shows that women comprise a minor proportion of CEOs in the United States (8%), the United Kingdom (6%), in France (2%) and in Germany (1%).

Women's participation at the higher level of the corporate world is important to gender equality for various reasons. For example, the material resources women and men have can be reflected by their job positions and power. Gender roles and cultural beliefs influence people and the society as a whole, which can relate to different gender perceptions of men and women, such as, in terms of capability and competence, within the home and in the labour market. According to the European Commission on Gender Equality and Politics, women and men should be more equally represented in leadership and decision-making positions, and in the wake of the financial crises in 2008, the lack of women in leadership positions has particularly captured the attention of the world (European Commission, 2017). This gave rise to a rich political and media debate on the gender gap in decision making and a diverse approach to business. European Parliament (2013) acknowledged the issue, asserting that this lack of women in managerial positions is unacceptable. Thus, as a response to the lack of women in upper management, the need for different frameworks for increasing the number of women in leadership positions was widely discussed.

Several countries attempted to increase the share of women in senior positions, for instance, by adopting some form of gender regulations on the boards of corporations, either by quotas or softer initiatives, by setting targets and recommendations (European Parliament, 2012). Norway was the first country to introduce a gender quota (40/60%) on company boards. Iceland was also among the first countries to do so when gender quotas for corporate boards and pension funds were legislated in 2013 (Act on mandatory insurance of pension rights and the operation of pension funds, No. 122/2011, n.d.; Teigen, 2012). According to the Global Gender Gap Report (World Economic Forum [WEF], 2018), Iceland has been rated as the most gender equal country and has been ranked at the top in gender equality for years. The global gender gap index examines the gap between women and men in terms of economic participation and opportunity, educational attainment, health and political empowerment. However, it is ranked number 68 in the same report when considering gender equality in top leadership positions. This includes government ministers, local government representatives, ambassadors and directors of state enterprises (Statistics Iceland, 2018d). In 2018, only 12,5% of the largest companies with 250 or more employees had women CEOs (Statistics Iceland, 2018b).

Research has shown that collective intelligence rises by including women into the group, as women generally show higher social skills than men. Persons with higher social sensitivity tend to bring added value, resulting in better group performance (Woolley, Chabris, Pentland, Hashmi, & Malone, 2010). The arguments for and against increasing the number of women in top management positions correspond to the arguments in the gender corporate quotas debate, for instance: justice or democracy arguments and profitability or utility arguments (Axelsdóttir & Einarsdóttir, 2017; Teigen, 2012, 2015). The justice arguments maintain that in the name of justice or democracy women have the right to equal representation as men (Teigen, 2012). The profitability arguments claim that women have special qualities that are underutilised in management, imposing a loss on firms in the long run (Teigen, 2012, 2015). It is therefore imperative to explore better the gender disparity in leadership positions, to understand why, despite all efforts, policies have not reached women in leadership.

By forcing or encouraging a gender balance in corporate boards there has been the hope for a spillover effect at the upper levels of organisations such as in executive committees. With these actions, so too would the gender gap in

other senior positions diminish. However, this has not been the case. That fact emphasised the need to further investigate what keeps the gender disparity in place in senior management in Iceland, which is the topic of this research. The theories on the politics of time and love power (Bryson, 2007, 2014; Jónasdóttir, 2011; Jónasdóttir & Ferguson, 2014) form a central theme when attempting to explain the lack of women in business leadership. The study on the politics of time reflects on how time is gendered and how modern day working practices affect the genders differently (Bryson, 2007, 2013, 2014). The theory on love power underlines the unequal distribution of love in intimate relationships as it pertains to men's power in relation to women in Western societies (Jónasdóttir, 2011; Jónasdóttir & Ferguson, 2014). It focuses on the dynamics between women and men where men "exploit" their partners' love power, which in turn give men "surplus worthiness" (Jónasdóttir, 1994, p. 227). In addition, a more widely applied theory elaborates on organisational culture, including the social interaction of networking in the corporate world and the (re)production of homosociality (Acker, 1990, 2006; Benschop, 2009; Blair-Loy, 2003; Broadbridge, 2010; Holgersson, 2013; Oakley, 2000; Ragins, Townsend, & Mattis, 1998; Singh, Vinnicombe, & Kumra, 2006), another theme in this dissertation that explains often unseen aspects of the reproduction of inequalities in the corporate world.

1.1 Motivation and Objectives

In the financial crisis that hit Iceland in 2008 and after the collapse of the Icelandic banks, voices calling for changes in Icelandic society became louder. It was demanded that women should play a greater role in the construction of the new Icelandic society (Loftsdóttir & Björnsdóttir, 2015), including corporate governance. These demands led to lively discussions in the parliament on affirmative action (Axelsdóttir & Einarsdóttir, 2017) and resulted in legislation requiring a minimum of 40 per cent of either gender on corporate boards in companies with more than 50 employees on an annual basis (Act on Public Limited Companies and Private Limited Companies – Ownership, Gender Ratio and Executive Chairman, No. 13/2010, n.d.), which came into effect on the 1st of September 2013. Previously, the Icelandic government had adopted an article in the gender equality law introducing gender quotas in government committees, councils and boards (Act on Equal Status and Equal Rights of

Women and Men, No. 10/2008, n.d.), and pension funds (Act on mandatory insurance of pension rights and the operation of pension funds, No. 122/2011, n.d.). Iceland was also the first country to implement legislation on equal pay standard (Act on Equal Pay Standard No. 56/2017, n.d.).

One of the main social characteristics in Iceland is the high and equal participation rate in the labour market among women (83.7%) and men (90.2%)(Statistics Iceland, 2018c) between the ages of 25 and 64. The participation of women in the labour force in Iceland is recognised to be the highest among the OECD countries (83,3% in the year 2017) (OECD.Stat, 2017), where the average was 62,8% in 2016 (OECD, 2017). Women between the ages of 25 and 64 work on average 37 hours per week, compared to men's average of 45 hours (Statistics Iceland, 2018a). The Icelandic fertility rate has also been among the highest in Europe (2.2 infants born per woman in 2010), however, it has been dropping and reached its lowest point at 1.7 per woman in 2017 (Statistics Iceland, 2019), compared to 1.6 in the EU 28, whilst Malta had the lowest birth rate of 1.3 per woman in 2017 (Eurostat, 2017). The high fertility rate in Iceland has commonly been linked to supportive family policies which aim to increase gender equality, enabling women and men to combine work and family life (Garðarsdóttir, 2008; McDonald, 2000). Therefore, it is rare that Icelandic women devote themselves completely to family care and family logistics. However, a decrease in birthrate may be seen as an indicator that women are more reluctant to have children, despite relatively family-friendly policies in the welfare system, as children might hinder their career prospects toward powerful positions.

The family policies are all centred around the same idea: that the welfare of the family is based on gender equality in all aspects of life (Eydal & Gíslason, 2014). This includes public daycare facilities for preschool children (Act on Preschools, No. 90/2008, n.d.), a legal right for parents to return to their jobs after childbirth and paid parental leave including a non-transferable father quota (Act on Maternity/Paternity Leave and Parental Leave, No. 95/2000, n.d.). In the year 2000, great changes were made on the Icelandic Parental Leave Act, when it was extended from six months up to nine. For the first time, fathers were allocated their own time, the "father's quota," to take care of the new-born. Three months for the fathers, three months to share and three months for the mothers. When the nontransferable right of parental leave between parents came into force, the share of fathers taking paternity leave

increased rapidly and reached over 90 per cent in 2008 (Eydal & Gíslason, 2014). The total number of fathers taking paternity leave, however, declined in the economic crisis as a low flat rate ceiling on payment was introduced (from on average 102 days in 2008 down to 82 days in 2011)(The Directorate of Labour, 2010). This political action is noteworthy for this study since the low flat rate ceiling influenced people in the labour market, including people in leadership, who usually have relatively high salaries compared to others in the society.

The Nordic model is often held as a role model for gender equality policies. However, it seems to be a contradiction to the Nordic gender ideology that few women in the business world reach the upper level of management. What are the underlying reasons for this? The answer to this question has many dimensions and complexities. The gendered interplay between family logistics and paid work covers at least some of the dimensions, which many of the family policies have tried to address, with limited success, but this is clearly a prerequisite. Women in the Western world have fewer children nowadays and are likelier to carry a dual burden. That is, they contribute to the labour market and take the greater share of responsibility for the family and the home. It has been acknowledged that along with these duties, the paid labour market is at present one of the main battlefields for gender equality (Ridgeway, 2011). The interplay of these institutions motivates the need to deepen our understanding of how work and family affect women and men who work in the private sector and hold executive positions in the corporate world.

Specific research questions asked are:

i Do senior business leaders, take advantage of working virtually for their own benefit when organizing their daily life at work and home, and if so, does the use of ICT challenge the persisting gender inequality in business leadership and in families?

ii If and how is networking related to homosociality in business leadership and to what extent does the role of networking affect women and men differently?

iii In what way do the practices within the home and in corporations (re)produce power imbalances between women and men in business leadership?

iv How do business leaders view and experience the relationship between fam-
ily responsibility and parental leave in relation to career advancement in
corporations?

The overall objective of this research is to explore the gendered interplay
between family life and paid work with the aim of furthering our understand-
ing of the gender disparity in leadership positions in Iceland, a country seen
as a frontrunner in gender equality. To attain this aim, both survey data and
interview data were gathered to observe through gendered lenses multiple di-
mensions of the social and cultural world, in relation to women and men and
their business leadership career.

1.2 Contribution

The contribution of this dissertation are centred around themes on time and
love that emerged from the interviews and surveys conducted, as well as on
organisational culture, including social interaction of networking and homoso-
ciality[1] in the corporate world. The focus of the dissertation is on people
practising heterosexual love relationships, however, not to exclude people who
identify with multiple sexualities and genders: lesbian, gay, bisexual, trans-
gendered or queer (LGBTQ). If the business leaders affirm to LGBTQ they
did not voice it in the interviews nor had the opportunity to express it in the
survey as the question on gender was bipolar (woman / man).

The interview data worked with in this research project were taken over a
period of eight years (2009-2016), in total 61 interviews were conducted, 20
by myself and 41 by others; however, they are all part of the same research
project. The focus of the analysis was on: 1) ambitious career in relation
to virtual work and work-life balance, 2) the engagement in networking in
(re)producing homosociality in business leadership, 3) the gendered interplay
of organisations and family responsibility and 4) parental leave in relation to
ambitious career advancement. How the social organisation of time, love and
organisational culture is gendered makes the following contributions towards
understanding the gender disparity in gender leadership, explained below. The
themes are not presented in a chronological order of the working procedure,
but instead in a way that makes the most sense for the story-line and the

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[1]Homosociality, in the context of CEOs, refers to when a person prefers the company of
the same sex.

project as a whole. The above-mentioned themes that emerged were written up as four articles and form the foundation of this dissertation.

i The focus is on ambitious careers in relation to virtual work and work-life balance. The first set of interview data (conducted by others) is used, analysing 32 semi-structured in-depth interviews conducted in 2010 and 2011 with 15 men and 17 women. Virtual work impacts both the fundamental work that we do and our personal lives, as information and communication technology[2] (ICT) is blurring the boundaries between work and non-work. Does the ability to work everywhere and anytime have gendered implications? The findings indicate that ICT has somewhat increased women's dual burden, making good work-life balance[3] (WLB) more difficult for women to obtain. Men were likelier to be looser from family responsibility, since they more often have partners who do this for them, addressing men's love power. Men's time was likelier to be more uninterrupted. It will be shown that men have more power to control their own time whereas women face time poverty. As such, the effects may be that women in top leadership become secondary to men in the same job positions. The study illustrates that virtual work has not closed the gender gap in paid work and family care. Icelandic women were not able to revolutionise the gender contract in their families (Rafnsdóttir & Júlíusdóttir, 2018).

ii When exploring business leaders' views on the role of networking to support gender diversity in business leadership, the survey data and interviews with 30 CEOs, 14 women and 16 men, are used, gathered in 2015 and 2016. I conducted 20 of these interviews. My contribution lies in the qualitative approach by asking about job responsibility, family responsibility and networking engagement. Informal networking is part of the organisational practices: meeting co-workers after work, on the golf-field, fly-fishing, watching a football match together and so forth. These activities are determined to be important for career advancement and demonstrate a certain gendered pattern that challenges women more than men. Not only because they are regarded as male centred activities, but also because women lack

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[2]Managers able to work virtually at any time and anywhere by using computers, smart phones, tablets, etc.

[3]Finding a satisfying balance for the business leaders between paid work and family life.

control over their own time and men display power over time. The engagement of networking has therefore a strong connection to the leaders' families and their loving relationship. Women's lack of time is reflected in being excluded from attaining top management positions because they are less able to engage in networking. It will be shown that the (re)production of homosociality at the top can partly be explained by gendered networking behaviour (Júlíusdóttir, Axelsdóttir, Rafnsdóttir, & Einarsdóttir, 2019).

iii When investigating the organisational culture of the corporations in relation to family life, mixed methods were applied by analysing interviews and survey data. The qualitative data consisted of 51 semi-structured interviews with female and male business leaders and survey data from CEOs and executives from the 249 largest companies in Iceland. The interview data were gathered in 2010, 2015 and 2016. The aim was to understand how organisational practices (re)produce power imbalance between women and men in senior management. The lack of gender diversity in business leadership is based on mutually reinforcing aspects: gendered organisational practices such as long working hours, visibility, flexibility, travelling for work and networking, as well as power relations within families such as family responsibility and household tasks. This study shows that neither organisational practices nor family relations recognise the different life experiences of women and men in Iceland. This is expressed in organisational practices and different access to time and support, reflecting on love power, which may participate in explaining the gender disparity in top leadership. These factors, which all reproduce the power imbalance, are closely interconnected and must be looked at as a dynamic whole (Júlíusdóttir, Rafnsdóttir, & Einarsdóttir, 2018).

iv Interview data with 30 CEOs, gathered in 2015 and 2016, was used to analyse family relationship and career advancement. Family responsibility and maternity leave has been regarded as one of the reasons why women are less likely than men to reach powerful positions. However, in Iceland, men and women are given the same right to take parental leave, and therefore the same argument is no longer relevant, as men are supposed to exercise their right and to engage in parenthood. These actions can be seen as an attempt to balance women's and men's expenditure of love power. Men in leadership positions are likely to benefit from the "traditional" gender

order [4], where they are being cared for by their partner so they can pursue their goals in the public sphere. However, to make further changes in organisational gender regimes and corporations, actions must be taken to the psycho-social working environment, the working culture and gender equality in close relationships. While female CEOs are expected to conduct labours of love such as emotional caring[5] and other domestic tasks, different from men, who gain surplus worthiness through their love power. Chances in business leadership towards more gender equality can hardly be expected if the gendered power relations in intimate relationships are not challenged. (Júlíusdóttir, Rafnsdóttir, & Einarsdóttir, 2019).

Together these studies present an intersecting theme on the gendered interplay between home and paid work among business leaders with families. That is, the overall contributions of this work is how the social organisation of time and love is gendered and how organisational practices such as the social interaction of networking in the (re)production of homosociality partake in excluding women from business leadership. Men in powerful positions seemingly have more time than women in pursuing their careers, partially because they exploit their partners' love power, acknowledging that care is still a primary issue for women. Also, networking engagement seems to be more beneficial to men than women, resulting in homosocial surrounding in the corporate world.

Recognising this, the dissertation further suggests: the gender order between women and men among men in leadership positions is likely to be "traditional", where men rely on their spouses to take care of the household and family responsibility. Without men in leadership recognising caring as a love labour in intimate relationships and acknowledging their participation in the (re) production of homosociality, it cannot be expected that the overrepresentation of men in powerful positions will change.

The work uncovers the contradiction of the Nordic gender ideology in relation to gender disparity in top leadership. This knowledge highlights the fact that in countries where gender equality is seen as high and welfare family-friendly policies are relatively supportive, women with children still face various restrictions in reaching powerful positions.

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[4]Traditional gender order is thought of here as where man is hierarchical ranked higher than women, as was often the case in middle class families in the past.

[5]Here emotional caring is thought of as labour in relation to inner stresses, conflicts and support at home.

1.3 Overview

The dissertation demonstrates how time, love and organisational culture is gendered. The thesis is based on four journal articles, published or under review, written over the period of this research work. The dissertation itself contains my contribution toward these articles and revisits them with the themes of time, love and organisational culture that emerged as the core themes towards the end of my study. This creates a more holistic view of the contribution of this work.

This dissertation is divided into seven chapters and several subsections. Chapter two presents the literature review in the area of gender and leadership, focusing on gender barriers women meet in the corporate world. In addition, the emphasis is then on family responsibility and work-life balance in relation to virtual work and how it influences the overrepresentation of men in leadership. Literature on gendering typologies is also presented to provide the necessary context of the research and the Nordic welfare regime. Chapter three provides an overview of the main theoretical framework which underpins this dissertation. The theories centre around the politics of time, love power and organisational culture, such as the social interaction of networking in the corporate world and homosociality. Together these theories try to explain how time, love and organisational culture are gendered, reflecting on how gender relations in Western societies are maintained through unequal distribution of love, time and power in the corporate world.

Chapter four describes and discusses the methods and methodology undertaken. They provide detailed information on how the data were generated and the analytical procedure is explained. The researcher's position regarding the research subject is presented along with reflection on some of the ethical considerations for this project.

Further developments of the emerging themes on time, love and organisational culture from the data discussed in the preceding chapter on method are summarised in chapter five. They develop the main contribution toward understanding the gender disparity in leadership positions in Iceland. Four different, interrelated themes emerge. These are: 1) reconciliation of family life and paid work in relation to virtual work, 2) the social practice of networking and (re)production of homosociality, 3) the gendered interplay of organisations and family and 4) ambitious career in relation to family and parental leave.

In chapter six an effort is made to draw together the repeated theme observed

on time, love and organisational culture described in previous chapters, now by reflecting on the research findings against existing literature and theoretical frameworks. Their contemporary relevance for the debate on gender equality and business leadership are also illustrated. This is followed by considerations on reliability and validity of the research, and the strength and limitations of the research are also described in this chapter.

Conclusions are then presented in chapter seven. This includes a discussion of directions for future research. Published and submitted articles are listed in appendix A, based on the findings of this dissertation, along with the descriptions of my contribution to each of them. The Icelandic Data Protection Authority is given in appendix B and introductory letter sent out to the senior managers in appendix C. The question frame for the qualitative data gathering can be found in appendix D, and the survey sent to executives in appendix E.

2 Gendered Embeddedness at Home and in Paid Work

This chapter will give an overview of some classical and more recent literature on the gendered barriers women face in the corporate world. The emphasis is also on family responsibility and work-life balance in relation to virtual work and how it influences the overrepresentation of men in leadership. Literature on gendering typologies in the Western world are presented to provide the necessary context of the research, especially the Nordic welfare regime. This addresses how family policies can hinder or reinforce women's career advancement.

2.1 Nordic Welfare Regime

Distinctive typologies towards gendering welfare policies of different regimes have been a concern to many scholars (Bambra, 2004; Esping-Andersen, 1990; Leira, 2002; J. Lewis, 1992; Lister, 1994; Saxonberg, 2013). One of the characteristics of the Nordic countries has been the welfare state support for the reconciliation of family and paid work. J. Lewis (1992) stated that the "welfare regime" must consider the relationship between the unpaid and paid work in relation to the welfare and is vital to the gender understanding of this matter. Her typology revolved around the male breadwinner model. She described how the strong male breadwinner model relied on women's unpaid work in the home allowing men to work full time in the labour market, dissimilar from the medium or weak breadwinner model that recognises women as both mothers and workers. Leira (2002) moved towards a model of a dual earner/carer when explaining the caregiver policies, as it is regarded in the Nordic countries. A model that can be conceptualised into the typology of "familialization" and "de-familialization" framed by Lister (1994) describes how individuals could live

a fulfilling life independent of family relations by either working or through social security provisions. Saxonberg (2013) highlights the complexities of this typology and argues how regimes with generous public policies can be framed within both "familialization" and "de-familialization." He addresses this problem by explaining how women on maternity leave could be living independently from their spouse, as happens in the Nordic countries, or because of their 80 per cent salaries while on leave, like in the case of Iceland. This model would, therefore, be categorised within de-familialization. Another model that pays mothers salaries to stay at home so they leave the labour market, would, in contrast, be categorised within familialization since it would foster gender roles. To simplify this classification system, Saxonberg suggests a new typology for comparative research based on "genderization" and "degenderization" and proposes a firm definition of the terms. Genderizing policies "promote different gender roles for men and women while degenderizing policies do not promote the elimination of gender roles" (Saxonberg, 2013, p. 33). In the case of Iceland, family policies are situated within the degenderized frame of the typology.

2.2 Family policies and women's careers

One of the great contributions that came with the feminist involvement in the study of welfare highlighted the significance of the family and care alongside the gendered embeddedness in institutions (Leira, 2002; J. Lewis, 1992; O'Connor, Orloff, & Shaver, 1999; Orloff, 1993). In regard to welfare policies the Nordic countries are known for being "women friendly" as coined by Hernes (1987) in the late 1980s. The family policies of the Nordic countries all centre around the same idea: that the welfare of the family is based on gender equality in all aspects of life (Eydal & Gíslason, 2014). Although committed to gender equality and progression in paid work, the high level of gender segregation in the labour market has been referred to as the Nordic paradox (Ellingsæter, 2013). It can be argued that this gender segregation is harmful to the society as explained by Ellengsæter:

> Gender segregation involves key normative and political issues: social equality, justice and economic efficiency. It affects earnings, career mobility and work autonomy for the individual; it reinforces cultural gender stereotypes in society and creates a less flexible

labour market (2013, p. 33-34).

For this research, vertical segregation, caused by the idea of male primacy, is of interest, suggesting that men are more appropriate for powerful positions than women. This is different to horizontal segregation which refers to distributional differences that are not explicitly hierarchical, i.e. across occupations and workplaces (Ellingsæter, 2013). The gender segregation of the labour market in context with family-friendly policies has been a subject of interest to numerous academics. These family-friendly policies have been viewed as an obstruction to women's careers into influential positions and high income (Lister, 2009; Mandel & Semyonov, 2005, 2006), especially among those who are highly skilled and highly educated (Mandel, 2011). Mandel and Semyonov (2006) assert a "welfare state paradox": that women have access to the labour market but not to high ranking jobs with power. Acknowledging that the state creates jobs for women, female type employment, where working part time is often an option. Hence, they argue that these policies, including long maternity leave, are likely to preserve women's roles as mothers and wives, hindering them from competing with men to reach top leadership. Although these findings on the Nordic paradox have been contested (Korpi, Ferrarini, & Englund, 2009), studies have shown that highly educated women take shorter maternity leave and have higher work continuity compared to lower educated women (Dex, Joshi, Macran, & McCulloch, 1998).

Scandinavian studies have shown mixed results on the uptake of long maternity leave and its impact on mothers. A study performed in Sweden, focusing on maternity leave and career advancement into an upward occupational move, revealed that women who took up to fifteen months of leave did not experience negative effects of time out from work, rather the opposite (Evertsson & Duvander, 2011). On the other hand, research undertaken in Norway revealed that career driven mothers exercising long parental leave were motivated to change their career commitment after leave, thus finding less demanding work and a more family-friendly full time job position (Halrynjo & Lyng, 2009).

Mandel and Semyonov (2006) propose that employers might expect women to make use of the family policies, and thus take the greater share of the family responsibility, e.g., staying home with sick children. These family policies are assumed to increase the employers' motivation to discriminate against mothers from reaching attractive occupations, such as leadership jobs. Gender equality in working life can be problematic without equality in family life (see Eydal et

al., 2015 for further discussions). The Nordic countries have a relatively long period of parental leave and all of them allocate fathers the right to a certain number of days of paternity leave after the birth of their new-born and/or a quota, a non-transferable individual right to paid parental leave (Kamerman & Moss, 2009). The father's quota has been regarded as a successful policy initiative resulting in an increase of fathers taking paternity leave (Duvander & Johansson, 2012). Therefore, it might also be seen as a paradox if employers discriminate against women due to their use of family policies since men have the same rights as women, e.g., to stay at home with sick children and to take parental leave.

More than forty years have passed since gender disparity in leadership and management was first addressed by Kanter (1977b) in her work on women and men in corporations. Kanter (1977a) created the concept of "tokenism" when addressing skewed sex ratios in the corporate world, arguing that when their token status is eliminated, women's positions in male positions/workplaces will improve. Women in top leadership are seen as tokens, since a significant number of women are needed in order to achieve equality, or until a critical mass is gained. Critical mass assumes that women will have an impact first when their number has reached 30 percent (Childs & Krook, 2006). The empirical evidence on the numerical representation is inconclusive and is criticised by proponents of the "critical actors" theory as essentialist. Critical actors, male and female, attempt to represent women as a group by collectively bringing about women-friendly policy change. This theory tries to move beyond critical mass theory when focusing on the substantive actors, to be separated from numerical representation. Focusing "not on what women do but what specific actors do" brings about the question "who acts on women's issues?" (Childs & Krook, 2009, p. 126).

The underrepresentation of women in senior management and the hindrances that prevent women from attaining leadership positions has been of concern for some time. Ever since Kanter's (1977b) theory grabbed scholar's attention, a number of studies have focused on the organisational barriers women face in the workplace, which reflect on the ideal worker as ready to work long and often unpredictable hours (Acker, 1990; Blair-Loy, 2003; Ellingsæter, 2013; Holton & Dent, 2016; Nagy & Vicsek, 2014; Oakley, 2000; Weyer, 2007). Other research uses the approach of intersectionality in line with Acker's (2006) work on inequality regimes when identifying barriers in work organisations, by focusing

on gender and ageism when exploring gender discrimination in management (Jyrkinen, 2014; Jyrkinen & McKie, 2012). Intersectionality analyses the interplay of different social categories such as by focusing on the intersection of gender, class and race as explained by Acker (2006), as well as dis/ability. The study of Jyrkinen and McKie (2012) revealed how young women face exclusion because of the inevitability of getting pregnant, while those more experienced risk "being too old (p. 74)". Their research addresses how women in the workplace face exclusion for not being seen as the ideal worker Acker (1990).

Different approaches have been used to describe the limitations to women's advancement into powerful positions. This includes the labyrinth metaphor, describing the cumulative effect of a series of hindrances in women's career advancement instead of addressing only the very top positions (Eagly & Carli, 2007). This metaphor recognises the existence of barriers, but they are not insurmountable and can be overcome. The pipe-line metaphor suggests that women are almost there: they have the right education and experience but not yet seen as available for the job (Carli & Eagly, 2001). The glass ceiling, termed by Wall Street Journal reporters Hymowitz and Schellhardt (1986), represents unseen barriers women face that prevent them from reaching the upper level of leadership. Another factor that shapes the success of women is a process known as the "glass cliff effect" (Ryan, Haslam, & Kulich, 2010), which explains that women are more likely than men to get their powerful positions at precarious times associated with greater risk and criticism, such as in an economic crisis (Axelsdóttir & Einarsdóttir, 2017; Fagan, Menèndez, & Ansón, 2012).

2.3 Family Responsibility and Paid Work

Family responsibility and workplace culture are thought to have a different impact on women and men (Acker, 1990; Bryson, 2007). Although men today are doing more housework and women are doing less, the gender differences in domestic work are persistent and women still perform the majority of the housework in the Western world (Kan, Sullivan, & Gershuny, 2011; Lachance-Grzela & Bouchard, 2010), even in countries where gender equality is seen as high, as in the Nordic countries (Jyrkinen & McKie, 2012; OECD, 2017).

Research by Ezzedeen and Ritchey (2009) highlighted that many women in high-commitment careers make stark choices between work and family, such

as delaying marriage/childbirth or remaining non-partnered and/or child-free. Durbin (2016) observed that women holding top positions in the UK are likelier to be without children. This notion of "choice" signifying male working culture is important. Hakim's (2000) "preference theory" focuses on the perspective of choice, arguing that, in modern, well-off societies, almost all women can choose between family work and paid work. Women should be able to make choices according to their preferences of lifestyle: work-centred, home-centred or combined (work and family). However, other research has demonstrated that women and men in similar jobs are equally committed to their jobs and both desire leadership roles (Aven, Parker, & McEvoy, 1993; Eagly & Carli, 2007). Hakim's standpoint of choice has been criticised for its limitations, for instance by not considering the complexities that rest behind the choices and the construction of preference (Crompton & Harris, 1998; Leahy & Doughney, 2006), and it does not explain why the path for women who want to become business leaders is so arduous.

The demand for long and inflexible working hours in leading positions is often seen (Knudsen, 2009) as one of the primary hindrances to women entering powerful positions. However, it has been shown that in a male-dominated workplace, women often try to live up to the male cultural norms to succeed. That means that executives are expected to put paid work over family, "upholding men's life experiences as the norm" (Broadbridge, 2008). Still, the general requirements of work are shaped by the image of white men with total dedication to work and who can withdraw themselves from family responsibility to be the bread winner (Acker, 2006). As women are assumed to have more obligations in the domestic sphere than men, this gendered organisation of paid and unpaid work is crucial in sustaining gender inequality in organisations (Acker, 2006; Blair-Loy, 2003; Bryson, 2007). By overlooking the private activities, e.g., the caring responsibility, the male breadwinner model and the gender division of labour are consistently maintained. Accordingly, the gender inequality in organisations is also intertwined with the social construction of women and men (Acker, 2006; Bryson, 2007).

This also relates to the gendered social roles of women and men, since it has been confirmed that nurturing behaviours among women are socially supported because of women's reproductive role, while for men, independent behaviours have accommodated the role of working outside of the home, especially in occupations where males are overrepresented (Eagly, Wood, Diekman, Eckes, &

Traunter, 2000). Eagly et al. (2000, p. 125) argue that "expectations about women and men necessarily reflect status and power differences to the extent that women and men are positioned in a gender hierarchy." This gender hierarchy is the origin of sex-differentiated behaviours that are assigned to women and men by obtaining particular skills and resources linked to role performance. Both women and men try to live up to the roles that are normative in their society and behave (and feel) in a way that is expected according to their gender roles (Eagly et al., 2000). For instance, a woman who works long hours or travels for her work might feel guilty, as it violates the expectations that the family must come first (Steil, 2000).

Research has shown that motherhood tends to be one of the main hindrances for women reaching towards ambitious careers in male-dominated sectors, but not because of their gender per se; they are thought to be incompatible with the normative working culture (Herman, Lewis, & Humbert, 2013; S. Lewis & Humbert, 2010).

A cross-national study by Wharton and Blair-Loy (2006) found that work demands have a more significant impact on the family and personal lives of women than men. They suggest that: "This could be because the mothers have greater responsibility for family care and because they take care-giving obligations more seriously (p. 430)". Traditionally, a successful managerial career presumes full-time support or at least extensive back-up at home, a resource that research repeatedly show female managers have lesser access to (Acker, 2006). Blair-Loy (2003) studied professional women in the USA in a male-dominated sphere, where the work is culturally defined as the work devotion schema, resting upon single-minded devotion. The study revolved around how women described the challenge of reconciling work devotion with their family responsibility. She argues that the society and culture shape the companies, the home and the conflicts therein. These cultural conditions and traditional gender roles still hold women to be the main caregivers, regardless of their position in the labour market and conclude that career women are less suitable candidates for a demanding job, such as being business leaders.

Several empirical studies have demonstrated that family support is important when it comes to managerial positions (Ezzedeen & Ritchey, 2009; Guillaume & Pochic, 2009; Heikkinen, 2014; Heikkinen, Lämsä, & Hiillos, 2014). In a Finnish study, Heikkinen et al. (2014) examined the importance of female spouses for male managers alongside their careers. The results revealed

that traditional gender roles still predominate in the Finnish social culture. Wives demonstrate supportive and care-providing roles while male managers are mainly in the role of the breadwinner. Another study of Finnish women in managerial positions showed that women carried a dual burden, working hard at work and at home (Heikkinen, 2014). A Norwegian study on women in high-commitment careers demonstrated similar findings. Their resolution to deal with a demanding job and the responsibility for the home was to outsource some of the domestic duties (Seierstad & Kirton, 2015). Furthermore, a study carried out in Hungary exposed that organisational culture is unable to separate itself from the societal culture. Women managers are still met with a lack of understanding when returning to work with young children at home (Nagy & Vicsek, 2014).

2.4 WLB and ICT

Studies on the work life balance (WLB) discourse received greater attention among scholars when women's participation in the labour market increased. Felstead, Jewson, Phizacklea, and Walters (2002, p. 56) specify that WLB can be defined as "the relationship between the institutional and cultural times and spaces of work and non-work in societies where income is predominantly generated and distributed through labour markets." In terms of professionals or managers, many studies showed that they face moderate to high levels of work-family to work-life conflict (Greenhaus, Collins, & Shaw, 2003; Kossek, Lautsch, & Eaton, 2006; Wharton & Blair-Loy, 2006). Some scholars have come up with psychological indicators for good balance, such as well-being, self-esteem and an overall sense of a pleasing combination of family, work and aspects of life (Clark, 2000). Clark's work-family border theory tries to explain how people negotiate between the spheres of work and family and the borders between them in order to achieve balance. Central to the theory is that work and family are made up of different spheres which affect each other. An example of daily border-crosses between the work and family spheres is when family phone calls are taken at work and business calls at home (Chesley, 2005).

The term work-life balance has been criticised for several reasons. Hyman and Baldry (2011) ask, for example, what is meant by "life", as time from work does not automatically mean leisure. They point out that for women

it often means unpaid domestic work like taking care of children and elderly family members. Although it can also be the case for men, the probability of them undertaking this responsibility is much lower. S. Lewis, Gambles, and Rapoport (2007) say that the concept of work-life balance is very much situated in the discussion of neo-liberal thinking of personal choice while leaving out the institutional and social structural pressures. The term 'balance' has also been criticised for suggesting a simple trade-off between the two spheres and encourages naive approaches to address fundamental inequalities and places the responsibility for balancing home and work onto the individual (Burke, 2004; S. Lewis et al., 2007). Grzywacz and Carlson (2007), for example speak of work-family balance instead of work-life balance. They relate the term to the gender role expectations that is both negotiated and shared between partners in the domains of both family and work.

One aspect of the WLB discourse is on how ICT interferes with family life. A large part of managers' work relies on ICT. Various scholars seek to identify the unique aspects of work in the digital economy by employing the concept "virtual work", a generic term used to refer to all forms of work carried out either at home, in public spaces or in non-traditional working environments using technological devices such as the Internet and other digital assistants, such as computers, tablets, mobile phones or other IT-based tools (Huws, 2013; Valenduc & Vendramin, 2016).

Advances in virtual work, the demand for 24/7 availability for certain jobs and the blurred boundaries between work and home challenge many today (Huws, 2013; Towers, Duxbury, Higgins, & Thomas, 2006). Virtual work impacts both the fundamental work that we do and our personal lives, as ICTs are blurring the boundaries between work and non-work. Therefore, people might find themselves performing multiple roles simultaneously (Duxbury & Smart, 2011; Shumate & Fulk, 2004).

Some feminist scholars welcomed the changes they hoped that virtual work would bring, as they saw this development as a way to undermine old social relations and to liberate women from conventional gender roles (Harcourt, 1999). These technologies were to offer a place of freedom, or as Wajcman (2004, p. 7) expressed it: "The virtuality of cyberspace is seen to spell the end of naturalised, biological embodiment as the basis for gender difference [. . .] Technology itself is seen as liberating women."

Even if many feminists have welcomed this technology, others are sceptical

towards virtual work and the blurring of boundaries between work and home because of women's responsibility for household tasks and caring for the family (Eikhof, 2012). Working from home, therefore, only gives women more tasks to do while working. A study by Duxbury and Smart (2011) shows that conflicts between family members may arise while using digital technology, as space and time is being taken away from them. Gergen (2002) coined the phrase "absent presence" to describe the situation of being present in one domain but intellectually situated in another (e.g. being at home but sending work-related e-mails).

Virtual work has made some workplaces more flexible (Huws, 2013). However, this is a doubled-edged sword, as this same flexibility can make it increasingly difficult for employees to disengage themselves from work. Along with the increasing workload comes increased working hours and the feeling that one should be working at all times (Duxbury & Smart, 2011; Rafnsdóttir & Stefánsson, 2014; Thomas, 2013). There is a growing trend to use technology to opt in and out of work, independent of physical space or social relations, after regular working hours. This is especially common among those who are ambitious in their careers (Schlosser, 2002) and among senior employees (Waller & Ragsdell, 2012).

The appeal of a flexible workplace is that it enables workers to take care of work and family matters concurrently (Eikhof, 2012; Peper, Dikkers, Vinkenburg, & van Engen, 2011). The positive effects of virtual work on work–life balance have also shown to be greater for those with family responsibilities (Shockley & Allen, 2007). Contradicting results have also been exposed; academics with family responsibility had more difficulty in reaching work-life balance due to the easy access of ICT. It triggered a prolonged working day and a demand for constant availability (Heijstra & Rafnsdottir, 2010). According to Thomas (2013), managers in organisations are not afforded a work–life balance, even if their companies have such a policy for their employees in general. Work–life balance policy at the management level is, according to his study, seen as a "taboo". Thomas (2013) and Huws (2013) have also pointed out that many questions about the role of virtual work in organisational life remain unanswered, especially the complex nature of the interaction between technology, work and home. Nevertheless, recent studies show that both women and men have positive attitudes towards virtual work and its possibilities to blur the boundaries between work and non-work. However, the majority also

agrees that this same technology prolongs the workday and views reconciliation of work and family life as becoming more complicated (Heijstra & Rafnsdottir, 2010). This recalls Duxbury and Smart (2011) showing that conflicts between family members may arise while using digital technology, as space and time is being taken away from them.

It is known that women and men typically play different social roles and therefore experience the world in dissimilar ways (Bryson, 2007). Nevertheless, the very nature of executive positions can be challenged with the presence of women showing that there "is more than one way of working", showing commitment to both work and family (Durbin, 2016, p. 18). Sullivan (2012) points out that remote working, working from home altogether, can perpetuate women's dual burden of paid and unpaid work and affirm an unequal gendered division for household and family. That would be the opposite of the objective of Nordic parental policies that encourage both parents to work and be responsible for their family at the same time.

2.5 Summary

This chapter highlighted the barriers women face in their career advancement towards leadership positions in corporations by also reflecting on the gender typology of the Nordic countries and discussing how family policies interact with women and their careers. On the one hand, the chapter highlights obstructions related to organisational culture, and on the other hand, on family responsibility and work life-balance in relation to information and communication technology, and furthermore, by also pointing out gendered social roles which are still ingrained in our society. Different metaphors used to describe the difficulties that women face when trying to climb up the career ladder have also been given, such as the glass ceiling, labyrinth, the pipe line and the glass cliff effect. The reconciling of family and paid work was also addressed in relation with literature on work-life balance and ICT. In the following chapter, a theoretical framework which underpins this research and which will be used in the analysis will be presented. This will be referred to as: time, love and organisational culture.

3 Time, Love and Organisational Culture

This chapter gives an overview of the main theoretical framework that underpins this dissertation when seeking to understand the gender disparity in powerful positions. The theories centre around the politics of time, love power, and organisational culture. Together these theories attempt to explain how time, love and organisational practices are gendered, by reflecting on how gender relations in Western societies are maintained through unequal distribution of power in the corporate world.

3.1 Time

The transformation of time is a subject to the historian Thompson (1967, p. 61) when addressing the differentiation of time in-between and across cultures, towards a capitalist clock time. That is, when time becomes money or the employer's money. "As soon as actual hands are employed the shift from task-orientation to timed labour is marked". This is what Bryson (2013, p. 120) denotes as "time is money logic of the workplace," and creates and sustains gender inequality both within the home and in the labour market, since women are assumed to have more obligations within the home than men.

In this dissertation, the unequal distribution of time is given a great deal of attention and centres around the work of Bryson (2007) on the politics of time and Rafnsdóttir and Heijstra (2013), who argue that men's time is more respected than women's time, reflecting a certain kind of gendered power. Those who have more power in relationships are more likely to be able to manage their own time and the time of others in private and public relations. In this respect, it is not enough to talk about time as a neutral issue, as something that just needs to be counted. Even if time has subjective components, it is experienced as an object resource that people have different access to and even different power over.

By necessity, some labour must be done at a certain time, following the natural aspect of the job. Thompson (1967) refers to this as task-oriented time and it relates to how Davies (1990) portrays time in a more modern society by pointing out how time is gendered. Men's time is seen as linear while women's time more like a chronological, thus more task-oriented, year-round work. This means that men are likelier to be able to divide their projects, start a project and finish it, while for women the tasks never end, such as when taking care of the family and household duties.

Bryson's (2007) study on the politics of time further reflects on how time is gendered and how modern-day working practices affect the gender differently. While parental time with children and leisure in general have increased during the past decades, she argues, parents partly achieve this by combining the time they spend with children with other activities, and this applies especially to women. This partly explains why parents, especially mothers, perceive themselves as being more and more pressed for time because stress is not simply a matter of total hours of paid and unpaid work but exacerbated by the intensity of their time use. Thus, women's lack of time in the public sphere is connected to traditional domestic and care responsibilities that are neither valued nor rewarded. This time poverty can cause decreased autonomy among individuals and diminish their opportunities to become active citizens.

McKie, Gregory, and Bowlby (2002) point out the lack of consideration in political debates on research findings that demonstrate the gendered nature of caring and the time-space relations implicit in combining caring and working. Time-use studies present some partial picture of the time pressure women face in relation to care (Bryson, 2013). Bryson (2007, p. 157) stressed that time-use studies "are also unable to record the intermittent worrying, guilt and stress individuals may experience around what they are not doing while they are doing something else". This, referred to as the third shift, is also a metaphor drawn from Hochschild's work, where she described the second shift highlighting the extra physical work women do at home after a regular working day (Bolton, 2000; Hochschild & Machung, 1989). Bryson emphasises that time-use studies are not able to show the different kinds of time that people experience and that not all time is equal. Even though women in general experience more time pressures in their everyday lives than men (Bryson, 2007; Rafnsdóttir & Heijstra, 2013), the problem does not necessarily reflect on the fact that women don't have enough hours or minutes to do their caring work;

rather, it reflects that women are expected to function within an unsuitable and unfitting time culture.

It is important to focus on time when looking at patterns of power between genders, both in relationships and in the labour market (Rafnsdóttir & Heijstra, 2013). Women's time seems to be "at odds with the dominant time culture of contemporary capitalist society" (Bryson, 2007, p. 129). This reflects, according to Bryson (2014), the fact that modern Western society is dominated by two key principles: "the profit oriented rationality of the market economy and the privileged of 'normality' of typically male life-styles and attributes." This means that care can be economically unseen or thought of as a private matter that "real" workers do not need to worry about. Care can be seen as a "commodity that can be sold and bought like any other (p. 119)" commodity.

Bryson (2013) also argues that the gender difference in time use plays a key role in women's disadvantage economically, politically and socially. In the context of the dissertation and Bryson's masculinity, masculinity refers to the working practices of the "ideal worker" (Acker, 1990). Similarly, Bryson addresses a discourse on working hours and masculinity by exploring the idea of shorter working hours as a threat to masculinity. It should be noted that the concept "masculinity" has been criticised for various reasons, such as the connection between hegemony and masculinities, but when using it or the plural form of it "they should be used more precisely and particularly" (Hearn, 1996, p. 214). Hearn (2004) argues, that it is more appropriate to use the word men instead of masculinity, putting the focus to the "hegemony of men" (p. 49). Due of the complexity of the term masculinty/ies it will be used sparingly throughout this dissertation.

Since women are still the main caregivers, family responsibility can have major effects on women's employment prospects, also called "motherhood penalty". Bryson (2013) asserts that the unequal distribution of unpaid care in the home appears to benefit men as a group and must be seen as one aspect for the continuing inequality between women and men in the public sphere. She claims that many will have difficulties in accepting "current gender inequalities as a product not of women's failure to behave like 'proper' workers, but of men's domestic absenteeism, and not of women's irrational tendency to prefer childcare work to engineering (p. 7)". Accorsing to Hochschild (1997) there is a need for time-movements, that would challenge the basis of the working culture. She further implies that the organisation of time must

change since corporations absorb much of the family time, thus addressing the issue for both women and men with family responsibility. In a similar vein, Bryson (2007, 2011) points out that the way time is used, valued and understood is central to the maintenance of gender inequalities in public and private life and that they are damaging for both women and men. Hochschild (1997) was concerned about the time pressure among working people. In her work, she became aware that working mothers were gradually fitting the model of fathers, working longer hours. She questions these long working hours, especially among the best paid employees in the upper levels of management. Therefore, Hochschild asks why top business leaders are less likely to be interested in job sharing or working part time and by that challenging the male embeddedness of the organisational practices.

Bryson (2014, p. 115) points out that love and care are essential to human society but yet "benefits and burdens" are unequally distributed. Since people in management work long hours, therefore, it is crucial to reflect on the political issue of time and how it affects women and men in leadership positions.

3.2 Love

The theory of love is another term used in this dissertation when attempting to explain the gender disparity in leadership. In agreement with Gunnarsson (2014, p. 5-6), love cannot "be understood in separation from other social forces." Also, not forgetting that men and women are social categories. Although the emphasis is on love other processes are not less important. Economic forces, structure, cultural norms and politics also affect the everyday practices of gender relations. Why women have difficulties in reaching executive positions must be seen as a multi-layered and complex phenomenon, instead of representing a single cause of the issue. Social relations, constructed through social activity, are important for the analysis in this dissertation.

From the early 1990s, the topic of love has been more appealing among feminists, using love as a theoretical framework when aiming to understand why men still dominate in contemporary Western societies (Jónasdóttir & Ferguson, 2014). However, thinking about love in relation to women's subordinate status is not new. Among early feminist contributions engaging with love are Mary Wollstonecraft, Emma Goldman, Alexandra Kollontai, Clara Zetkin, and Simone De Beauvoir, (see Ferguson and Toye, 2017). Later, Firestone (1970)

and MacKinnon (1987) argued that love and relationships between women and men were the pivot of women's oppression in current society. Since love is possibly the greatest force that binds women to men, it is crucial to comprehend how love and oppression are related (Gunnarsson, 2016). The new area of love studies employs a broad notion of love, the potential by which we can "empower each other as persons, as worthy human existences capable of acting efficaciously in the social world" (Gunnarsson, 2015, p. 326).

Jackson (2014) stresses that love is crucial in creating heterosexual relationships, and as such it should capture greater attention in feminist thinking on heterosexuality by also reflecting on the gender hierarchy and heteronormativity within heterosexuality. Jackson (2006, p. 117) clarifies that

> heteronormative assumptions interconnect with the institutionalization of heterosexuality and also shape the doing of heterosexuality and being and becoming heterosexual – as well as shaping the doing and being of alternative sexualities.

Accordingly, to Jackson (2006), that would also include those who practice homosexuality since they are just as much bound with gender like heterosexuals. However, Jackson (2006, p. 115) also notify that heteronormativity tells little about how "couples practice, negotiate and potentially struggle over their mundane gendered and heterosexual routines."

How the business leader's heterosexual relationships contribute to heteronormativity is complex. Nevertheless, a romantic/sexual love bestows on how love is performed and seen in the Western world. Additionally, gender hierarchy within heterosexuality is crucial in explaining male power and their status in the workforce. Furthermore, Jackson also addresses the importance of reflecting on the cultural understanding of love: how love is practised and maintained in intimate relationships in a given context and the social consequences of how love is understood. According to Jackson (2014, p. 36), love partakes in the structural preservation of gender division and institutionalised heterosexuality. She states the following when pointing at the social aspect of love:

> The meanings of love are constructed and elaborated through specific ideologies of love and through wider cultural discourses on and representation of love, as well as through the "common sense" assumptions that are reinforced, renegotiated or contested in day to day interaction.

Subsequently, assumptions of love gathered as common sense involve practices that men benefit more from than women in a specific social and cultural context, consequently in the Nordic countries where this study is performed.

Jónasdóttir (1994, 2011, 2014) underlines the unequal distribution of love in an intimate relationship when explaining the men's power in relation to women in Western societies, which are formally and legally equal. Her love power theory is guided by Marxian views on oppressive power structures. Labour power can be exploited because the ultimate human needs are based on material nourishment such as food and lodging. However, other human needs must also be met in order to satisfy a person: to love and to be loved. These needs underpin the interest in exploiting the energy of others (Gunnarsson, 2016).

Jónasdóttir (1994, p. 227) argues that the patriarchy depends on men's exploitation of women's love by producing male "surplus worthiness" which in turn explains the persistence of men's power (Jónasdóttir, 2011, 2014). Thus, she sees love as the source of women's oppression and compares love with work and human labour. Therefore, Jónasdóttir (2014, p. 14) explains "that 'love power' as well as 'labour power' is an alienable and exploitable human social force" that keeps women in an oppressed relationship with men. As described by Gunnarsson (2016), the exploitation view of dominance does not suggest that the one who dominates does it because he desires power, but rather because his control (love power) is the tool that gives him access to values as a person. For men in business leadership they often have more access to money as a resource compared to their partners. Can it be that "women make a resource out of feeling and offer it to men as a gift in return for the more material resources they lack" (Hochschild, 2012, p. 163), such as love?

Jónasdóttir (2011) claims that the institution of marriage is the main sphere of domination and men can be found in a specific exploitative mode of organising love. However, exploitation of love power does not mean suffering or unhappiness, as this is love that is freely given (by women) and freely taken (by men), but highlights how the sociosexual bonds are a relationship of exchange (Gunnarsson, 2014, p. 113). Bryson (2011, 2014) considers the caring side of love, when focusing on reproduction or

> those human activities (physical and emotional) which are more or less directly linked to the generational reproduction and maintenance of the population and the care of those unable to look after themselves (Bryson, 2014, p. 114).

She declares that this includes the nurturing activities such as cooking and washing as well as other everyday responsibilities when taking care of those we love, mentally, emotionally, physically and sexually (Bryson, 2014).

Jackson (2014, p. 43) argues in the same line as Jónasdóttir, underlining the importance of distinguishing between love power and labour power, "as care-work is, quite literally, a labour of love." Jackson specifies that as women care about those they care for, they do not recognise this arrangement as exploitative. Women put considerable care work into relationships themselves, which can be counterproductive. However, if love is believed to be an emotion or a feeling then it should never be thought of as being pre-social, but instead socially mediated and constructed. How love is individually felt is therefore linked to culture and people's every day interaction (Jackson, 2014). Further, Jónasdóttir (1994, 2011) claims that the concept of sexual love has two contradicting elements: care and ecstasy, asserting the dominant mode of organising relations of care and erotic ecstasy in societies that are based on formal gender equality. These two elements contain what she calls sociosexual practice. Bryson (2011) reports on Jónasdóttir's theory of love power, that men, nevertheless

> appropriate women's love power in unequal exchanges of care and pleasure in all spheres of public as well as private life. This appropriation is supported by social norms that assume that men are entitled to take women's love and care without reciprocation (p. 114).

Cantillon and Lynch (2017, p. 171) argue that gender justice is impossible if relational justice in loving and caring is not fulfilled. The unequally distributed love labouring manifests itself through "affection, commitment, attentiveness, and the material investment of time, energy, and resources". The lack of reciprocity reflects how the public and the private spheres are interconnected. To create socially just and gender-just societies, public policies need to be directed by norms of love, care, and solidarity rather than only by norms of capital accumulation (Cantillon & Lynch, 2017). Together, Jónasdóttir and Bryson argue that love is "organized to the advantage of men and that it constitutes an important source of wider economic, social and political inequalities between women and men" (Bryson, 2014, p. 114). Cantillon and Lynch (2017) argue along the same line when noting that institutions formed by the state, such as law and economies, have implications for who is loved and how they are loved.

3.3 Organisational Culture

Another theoretical approach revolves around the organisational culture and the social interaction in the corporate world and homosociality. Organisational culture and practices have for some time been viewed as barriers for women to be recruited into top positions. The given nature of a person in top management has been regarded as either being male or acting as one (Guillaume & Pochic, 2009). For this study a special focus was put on how social relations, such as networking, can benefit men as a group in business leadership. As in Acker's (1990) classical theory on organisational culture, she explains how the nature of organisations is defined, structured and shaped in terms of norms where the ideal worker is male and thus reproduce gendered differences. Other scholars have advanced her work and articulated similar findings addressing how organisational culture consists of several practices, e.g., visibility, long working hours and networking resulting in gender privileges that can exclude women from powerful job positions (Benschop, 2009; Blair-Loy, 2003; Holgersson, 2013; Ragins et al., 1998; Singh et al., 2006). In addition, Fagan et al. (2012), when highlighting that organisational culture and processes are gendered, summarised that job design, career ladder, work practice and selection methods for powerful positions are fused with expectations of gender appropriate roles.

Acker (2006) came up with the metaphor "inequality regimes", when describing the persistent pattern of class, gender and racial inequality in work organisations, suggesting that "the idea of inequality regimes, interlinked organising processes that produce patterns of complex inequalities" (Acker, 2006, p. 459) as social inequality regularly emerge in such organisations. She addresses several components of inequality regimes, such as work requirements, class hierarchies, recruitment and hiring, wage setting a supervisory practice, as well as informal interactions while "doing the work" in organisations. By including these multiple components into the analysis of gender inequality in organisations, a better understanding of the complexity of what reproduces and maintains these patterns of inequality may be observed. In addition, as according to Acker (2006, p. 441) "The concept of inequality regimes may be useful in analysing organisational change projects to better understand why these projects so often fail and why they succeed when this occurs."

Within the inequality regimes and as a part of the work requirements in organisations is the necessity of networking. It has been acknowledged that

networking activities can have the goal of supporting leaders in their work or career, proposing a strong business and career advancement (Singh et al., 2006). While networking is one of the reinforcements for career development (Forret & Dougherty, 2001), women can face exclusion from these networks (Durbin, 2011; Kanter, 1977b). Hence, they may receive fewer promotions than men or miss out on valuable information, resources or support (Brass, 1985). Researchers have highlighted that the networks women and men build have different structures and success, as men benefit more from same-sex networks (e.g. Brass; McPherson, Smith-Lovin, and Cook, 1985; 2001), and that women and men tend to use networks differently (e.g., Broadbridge, 2010; Vinnicombe and Colwill, 1995). Moreover, Forret and Dougherty (2004) found that men benefit more from networking behaviours than women. They claim that internal visibility is significantly related to number of promotions, compensations and perceived career success, as well as to objective career success outcomes, but only for men. Broadbridge's (2010) findings on senior retail managers in the UK showed that men and women used networks differently. Men were likelier to use their networks strategically while women used theirs more for support.

Arthur, Del Campo, and van Buren III (2011) suggest that women will be disadvantaged in relation to men when it comes to career advancement and building valuable social ties as long as networking takes place in homosocial surroundings. That is in line with Acker (2006) and Ragins et al. (1998), who argue that the social practice of networking influences the recruitment and hiring process, which are all seen as barriers for women. Further, informal work or work out-of-the-office settings have been found to benefit women and men differently. Morgan and Martin (2006) found that exclusion in homosocial settings like golf and fly-fishing disadvantages women, as they may miss out on personal relationships with customers and colleagues.

Lipman-Blumen (1976) was among the first to use the concept of homosociality, defining it as "the seeking, enjoyment, and/or preference for the company of the same sex" (p. 16). She mentions several institutions in our society in which men (re)produce homosocial practices, e.g., the family, labour market, the political world, athletics and the judicial system. Hammarén and Johansson (2014) point out that a common use of homosociality is in a form of hierarchy, e.g., when describing relationships with the purpose of strengthening power between men and between women to maintain and defend hegemony,

such as by informal networking.

Women's homosociality in work organisations is seen as less powerful than men's homosociality (Mavin, Williams, & Grandy, 2014), and to overcome the male organisational culture, women have been found to engage in expressive networking for social support, or what has been called homophily (Broadbridge, 2010). Homophily refers to the social process of friendship, which is often distinguished from homosociality: the tendency to associate with people like oneself, such as "old boys' clubs" (Mavin, Grandy, & Williams, 2017, p. 334).

Holgersson (2013, p. 463) suggested that the recruitment process is imbued with homosociality by "(re)defining competence and doing hierarchy." (Re)defining competence includes giving different sets of criteria for women as a group than men, indicating what men do is important and what women do seems less important. Doing hierarchy entails senior men's privilege to define competence, as well as grooming and identifying younger prospects. Holgersson (2013, p. 463) claimed that when men are doing hierarchy they are reproducing a "complex web of homosocial relations" and preserving a "masculine managerial culture" where women are seen as deficient. Hence, homosociality is in the structure of management careers as well as in the recruitment process. A study by Scholten and Witmer (2017) indicated that expectations toward both men and women to reach upper managerial positions rests on male symbols of power (women being tomboys and competitive), resulting in homosocial recruitment in executive positions. Moreover, a multinational study by Tienari, Meriläinen, Holgersson, and Bendl (2013) demonstrated how the search for an executive is a closed homosocial practice undertaken by head-hunters, resulting in men hiring men.

In this dissertation, I aspire to uphold the approach of time, love and organisational practices when explaining as the two sides of the same coin the overrepresentation of men and the underrepresentation of women in business leadership.

3.4 Summary

In this chapter, theories on the politics of time, love power and organisational culture, including networking and homosociality, were introduced. Together these approaches frame the substance of this project when explaining and

analysing the gender disparity in leadership positions. They present how love, time and organisational practices are gendered and partake in maintaining the gender order in contemporary society, which in turn influences societal opportunities for women and men. In the next chapter the methodology, method and data gathering for this research will be discussed along with ethical considerations.

4 Methods and Framework for Analysis

The methods and methodology will now be described and discussed. They provide detailed information on how the data was generated and the analytical procedure is explained. The researcher's position regarding the research subject is presented, followed by reflection on some of the ethical considerations for this project.

4.1 Mixed Method Approach

In analysing what keeps the gender disparity in place among business leaders in Iceland, both qualitative interviews and quantitative questionnaire data are gathered within a mixed methods framework. However, a greater emphasis is placed on the qualitative data in this dissertation.

The philosophical foundation of this research paradigm lies in pragmatism, suggesting that research designs should be mixed in ways that offer the most useful answers for the research questions and are likely to give complementary results (Johnson & Onwuegbuzie, 2004). That is, by using mixed method I aim to reveal different dimensions of gender disparity in leadership positions, and to enrich the comprehension of the multi- faceted complex of the problem. With the quantitative data, the magnitude and frequency are covered, while the qualitative data explores the meaning and understanding of the phenomenon (Creswell, Klassen, Clark, & Smith, 2011).

Mixed methods, qualitative and quantitative, are applied when analysing what (re)produces power imbalances between females and males in leadership positions and is situated within a sequential exploratory and explanatory design. The sequential exploratory design suggests that the quantitative data be gathered first, and then, once analysed, the information should be used to build a second qualitative study (Creswell, 2013). Similarly, the explanatory sequential design starts with a qualitative study. Thus, Qualitative – Quan-

titative - Qualitative. For this study, the use of mixed methods gave a more complete understanding of the research issue than would each approach alone. The quantitative data allowed us to identify the "factors that influenced the outcome" (Creswell, 2013, p. 20). For example, salaries and responsibility for children, along with long working hours, frequent travelling, networking and high salaries among the people in leadership positions influence the different access to time. The goal of the qualitative data, on the other hand, is to rely on the participants' views of the situation: How they live and work.

4.2 Qualitative and Quantitative Data

The quantitative and the qualitative approaches are quite different in nature. The quantitative approach makes it conceivable to reach a large group of people by asking closed questions in surveys, while with the qualitative data the focus is more on a smaller sample, interviewing people and asking open questions (Esterberg, 2002). In quantitative research the emphasis is on numbers and causes of behaviour (Bogdan & Biklen, 1998). The data, typically numbers, are quantified and summarised. Mathematical procedures are used to express the result in terms of statistical terminology.

The social constructivism approach underpins this research, with the aim of seeking an understanding of the world that people live in, work in, and develop meanings for their understandings and experiences within, all of which have been negotiated and formed through historical and cultural norms through interaction with others (Creswell, 2013). My interest was in understanding how female and male business leaders interpret their experiences in working life and family life and what meaning they attribute to them. Also, to learn how and when the "experience is embedded in larger and often hidden, positions, networks, situations, and relationships" (Charmaz, 2006, p. 130-131), subsequently, in the process of analysing the data, hierarchies of gendered power relations become visible. That is, how women and men, in the corporate world, describe their experiences and reality within the labour market and the home.

For this project, it was planned from the beginning to use mixed methods to get a more holistic view of the issue. The statistical data gave important information on the gender disparity in leadership from a larger group of managers, while the interview data gave a deeper understanding on the business

leaders' experiences and views.

4.3 Data Gathering: Interviews and Questionnaire

Within the framework of my research project, 61 semi-structured in-depth interviews were conducted with CEOs and people in executive management, and a questionnaire was sent to top leaders, both emphasising gender balance in top leadership within the labour market. I participated in the data gathering of the survey data in 2014 and performed 20 of the 61 interviews. The data was collected in five phases but form one data set. In table 4.1 the phases of the data collection are shown.

Table 4.1: The type of data collected over the period 2009-2016 and their number.

Year	2009-2010	2011	2014	2015	2016
Data gathering	Qual.data Interviews	Qual.data Interviews	Quant.data Survey	Qual.data Interviews	Qual.data Interviews
Women	10	5	354	5	9
Men	11	5	995	5	11
Total	21	10	1349	10	20

An introductory letter on the research was sent via e-mail, either to the participants themselves or their secretaries, with a follow-up letter. Most of those who received the letter, who where invited to be interviewed on the issue, replied positively as willing to participate in the research; a replacement was found for those who did not reply. All the interviews were face to face and semi-structured. They lasted between 30 and 80 minutes and were audio recorded and transcribed. The interviewees chose the time and location for the interviews, which mostly were conducted at their workplace or in one of the offices at the University of Iceland. The invitation to take part in the interviews was not restricted to a certain kind of organisation or profession. The age of the women was between 40 and 55 years, married or cohabiting and with two to three children. The youngest children were in kindergarten, while the eldest were in their thirties. The age of the men was between 40 and 60 years, married or cohabiting, and with two to four children. The youngest were infants at home with the mother, while the eldest were in their thirties.

The five phases of the data gathering were as follows:

1. The first part of gathering qualitative data involved 21 interviews conducted from 2009–2010 with 11 men and 10 women in leadership. They were selected because of their position as business leaders and executives at the top level of the organisation they worked for, following purposeful sampling strategy (Creswell, 2013). The questions asked in the interviews revolved around working life and family, such as the use of ICT, work-load, family members, holidays, work-life balance, sport activity, housework and other domestic tasks. Criteria for the selection of interviewees were that they had a partner and/or children under the age of 18 living at home or were in one way or another still dependent on their parents. This data set was collected by my supervisor and her assistants.

2. In the second part of gathering qualitative data, in 2011, ten board members were interviewed, five men and five women. They were selected because of their position as chairs of boards in one or more corporations, following purposeful sampling strategy (Creswell, 2013). The questions asked circled around gender balance in corporate boards and gender quotas. The themes discussed in the interviews also revolved around networking, family responsibility, gender differences in leading styles and the importance of gender equality on boards. This data set was collected by my supervisor and her assistants.

3. In the third phase of data gathering, in 2014, the quantitative data collection took place when a survey was sent via e-mail to managers in executive committees reporting directly to the CEO in the largest companies by revenue. CEOs are the highest-ranking persons in an organisation whereas executives rank directly below them, having an administrative authority in the organisation. KPMG and the School of Social Sciences at the University of Iceland gathered the participants' e-mails; KPMG also managed the data collection. This gave a total of 1349 individuals, 354 women (26%) and 995 men (74%), selected from a list of the 244 organisations. The survey was launched on the 28th of November 2014 and remained open until the 26th of January 2015. The total response rate was 73%, with men accounting for 73% ($n = 366$), and women 27% ($n = 138$), but only 37% ($n = 504$) provided information about their gender (138 women and 366 men). The question on gender was a bipolar

question, asking if the person was a woman or a man. For some questions, the answers were on a five item Likert scale or a choice of three statements. The questionnaire included 58 questions on: 1) type of business they were working for, 2) attitude toward gender quotas, 3) attitude toward the underrepresentation of women in business leadership 4) gender balance in companies, 5) recruitment and career process, 6) family responsibility and 7) background. The quantitative survey was part of a larger research project on the lack of women in leadership positions designed by and executed in cooperation with the Institute for Social Research in Norway, and translated and adapted to the Icelandic context (see in appendix E). The survey data gathering was distinct from the qualitative data gathering with one exception (see phase four and five below), though they were interrelated.

4. & 5. In the fourth and fifth phase of the gathering of qualitative data, five women and five men CEOs were interviewed in 2015 and in 2016, nine women and 11 men, were interviewed. I partook in this last data gathering procedure and interviewed 20 business leaders. The last 30 interviewees were selected because of their positions as CEOs, ten of the interviewees were randomly chosen from the business sector. The selection of 20 of the interviewees was from the survey.

Questions asked in the last data gathering reflected upon the questions in the survey. The themes of the interview guide revolved around job responsibility, family life and family responsibility, networking engagement and parental leave. The interviewees were also asked to describe an ordinary day, which gave us a thorough understanding of how their lives interacted with family and work.

4.4 Analysis of the Quantitative Data

Descriptive statistics were used to analyse the quantitative data to provide a basic understanding of the data and to help to tell a story (Watkins & Gioia, 2015). The total number of female CEOs is 11 and the male CEOs is 81. The number of female executives is 82 and male executives is 175. The two concepts of organisational practices and gendered power relations were measured from the following six questions: On average, how many hours do you work in a week? How many days do you spend travelling each year for job

related purposes? How many hours does your partner work in a typical week? What is the income of your partner? How do you share the housework? How would you estimate your overall responsibility for the care of your children? The first four were answered on a five item Likert scale and the final two with a choice of three statements. The characteristics of the survey participants were summarised based on work and family attributes and were presented in cross-tabs. The descriptive statistics were done by exploring percentage and testing for significant difference between the responses of different groups. The Mann–Whitney U Test was used to test for statistically significant differences between female and male CEOs and executives. The data was analysed with IBM statistical software SPSS statistics.

4.5 Analysis of the Qualitative Data

The transcripts were read several times to capture the meaning of the context, interconnections and inconsistencies (Roller & Lavrakas, 2015). The cases were compared, first woman to woman, man to man and then between women and men. When analysing the data, the aim was to look for similarities and dissimilarities, comparisons and patterns (Esterberg, 2002) by asking how and why the interviewees constructed actions and meanings in different situations.

The coding that shaped the analytical framework in which the findings are built was done by studying the experiences, actions and processes of the participants, bearing in mind the lack of gender equality in leadership positions. The data were coded in two stages, first by open coding and then focused coding. In the open coding the goal was to break the data into parts and search for similarities and differences. In the focused coding, the aim was to focus on the key themes identified and connecting them together again (Esterberg, 2002).

The data was analysed using Atlas.ti software to develop an analytical coding framework and to manage the process. In the open coding, the analysis revolved around several themes addressing organisational culture/practices and the gendered interplay. That includes: long working hours, travelling for work, being visible and networking. At the family level, my analysis revolved around assumptions and expectations about gender appropriate roles and attitudes, time poverty vs time availability, spousal support and household duties. The open coding of the data gave a theoretical direction on organisational practices and gendered power relations when labelling themes, categories and concepts.

Themes and categories started to emerge, such as the relationship between family responsibility and organisational culture. This led to evidence on the hindrances women in leadership positions encounter and the explanations for the overrepresentation of men in these same positions.

When analysing the interviews, I also looked for stories or narratives that reflected on the research issue, such as when discussing parental leave. Similarly, a list of significant statements was developed and these were grouped into a larger unit of information according to the phenomenological approach of (Moustakas, 1994). A textual description of the experiences of our participants was also written down. The process of seeking all possible meanings and divergent perspectives allowed for a better understanding of how individuals made sense of organisational culture, social relations, family responsibility and the gendered interplay.

4.6 Positionality: a Personal Account

I position myself as a feminist recognising the power differences between women in relation to men and different social groups. In addition, I position myself within the intersectional analyses, admitting the importance of power that shapes and is shaped within and across intersections of gender, class, age, migrant status, race, ability, sexual orientation and so forth. Admitting, in line with hooks' definition of feminism, that feminism is still necessary as long as "sexism, sexual exploitation and sexual oppression" has not ended (Ahmed, 2017; hooks, 2000, p. 33).

My position towards the subject as a feminist also relates to myself and my family. In the process of my PhD project I have regularly considered the gender relation between myself, my husband and three young children in the light of feminist literature. My family situations coincide with many of those I observed: a husband working in academia where virtual work is a necessary part of the working environment (working anytime and anywhere) and travelling for work is part of his job description. Therefore, I acknowledge how social organisation of time is gendered in a loving/caring relationship, thus recognising the emotional labour of love that can neither be measured nor quantified. Following Ahmed (2017) and her book "Living a feminist life," I see feminism as "homework" when she suggests that "feminist theory is something we do at home (p. 7)." Emphasising how the personal is theoretical. Also, in

a qualitative approach, you become part of the research project, as you are the research tool generating the research findings (Watkins & Gioia, 2015). How I analysed the data might therefore be in some way impacted by my personification as a feminist.

4.7 Ethical Considerations

In research where human beings are the subject, researchers have an ethical obligation towards the people they study (Brinkmann, 2007). Thus, various ethical issues must be considered, such as being honest and showing integrity and accuracy, as I believe I have done in my research and in line with the guidelines of the University of Iceland Code of Ethics (2003).

The protection of the data is important, as is avoiding harm of any of those participating in the research. Therefore, the managers' "freedom of speech" was based on a commitment to anonymity and confidentiality, thus all the participants were given pseudonyms and no detailed information was given on them nor their organisation. In addition, all detailed information was also hidden when transcribing the interviews. Informed consent of the business leaders was procured, and they were informed that they could retreat from the study at any stage if they wished to without harming the research.

It may also be taken into consideration that the semi-structured interview guide and the social interaction might have influenced the linguistic construction of the participants. For instance, the research participants are aware of the reputation of gender equality in Iceland (both in terms of discourses and policies), which might have influenced how they replied to the questions. The interviews were all performed by women; therefore, our social reality as women might have influenced our informants when discussing homogeneity in the business world. In addition, since these persons in top management are often well known people in the Icelandic business world, I was aware of that some of the interviewees had difficulties in discussing and elaborating on personal matters related to their family life. Others, however, spoke very openly about their personal matters, which gave me as a researcher a better insight into their life, which was important for the study. This was, however, information I chose not to present since my promise to keep the participants anonymous would have been broken.

I am aware of that it is also important to give attention to what was not said.

Why did 30 of the CEOs interviewed not reflect in more detail on the tension between family and work when asking them about family caring? Or was I perhaps the one who silenced the issue, not framing questions that explicitly directed on the matter? In line with Smith (1987), I am constrained by my commitment to ensure that the executives interviewed, speak again in what I write, like active and reflective subjects, despite my reinterpretation of what they had to say.

In qualitative studies, it is also important to pay attention to the power relationship between the researcher and those being interviewed. When studying people above (such as people with power), rather than below (more vulnerable people) or somewhere in-between, the power structure may differ. In my case, studying those above, the power balance was somewhat different from what has often been discussed in methodological literature (Brinkmann, 2007; Esterberg, 2002).

People in senior management are busy people and I was grateful that they were willing to take the time to speak to me about the overrepresentation of men in leadership. In some of the interviews, I was aware of the power imbalance between myself and the person I was interviewing. Once, a secretary of the CEO disturbed the interview a couple of times reminding him that he was late for his next meeting. For me, this occurrence showed a total lack of respect towards the research project. As it is unlikely to be possible to meet such a busy people more than once, it gave me a sense of vulnerability studying those at the top. Nevertheless, as I was the one who performed 20 of the interviews, I had the scientific competence and the right to pose questions and set the agenda for my research, as described by Brinkmann (2007) when addressing power relations between the interviewer and those being interviewed.

Parpart (2013, p. 15) regards willingness as a critical factor when "speak out and name oppression and oppressors" and "for challenging injustices, especially gendered injustices". Apart from a relatively small business community in Iceland the business leaders were particularly willing to participate in the study on gender disparity in the corporate world (eg. high response rate in the survey and positive about being interviewed) and to talk openly about the issue. In the interviews, I noticed that their willingness to talk was not, necessarily, to address oppression, although it was a platform to address and explain the gender bias in organisations. Gender in business leadership has been in the spotlight for some years now, especially since the economic recession in 2008

and the laws on gender quotas in Iceland were introduced. Perhaps also the ongoing discussion (in the parliament and the media) on the lack of women in powerful positions might somehow have influenced the willingness of the executives to participate in the study.

The data is analysed through gendered lenses; I am aware of that those who conform to the individualistic political perspective, believing that one should be able to get wherever they want on their own, might find the results awkward. However, we may not forget that we are all social actors that see the world through gendered lenses, and as such, we organise our understanding of ourselves and others through gender (Ridgeway, 2011). Yet, I am aware that the resulting analysis is an interpretation, dependent on my view (Charmaz, 2006) as a feminist, seeing the social and cultural world as gendered and unequal. Finally, the analysis that informs this research does not include race and class because of the homogeneity within the group studied. The question on gender in the survey was bipolar and race and class were never addressed in the interviews.

4.8 Summary

In this chapter, the methods undertaken in this research have been described. The benefits of applying both qualitative and quantitative data have been discussed along with further explanation on the procedure of the data gathering and how it was analysed. When performing a study on people, ethical considerations are highly important and this has been discussed. In the next chapter, the main themes developed from the data analysis will be described in detail. The themes are central to the dissertation and towards gaining a deeper understanding on gender disparity in leadership positions.

5 Emerging Themes

This chapter summarises the emerging themes from the data discussed in the previous chapter which are written up as four articles and can be found in appendix A. They develop the main contribution towards understanding the gender disparity in leadership positions in Iceland. Four different, interrelated, themes emerge these are; 1) ambitious career in relation to virtual work and work-life balance 2) the engagement in networking in (re)producing homosociality in business leadership, 3) the gendered interplay of organisations and family and 4) parental leave and career advancement. The themes are presented in a way that makes most sense for the project as a whole. All touch upon the relation between family life and paid work and how these two spheres interact.

5.1 Reproducing Gender Roles through Virtual Work

The demand for long and inflexible working hours in leading positions in the economy is often seen as one of the primary hindrances for women entering a leadership position. Virtual work impacts both the fundamental work that we do and our personal lives, as ICT is blurring the boundaries between work and non-work. Does working everywhere and anytime have gendered implications? Here the focus is on whether senior business leaders can take advantage of the technology for their own benefit and bring about an improved work-life balance. Qualitative data was used when analysing 32 semi-structured in-depth interviews with Icelandic business leaders, 15 men and 17 women, conducted between 2009 and 2010. The interview data revolved around working life and family; such as the use of information and communication technology, workload, family members, work-life balance and household tasks.

Many of the interviewees found themselves working or being on duty 24/7. The constant interruptions from ICTs were tremendous and could not be

avoided wherever they were as long as they were connected to the Internet, meaning not just at the workplace or at home, but almost everywhere. Working virtually gave the managers more freedom of mobility and flexibility, as they could receive and answer e-mails and work with documents from anywhere. One manager stated the following about this technology: "this helps us to work faster and better, which it does, but the effects are also [. . .] you never have a peaceful moment," The managers experienced digital technologies both positively and negatively for themselves and the family. However, it was observed that the work life of women and men in leadership positions intrudes into their domestic sphere in distinct ways. A female manager said:

> You are just available 24/7, but the regular working hours need to be steady, but apart from that, you have flexibility, [. . .] so flexibility means that you are working more.

As most of her colleagues agreed that the flexibility afforded by virtual work imposed more tasks upon them, some of them claimed that flexibility was a myth. Nevertheless, having work and family interwoven had some positive qualities as well. One woman declared:

> Well, if you have such a stressful job like me, then [flexibility] is just necessary. When work goes so much into your private life, then your private life needs to go into work as well, otherwise you won't be able to have this balance.

Men were more likely to use their flexible working hours to do something for themselves, prolonging their working day, like going to the gym or networking. They rather emphasised the importance of staying at work and mingling with co-workers. As one male manager described it as follows: "I can be working here and there, but you want to be with the people, your co-workers. It is much more fun at work [. . .]." The female managers had less opportunity than men to choose between the spaces they wanted to be in due to their family obligations.

A gendered discourse in the interviews was clear. Due to the time constraints, some of the female managers stated that they missed having "time for themselves," whereas other women raised doubts about whether this life tempo was "worth it" and were unsure of how long they would last in this career. Some female managers mentioned that they had learned to use the time

in the car before and after their work as "their own time". A mother of two said:

> I stopped making phone calls [for work] in the car, but started to listen to music on the radio or to sing [. . .] Or just listen to something fun to get into gear for the day, you know [. . .] I started to think about this time as my own time.

It was observed that men in business leadership were looser from family responsibility, as they are likely to have partners who do this for them. As such, the consequences may be that women in business leadership become secondary to men in the same job positions.

Men rarely had to stay at home with a sick child or go home between 4 and 5 p.m., to be there for the children when they came home from school. The interviews with the women were characterised by time poverty, stress and strain in relation to work–life balance. Their time was pigeonholed as "others' time." The male managers expressed more personal autonomy in relation to deciding when and where to work. This gave them the "power" to organise their time and their lives in a way that prevented their long working hours from conflicting with their family lives. A male manager with two young children and a wife who was on maternity leave while the interview took place said that she would probably decrease her working hours when she returned to work after her maternity leave had ended: "It is very difficult if both parents work full time when the children are so small," he claimed, seeming to take it for granted that she was the one who would be decreasing her working hours. Another male manager, a father to two children said: "I try to go home around 5 o'clock to meet my kids. They go to bed around 8 o'clock. Then, I start to work again." Men appear to have more power to control their own time where women were faced with time poverty.

The findings designate that the use of ICT somewhat increased women's dual burden, blurring the boundaries between work and family time. Despite working long hours, the women leaders were more likely to multitask between work, household and caring and they described themselves as always in a hurry, trying to combine these tasks. With the help of virtual work women silently preserve their situation, without having the power or energy to make any vital changes in their work–life balance. In that light, it may be concluded that there are some obstacles in practice that reproduce gender inequality at work and within families. Information and communication technology facilitate the

integration of work into the everyday lives of families. However, with the use of ICT it remains to see how unequal distribution of time and love maintain or even exaggerate the traditional power relations between women and men, and the gender division of labour. This study acknowledges that virtual work has not closed the gendered gap in work and caring and Icelandic women were not able to revolutionise the gender contract in their families (Rafnsdóttir & Júlíusdóttir, 2018).

5.2 Networking and Homosociality

Networking was found to be beneficial for career advancement, but more so for men than for women. Views on the role of networking and different outcomes of networking engagement for women and men in leadership was explored to understand whether and to what extent networking contributes to homosociality. For this study 30 business leaders were interviewed focusing on networking engagement.

Engaging in networking seemed to be more of a struggle for the women than the men, especially for those with younger children at home. The male culture around informal networking was often seen as hard to reconcile with family responsibility and more of an issue for women because of its time-consuming activities, such as golf, travelling for football matches, and fly-fishing. Anny, in her early forties and a mother of three children, acknowledged that this informal networking was crucial, as important decisions took place while networking; however, she had difficulties in finding time to engage in it:

> I don't know where I should find time to play golf; you know, I have three children [. . .]. You know, the connections are made there [on the golf field] that is for sure. You meet people, you chat [. . .], people connect differently, which somehow, maybe, leaves more behind. [. . .] You know, the men are probably much better at doing it [networking], know it better, and give themselves more time to do it [to network].

Men scarcely affirmed difficulties in relation to networking and caring responsibilities. Although all the men had children, and usually more than their women counterparts, they gave themselves time to network. While some female CEOs expressed scepticism toward the men-oriented networking culture,

which worked against the reconciliation of work and family, others criticised women for not being able to show commitment to long working hours, and consequently networking, because of family responsibility. By that women accepted their male counterparts' critic, pointing out that by not networking, CEOs would miss out on opportunities that could help in their career. Rose is in her early fifties and a mother of two grown up children, she expressed the following:

> I have worked with women who have arrived at eight o'clock, taken 15 minutes for lunch, and then they are off maybe 15 past four, because they need to pick up [children] or something. This implies that they are not here for any lunch-breaks or coffee breaks and they do not go to party after work. I mean this obviously influences their career.

Women CEOs holding this view commonly had children who were less dependent on them, or they identified strongly with the male culture on how to succeed in business life, meaning that one would just have to play along with the men and accept their way of doing business/work.

Informal networking with men was generally viewed as important, therefore, some of the women CEOs consciously networked with men or tried to get into men's networks. A few women had strong male networks, like Katy who is in her fifties, who would occasionally pick up the phone and ask her male colleges to meet, consciously cultivating her male network: "I called one of my friends yesterday, [...] 'are you free for a coffee?' [...] I frequently invite someone for lunch, not only women." For men, it was different. They noted that women sometimes contacted them just to let them know they were out there, ready to take on demanding jobs. Sean expressed:

> I know women that are very good in this [networking], and just do it very strategically. Just call you every two months, or want to meet you because of... or just for no reason.

This reflects the gender power relations and how women need to rely on men when climbing the career ladder. Whereas men in business have access to important networks, their women counterparts frequently struggle to get recognised. Women who were critical toward women-only networks sometimes saw separate networks as a hindrance to women's careers. Consequently, they

blame other women for not reaching the top because of women only networking with other women. Beth a mother of three children articulated the following:

> Well, it is very brutal and ugly to say that women's networking does very little for you. They have so little power. They [women] are not really in any powerful positions. So, women's networking is more like support.

Like Beth's reflections on the "powerlessness" of women-only networks, Katy, in her fifties who regularly networks with her male colleagues, declared that "women's networks do a lot, but the other [men's networks] do more," pointing out the importance the women attribute to gender-mixed networks for women's careers. Lydia a mother of two, moreover downgrades women-only networks because she does not believe in gender inequality:

> I would never engage in [formal women networks] or something like that because I do not want to be branded as one of those nagging women who is negative. We shall also just be clear about [. . .] just show what you are made of.

Those holding this view did not see gender as a hindrance for women's promotions in business life, believing that everyone has the same opportunity. Lydia further explained: "If you are going somewhere [career wise], you get there." To get into men's informal networks, one would have to consider strategies that could help, suggesting that women could start to take up hobbies that would give them access to the "male club." While some women saw women-only networks as hindrances for one's career, socialising with men was seen as optimal. Suggesting that while women and men either engage in women-only or men-only networks or emphasise women's responsibility for their lack of access to mixed networks, the existing gender power relations are not challenged.

Generally, women and men CEOs openly acknowledged that networks mattered when searching for the best person. Identical to what George pointed out, a father of three children: "[engaging in networks] . . . is borderline of being just personal and work." This raises the question of whether men do not realise the networks they belong to and their impact. Male CEOs have greater opportunities than female CEOs to participate in business networks and networking engagement affects women and men differently. Not necessarily because they are regarded as male centred activities, but also that women lack control over

their own time and men display power over time. The engagement of networking has a strong connection to the leaders' families and women's lack of time is reflected in them being excluded from attaining top management position, as was expressed by Rose and Anny.

The CEOs were recruited into a senior position mainly in four different ways: they were promoted inside the company, went through a formal recruitment process, had founded the company, or were simply headhunted. Recruitment agencies were occasionally used in the recruitment process, and they had the task to headhunt people. The women CEOs were more likely than their male counterparts to be recruited internally. They had regularly proven themselves as experts in their field of work/organisation, which might have given them credibility and trustworthiness in business life. One example is Sharon a mother of three, who was externally recruited: "So, in my case it was not much of a [recruitment] process." Hence, women could be headhunted if they had shown commitment to the field. One reason for the headhunting was that the recruitment process often had to be done fast; therefore, the process of advertising was assumed to be too time consuming and costly, as Bob in his early fifties and a father of three pointed out: "[...] it takes a bit longer time [to advertise] and [it] makes requirements, the professional process of advertising." Moreover, some of the male CEOs, like Paul who is in his fifties and a father of two, stated that when headhunting, it was not just about getting the most qualified person for the job, but a person who would fit into the team.

> Like [recruiting into] committees and leadership positions, the most qualified people should always be picked or the best mixture of people. There is no point in picking the most qualified person because that would only be a mess. In the end, whether it is a committee or executive directorate, it is always about building a team that can work at its best for the progress of the organisation.

Men seem to be the right candidates for the job and more likely to be recruited into teams with other men than women. This further suggests that the existing gender imbalance in top-level positions are maintained. For the men business leaders, fitting into the team was vital when recruiting into a leadership position. Thus, the lack of women in leadership positions could reflect that women are not considered to fit as well into the team as men. Furthermore, the men seem unaware of their advantage when it comes to their

recruitment. Picking up the phone and using one's network was usually seen as an accepted behaviour when recruiting, while women were more critical toward using networks this way. This was particularly noticeable when women refer to how men recruit their mirror image, thus maintaining the male dominance at the top. However, to change this opportunity structure; nepotism in networking behaviour and long working hours, it may be suggested that limitation in women's networking needs to be transformed, consequently, more gender-balanced family responsibility, and deconstruction of the male culture is crucial. Hence, the (re)production of homosociality at the top, can partly be explained by power of time and gendered networking engagement where women face various contradictions and limitations, resulting in deprived access to powerful positions (Júlíusdóttir, Axelsdóttir, et al., 2019).

5.3 Gendered Interplay of Organisations and Family

The lack of gender diversity in business leadership is based on mutually reinforcing aspects, gendered organisational practices; long working hours, visibility, flexibility, travelling for work and networking, as well as power relations within families such as family responsibility and home. When trying to understand how organisational practices, (re)produce power imbalance between women and men in senior management the mixed methods were applied. Analysing 51, semi-structured interviews with female and male business leaders and a survey data from CEOs and executives from the 249 largest companies in Iceland, launched in November 2014.

The working culture practices affect one's career but at the same time they are influenced by other institutions, such as the family, signifying how family responsibility can also affects one's career. The working hours for more than half of the participants are greater than 50 hours per week, except for the executive women, as illustrated in table 5.1. In table 5.1 four different groups are given: CEOs, versus executives both of women and men. The difference in working hours per week is statistically significant between the executive women to all other groups ($p < 0.01$), but between other groups, there is no statistical difference.

Table 5.1: How many hours do you work in a typical week?

Hours	Women (%)		Men (%)	
	CEO	Executives	CEO	Executives
0-40	0	9	1	2
41-50	36	58	21	39
51-60	45	23	51	41
61-70	18	10	17	12
-70	0	0	10	6
	$(n = 11)$	$(n = 81)$	$(n = 82)$	$(n = 179)$

Women questioned the need of these long hours more than men did and it had different meanings between the genders when expressing experiences related to working long hours. The female interviewees addressed the male working culture such as long working hours and networking, as factors excluding women from top leadership positions, while the men were more likely to see this as unavoidable. Nói, a CEO in his 50s and a father of young children, expressed that changing the working culture would be the best thing that could be done for women in organisations. When describing what would make women's business life better, he said: "You know, not so much e-mails in the evenings and big parties at all times". Thus, he shows concern for women and points out how family friendly polices within the workplace might help women in reaching a higher job position but the same concern was not shown towards men.

Gunnhildur, a woman executive with three children living at home said, when describing accepted working practices at her previous job: To become one of them, [...] you were not important unless hanging and eating pizza with the other co-workers. At her current workplace, she also had to fight against the same practice. Gunnhildur went on by saying:

> But at this workplace, e.g. on Fridays, then it was [sit down] and chat and maybe some wine tasting and something. I sat down the first Friday and thought to myself, no my almighty, this I can't be bothered with. If they have time to sit down half past four, why do they not just go home [...] and I think this is, it's a lot of pressure, very much that you're not one of them, except to be always ready [wherever and whenever].

However, rejecting this kind of practice is not an easy task, as networking

is regarded as extremely important for women and men in the business life. One of the reasons regarding combining work and family is that men are more likely to have partners that work fewer hours than they do, while women are more likely to have partners that work similar hours or more. Table 5.2 shows that 49% of partners of the male CEOs work 40 hours or less. We see the same trend when comparing female and male executives. There is no statistical difference between male CEOs and male executives. However, there is a statistical difference between the males and female executives ($p <$ 0.01). Here the female CEOs are too few in order to determine any statistical differences between them and the other groups.

Table 5.2: How many hours does your partner work in a typical week?

Partner working hours	Women (%)		Men (%)	
	CEO	Executive	CEO	Executive
0-30	0	1	16	13
31-40	10	15	33	34
41-50	60	49	29	36
51-60	10	25	18	14
61- >	20	8	4	2
	($n = 11$)	($n = 71$)	($n = 73$)	($n = 157$)

The interviewed men often spoke of their partners' support in the household, their responsibility of caring and other home duties such as cleaning, shopping and cooking, allowing them to spend long hours at work. Conrad a father of three young children said:

> My wife is a homemaker, and over the last years since I have been pushing my career forward, she has been in that kind of job that she has been able to take care of the household.

In the household of female leaders, the reality is different. Their battles revolved around equal sharing with the partner in the home, which leaves women with the feeling of time poverty as compared to men. When investigating the gendered division of household duties and the responsibility of caring, a clear gender difference is observed for executives ($p < 0.01$). Female executives do the greater share in their household and male executives benefit from their partner's support. However, this is not statistically significant for the CEOs

($p = 0.07$). This is in line with our interviews. The male interviewees spoke of household duties quite differently than their female counterparts. For the men who had a wife that worked fewer hours, this division of labour seemed natural.

Table 5.3: Sharing of household duties.

How do you share	Women (%)		Men (%)	
the work at home?	CEO	Executive	CEO	Executive
I do more	18	22	6	2
Equally sharing	55	76	40	55
Partner does more	27	3	54	43
	($n = 11$)	($n = 74$)	($n = 82$)	($n = 174$)

The interviews revealed that the men expressed the necessity of partners working less when having young children, pointing out social roles. The male interviewees did not question the working hours needed for a leadership position, rather the partner was naturally expected to reduce her working hours. Gunnsteinn, a young male CEO and a father of a new-born and a toddler put it this way:

> Well, we had one child before, and it is short between [the two children]. She takes a year parental leave, so we're wondering how much work she will do afterwards. It may well be that she will reduce her work... It is very difficult for us both to be working 100%, not to mention a demanding job, with small children. That somehow will not work. So, this is a decision that must be made, what is it that is important?

This fact both mirrors and reproduces traditional gender relations, where men are seen as ideal organisational leaders and their partners are not expected to work long hours, to be able to provide the support needed for the spouse's career progression. Male CEOs hold the greatest pay gap between themselves and their partners, and male executives follow close behind. Their income, as compared to their partner's, shows a gender difference with a male CEO's partner earning were less than that of a female CEO's partner ($p < 0.01$). The same holds for male executives ($p < 0.01$). Higher salaries in a relationship also

matters when a decision is made in a household where male partners, women, are more likely to have a lower income, as can be seen in table 5.4.

Table 5.4: How does your income compare to that of you partner?

Income compared to that of the partner	Women (%)		Men (%)	
	CEO	Executive	CEO	Executive
Less	9	12	0	2
Same	27	28	5	10
More	64	60	95	88
	$(n = 11)$	$(n = 75)$	$(n = 81)$	$(n = 175)$

When asked about a shared responsibility for children, a clear gender difference is also observed, as seen in table 5.5. Male CEOs and executives spend relatively little time with their children as compared to their female counterparts. Women executives share the greatest responsibility for children ($p < 0.01$).

Table 5.5: Of the total time devoted to the responsibility and caring for your children how large is your share?

	Women (%)		Men (%)	
	CEO	Executives	CEO	Executives
0-25%	0	1	32	15
25-39%	33	7	30	42
40-60%	56	54	30	33
61-75%	11	22	6	4
75-100%	0	15	1	6 f
	$(n = 9)$	$(n = 81)$	$(n = 82)$	$(n = 177)$

The male leaders had support from the family to stay away from the daily routine jobs in the family and were content in seeing themselves as the main breadwinner of the family. For them, work was the main priority, whereas family responsibility and duties, came second. Helgi a young male CEO, remarked that it was more important that the company would do well "in his hands" rather than that he contributed to the housework:

> It is just that what is happening here [at work] is of historical importance and it would just be ridiculous not to take care of it. So, it would be selfish to have another view on that.

On the contrary, Helgi did not see it as selfish not to contribute to the household.

This notion of a traditional gender division of labour in the quantitative and qualitative data gives a strong indication of the social roles shaping women and men and how time is unequally shared between the genders. The analyses reveal gender differences and asymmetries in work life as well as within the family. By questioning and attempting to resist the organisational culture women risk further disadvantage. It is suggested that neither organisational practices nor gender relations in intimate relationships within the family recognise the different life experiences of women and men in Iceland. Furthermore, the organisational practices influence and are influenced by gendered power relations within the family. This is expressed in organisational practices and different access to time and support, which may hinder gaining gender equality in top leadership. These factors, which all reproduce the power imbalance, are closely interconnected and must be looked at as a dynamic whole (Júlíusdóttir et al., 2018).

5.4 The Business of Love

Family responsibility and maternity leave has been regarded as one of the reasons why women are less likely, than men, to reach powerful positions. However, in Iceland, mothers and fathers have three non-transferable months parental leave, and additional three that can be shared with their spouse. They also have the right to return to their jobs after the leave is over. This political initiative can be seen as an attempt to balance men's and women's expenditure of love power as men are supposed to exercise their right and to engage in parenthood.

The focus was on business leaders understanding and experience of the lack of women in executive positions, with an emphasis on family responsibility and parental leave in relation to career advancement in corporations. 30 interviews were conducted with 16 men and 14 women executives, in the year 2015 and 2016.

Out of 14 women CEOs, seven had given birth under the act on the parental leave which distributes leave equally between parents. Six of these had taken parental leave in a current CEO position, while one was in an executive position when expecting but resigned the job before the baby was born. Ten out of the

16 men interviewed had newborns under the act on parental leave since 2000; however, none of them had used their rights to parental leave

It became evident that the situation for women and men in senior management differed considerably when they became parents. Women expressed multiple views on taking parental leave in relation to career advancement, whereas men were more in agreement with each other. While male business leaders had the opportunity to dismiss taking parental leave, that was not the case for the women, reflecting the gendered feature of love labouring. It was noted that taking parental leave in a top position was a problematic condition for men and women since the working culture, such as long hours, engaging in networking and travel for work could be difficult to combine with family life. Jane, a mother of two, stressed how work interruption in leadership positions was difficult for both women and men, and exercising their right to take parental leave becomes problematic:

> I don't think they [women] could clock themselves out completely for 12 months and return as if nothing had happened. I think the reality is that you can't do that, [. . .] I think it's difficult both for men and women.

Thus, Jane indicated that people in powerful positions are put into compromising situations when they become parents.

Two scenarios were observed among the women CEOs when dealing with the aftermath of parental leave and work reflecting different ways of actively dealing with love labouring: (a) that a mother took care of the new-born while working or (b) that a mother took very short parental leave. Narratives from two women exposed two different narratives from two opposing views. On the one hand, parental leave was not perceived to be a problem, and a mother should be able to take six months' leave. This view suggested that women can be active agents in changing their working environment in top positions. On the other hand, one would have to quit the job when becoming a mother since parental leave, neither the three months entitled to the mother nor the three months available to share, was an option. While this might mean that women adhered to the male working culture, it also uncovered the love labouring aspect: women who feel they are up against the wall are not willing to give up their child.

Other women did both—caring for their new-born while working, by taking the child to the office and for meetings, conveying the attitude that one can

"have it all." Linda, a mother of two children in kindergarten, expressed that if women had partners that could not take parental leave, the situation would become more difficult, as in her case when she appeared to have no other alternative than to take her child to work. Linda described it this way:

> When you're having kids [...] that is just an individual's decision, and you know when I got my second child a few years ago, I just took her with [me to work], she was in the office and at all meetings, no problem at all, also [I would] work from home. [However], not everybody is ready to do this. So I say it again, we have a choice, sometimes it's a choice [...] sometimes, people want this [to do both, work and taking care of a newborn], sometimes it is just because out of bad necessity, because then the partner is in such a position. . .

Yet, other women would take very short maternity leave, up to two months, which is short according to the Icelandic standard. Jona, a mother of three children, would either drive home during work hours to breastfeed, or her husband would bring the baby to work to be breastfed. While being away from the workplace after giving birth, Margaret claimed she had always been in contact with the company. She said: "You know it was not an option [being totally away] . . .". It was important to show willingness to fight for the job as Anna a mother of two, phrased it: "Yes, I just say it, how much does your job matter, how much are you willing to fight?"

Two scenarios were also observed, among men CEOs, for not taking parental leave, and these reasons reflected the different ways of relating to their career and love labouring: (a) it was not seen as an option due to job responsibility, (b) it was not seen as an option due to family responsibility, since they were the main breadwinners and because of the flat rate ceiling put on payment from the parental leave fund in 2008 during the financial crisis. In all cases, the men CEOs had partners that took all the parental leave. Subsequently, the male business leaders had partners that took the greater share of family responsibility which gave them the opportunity to dismiss work interruption altogether. Hence, the choices men made, showing full commitment to work and less family responsibility, differed from women's.

Tom, a father of two children in primary school, expressed that he would have liked to take paternity leave but according to him it was not an option. Tom said:

> Would I have liked to take leave with my children? Of course.
> Would I have liked to spend three months at home just taking care
> of my babies? It would have been wonderful. Could I, do it? No,
> I evaluated it in the manner that I could not. [...] Probably,
> unfortunately I would have the same opinion today [not being able
> to take parental leave].

It appears that Tom did not relate to the concept of love labouring; he did not have to negotiate with his wife on taking parental leave since caring is something women do when becoming mothers.

Other business leaders, who did not take parental leave, similarly had the freedom to dismiss caring responsibility and show total commitment to their work. Some spoke of the time being inconvenient since they had held their job position for a short period of time. Julius, a father of four children, conveyed that his wife had to give in when they had their last child although she had a full-time career, he expressed:

> she [his wife] was in a full-time job, but then we had our last child. I
> got this job so she gave in with that [when he became a CEO]. [...]
> she has been taking more [parental leave and family responsibility]
> and I did not take parental leave. (...)

Julius was, however, the only interviewer that had taken the three months' paternal leave entitled by law for having a newborn in his prior job. He stated that it had not been a problem: "I did it [took paternity leave], and it was just easy." Julius further specified that he had encouraged male leaders in his executive committee to take paternity leave, proposing that parental leave "can always be solved." Even though parental leave could be solved inside the company, Julius did not find himself in the position to take parental leave when becoming a CEO.

Whereas, men business leaders were likelier to be the main breadwinner of the family their manner of choosing, career or family, was different compared to their female counterparts. Male CEOs would argue how the reduction of salaries would be an obstacle to taking paternity leave. Jakob, a father of two young children, claimed that he could not have afforded taking paternity leave:

> It is just a matter of income, [...], I can't afford it to take parental
> leave, ...you know, with a one year old child, my youngest child.

> It didn't even occur to me to take parental leave [...] men just
> adjust their financial commitments to their salaries. [...], while
> there is this ceiling [on the payment from the parental leave fund],
> then it is just not possible.

A common view among the male interviewees on how women confronted
disadvantages careerwise, were related to them as mothers. Leo, a father of
two grown up children, perceived that motherhood was women's primary role
when becoming mothers. Pregnancy and family responsibility would, therefore,
result in women after parenthood no longer desiring top leadership positions as
it included long working hours and sometimes travelling for work. According
to Leo:

> I am sure that women are less likely to want this [being in leadership
> positions] [...]. When having a child..., [women] start to think
> things over again, and choose [children] and you know start saying
> hey, I am not ready to be here all evenings and all weekends, but
> rather want to work less. [...] Many women, without children,
> totally career driven, they just somehow change their minds when
> it happens, like I say when the baby is in their arms.

As far as Leo was concerned, regardless of women's career ambitions, they
would ultimately choose responsibility for caring over leadership in the work-
place, as he believed motherhood to be the natural disposition of women,
resulting in less dedication to work. Therefore, showing caring responsibilities
was seen as a weakness. His view suggested that women themselves hindered
their career advancement, not taking into account how women's love power is
appropriated. The organisational culture that suggested that demanding posi-
tions were less likely suited for women than men was rarely questioned. Linda
expressed a similar view, reflecting another way of dealing with love labouring.
For Linda, pregnancy was also a sign of weakness that women had to suffer
for, and it diminished their prospects in economic life:

> We have unfortunately this bodily kind of Achilles' heel and we
> must rear the children, breastfeed them and this is like nine months
> plus six months at the least, this is you see, a "knockout", I mean
> obviously as a CEO when I consider recruiting a person that is
> 28-30 years, without child and in a relationship, I know I will lose

> this woman for a few months in the coming years [. . .] I don't miss
> the guys as much, [. . .] this is just practical thinking.

The prospects for men being recruited or gaining job promotions were therefore likelier, while prospects for women being appointed into powerful positions diminished. This fact was reflected by Leo when describing how employees in his company climbed the career ladder. An explanation that coincides with the problematising of maternity/parental leave:

> This business, the one that works the longest day, he is given a
> promotion and so on, and this is how it is, whether it is good or
> bad, right or wrong.

Men often expressed the opinion that couples should have the freedom to choose. Employees did not necessarily wish a long work interruption when having a newborn, as Julius, a father of four, expressed, putting the blame on the employees rather than the organisational working culture:

> . . . people should decide on this [parental leave] for themselves. You
> know, people also have career ambitions and don't want to drop
> out of ongoing projects [. . .] It is just not the company [trying
> to keep you] but it is often the people themselves. People come
> up with ideas on how to make this work, . . . , discuss with their
> partner, their partner may also have a job and career, etc.

Julius appeared to argue that men and women displayed career ambitions by avoiding (or taking only minimal) parental leave. This attitude seemed to suggest that those who desired longer parental leaves (which they are entitled to) lacked career ambitions. However, the female business leaders took parental leave, while none of the male business leaders opted for it.

The language of personal preference was regularly used when discussing the use of parental leave. Parental leave was framed as a choice or as an individual decision, even though opinions on how to tackle leave were gender-based. For male CEOs, skipping parental leave was a choice that men could easily make, unlike women. Skipping work was frequently an alternative for women, but not for men. The findings indicate that men who climb the career ladder in companies exploit their partners "love power," which gives men the freedom to work more or less undisrupted on their career, while creating family. That is,

men gain something extra from this freely given love by women which partly explains why business leaders are more likely to be men and how traditional male-dominated power relations are maintained in the business world. This is expressed through unequal distributions of love which may hinder gaining gender equality in top leadership (Júlíusdóttir, Rafnsdóttir, & Einarsdóttir, 2019).

5.5 Summary

In this chapter, the main findings for the dissertation have been portrayed. They present an intersecting topic on the gendered interplay between home and paid work, among business leaders with family. The themes emerged revolve around time, love and organisational culture and form the basis of the contributions towards the explanations of the deprived access of women into leadership positions. With the use of information and communication technology it remains to be seen how unequal distribution of time and love maintain or even exaggerate the traditional power relations between women and men, and the gender division of labour. (Re)production of homosociality at the top, can partly be explained by power of time, unequal distribution of love and gendered networking engagement where women face various contradictions and limitations. Organisational practices influence and are influenced by gendered power relations within the family. This is expressed in organisational practices and different access to time and support. Taking paternity leave was a choice that men CEOs could easily make opposite to their women counterparts. Signifying that men, climbing up the career ladder in the corporate world exploit their partners "love power." In the next chapter of the dissertation the main contribution will be discussed in relation to the theories of organisational culture, time and love power and other relevant literature.

6 Discussion of Contributions

The overall objective of this dissertation was to explore the gender disparity in leadership positions. The themes described in the previous chapter are now drawn together by reflecting on the main research findings against existing literature and theoretical frameworks. Within these themes a repeated topic on the gendered social organisation of time, love and organisational culture was observed. Their contemporary relevance for the debate on gender equality and business leadership will be illustrated in a wider societal context. Considerations on the credibility and dependability of the research is then discussed, and at last the strength and limitations of the research will be outlined.

6.1 Time, Love and Organisational Culture

Time influences individuals' everyday lives in several different ways depending on their paid work and family responsibility and, not least, the support they have, from home and public. The focus of this study was on those business leaders of private companies who have children. The majority of the leaders have two to four children, where male business leaders usually have more children than their female counterparts. The people in the study are all in heterosexual love relationships, and to sustain and create heterosexual relationships love is crucial (Jackson, 2014). Theoretically, it is reasonable to expect that women and men in these positions have similar family responsibility, especially when they live and work in a country that prides itself on being at the forefront in gender equality (WEF, 2018); but in practice, when it comes to business leaders in Iceland, that is not the case. Despite policies that aim to eliminate gender inequality within the home and in the labour market (Act on Equal Status and Equal Rights of Women and Men, No. 10/2008, n.d.), the vertical gender segregation caused by the idea of male primacy (Ellingsæter, 2013) is immense. This implies that women have difficulties in reaching powerful po-

sitions in the corporate world. The problem has many facets, is multi-layered and complex, yet, time, love and organisational practices touch upon many of these facets for business leaders with families.

This study reveals that the social organisation of time, love and organisational practices is gendered. Men and women have different access to time and the distribution of love is unequal in intimate relationships, which potentially influences the career advancement of women and men. Scholars have argued that time and love are political matters that are related to different societal opportunities and outcomes for women and men (Bryson, 2014; Cantillon & Lynch, 2017; Jónasdóttir, 2011). As Bryson (2013, p. 120) explains, the politics of time is reflected in the "time is money logic of the workplace." That is how time creates and sustains gender inequality, both within the home and in the labour market, relating it to women's obligations within the home which are more than men's.

I argue that female partners of male business leaders support them by "giving" them more time to pursue their career than the partners of the female business leaders do. There are several reasons that can clarify this unequal distribution of time; possibly the obvious one is that the male business leaders usually have higher income than their partner in addition to greater prestige. Hochschild (2012) gives one possible explanation for this, that women are likelier to lack material resources and so give in return men more time by doing more work at home, including emotional labour. For women leaders, they usually have partners that have higher or similar income to themselves. Explanations regarding income became evident when men addressed that the dropping of salaries was the reason for not taking paternity leave when having children. Childbearing and child rearing are still seen as troublesome for career women. However, skipping taking maternal leave was seen as a choice, although a choice, not appropriate to women (Herman et al., 2013). However, a more subtle explanation is through the theory of love power. Jónasdóttir argues that the patriarchy depends on men's exploitation of women's love by producing male "surplus worthiness" (Jónasdóttir, 1994, p. 227). She explains that "love power" as well as "labour power" is an alienable and exploitable human social force" that keeps women in an oppressed relationship with men (Jónasdóttir, 2014, p. 13).

The findings of this dissertation reveal that men in business leadership are likelier to have spouses that take the greater share of household duties and

caring responsibilities. This may be seen as an example of how men in business leadership exploit their partners' love power (Jackson, 2014; Jónasdóttir, 1994, 2011). Women freely give their love to men so they can pursue their ambitious careers, and men freely take the love given by their partners. Therefore, women in the corporate world are at an unfair disadvantage when it comes to their male counterparts.

Women in the business world are likely to be in a relationship with men who work similar hours or more than themselves. This highlights how the theory on love power, when using it to explain the vertical segregation of the labour market, can only work one way, thus women give both labour and love power. This fact gives men a greater opportunity to put paid work first since they rarely need to worry about family matters. This also reinforces the idea of gender social roles as explained by Eagly et al. (2000) nurturing behaviours among women are socially supported because of women's reproductive role, while for men, independent behaviours have accommodated the role of working outside of the home, especially in occupations where males are overrepresented. I suggest that these gendered supported social roles are damaging to both men and women in business leadership, as they partake in hindering women in reaching managerial positions and diminish the opportunities of men to assume caretaking roles.

Virtual work impacts both the fundamental work that we do and our personal lives, as virtual work is blurring the boundaries between work and non-work. However, how ICT intrudes on our daily lives has different outcomes for men and women. The women carried a dual burden and ICT did not facilitate a better work-life balance. Arguing along the same lines as Eikhof (2012) and Sullivan (2012), working from home, therefore, only gives women more tasks to do while working. Indeed, the female leaders in this study became more pressed for time and worked more. Discussions on time clarify that stress is not simply a matter of total hours of paid and unpaid work, but it is exacerbated by the intensity of multitasking (Bryson, 2007). It has also been argued that those who have more power in relationships are more likely to be able to manage their own time and the time of others in private and public relations (Rafnsdóttir & Heijstra, 2013). Since women are the main caregivers, family responsibility can have major effects on women's employment prospects, also called 'motherhood penalty'(Bryson, 2013) to frame the gendered love-labouring in the language of the market.

When analysing inequalities in paid work and organisations, the several components of inequality regimes developed by (Acker, 2006) are of interest. Applying her theory touches upon the multiple components which are at work in the maintaining of gender disparity in business leadership. The focus of this work was not on intersectionality, race and class did not receive attention in this work nor did dis/ability or age. This was beyond the scope of the research project.

Organisational practices were shown to be important to career advancement in the corporate world and networking was thought of as a catalyst to promote women to leadership positions. However, women-only networks carry little power and access to men's networks was limited. The female interviewees were concerned about the male working culture, such as long working hours and networking, as factors excluding women from top leadership positions, while the men were more likely to see this as unavoidable. Forret and Dougherty (2004) display similar findings showing that men benefit more from networking behaviours than women, resulting in more career success for men. The time needed for networking was scarce among the women and they were often less interested in engaging in male networking culture such as fly-fishing and golf tournaments. This is in line with Arthur et al. (2011) that women will be disadvantaged in relation to men when it comes to career advancement and building valuable social ties as long as networking takes place in homosocial surroundings. In coherence with Holgersson (2013), it can be argued that men's homosocial recruitment procedure results in maintaining and defending the gendered power relations at the top level of the business sector.

In the interviews, a woman CEO conveyed that it might be necessary for women to juggle work and a new-born, working from home and taking the child to work. This was especially the case if the husband was also in a career job, reflecting on how men exploit women's love power, giving them the surplus worthiness. Taking parental leave was regularly framed as a choice, or as an individual decision among women and men, albeit the gendered pattern in how to tackle the leave was strong. For male CEOs, totally skipping the paternity leave was a choice that fathers could easily make, unlike mothers. Their choice stood between caring for the child or working on her career. This implies that men who climb the career ladder in companies exploit their partners' "love power", which gives men the freedom to work more and uninterrupted on their careers, despite building up a family at the same time. Also, women's

disadvantages career-wise were related to them as mothers, and motherhood was commonly seen as women's primary role after giving birth. In addition, women showing commitment to children was seen as a weakness as she could not fully participate in the corporate world. This view does not take into account how women's love power is appropriated in "unequal exchanges of care and pleasure... supported by social norms that assume that men are entitled to take women's love and care without reciprocation" (Bryson, 2011, p.114).

In accord with Jónasdóttir (2011) women are regularly obliged to commit themselves to loving care in a heterosexual love relationship so that men can experience pleasure. Hence, men miss out on the positive experience of care, though it is questionable that missing out on child-rearing is something that men in leadership really want. Nonetheless, this indicates that men gain more from heterosexual relationships than women do. Men can dedicate themselves more to things outside the home, and practice working labour by committing them totally to paid work, thus maintaining male dominance in leadership positions. This also reflects on Rafnsdóttir and Heijstra (2013), who argue that men's time seems to be more respected than women's time. That men have power over time participates in how the organisational culture is shaped, requiring long working hours, time to network and travel for work (Acker, 2006; Blair-Loy, 2003).

The situation in top leadership today is still that women's bodies are seen as an "Achilles' heel", as it was so delicately phrased by one woman interviewed. Thus, it did not come as a surprise that many of the women CEOs addressed that changes in the working culture were crucial. However, when men reflected on the same issue, they pointed out that change was needed, but it would benefit women more than men. This clearly indicates that the corporate working culture is less of a problem for men and aligns with Acker (1990) notion of the ideal worker. I believe that part of the explanation why men can uphold these working practices is because they gain surplus worthiness through a freely given (by women) and a freely taken (by men) love. Nonetheless, women also partake in maintaining the gender order in a society by their resignation, but this must also be seen as a consequence of the gender power relations. Hence, instead of challenging the male-oriented working culture, women in leadership are still likely to submit to it, identical to when a female CEO pointed out the importance of taking up hobbies which would give them access to the "male club," and when another one addressed that she would not like to be a part of a

women's network. Therefore, it cannot be expected that women necessarily act upon or show interest in women's issues as critical actors. When women rise in the ranks or get high-profile positions, they may be representatives for women in a numerical sense, but not necessarily substantially in terms of acting on behalf of women, as pointed out by Childs and Krook (2009).

In addition, I suggest that the family situation of men (them being fathers) also gives them surplus worthiness and a higher status in the society (performance), through their partners' freely given love (Jónasdóttir, 2011, p. 55). Female CEOs, on the contrary, do not benefit the same way as male CEOs from their heterosexual relationships and from being mothers. The women in this study, nevertheless, conformed to this gender order when recognising that becoming a parent is a choice. What is more, how to deal with the aftermath when becoming a mother, career job or/and motherhood was regarded as a decision that a woman must make.

This dissertation highlights how love contributes to the subordinate status of women in relation to men, something that de Beauvoir (1949); Firestone (1970) and others have pointed out long ago. Still, as described by Gunnarsson (2016), the exploitation view of dominance does not mean that the one who dominates does it because he desires power, but rather because his control (love power) is the instrument that gives him access to values. In addition, this dissertation also emphasises how organisational practices, such as the social interaction of networking, partake in the (re)production of homosociality at the top, thus maintaining the power imbalance in the corporate world. Therefore, the social organisation of love, time and organisational culture contributes towards understanding the gender disparity in leadership positions.

6.2 Practical Implications

That men in powerful positions can free themselves from family responsibility cannot be acceptable in a society that prides itself on the equal status of women and men. We shall not undermine the initiatives that have been taken towards gender equality, however, it is not enough to legislate affirmative action that only addresses the surface to fix the gender bias in leadership. The contemporary debates must also focus on the gendered interplay between paid work and family and recognise how gender relations in the corporate world and in intimate relationships maintain the status quo at the top. That is, we need

to go back to the core of gender inequality within the home and in intimate relationships, highlighting how the personal is political. The authorities and policy makers must acknowledge how the politics of time and love in a Western society, where time is money, influence women and men in a distinctive way. McKie et al. (2002) have also made this point in the past. This calls for a greater collaboration between policy makers and organisations in the business world when aiming for gender equality.

Initiatives must also be made within the organisations themselves. Enterprises and institutions with 25 employees or more are obligated by law to set a gender equality program or make it part of their employee policy, according to Article 18 on the labour market (Act on Equal Status and Equal Rights of Women and Men, No. 10/2008, n.d.). These gender equality programs are gender mainstreaming and comprise the grounding themes for increased gender equality. That is gender is supposed to be regarded as a fundamental criterion in many aspects of the working family life and they should redefine the traditional gender roles, using the bipolar position of gender.

Based on Articles 19, 20, 21 and 22 in the same Act, the following issues should be addressed in the gender equality programs in the companies (among others):

(a) Equal opportunities for both genders to work for the company.

(b) Adjust gender balance where needed (both men and women).

(c) Opportunities for retraining which shall give both men and women the possibility to be promoted.

(d) Reconciliation of work and family – offering part time jobs, flexible working hours.

(e) Advertisement shall be equally applied to women and men.

(f) Working against gender stereotyping in the workplace by eliminating women's and men's jobs. Eliminate the gender segregation of the labour market.

If there is a real will to increase women in decision-making positions, corporations in the business world must show in practice how they intend to fulfil their aims in their gender equality programs. Long working hours and networking engagement could be challenged by the people at the top. Thus, CEOs and

executives should set the precedent, for example by changing their way of work-
ing and showing that there is more than one way of working (Durbin, 2016), or
by exercising their legal rights by taking parental leave when becoming parents.
Therefore, I argue that the gender relations in a loving relationship among men
in leadership positions are likely to be 'traditional' where they rely on their
spouses to take care of the household and family responsibility. This stands in
agreement with Bryson (2011) when she points out that the way time is used,
valued and understood is central to the maintenance of gender inequalities in
public and private life, and these inequalities are damaging for both women
and men. Without men in leadership recognising caring as a labour in inti-
mate relationships, it cannot be expected that the overrepresentation of men in
powerful positions will change, despite a law on non transferable father's quota
(Act on Maternity/Paternity Leave and Parental Leave, No. 95/2000, n.d.),
which may be seen as an attempt to balance men's and women's expenditures
of love power.

In a wider societal context, living a life of gender equality is a "home work,"
following Ahmed (2017) and her book "Living a feminist life." As homework,
leaders, policy makers and others in the society must give attention to not only
how time is gendered in their daily life but also the intensity of how time is
experienced through multitasking. This intensity of time usage is especially
relevant today in the increasing stress of ICT invading our space. Furthermore,
one may reflect upon the power of love in intimate relationships by asking,
"What does love include?" Based on my findings, which show that the social
organisations of time and love are gendered, where men in leadership seem to
be in a better position than women leaders in pursuing their career, I argue
along the same line as Cantillon and Lynch (2017, p. 169) "if love is to thrive
as a valued social practice, public policies need to be directed by norms of love,
care, and solidarity rather than norms of capital accumulation."

6.3 Credibility and Dependability

The credibility of the qualitative data gives confidence to the socially con-
structed reality of the findings and is equivalent to addressing validity in quan-
titative studies. Credibility requires the precise comprehension of the context
as addressed by Watkins and Gioia (2015). They require the following ques-
tions to be asked: "are the findings consistent with regard to the outcomes

they support? (p. 88)" To confirm to the credibility of the research, I start by pointing out the rigours of the qualitative data, which consists of 61 interviews all reflecting on the same matter: gender disparity in leadership positions. When analysing the data, a definite gender difference was observed in all of them. The truth of the findings is supported not only by me but also my colleagues and supervisor, who also read and analysed some of the data and conducted some of the interviews. I therefore believe a precise understanding of the context was grasped.

Dependability is what we strive for in a qualitative study, in the same way as one would for reliability in quantitative studies. To ensure the dependability of the research, one must think about the research questions, if they are clear and connected to the aim of the research and design (Watkins & Gioia, 2015, p. 88-89). Here the attention is on the qualitative method and methodology, hence, if their rules and conventions were followed. In this research project, the overall objective was to investigate gender inequality among top leaders by reflecting on why women face various barriers in their career advancement. This was done by observing different subjects relating to the problem, e.g., lack of women in leadership, reflecting on virtual work, networking, organisational practices/culture and parental leave and career advancement. By asking business leaders in-depth questions on these issues, the aim was to understand how female and male business leaders interpret their experiences and what meaning they attribute to them. These elements confirm that the overall research question is clear and connected to the aim and design of the research.

To ensure credibility and dependability, a checklist by Watkins and Gioia (2015, p. 90) is used to maximise the accuracy of the qualitative data analysis. First is the data triangulation: that is, to compare findings from different sources or different methods of data. This was done by comparing the findings of the different methods applied: the survey data and the interviews. Various questions from the survey were also open-ended questions in the 30 interviews conducted in 2015 and 2016. Also, the qualitative data used in this study was gathered over an eight-year period, so some comparison between older and newer data was also undertaken. Second is the respondent validation: that is, to let the participants of the research read through the findings. This aim was not fulfilled for various reasons. The group studied are busy people and it is difficult to ask more time from them. Also, since the data was analysed through social constructivism, the reality is also seen from my perspective as

a feminist researcher and in relation to the academic literature on the topic. However, I was not the only one to read nor perform the interviews. Therefore, my understanding of what people said was discussed with other research members to confirm or disprove my understanding of the data. Thirdly and fourthly is to check the account of the data collection and analysis methods and the reflexivity: that is, to describe explicitly the gathering of the data and analysis and to position myself as a researcher and how I might have impacted the research procedure and findings. The analysis of the data is done through gendered lenses. I relied on Esterberg (2002) guidance when looking for themes and categories in the data, using open and focused coding and comparing between and within the data. I also reflected on myself as a researcher, such as power structures between myself and the participants and my position as a feminist. This is thoroughly explained in chapter 4 of this dissertation where the method of the research is discussed. Fifthly is the attention to negative cases: that is, to provide evidence on different aspects of the data which seemed to contradict the findings. In the articles, we reflected more (than in this dissertation) on the different views among the business leaders, especially when focusing on networking and parental leave, and discussed them in relation to appropriate scientific literature. Thus, the findings also rely upon research from other scholars as can be seen in the literature review and in the discussion chapter of this dissertation and in the articles published and those under review. Furthermore, they have been introduced at international conferences, discussed and reflected upon among other academics.

The quantitative data, the survey, used in this study was designed by the Institute for Social Research in Norway (Rafnsdóttir, Axelsdóttir, Diðriksdóttir, & Einarsdóttir, 2015) and adapted to the Icelandic context. Multiple international researchers collaborated in its design and questions were grounded in the literature on several subjects concerning disparity in business leadership.

6.4 Strength and Limitations

Performing this research in a small country like Iceland has its strengths and limitations. One of its strengths is noticeably the initiatives that have been taken by the authorities towards a more gender balanced country within the home and in the labour market (Act on Equal Pay Standard No. 56/2017, n.d.; Act on Equal Status and Equal Rights of Women and Men, No. 10/2008, n.d.;

Act on Maternity/Paternity Leave and Parental Leave, No. 95/2000, n.d.; Act on Public Limited Companies and Private Limited Companies – Ownership, Gender Ratio and Executive Chairman, No. 13/2010, n.d.), and its international recognition in gender equality (WEF, 2018). This makes Iceland an interesting case to study, as despite initiatives taken, women are underrepresented in leadership positions. Another strength is the easy access to people, where, for instance, the e-mails of the top leaders could usually be found on the companies' web-pages. This was helpful when gathering data for the survey and the interviews. It is also worth mentioning as a strength that trust towards a research of this kind is high in Iceland. The strength of the data lies in the study design and the mixed method approach, where the qualitative data complemented and refined the quantitative data. All CEOs and executives in the biggest companies in Iceland, those with 250 or more employees, received the survey and the respond rate was high (73%). However, it was unfortunate that many of the participants did not provide information on their gender in the survey data (63%). As the project is a gender study, their answers could not be used. The reason for this is unknown. However, one reason could be the length of the questionnaire; the question on gender was at the end of the questionnaire, and some responses were submitted before the last question had been answered. The question on gender was bipolar which might have hindered some from answering the question on gender. Another possible limitation concerns the qualitative data collection when gathering the last 20 interviews in 2016, since we were gathering comparative data with Malta, we tried to keep close to the semi-structured question frame. Therefore, this can also be seen as a strength in the data gathering procedure.

6.5 Summary

This chapter discussed the main contribution towards an understanding of gender disparity in leadership positions in relation to the emerging themes on time, love and organisational culture. These were reflected on against the existing literature and the theoretical framework underpinning this dissertation. The chapter also addressed the wider social framework of gender equality in context with the social organisation of love and time in intimate relationships. The credibility and dependability of the research was then demonstrated and discussed by reflecting on the methodology of the qualitative data and its pro-

cedure. At last, some thoughts on the strength and limitations of the research were given. In the final chapter, the main conclusion of the dissertation is put forward along with suggestions on future research by emphasising the need to further investigate gender patterns in time use and love among middle managers and their partners.

7 Conclusion

Despite of all the initiatives for a more gender equal society, progressive welfare policies and affirmative action, women are underrepresented in decision-making positions in the Icelandic business sector. The overall objective of this research was to further our understanding of this gender disparity. Towards this goal, the gendered interplay between family life and paid work was explored when focusing on 1) reconciliation of family life and work in relation to virtual work, 2) the engagement of networking in (re)producing homosociality, 3) the gendered interplay of organisations and family responsibility and 4) parental leave and ambitious career advancement. The main conclusion is that the social organisation of time, love and organisational culture is gendered. This results in homosocial surrounding in the corporate world and contributes to the explanation of why women still come second to men in leadership positions. The work uncovers the contradiction of the Nordic gender ideology in relation to gender disparity in top leadership. This knowledge highlights the fact that women with children in countries with supportive family policies and where gender equality is seen as high still have difficulties reaching powerful positions, as other career driven women in the world. It is therefore not acceptable that in order to reach powerful positions women need to rely on men to be acknowledged. The social reality of women shows that they are being pressed for time to a much higher degree than men, who demonstrate more power over time. One explanation could be that men exploit their partners' love power. Upon reflection, one may consider perhaps that men are afraid of losing some of women's love power in the home if they provide women more space in decision-making positions. Men in leadership are likelier to recruit men. This is potentially because men's relationships with other men are not imbued with love power as is their relationship with women, and therefore there is no love power to lose.

Future Research

The prospects to further develop this research on gender disparity in leadership are many. Some of them will be highlighted here. Further research should be directed towards middle managers, who are assumed to be younger than this research addresses and are still climbing the career ladder. For Iceland and the other Nordic countries, being front runners in gender equality, it is important to investigate how middle managers deal with the aftermath of having children in relation to their career. Does the situation differ, or is it perhaps similar to those who have made it to the top? This is especially interesting since it is generally regarded that gender equality in intimate relationships among younger people is higher than among older generations. Their insight towards networking engagement, recruitment and family responsibility is of importance to better understand how younger people divide their time between family and career. The focus should also be on intersectionality, by including race and social class. Moreover, interviewing partners with a child or children, where one or both are in career jobs, could illuminate gender patterns in time use and love, such as by focusing on support for partners and organisational culture. Combining these spheres is atypical when investigating gender disparity in leadership positions.

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A Articles

A.1 Article 1

Rafnsdóttir, G.L., & Júlíusdóttir, Ó. (2018). Reproducing gender roles through ICT: The case of senior management. *Special Issue of International Journal of Media and Cultural Politics.*

My contribution towards this article is on the data analysis, the arguments made and writing up findings, theoretical background, discussion and conclusions, working closely with the first author.

In this article, the focus is on ambitious careers in relation to virtual work and work-life balance. Qualitative data was used, when analysing 32 semi-structured in-depth interviews, conducted in Iceland in 2010 and 2011, with fifteen men and seventeen women. Virtual work impacts both the fundamental work that we do and our personal lives, as ICT is blurring the boundaries between work and non-work. Does the ability to work everywhere and anytime have gendered implications? The findings indicate that ICT has somewhat increased women's dual burden, blurring the boundaries between work and family time. It shows that men have more power to control their own time whereas women face time poverty. As such, the effects may be that women in top leadership become secondary to men in the same job positions. The virtual work has not closed the gendered gap in work and caring. Icelandic women were not able to revolutionize the gender contract in their families.

A.2 Article 2

Júlíusdóttir, Ó., Rafnsdóttir, G.L., & Einarsdóttir, Þ. (2018). Top managers and the gendered interplay of organizations and family life: The case of Iceland. *Gender in Management.*

This article was mainly formulated by myself. The structure and focus of the article was, however, strengthened by the co-authors. Furthermore, the article went through two rigorous reviews by anonymous reviewers, which impacted also on the articles development.

The article focuses on organizational culture of the corporations in relation to family life. Mixed methods were applied by analysing interviews and survey data. The qualitative data consisted of 51, semi-structured interviews with female and male business leaders, gathered in 2010, 2015 and 2016. The survey data was gathered from CEOs and executives from the 249 largest companies in Iceland. The aim is to understand how organizational practices, (re)produce power imbalance between women and men in senior management. The lack of gender diversity in business leadership is based on mutually reinforcing aspects, gendered organizational practices; long working hours, visibility, flexibility, traveling for work and networking, as well as power relations within families such as family responsibility and household tasks. These factors, which all reproduce the power imbalance, are closely interconnected and must be looked at as a dynamic whole. The findings indicate that neither organizational practices nor family relations recognise the different life experiences of women and men in Iceland.

A.3 Article 3

Júlíusdóttir, Ó., Axelsdóttir, L., Rafnsdóttir G.L., & Einarsdóttir Þ. Networking and Homosociality in Senior Management: The case of Iceland. (Currently under review).

My contribution towards this article lies in the qualitative approach when analysing and writing up the findings. Similarly, the writing of the introduction, literature review, theoretical framework and concluding remarks was done in close collaboration with the second author. In the discussion section I mainly contributed to the discussion regarding the interview data. The formulation, structure and focus of the article was done in teamwork with the co-authors.

This article explores business leaders' views on the role of networking to support gender diversity in business leadership. A survey data with 141 CEOs in the 249 largest companies in Iceland and interview data with 30 CEOs, 11 women and nine men are used, gathered in 2015 and 2016. The findings show that male CEOs have greater opportunities than female CEOs to participate in business networks and that networking engagement affects women and men differently. Informal networking is part of the organizational practices: meeting co-workers after work, on the golf-field, fly-fishing, watching a football match together and so forth. These activities are determined to be important for career advancement and demonstrate a certain gendered pattern, that challenges women more than men. Men have the resources to be recruited into top leadership, which may (re)produce homosociality, while women face various contradictions and are constrained in their networking, resulting in deprived access to powerful positions. This can partly be explained by gendered networking behaviour. Moreover, recruiting top managers through informal networking maintains the existing gender power relations in business leadership.

A.4 Article 4

Júlíusdóttir, Ó., Rafnsdóttir, G.L., & Einarsdóttir, Þ. Business of love? Gender inequality and parental leave among corporate leaders in Iceland. (Currently under review).

This article was formulated by myself. In improving the article the second author strengthened the scope and argument, especially towards the contribution of the discussion section, which we wrote closely together. Similarly, the third author came up with valuable insights to the subject and strengthening the article.

In this article, the focus is on family, especially parental leave and career advancement. The analysis consisted of 30 interviews, women and men CEOs gathered in 2015 and 2016. Family responsibility and maternity leave has been regarded as one of the reason why women are less likely, than men, to reach powerful positions. However, in Iceland, men and women are given the same right to take parental leave and therefore, the same argument is no longer relevant, as men are supposed to exercise their right and to engage in parenthood. These actions can be seen as an attempt to balance women´s and men´s expenditure of love power. It is reasonable to argue that men in leadership positions are likely to benefit from the gender order where they are being cared for by their partner, so they can pursue their goals at the public sphere. However, to make further changes in organizational gender regimes and corporations, actions must be taken to the psychosocial working environment, the working culture and gender equality in intimate relationships. While female CEOs, are expected to conduct labour of love, chances in business leadership towards more gender equality can hardly be expected.

B Letter of Consent

Guðbjörg Linda Rafnsdóttir
Fljótaseli 32
109 Reykjavík
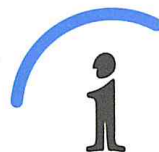
Persónuvernd

Rauðarárstíg 10   105 Reykjavík
sími: 510 9600   bréfasími: 510 9606
netfang: postur@personuvernd.is
veffang: personuvernd.is

Reykjavík, 18. október 2018 .
Tilvísun: 2018071230HSÞ/--

Hér með staðfestist að Persónuvernd hefur móttekið tilkynningu í yðar nafni um vinnslu persónuupplýsinga, dags. 16. júlí 2018. Tilkynningin er nr. S8712/2018 og fylgir afrit hennar hjálagt.

Með gildistöku nýrra laga nr. 90/2018, um persónuvernd og meðferð persónuupplýsinga, þann 15. júlí 2018 voru ákvæði um tilkynningarskyldu vegna vinnslu persónuupplýsinga afnumin úr lögum. Ekki er því lengur skylt að tilkynna Persónuvernd um þá vinnslu, sem tilkynning yðar tekur til. Áfram verður þó skylt að afla heimildar Persónuverndar fyrir þeirri vinnslu sem telst leyfisskyld, sbr. 4. gr. reglna nr. 712/2008 um tilkynningarskylda og leyfisskylda vinnslu persónuupplýsinga.

Tekið skal fram að með staðfestingu á móttöku þessarar tilkynningar hefur engin afstaða verið tekin af hálfu Persónuverndar til efnis hennar.

F.h. Persónuverndar,

Helga Sigríður Þórhallsdóttir

C Introduction Letter to Managers

Translations of the introduction letters sent to senior managers in the study

Reykjavík, November 2014

Senior managers, recruitment, gender balance

Dear Manager,

Attached is a link to a web-based survey that we ask you to answer to the best of your ability. The research is a collaborative project of the University of Iceland, KPMG, the Institute of Social Research in Oslo, the University of Malta and the California University of San Diego, UCSD.

The survey is sent to senior managers in the 250 largest companies in the aforementioned countries. The aim is to investigate the status and attitudes of this group and the possible impacts of the gender quota legislation on company boards. At the same time, the plan is to collect long-term data and to re-issue the survey in 5 years.

Any information you provide will be handled under strict rules of confidentality and anonymity. The study is therefore completely impersonal. There will be no indication whatsoever of individuals involved and the results will not be traced at any level to individuals or companies. The investigation has been reported to the Data Protection Authority in Iceland. The University of Iceland and KPMG are responsible for saving and processing the data.

We kindly ask you to answer the survey as thoroughly as you trust yourself to do. You are free to omit individual questions, though it is desirable that most of the questions are answered. It takes about 10-15 minutes to answer the survey.

When the main results are available they will be presented publicly. In addition, the results will be published in the form of a report and used for scientific purposes (doctoral dissertations, MA projects, articles in national and foreign journals).

If you have further questions regarding the research in general or the survey specifically, you are advised to contact the undersigned.

Thanks in advance for the participation.

Guðbjörg Linda Rafnsdóttir, Professor of Sociology, University of Iceland glr@hi.is phone: 525 4237

Þorgerður Einarsdóttir, Professor of Gender Studies, University of Iceland the@hi.is Phone: 525 4177

Berglind Oh. Guðmundsdóttir, lawyer, KPMG bgudmundsdottir@kpmg.is

Reykjavík, September 2016

Dear (manager X),

We, the undersigned, are doctoral students at the University of Iceland. Our doctoral projects are a part of a research examining gender balance among business managers. Guðbjörg Linda Rafnsdóttir, Professor of Sociology, and Þorgerður Einarsdóttir, Professor of Gender Studies, received a grants from The Doctoral Grants of The University of Iceland Research Fund and the Icelandic Centre for Research for the projects. They are also the guarantors of the study and our supervisors.

One aspect of the research is to interview senior managers, but before we have also collected survey data on issues related to the status of this group. The aim is to write articles which utilize both the results of the survey as well as the interview data.

We would like to interview you about this subject. The interview will take approximately 45 minutes.

If you allow, the interview will be recorded to facilitate the data processing, i.e. the transcribing. After that it will be deleted. In the transcribed data there will be no information that can be traced to individuals, i.e. name, place of work, or anything else. In research of this nature, particular emphasis is placed on making sure that is is impossible to identify "who says what" when the results are available.

The aim is to present the results of the study at national and international level where the topic is gender balance in senior management.

We would like to hear if it is possible to interview you about this topic at first convenience. If you give your consent we will contact you to find time and a location for the interview.

Thank you in advance,

Ólöf Júlíusdóttir, PhD student in Sociology, University of Iceland, olj2@hi.is

Laufey Axelsdóttir, PhD student in Gender Studies, University of Iceland, laa2@hi.is

Original introduction letters sent to senior managers

Reykjavík, nóvermber 2014

Ágæti stjórnandi.

Meðfylgjandi er netslóð að rafrænum spurningalista sem við biðjum þig að svara eftir bestu getu. Rannsóknin er samstarfsverkefni Háskóla Íslands, KPMG, Samfunnsforskningsinstitutet í Osló, Háskólans á Möltu og Kaliforníuháskólans í San Diego, UCSD.

Spurningalistinn er sendur til æðstu stjórnenda í 250 stærstu fyrirtækjum í áðurnefndum löndum. Markmiðið er að kanna stöðu og viðhorf þessa hóps og áhrif sem lög um kynjakvóta kunna að hafa. Jafnframt er stefnt að því að safna langtímagögnum og áformað að spurningalistinn verði aftur sendur út eftir 5 ár.

Allar upplýsingar sem þú veitir verða meðhöndlaðar samkvæmt ströngustu reglum um trúnað og nafnleynd. Rannsóknin er því algjörlega ópersónugreinanleg. Hvergi mun koma fram hvaða einstaklingar taka þátt og niðurstöðurnar verða á engu stigi raktar til einstaklinga eða fyrirtækja. Rannsóknin hefur verið tilkynnt til Persónuverndar. Háskóli Íslands og KPMG bera ábyrgð á vistun og úrvinnslu gagnanna.

Við biðjum þig vinsamlegast að svara spurningalistanum eins ítarlega og þú treystir þér til. Þér er frjálst að sleppa einstökum spurningum, en þó er æskilegt rannsóknarinnar vegna að flestum spurningum sé svarað. Það tekur u.þ.b. 10-15 mínútur að svara spurningalistanum.

Helstu niðurstöður verða kynntar opinberlega þegar þær liggja fyrir. Auk þess verða niðurstöðurnar gefnar út í formi skýrslu og nýttar í vísindalegum tilgangi (doktorsritgerðir, MA verkefni, greinar í innlendum og erlendum fagtímaritum).

Hafirðu frekari spurningar varðandi rannsóknina almennt eða spurningalistann sérstaklega er þér bent á að hafa samband við undirritaðar.

Með fyrirfram þökk fyrir þátttökuna.

Guðbjörg Linda Rafnsdóttir, prófessor í félagsfræði, Háskóla Íslands glr@hi.is sími: 525 4237
Þorgerður Einarsdóttir, prófessor í kynjafræði, Háskóla Íslands the@hi.is sími: 525 4177
Berglind Ó. Guðmundsdóttir, lögfræðingur, KPMG bgudmundsdottir@kpmg.is

Reykjavík, september 2016

Ágæti stjórnandi

Við undirritaðar erum doktorsnemar við Háskóla Íslands en doktorsverkefni okkar eru liður í rannsókn er skoðar kynjajafnvægi meðal stjórnenda í viðskiptalífinu. Ábyrgðaraðilar eru Guðbjörg Linda Rafnsdóttir, prófessor í félagsfræði, og Þorgerður Einarsdóttir, prófessor í kynjafræði. Þær hlutu styrk frá Rannsóknasjóði Háskóla Íslands og RANNÍS vegna verkefnisins og eru jafnframt leiðbeinendur okkar í náminu.

Einn liður rannsóknarinnar er að taka viðtöl við æðstu stjórnendur en áður höfum við tekið þátt í að safna spurningalistagögnum um ýmislegt er varðar stöðu stjórnenda í atvinnulífinu. Stefnt er að greinarskrifum þar sem tölfræðigögnum og viðtalsgögnum er tvinnað saman.

Við leitum þín og spyrjum hvort við megum taka við þig viðtal um þetta efni? Viðtalið mun taka um það bil 45 mínútur.

Ef þú vilt leggja okkur lið þá myndi auðvelda úrvinnslu ef viðtalið yrði tekið upp. Að því loknu yrði því eytt og hvergi myndi koma fram nafn, vinnustaður eða annað sem kallar á persónugreinanleika. Lögð er áhersla á að ekki sé hægt að greina „hver sagði hvað" þegar niðurstöður liggja fyrir.

Markmiðið er að kynna niðurstöður rannsóknarinnar á innlendum og erlendum vettvangi þar sem umfjöllunarefnið er kynjajafnvægi við æðstu stjórnun.

Okkur þætti vænt um að heyra hvort við mættum hitta þig við fyrsta hentugleika. Gefur þú leyfi til þess, munum við hafa samband vegna tíma og staðsetningar.

Kærar þakkir fyrir að svara erindinu.

Ólöf Júlíusdóttir, doktorsnemi í félagsfræði, Háskóla Íslands olj2@hi.is, s. 8999748

Laufey Axelsdóttir, doktorsnemi í kynjafræði, Háskóla Íslands laa2@hi.is

D Question frame

Questions for CEOs /executives

Themes: Recruitment, networking and family responsibility

Address in the beginning that we are trying to understand why so few women are serving as CEOs, so our questions will reflect on that. We are going to ask questions around job responsibility, recruitment process and family life.

FIRST QUESTION:

Could you describe a typical day in your life (in the middle of a week)? From the time you wake up in the morning, during the day and when you get back home / the evening…(do they do any sport activity, ask for the timing and if they go by themselves or with others)…

1.   Job responsibility

a.   How do you describe your job and main responsibility?

b.   How many hours do you work in per day?

c.   How many hours a day would you estimate you work from home? (Answering e-mails, in the morning and the evening)?

d.   How important is travelling abroad for your work? How many days do you travel in a year?

e.   What can you tell me about informal after work/weekend events linked to your job? How frequently do these events take place? How important is this for networking.

f.   What about other job responsibilities, i.e. are you a board member, attend meetings and so forth? How much time is devoted to these?

g.   What does flexible work mean for you? How do you use your flexibility at work?

h.   What is your comment on long working hours among people in leadership positions, are they necessary, could they perhaps be shorter without affecting the business? (We find this question good but maybe it is not the best way of phrasing it – we also try to ask if these long working hours fit both men and women)…

i). How do you take your summer vacation, uninterrupted and for how long?

2.   Recruitment policies for the executive level and the middle management

a. Can you tell me how you got your job? Can you tell me you career progression?

b. How is the recruitment in the company performed? **(Check if this is done internally or externally and the reasons for doing so / have they used employment agency, and why or why not?).**

c. What are your thoughts about increasing the number of women at executive level? We follow this question by the one number f.

   Why do you think men are so overrepresented in leadership positions? (Here we have been getting answers that it´s in the "pipeline" women just need more experiences and sometimes the right education. We sometimes find it better to put the question like this instead of asking why so few women are on the top).

d. What do you think would be the most successful way to increasing women at executive level?

e. Some countries have gender specific recruitment policies (Iceland, companies employing 50 plus are obliged to have a gender equality policy and a follow up plan). What are your reactions to this?

What is your reaction to obligate companies to have clear policies on gender equality (or family friendly policies)? Does your company have one? /

f. What do you think are the main hindrances or hurdles which stop women from achieving top posts in organizations? (CHECK FOR HINDRANCES THAT SUGGEST THAT THESE EMANATE FROM WOMEN THEMSELVES BUT ALSO PROBE FOR HINDRANCES THAT MAY RISE FROM THE ORGANISATION OR THE ORGANISATIONAL CULTURE, SUCH AS LONG WORKING HOURS/AND NETWORKING WHICH CONNECTS TO THE NEXT SECTION).

3. **Informal networking**

     a.   How is the informal networking important in the recruitment process? What is the relationship between informal networking and promotions?

     b.   Which networks are the most important? (Family, friends, colleagues, political party, sport clubs …) Are they gender mixed?

     e.   How did you build up your network? (Uni, High-school..)

     g.   In general – why is it more difficult for women to get promoted to the executive level in corporations than for men? (Fishing for if the executives use explanations such as women "as nurturing mothers," and women´s family responsibility, women´s lack of interest, women not qualified enough, women´s lack of self-esteem…).(This question we skip since we have already addressed it)…

4. **Family responsibility**

     a.   How many children do you have and at what age are they?

     b.   What is the partner's job (full-time / part –time / homemaker)? How many hours do they typically work in a week?

     c.   How did you arrive to this decision between you?

     d.   What can you tell me about the distribution of responsibility for children and family between mothers and fathers?

     e.   How would you describe this distribution in your own family? (Drive children to "sports, music...," children's homework…).

     f.   How do you share family duties and other chores at home? (Cleaning, grocery shopping, cooking…).

     g.   What do you consider to be your main contribution to your family?

     h.   WHAT WOULD YOU CHANGE, (if anything), IN YOUR HOUSEHOLD IN ORDER TO ENSURE A BETTER DISTRIBUTION OF RESPONSIBILITIES IN THE FAMILY?

     i.   Do you rely on someone else in order to combine family and paid work? (Grand-parents, au-pair, cleaning service, other…)?

PARENTAL LEAVE

a. How would you describe the importance of equal distribution of a parental leave to increase gender equality in business leadership?

b. What about other factors such as depression and alcoholism, how does that affect the person or the company? Can people take a time off for these reasons? (How has the company dealt with these issues? When comparing parental leave, to take time off from work, how is it different from those who have to take time off because of eg. Sickness)?

What are the company's emphasis when it comes to parental leave? (Are both men and women catalyst to take parental leave in your company? Are both men and women catalyst to go home to a sick child?)

(We realize that parental leave for both men and women is not the case in Malta, however it is amazing that women seem to be penalized for having children even in a country nr. 1 on GGI, like Iceland. Here men have been taking month and weeks here and there or even just quitting early on Fridays as part of their parental leave which means that the company does not notice that they are gone. However for women this is not the case, they go for a longer period of time which might lead to that they do not have access to their leadership position when they turn back).

Methodology

No of Interviews: CA. 10 WOMEN AND 10 MEN

Whom to interview :
Respondents from the list used for the quantitative research who have children

Sector: Choose from the Service, Finance and IT companies (CEO, DIRECTORS, DEPUTY CEOs). DO NOT CHOOSE FROM THE MANUFACTURING .

Time Frame: Interviews and transcripts must be ready by the end of 2016

Spurningar fyrir forstjóra/framkvæmdastjóra

Þemu: Ráðningar, tengslanet og fjölskylduábyrgð

Hvernig myndir þú lýsa venjulegum degi í lífi þínu, frá því þú vaknar á morgnana þangað til þú ferða að sofa á kvöldin? (ath. hvenær hann/hún hreyfir sig og hvort hann/ hún sé einn eða með fleirum).

1. **Ábyrgð í vinnu (Job responsibility)**
   a) Hvernig myndir þú lýsa starfi þínu og þeirri ábyrgð sem fylgir því?
   b) Hvað vinnur þú að jafnaði margar klukkustundir daglega á skrifstofunni / vinnustaðnum og heima hjá þér?
   c) Hversu stór hluti af vinnu þinni eru ferðalög erlendis? Hvað telur þú að að þú ferðist að jafnaði marga daga á ári?
   d) Hvað getur þú sagt okkur um óformlega vinnu utan hefðbundins vinnutíma/eða helgarviðburði sem tengjast vinnu þinni?
      - Hversu oft eiga þessir viðburðir sér stað?
      - Hvaða máli skipta þeir fyrir myndun tengslaneta?
   e) Hvað um aðra ábyrgð í vinnunni, þ.e. vegna stjórnarsetu, fundarseta o.s.frv.? hversu mikill tími fer í að sinna þessu?
   f) Hvaða þýðingu hefur sveigjanleg vinna fyrir þig? Hvernig nýtir þú sveigjanleika í vinnu?
   g) Telur þú að viðvera / vinnutími stjórnenda gæti verið styttri án þess að það kæmi niður á fyrirtækinu?
   h) Ferð þú í samfellt sumarfrí?

2. **Ráðningarstefnur fyrir framkvæmdastjórnarstigið (executive level) og millistjórnendur (middle manager)**
   a) Getur þú sagt okkur hvernig þú fékkst núverandi starf?
   b) Hvernig er ráðningum **í stjórnunarstöður** háttað í þínu fyrirtæki? (Koma ráðningarfyrirtæki að ráðningum eða er ráðið úr hópi starfsmanna)
   c) Hvert er viðhorf þitt til þess að reynt sé að hafa áhrif á ráðningarstefnur fyrirtækja með t.d. kynjakvótum?
   d) Hvað finnst þér um að skylda fyrirtæki til að hafa skýrar jafnréttisstefnur? Er þeim fylgt eftir?
   e) Hvert er viðhorf þitt til þess að fjölga konum í framkvæmdastjórnum fyrirtækja?
   f) Hefur þú, sem forstjóri, völd til að fjölga konum í framkvæmdastjórninni?
   g) Hvað telur þú að væri árangursríkasta leiðin til að fjölga konum í framkvæmdastjórnum fyrirtækja? **(Ráðningaskrifstofur?)**

h) Hvers vegna telur þú að karlar séu svona margir í framkvæmdastjórnum fyrirtækja? Og að sama skapi konur svona fáar?

i) Við ræddum aðeins um viðveru og ábyrgð áðan – telur þú að vinnufyrirkomulag stjórnenda henti konum og körlum jafn vel? (Löng viðvera, ferðalög, viðburðir o.s.frv.) Geturðu útskýrt það nánar?

3. Ófromleg tengslanet

a. Að hvaða leyti eru óformleg tengslanet mikilvæg fyrir ráðningarferli stjórnenda?

b. Gætir þú sagt okkur frá tengslunum á milli óformlegs tengslanets og stöðuveitingum innan fyrirtækisins.

c. Hvernig myndir þú lýsa þína tengslaneti?

d. Er eitthvað eitt tengslanet mikilvægara en annað til að komast áfram í viðskiptalífinu (fjölskylda, vinir, samstarfsfélagar, stjórnmálaflokkar, íþróttir…)? **Af hverju? / Af hverju ekki? Eru þau öll jafnmikilvæg?**

e. Eru konur og karlar í sama tengslaneti?

f. Hvers vegna telur þú að það sé erfiðara fyrir konur að komast í stjórnendastöðu heldur en karla.

4. Fjölskylduábyrgð

a. Áttu börn? Hvað áttu mörg og á hvaða aldri eru þau?

b. Ertu kvænt/ur? Hvað gerir konan / maðurinn þinn? Er hún / hann í fullu starfi?

c. Hvað telurðu að maki þinn vinni margar vinnustundir á viku?(Ef maki er heimavinnandi, fá þá frekari útskýringar á því…hvers vegna það fyrirkomulag!).

d. Hvert er þitt viðhorf til verkaskiptingar á heimilum almennt!!!Skiptir hún máli? (að konur og karlar sinni heimili og börnum jafnfætis/saman).

e. Hvernig myndir þú lýsa verkaskiptingu ykkar hjóna þegar kemur að börnununum, keyra þau í tómstundir, heimanám o.s.frv?

f. En með önnur heimilisverk? Þrif,kaupa í matinn, elda o.s.frv?

g. Ertu sátt / sáttur við þetta fyrirkomulag? Eða er eitthvað sem þú myndir vilja hafa öðruvísi í ykkar fjölskyldufyrirkomulagi?

h. Fáið þið einhvern annan stuðning inn á heimilið? T.d. frá ömmum og öfum, einhvern til að þrífa? Au-pair…annað?

EF við snúum okkur aftur að fyrirtækinu:

a. Hvaða áherslur hefur fyrirtæki þitt þegar kemur að fæðingarorlofi starfsmanna? Eru konur og karlar hvött til jafns til að nýta sér rétt sinn?
b. Hvað getur vinnustaðurinn gert að þínu mati til að koma til móts við þarfir foreldra?
c. Telur þú að jafnari skipting foreldraorlofs gæti haft áhrif á að konum fjölgaði í stjórnendastöðum í atvinnulífinu?

E Survey

Æðstu stjórnendur, nýliðun, kynjajafnvægi

Ágæti stjórnandi.

Meðfylgjandi er netslóð að rafrænum spurningalista sem við biðjum þig að svara eftir bestu getu. Rannsóknin er samstarfsverkefni Háskóla Íslands, KPMG, Samfunnsforskningsinstitutet í Osló, Háskólans á Möltu og Kaliforníuháskólans í San Diego, UCSD.

Spurningalistinn er sendur til æðstu stjórnenda í 250 stærstu fyrirtækjum í áðurnefndum löndum. Markmiðið er að kanna stöðu og viðhorf þessa hóps og áhrif sem lög um kynjakvóta kunna að hafa. Jafnframt er stefnt að því að safna langtímagögnum og áformað að spurningalistinn verði aftur sendur út eftir 5 ár.

Allar upplýsingar sem þú veitir verða meðhöndlaðar samkvæmt ströngustu reglum um trúnað og nafnleynd. Rannsóknin er því algjörlega ópersónugreinanleg. Hvergi mun koma fram hvaða einstaklingar taka þátt og niðurstöðurnar verða á engu stigi raktar til einstaklinga eða fyrirtækja. Rannsóknin hefur verið tilkynnt til Persónuverndar. Háskóli Íslands og KPMG bera ábyrgð á vistun og úrvinnslu gagnanna.

Við biðjum þig vinsamlegast að svara spurningalistanum eins ítarlega og þú treystir þér til. Þér er frjálst að sleppa einstökum spurningum, en þó er æskilegt rannsóknarinnar vegna að flestum spurningum sé svarað. Það tekur u.þ.b. 10-15 mínútur að svara spurningalistanum.

Helstu niðurstöður verða kynntar opinberlega þegar þær liggja fyrir. Auk þess verða niðurstöðurnar gefnar út í formi skýrslu og nýttar í vísindalegum tilgangi (doktorsritgerðir, MA verkefni, greinar í innlendum og erlendum fagtímaritum).

Hafirðu frekari spurningar varðandi rannsóknina almennt eða spurningalistann sérstaklega er þér bent á að hafa samband við undirritaðar.

Með fyrirfram þökk fyrir þátttökuna.

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Kynjajafnvægi

1. Hvert er skipulagsform/félagaform fyrirtækisins sem þú starfar hjá?

-Hlutafélag (hf)

-Opinbert hlutafélag (ohf)

-Einkahlutafélag (ehf)

-Samvinnufélag (sf)

-Félag í eigu ríkisins (önnur en ohf)

-Félag í eigu sveitarfélags eða sveitarfélaga (önnur en ohf)

-Sjálfseignarstofnun (ses)

-Annað, hvað_____

2. Á hvaða sviði er meginstarfsemi félagsins?

-Framleiðslufyrirtæki, t.d. iðnaður eða sjávarútvegur

-Vöruviðskipti (smásala, heildsala), hótel og veitingarekstur

-Samgöngur

-Fjármál og viðskipti, fasteignafélög

-Fræðslu-, heilbrigðis- eða félagsþjónusta

-Fjölmiðlar og fjarskipti

-Annað, hvað_____

3. Fellur starfsemin undir lög um lágmark 40% hvors kyns í stjórn? (Bæta við slóðinni)

-Já –Nei-Veit ekki

	Nær eingöngu konur(yfir 90%)	Mestmegnis konur (61-90%)	Kynjajafnvægi (40-60%)	Mestmegnis karlar (61-90%)	Nær eingöngu karlar (90%)	v e
Stjórn (aðalfulltrúar)						

Framkvæmda-stjórn						
Millistjórnendur						
Félagið í heild sinni						

4. Hvernig er kynjaskiptingin í félaginu?

5. Hvaða stjórnunarstöðu gegnir þú í aðalstarfi þínu?

- Forstjóri/framkvæmdastjóri, ber ábyrgð á daglegum rekstri (CEO)

-Aðstoðarforstjóri/aðstoðarframkvæmdastjóri (Deputy CEO)

-Skrifstofustjóri/forstöðumaður rekstrarsviðs (COO)

-Fjármálastjóri, forstöðumaður/framkvæmdastjóri fjármálasviðs (eða tekjusviðs) (CFO)

-Starfsmannastjóri, forstöðumaður/framkvæmdastjóri mannauðssviðs (HR)

-Sviðsstjóri eða annar stjórnandi sem heyrir beint undir forstjóra

-Annað, hvað_____

6. Ertu stjórnandi á stoðsviði eða tekjusviði skv. skipuriti?

-Stoðsviði

-Tekjusviði

-Annað

7. Hversu lengi hefur þú gegnt núverandi stöðu hjá félaginu?

-Styttra en eitt ár

-Eitt til þrjú ár

- Fjögur til sex ár

-Sjö ár eða lengur

8. Hvernig fékkstu núverandi stöðu innan félagsins?

- Ég vann mig upp innan félagsins

- Ég var ráðin(n) beint í núverandi stöðu

9. Kom ráðningarfyrirtæki að ráðningarferlinu?

-Já –Nei

Vinsamlega svaraðu með tölustaf:

10. Hvað varst þú gamall/gömul þegar þú fékkst fyrst stöðu í framkvæmdastjórn?___ára

11. Hvaða áhrif höfðu eftirfarandi þættir á að þú varst ráðin(n) æðsti stjórnandi?

	Engin áhrif				Mikil áhrif
	1	2	3	4	5
Marksækni og faglegur metnaður					
Áhugi og reynsla af stjórnun					
Metnaður til að ná árangri					
Áskoranir og ábyrgð snemma á ferli mínum					
Yfirstjórnin tók eftir mér snemma á ferli mínum					
Leiðtoganámskeið					
Leiðbeinandi (mentor)					
Hvatning og stuðningur foreldra					
Hvatning og stuðningur maka					
Hvatning og stuðningur samstarfsfélaga					
Tækifæri til að setja vinnuna/starfsframann í forgang					

12. Ef þér finnst önnur atriði mikilvægari en þau sem eru á listanum í spurningu 11 máttu gjarnan skrifa þau í reitinn hér að neðan. Hvað hefur haft mest áhrif á að þú varðst stjórnandi? ___

Konur eru ennþá í minnihluta meðal stjórnenda í íslensku atvinnulífi

13. Hversu sammála/ósammála ert þú eftirfarandi staðhæfingum?

	Mjög ósammála				Mjög sammála
	1	2	3	4	5
Of fáar konur sækja um stjórnunarstöður					
Of margar ráðningar í stjórnunarstöður fara í gegnum óformleg tengslanet					
Margar konur ráða verr við álagið sem fylgir stjórnunarstöðum en karlar					
Margar konur hafa síður tækifæri til starfsframa en karlar vegna ábyrgðar á fjölskyldu og börnum					
Margir karlar eiga erfitt með að vinna með kvenstjórnendum					
Ráðning kvenna til stjórnendastarfa er ekki sett í forgang innan fyrirtækja					
Konur velja síður en karlar starfsframa sem mikil ábyrgð fylgir					
Horft er framhjá kvenkyns umsækjendum við ráðningar					
Konur hafa minni áhuga á ábyrgðarstöðum en karlar					
Konur eru síður viljugar til þess að berjast fyrir starfsframa sínum en karlar					
Atvinnulífinu er stjórnað af körlum sem bera ekki nægilegt traust til kvenna					
Það er ekki til nægur fjöldi hæfra kvenna til að manna stjórnunarstöður					

14. Hvað telur þú að geti helst útskýrt lágt hlutfall kvenna í æðstu stjórnunarstöðum? _____

Hversu sammála/ósammála ert þú eftirfarandi fullyrðingu?

15. Ef kynin eru jafnhæf, þá ætti að vera jafnt hlutfall kvenna og karla í stjórnunarstöðum í atvinnulífinu

Mjög ósammála 1   2   3   4   5 Mjög sammála

Hversu sammála/ósammála ert þú eftirfarandi fullyrðingum?

16. Að hafa sem jafnast hlutfall kvenna og karla í æðstu stjórnunarstöðum í atvinnulífinu er mikilvægt af því að:

	Mjög ósammála				Mjög sammála
	1	2	3	4	5
Það stuðlar að betri fjárhagslegri afkomu félagsins					

Það stuðlar að betri áhættustjórnun					
Það hvetur konur til að sækjast eftir starfsframa í atvinnulífinu					
Konur eru jafn hæfar körlum til að gegna stjórnunarstöðum í fyrirtækjum					
Það hefur áhrif á rekstur fyrirtækja					
Það snýst um jafnan rétt kvenna og karla					
Þannig nýtist auður samfélagsins best					

Hversu sammála/ósammála ert þú eftirfarandi fullyrðingum?

17. Lög um lágmark 40% hvors kyns í stjórnum fyrirtækja er heppileg aðferð til þess að ná fram kynjajafnvægi í:

	Mjög ósammála				Mjög sammála
	1	2	3	4	5
Stjórnum fyrirtækja í eigu ríkis eða sveitarfélaga					
Stjórnum opinberra hlutafélaga					
Stjórnum hlutafélaga/einkahlutafélaga þar sem starfa fleiri en 50 starfsmenn að jafnaði á ársgrundvelli					
Framkvæmdastjórn félaga					
Atvinnulífinu í heild sinni					

Hversu sammála/ósammála ert þú eftirfarandi fullyrðingum?

18. Lög um lágmark 40% hvors kyns í stjórnum fyrirtækja er vafasöm aðferð til þess að ná fram kynjajafnvægi í stjórnum fyrirtækja vegna þess að

	Mjög ósammála				Mjög sammála
	1	2	3	4	5
Það er óheppilegt að ríkið setji reglur um hverjir eigi að vera fulltrúar eigenda					
Það er neikvætt fyrir arðsemina					
Hæfni er mikilvægari en kyn					
Það er ekki til nægur fjöldi hæfra kvenna til að manna stjórnunarstöður					

19. Hversu léttvæga/mikilvæga telur þú eftirfarandi þætti vera til þess ná fram jafnara kynjahlutfalli í framkvæmdastjórnum félaga?

	Mjög léttvægt				Mjög mikilvægt
	1	2	3	4	5
Leiðtoganámskeið fyrir konur					

Mentorprógramm/leiðsögn innan fyrirtækja				
Kröfur um tilkynningaskyldu og sýnileika kynjahlutfalls í framkvæmdastjórnum				
Virk stefna í ráðningarmálum á millistjórnendastigi				
Virk stefna í ráðningarmálum á æðsta stjórnendastigi				
Kvenkynsumsækjendur fái forgang ef umsækjendur eru jafn hæfir				
Kynjakvótar í stjórnum fyrirtækja				
Gera konur meðvitaðar um starfsþróunaráætlanir				
Jafnari töku fæðingarorlofs milli foreldra				
Jafnari skiptingu ábyrgðar á börnum og fjölskyldu milli foreldra				
Betri tækifæri til þess að snúa aftur til ábyrgðarstarfa eftir að börnin stækka				
Aukin menntun kvenna				

Ef þér finnst aðrir þættir mikilvægari en þeir sem eru á listanum hér fyrir ofan, vinsamlegast skrifaðu þá inn í kassann hér fyrir neðan:

20. Hvað finnst þér MIKILVÆGAST til þess að ná fram jafnara kynjahlutfalli í æðstu stjórnendastöðum? ___

STJÓRNARSTÖRF

21. Ert þú í stjórn(um) félags/félaga hér á landi? Vinsamlega sláðu inn þá tölu sem við á

-Já, aðalmaður í [x fjöldi] stjórn(um)

-Já, varamaður í [x fjöldi] stjórn(um)

-Nei, ég er ekki í stjórn(um)

ÞESSU SVARA EINUNGIS ÞEIR SEM ERU STJÓRN(UM)

Ef þú ert í fleiri en einni stjórn, svaraðu þá fyrir þá stjórn þess félags sem er með mestu veltuna

22. Hver er velta félagsins sem þú situr í stjórn fyrir?

Undir 900 milljónum króna (ISK)

901 – 2000 milljónum króna (ISK)

2001 – 20.000 milljónum króna (ISK)

20.001 – 40.000 milljónum króna (ISK)

40.001 – 100.000 milljónum króna (ISK)

Yfir 100.000 milljónum króna (ISK)

ÞESSU SVARA EINUNGIS ÞEIR SEM ERU Í STJÓRN(UM)

Ef þú ert í fleiri en einni stjórn, svaraðu fyrir þá stjórn sem er með mestu veltuna

23. Hvert er þitt hlutverk í stjórninni?

-Stjórnarformaður

-Varaformaður

-Almennur stjórnarmaður

-Fulltrúi starfsmanna

-Varamaður

-Annað

ÞESSU SVARA EINUNGIS ÞEIR SEM ERU Í STJÓRN(UM)

Ef þú ert í fleiri en einni stjórn, svaraðu fyrir þá stjórn sem er með mestu veltuna

24. Ert þú hluthafi í félaginu sem þú ert í stjórn fyrir?

-Já

-Nei, en eignarhlutur gæti komið til greina

-Nei, eignarhlutur kemur ekki til greina

ÞESSU SVARA EINUNGIS ÞEIR SEM ERU Í STJÓRN(UM)

Ef þú ert í fleiri en einni stjórn, svaraðu fyrir þá stjórn sem er með mestu veltuna

25. Á hvaða sviði er meginstarfsemi félagsins

    -Framleiðslufyrirtæki, t.d. iðnaður eða sjávarútvegur

    -Vöruviðskipti, hótel og veitingarekstur

    -Samgöngur

    -Fjármál og viðskipti, fasteignafélög

    -Fræðslu-, heilbrigðis- eða félagsþjónusta

    -Fjölmiðlar og fjarskipti

    -Annað

ÞESSU SVARA EINUNGIS ÞEIR SEM ERU Í STJÓRN(UM)

Ef þú ert í fleiri en einni stjórn, svaraðu fyrir þá stjórn sem er með mestu veltuna

26. Hvert er hlutfall kynjanna í stjórninni?

-Næstum bara konur (yfir 90%)

-Meirihluti konur (61-90%)

-Jafnt kynjahlutfall (40-60%)

-Meirihluti karlar (61-90%)

-Næstum bara karlar (yfir 90%)

-Veit ekki

ÞESSU SVARA EINUNGIS ÞEIR SEM ERU Í STJÓRN(UM)

Ef þú ert í fleiri en einni stjórn, svaraðu fyrir þá stjórn sem er með mestu veltuna.

27. Hvað af eftirfarandi á við um skipulagsform stjórnarinnar?

-Hlutafélag

-Opinbert hlutafélag

-Ríkisfyrirtæki

-Opinbert fyrirtæki

-Samvinnufélag

-Ríkisrekið hlutafélag

-Alþjóðlegt fyrirtæki

-Sveitarfélag

-Sjálfseignarstofnun

-Annað

ÞESSU SVARA EINUNGIS ÞEIR SEM ERU Í STJÓRN(UM)

Ef þú ert í fleiri en einni stjórn, svaraðu fyrir þá stjórn sem er með mestu veltuna.

28. Hefur þú tekið eftir breytingum á stjórnarstörfum eftir að lög um lágmark 40% hvors kyns í stjórnum fyrirtækja tók gildi 1. september 2013? (Bæta við slóðinni)

-Já, ég hef tekið eftir breytingum til batnaðar

-Nei, engar marktækar breytingar hafa orðið

-Stjórnarstörfin hafa orðið erfiðari

-Stjórnin fellur ekki undir lög um kynjakvóta

-Ég var ekki í stjórn fyrir tíma lagasetningarinnar

-Annað

Atvinnu- og fjölskyldulíf

29. Hversu margar klukkustundir á viku vinnur þú að jafnaði?

- Minna en 30 klst á viku

-30-40 klst á viku

-41-50 -klst á viku

-51-60 klst á viku

-61-70 klst á viku

- Meira en 70 klst á viku

Vinsamlega svaraðu með tölustaf, til dæmis: 50

30. Hve marga daga þarftu að jafnaði að ferðast á vegum vinnunnar á ári? ___

31. Að hve miklu eða litlu leyti stendur þú frammi fyrir eftirfarandi í starfi þínu sem stjórnandi hjá félaginu?

	Að litlu leyti				Að miklu leyti
	1	2	3	4	5
Skilafrestir með stuttum fyrirvara					
Mikið og viðvarandi álag					
Þarf sífellt að vera aðgengileg(ur) á netinu, tölvupósti eða í síma utan „hefðbundins" vinnutíma					
Almennt vinnuframlag utan „hefðbundins" vinnutíma					
Skil á verkefnum á umsömdum tíma þrátt fyrir eigin veikindi eða veikindi barna					
Þátttaka í faglegum/félagslegum atburðum utan reglulegs vinnutíma					
Tíðar vinnuferðir					
Kröfur um sýnilegan/mælanlegan árangur					

32. Að hve miklu eða litlu leyti er ERFITT að samþætta eftirfarandi væntingar eða starfskröfur við fjölskylduaðstæður þínar?

	Að litlu leyti				Að miklu leyti
	1	2	3	4	5
Skilafrestir með stuttum fyrirvara					
Mikið og viðvarandi álag í starfi					
Þarf sífellt að vera aðgengileg(ur) á netinu, tölvupósti eða í síma utan „hefðbundins" vinnutíma					
Almennt vinnuframlag utan hefðbundins vinnutíma					
Skil á verkefnum á umsömdum tíma þrátt fyrir eigin veikindi eða veikindi barna					
Þátttaka í faglegum/félagslegum viðburðum utan reglulegs vinnutíma					
Tíðar vinnuferðir					
Kröfur um sýnilegan/mælanlegan árangur					

33. Að hve miklu/litlu leyti telur þú mögulegt að samræma núverandi starf þitt því að bera höfuðábyrgð á börnum og fjölskyldulífi (t.d. sækja/skutla, sinna veiku barni, vökunætur, fylgja eftir tómstundum þeirra og áhugamálum)

	Að litlu leyti				Að miklu leyti
	1	2	3	4	5

34. Átt þú barn?

-Já, ég á barn sem býr á heimlinu (minnst 50% af tímanum)

- Já, ég á barn sem býr ekki á heimilinu

-Nei, ég á ekki barn

NÆSTA SPURNING ER EINGÖNGU ÆTLUÐ ÞEIM SEM EIGA BARN/BÖRN

35. Hvað átt þú mörg börn (óháð því hvort þau búa heima eða ekki)

- Eitt barn

-Tvö börn

-Þrjú börn eða fleiri

EINGÖNGU FYRIR ÞÁ SEM EIGA BARN/BÖRN

Vinsamlegast svaraðu með tölustaf

36. Hversu gamalt er yngsta barnið þitt? ___ ...ára ...mán (ef yngra en eins árs)

EINGÖNGU FYRIR ÞÁ SEM EIGA BARN/BÖRN

Vinsamlegast svaraðu með tölustaf

37. Hvað varstu gömul/gamall þegar að þú eignaðist fyrsta barnið þitt?___

EINGÖNGU FYRIR ÞÁ SEM EIGA BARN/BÖRN

38. Hvaða stöðu hafðir þú í atvinnulífinu þegar að þú eignaðist þitt fyrsta barn?

- Ég var í hópi æðstu stjórnenda

- Ég var í hópi millistjórnenda

-Ég var ekki í stjórnendastöðu

-Ég var í námi

-Annað

EINGÖNGU FYRIR ÞÁ SEM EIGA BARN/BÖRN

39. Ertu með AU-PAIR eða heimilishjálp sem býr á heimilinu?

-Já

-Nei, en ég hef verið með AU-PAIR/heimilishjálp sem býr á heimilinu

-Nei, ég hef aldrei verið með AU-PAIR/heimilishjálp sem býr á heimilinu

EINGÖNGU FYRIR ÞÁ SEM EIGA BARN/BÖRN

40. Ertu með aðkeypta aðstoð við þrif?

-Já, ég er með aðkeypta aðstoð við þrif

-Nei, en ég hef verið með aðkeypta aðstoð við þrif

-Nei, ég hef aldrei verið með aðkeypta aðstoð við þrif

EINGÖNGU FYRIR ÞÁ SEM EIGA BARN/BÖRN

41. Hversu léttvægt/mikilvægt telur þú að eftirfarandi sé fyrir daglegt líf fjölskyldunnar?

	Mjög léttvægt				Mjög mikilvægt
	1	2	3	4	5
Mitt eigið framlag					
Maki/fyrrverandi maki					
Ömmur/afar					
Au-pair/heimilishjálp					
Annað					

EINGÖNGU FYRIR ÞÁ SEM EIGA BARN/BÖRN

42. Af þeim heildartíma sem fer í ábyrgð og umönnun barns/barna þinna, hversu stór telur þú að þinn hluti sé?

-Undir 25%

-25%-39%

-40%-60%

-61%-75%

-Yfir 75%

43. Ertu í sambúð eða hjónabandi?

-Já

-Nei

EINUNGIS FYRIR ÞÁ SEM EIGA BÖRN

44. Áttu barn með núverandi maka/sambýlingi?

-Já

-Nei

EINUNGIS FYRIR ÞÁ SEM EIGA MAKA/SAMBÝLING

45. Hver er hæsta prófgráða sem maki/sambýlingur þinn hefur lokið?

-Grunnskóli

-Menntaskóli/ menntun á framhaldsskólastigi eða sambærilegt

-Grunnnám á háskólastigi

-Framhaldsnám á háskólastigi

-Annað

EINUNGIS FYRIR ÞÁ SEM EIGA MAKA/SAMBÝLING

46. Hvað af eftirtöldu lýsir best núverandi stöðu maka/sambýlings þíns?

-Full atvinna

-Hlutastarf

-Námsmaður

- Heimavinnandi

-Lífeyrisþegi

-Annað

EINUNGIS FYRIR ÞÁ SEM SVARA AÐ OFAN AÐ MAKI/SAMBÝLINGUR SÉ Í FULLU STARFI EÐA Í HLUTASTARFI

47. Hvar starfar maki/sambýlingur þinn?

- Hjá hinu opinbera

- Í einkageiranum

-Hann/hún er sjálfstætt starfandi

EINUNGIS FYRIR ÞÁ SEM SVARA AÐ OFAN AÐ MAKI/SAMBÝLINGUR SÉ Í FULLU STARFI EÐA Í HLUTASTARFI

48. Hversu margar klukkustundir vinnur maki/sambýlingur þinn að jafnaði á viku?

-Minna en 20 klukkustundir á viku

-20-30 klukkustundir á viku

-31-40 klukkustundir á viku

-41-50 klukkustundir á viku

-51-60 klukkustundir á viku

-61-70 klukkustundir á viku

-Meira en 70 klukkustundir á viku

EINUNGIS FYRIR ÞÁ SEM SVARA AÐ OFAN AÐ MAKI/SAMBÝLINGUR SÉ Í FULLU STARFI EÐA Í HLUTASTARFI

49. Myndirðu segja að maki/sambýlingur þinn sé í starf sem:

- Felur í sér minni ábyrgð og virðingu en þitt starf

- Felur í sér svipaða ábyrgð og virðingu og þitt starf

- Felur í sér meiri ábyrgð og virðingu en þitt starf

-Veit ekki

EINUNGIS FYRIR ÞÁ SEM EIGA MAKA/SAMBÝLING

50. Maki/sambýlingur minn er:

-Yngri en ég

-Á svipuðum aldri og ég (+/- eitt ár)

-Eldri en ég

EINUNGIS FYRIR ÞÁ SEM EIGA MAKA/SAMBÝLING

51. Hvernig deilið þið heimilisstörfum á milli ykkar?

-Maki/sambýlingur gerir mest

-Skiptum þeim nokkurn veginn jafnt á milli okkar

-Ég geri mest

52. Hversu ánægð(ur)/óánægð(ur) ertu með verkaskiptinguna?

1 Mjög óánægð/ur

2

3

4

5 Mjög ánægð/ur

53. Hvernig deilist tekjuöflun heimilisins á milli ykkar?

-Maki/sambýlingur minn þénar meira

-Við þénum álíka mikið

-Ég þéna meira

54. Hvert af eftirtöldu álítur þú vera besta fyrirkomulagið fyrir fjölskyldur með börn á grunnskólaaldri?

-Aðeins faðirinn sé í launuðu starfi, en móðirin beri höfuðábyrgð á heimili og börnum

-Bæði séu í launuðu starfi, en móðirin vinni hlutastarf og beri höfuðábyrgð á heimili og börnum

-Báðir foreldrar vinni jafn mikið og deili jafnt ábyrgðinni á heimili og börnum

-Bæði séu í launuðu starfi, en faðirinn vinni hlutastarf og beri höfuðábyrgð á heimili og börnum

-Aðeins móðirin sé í launaðri vinnu, og faðirinn beri höfuðábyrgð á heimili og börnum

55. Ert þú

-Kona

-Karl

Vinsamlegast svaraðu með tölustaf

56. Hve gamall/gömul ertu? _____

57. Hver er hæsta prófgráða sem þú hefur lokið?

-Grunnskóli

-Menntaskóli/menntun á framhaldsskólastigi eða sambærilegt

-Grunnnám á háskólastigi

-Framhaldsnám á háskólastigi

-Annað

58. Á hvaða sviði er hæsta prófgráða sem þú hefur lokið?

-Viðskipta- eða hagfræði-Lögfræði

-Félagsvísindum (öðrum en lögfræði, viðskipta- og hagfræði)

-Verkfræði, náttúru- eða raunvísindum

-Hugvísindum

-Annað

59. Ef þú vilt koma fleiru á fram færi, vinsamlegast skrifaðu það hér: ___

Hér eru að lokum fjórar valkvæðar spurningar þar sem til stendur að senda út sambærilega könnun að 5 árum liðnum. Svörin við þeim verða notuð til að útbúa dulkóðuð þátttakendanúmer sem enginn mun þekkja aftur nema þú sjálf(ur). Númerin verða samsett úr tveimur bókstöfum og tveimur tölustöfum sem eingöngu eru merkingarbær fyrir þig. Þátttakendanúmerið verður síðan notað til að para gögnin saman í langtímarannsókn þar sem spurt verður á sambærilegan hátt.

I) Hver er fyrsti bókstafurinn í fyrsta nafni móðurömmu þinnar? _____
(L ef móðuramman heitir Laufey)

II) Hver er annar bókstafurinn í eftirnafni föður þíns? _____ (ó ef faðirinn er Jónsson)

III) Hver er fyrsti tölustafurinn í fæðingardegi þínum? (2 ef fæðingardagurinn er 20. febrúar) _____

IV) Hver er síðasti tölustafurinn í fæðingarári móður þinnar? (7 ef fæðingarárið er 1927) _____

BESTU ÞAKKIR FYRIR ÞÁTTTÖKUNA