科技部補助專題研究計畫成果報告
期末報告

儒家工作倫理、西方創新價值、與企業實踐倫理與社會責任間關係探討

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中 文 摘 要 ： 華人社會立基於儒家思想，顯示出多禮、認真工作、不抱怨，有利
於建立和諧、非以自我為中心之社會。但是，或許因過於強調科技
成果，儒家式倫理相關研究多數強調一般性哲學與理論想法，較少
探討華人傳統價值與西方新思維整合後的社會影響性實證研究。本
文的貢獻主要以此為主題，探討華人的勤勞與體諒傳統是否與西方
的創新文化與教練式管理同時存在華人企業，並且有助員工學習工
作倫理與社會責任(WESRs; work ethics and social
responsibilities)，研究並將這個WESR模式衍伸至有利於人力資源
領域的工作績效效能。透過多個PLS分析過程，研究結果提供一個揭
露管理者如何與組織共同合作以培養一穩健的倫理系統，使員工得
透過該組織系統學習倫理價值以及對社會負責的行為，而不僅僅是
學習必要的工作技能。實驗結果支援本研究提出的模式與假設，主
要的管理意涵直指：管理者是一直接介入組織環境之監督者，因此
比起組織文化，管理者可以更有效率地幫助員工瞭解企業倫理與對
社會負責之重要性。

中 文 關 鍵 詞 ： 華人勤勞傳統、西方創新文化、工作倫理與社會責任（WESR), 教練
式管理、工作績效效能

英 文 摘 要 ： Chinese society rooted in Confucianism, showing a
traditional philosophy of propriety and hard work without
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empirically investigate the social influence of integrating
old Chinese values with new Western styles. This paper
makes such a contribution by exploring whether Chinese
diligence tradition co-exists with Western innovative
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managed firms to facilitate employees learning about work
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extended to relate WESR with human resource benefit in work
performance efficacy. Through various PLS analysis
procedures, the results provide an insight to explore the
procedure for how managers can work with organizations to
foster a solid ethics system by which employees can learn
about ethical values and socially responsible behavior more
than simply the required job skills. The empirical results
supported our proposed model and hypotheses. The results
imply mainly that managers as a direct organization-
involved supervisor can be more effective than
organizational cultures in helping employees understand the
significance of business ethics and being socially
responsible.

英 文 關 鍵 詞 ： Chinese diligence tradition, Western innovative cultures,
work ethics and social responsibility (WESR), coaching

style management, work performance efficacy

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行政院國家科學委員會專題研究計畫報告

儒家工作倫理、西方創新價值、與企業實踐倫理與社會責任間關係探討

Exploring the Relationships among Confucian Work Ethics, Western Innovative Values, and Corporate Ethics & Social Responsibility Practices

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中文摘要

華人社會立基於儒家思想，顯示出多禮、認真工作、不抱怨，有利於建立和諧、非以自我為中心之社會。但是，或許因過於強調科技成果，儒家式倫理相關研究多數強調一般性哲學與理論想法，較少探討華人傳統價值與西方新思維整合後的社會影響性實證研究。本文的貢獻主要以此為主題，探討華人的勤勞與體諒傳統是否與西方的創新文化與教練式管理同時存在華人企業，並且有助員工學習工作倫理與社會責任 (WESRs; work ethics and social responsibilities)，研究並將這個 WESR 模式衍伸至有利於人力資源領域的工作績效效能。透過多個 PLS 分析過程，研究結果提供一個揭露管理者如何與組織共同合作以培養一穩健的倫理系統，使員工得透過該組織系統學習倫理價值以及對社會負責的行為，而不僅僅是學習必要的工作技能。實驗結果支援本研究提出的模式與假設，主要的管理意涵直指：管理者是一直接介入組織環境之監督者，因此比起組織文化，管理者可以更有效率地幫助員工瞭解企業倫理與對社會負責之重要性。

關鍵詞：華人勤勞傳統、西方創新文化、工作倫理與社會責任 (WESR), 教練式管理、工作績效效能

Abstract

Chinese society rooted in Confucianism, showing a traditional philosophy of propriety and hard work without complaint, good for creation of a harmonious, non-self-centered society. However, perhaps due to the greater emphasis of technological outcomes, most prior Confucian ethics studies pertain to the general ideas. Seldom empirically investigate the social influence of integrating old Chinese values with new Western styles. This paper makes such a contribution by exploring whether Chinese diligence tradition co-exists with Western innovative cultures and coaching style of management in Chinese-managed firms to facilitate employees learning about work ethics and social responsibilities (WESRs). The model is extended to relate WESR with human resource benefit in work performance efficacy. Through various PLS analysis procedures, the results provide an insight to explore the procedure for how managers can work with organizations to foster a solid ethics system by which employees can learn about ethical values and socially responsible behavior more than simply the required job skills. The empirical results supported our proposed model and hypotheses. The results imply mainly that managers as a direct organization-involved supervisor can be more effective than organizational cultures in helping employees understand the significance of business ethics and being socially responsible.

Keywords: Chinese diligence tradition, Western innovative cultures, work ethics and social responsibility (WESR), coaching style management, work performance efficacy.

1. INTRODUCTION

Rooted in Confucianism, the societal culture in Chinese societies and most Asian countries stresses paternalism, respect and voiceless for harmony on the basis of social relationship hierarchy (Wang et al., 2005). In the modern work context, the tradition develops into a group oriented concept emphasizing forgoing one's own benefits for group harmony. Although this eastern way is contrary to the Western style that encourages tolerance of conflicting voices among coworkers to achieve harmony for innovation, business ethics literature has shown that the two seemingly contradictory values complementarily facilitate learning about work ethics and professional knowledge (Yeh and Xu, 2010). The results suggest the benefits of traditional values as a helpful scheme in cultivating employee ethics standard if managers can correctly implement them. The existing Chinese businesses reveal conforms to supervisory rules and values the ethics of seniority on the one hand, and acquire Western innovative and entrepreneurial practices on the other.

Work ethics and social responsibility (WESR) concerns the value and morality principles that go beyond the economic and legal responsibilities in the management of business (Paine, 1994). With no universally accepted definition, because the definition should clarify the reason why corporation should conduct WESR, WESR has rarely been well defined (Wang and Juslin, 2009). We may say that it is a term emerging in the West but allowed to be legitimately interpreted within an exotic, indigenous culture. Ethics literature has argued that if and how Confucianism facilitates Chinese folks and businesses learning about WESR, positively or negatively (e.g., Hu and Fatima Wang, 2009; Chung, Eichenseher and Taniguchi, 2008; See, 2009; Ip, 2008; 2009; Romar, 2002). The conclusions appear to be inclusive. It is worthwhile to examine why some Chinese folks and corporations behave more ethically and socially responsibly than others, and if they are favored by Confucianism.

Despite the increasing research, most WESR studies are descriptive, stressing qualitative case studies related to resource advantages (e.g., Hu and Fatima Wang, 2009), argument of Confucian virtue and philosophy as a pragmatic business ethics (e.g., Romar, 2002; Ip, 2008; 2009; Wu, and Wokutch, 2015), and illustrative accounts about harmonious society at government (e.g., See, 2009) or corporate level (e.g., Wang and Juslin, 2009). Several studies are quantitative experiential analyses that explore relationship between Confusion's ideas and WESR and among youths in different countries (e.g., Ang and Leong, 2000), or simply using country as a categorical variable to distinct the Confucian culture differences among young students in Asian countries (Chung, Eichenseher and Taniguchi, 2008). There has been less attention paid to investigate the impacts of integrated old and new values on WESR at the personal level of employees.

WESR commitment depends on the cultural, institutional, and organizational environments under which managers and employees work, in addition to their personal values (Stajkpvic and Luthans, 1997). This paper aims to explore whether both Western innovative values and Chinese diligence tradition, incorporated with supervisory style of manager, are useful in facilitating employees learning about WESR. Further effect of WESR on employees' work performance efficacy is examined. The results make contribution to explore the procedure for how managers can work with organizations to foster a solid professional and social ethics system by which employees' job skills and technology can be nourished on.

The valid samples came from 213 employees in four sectors: energy, banking, manufacturing, and services in Taiwan. Hierarchical and moderating regression applied to preliminarily test the cases when there was multiple level of independent and interacted variables with personal demographics and serving industry treated as the control variables, followed by PLS (Partial Least Squared based approach; Smart PLS) for confirming the research framework and hypotheses. We first inspected the co-existence of Chinese relevance

tradition and Western innovative cultures, including autonomy, autonomy, appraisal of work efficacy, and conflict tolerance instead of avoidance, in Chinese-managed firms. The paper then explores the effects of the combined East and West cultures on employees' WESR awareness, and if the style of coaching management moderates the effect. To demonstrate the promising benefit of WESR in human resource, the paper thirdly examines the influence of WESR as a mediator to effect further on employees' work performance efficacy. This analysis procedure provides an insight for observing the proposed hypotheses to adjust the relationships among organizational culture, management style, WESR awareness of employees and their interacted effects.

2. LITERATURE REVIEWS AND HYPOTHESIS DEVELOPMENT

2.1. Core Confucianism: A Brief Review

Most Asian countries are culturally rooted in Confucianism. This oriental philosophy comprises two prime structures: Firstly, the structure of five hierarchical relations (emperor–subject, father–son, husband–wife, elder–younger brothers, and friend–friend) that define the social roles, relationships, and mutual obligations of individuals; Secondly, the structure of five virtues (benevolence, righteousness, propriety, wisdom, and trustworthiness) that nurture people's inner character and further their ethical maturation.

Combined, the two primes generate five key aspects of Confucianism as shown in Table 1 (Yeh and Xu, 2010): (1) hierarchy and harmony rely on whether each person behaves in line with his or her social rank or status; (2) group alignment ensures individuals are parts of a relationship network, in which personal interests come second to those of the group; (3) Guanxi draws on relationships or networking to secure favors and sympathies in personal relations (e.g., Luo, 1997; Su et. al, 2003); (4) mianzi (giving face) shows respect and admiration for social status in society, which makes giving face to others more important than protecting one's own

(Buttery and Leung, 1998); and (5) time orientation inclines to be more past- than present- or future-oriented (Adler and Seok-Woo, 2002), which makes Chinese culture accountable more on tradition, and to be more diligent, worshiping the ancestors, and valuing the time of life.

Table 2-1: The positive and negative implications of Confucian ideas

The five aspects	Definition	Positive implication	Negative implication
(1) Hierarchy and Harmony	Behaves in accordance with predetermined social status	Respect hierarchy and authority for harmony	Paternalism; power distance; centralized decision making
(2) Group Orientation	Individuals are parts of a relationship network	Individual interests come second to those of the group	Risk avoidance; discourage conflicting voices; disliking idea sharing
(3) Past Orientation	More past- than present- or future-oriented	Chinese value is known for its inclination toward tradition, thrift, diligence, respect for the elder, and treasures the time allotted for life.	Less innovative; conservative; non-competitive; over-emphasize hierarchy and seniority.
(4) Guanxi Network	Connections or networking to secure favors in personal relations	Connect people to develop interpersonal networks to share scare resources and cope with uncertainty	A substitute to formal institutions; synonymous with bureaucratic corruption or entering through the back door.
(5) Mianzi (giving face)	Shows respect for social status and reputation in society	Exchange of favors; save face for help when in need.	Businesses are often dealt based on "mianzi", not mutual benefits.

Source: Journal of Business Ethics, Vol. 95, pp. 111-128 (Yeh and Xu, 2010).

2.2. Positive and Negative Implications Embedded in Confucianism

While the summarization in Table 1 cannot fully reflect Confucian ideas, the influences given by both positive and negative implications of Confucian values on Chinese businesses surely continue.

Overall, Confucius's ideas make the social force of the clan limited and imposed behaviors, easily controlled by ancient rulers in Chinese history. In modern time, in Chinese organizations and businesses, Confucian concepts apply in the context of a "work unit" focused on group solidarity. These distinctive values create incompatibility between Chinese businesses and Western management practices. However, they do not imply the superiority of Western values. Rather, they reflect an exclusive Chinese way of doing business on the basis of social and relationship hierarchies, i.e., Guanxi networks (Su and Littlefield, 2001). When affiliating with right persons, Guanxi links people in different groups to form resource alliances, which is like a "stock" that can be put away in times of wealth and used in times of need (Yeung and Tung, 1996). Through this Guanxi links, Chinese businesses allot resources and work together with partners to obtain supports that otherwise may not be available (Tsang, 1998).

Contrary to Western teamwork concepts that inspire conflict tolerance and risk taking for innovation, the group orientation in Chinese societies emphasizes forgoing one's own benefits for group harmony (Wang et al., 2005). This scarifying concept, although may temporarily cover conflict for group harmony, may instead damage conflicting voices among group members who have new ideas. Primarily, the high respect for positional authority and social hierarchy that contrast to Western participation and idea sharing may let employees dictate instead a high degree of top-down control and centralized decision-making to generate risk aversion culture (Redding, 1990; Chen et al., 2000). In turn, to avoid mistakes or even losing the job, employees give up voicing and new idea propositions because job steady is more important than honestly and conscientiously speaking out personal opinions.

Yet, although Confucian social network is very little to do with ethical manipulation (Su et al., 2003), the loose legal environments in Chinese societies often seriously distort the ideas, especially Guanxi, mianzi, and paternalism, in implementations. For instance, managers may turn to applying Guanxi network and knowledge of mianzi in a bad way. Ethics literature has

pointed out that Guanxi has become a social dynamic that promotes business ethical abuse (e.g., Dunfee and Warren, 2001), a substitute to formal institutions (e.g., Xin and Pearce, 1996), and synonyms with bribery, entering through backdoor (Steidlmeier, 1999), and bureaucratic corruption (Lovett et al., 1999). Consequently, Guanxi, or Chinese style social network has turned to a synonym of bribery or dishonesty that impedes better Chinese business practices.

2.3. Studies about WESR and the Impacts in a Confucianism Rooted Society

Corporate or work ethics (WE) comprises the principles, values, and standards that guide behavior in the world of business; principles are specified and widespread boundaries for behavior that are universal and absolute, and values are applied to develop norms that are socially imposed (Fraderich, Ferrell and Ferrell, 2013). Social responsibility (SR) can be viewed as a contract with society. In the boundary of organization, it is about the organization's obligation to maximize its positive impact on stakeholders and to minimize its negative impacts (Fraderich, et al., 2013). Though each has distinct meaning, WE and SR are often used interchangabley and combined (e.g., Ang and Leong, 2000).

Although ethics studies have observed that businesses that can see through unethical practices in Asia are likely to profit from this insight, and scholars have attempted to bridge the gap (e.g., de George, 1997), the benefits of Confucianism on WESR are not yet concluded. Based on a content analysis of the official websites of top 100 companies in China in 2007, Gao (2009) reports that WESR in Chinese large firms is still in the early stage, and the performance differs across industries. Szeto (2010) conducted a survey on practicing business managers in China for how their wisdom guard ethical practices and behavior against the unethical ones. The finding indicates that their wisdom remains an effective carrier of Chinese traditional ethical values and acts as an effective 'firewall' to guard them against possible unethical practices, whereas profits appears to receive more attention than ethics in modern China. Fu and Deshpande (2012) examined 208 employees of a Chinese state-owned steel

company. They found that only rules climate impacted significantly on ethical behavior; other climates, including professional, caring, instrumental, independence and efficiency, did not reveal significance, although did the ethical behavior of peers and successful managers, as well over claiming.

Several ethics literatures address Chinese harmonious society ideas but differently in establishing the cardinal relationship structure for modern Chinese business ethics. For example, Wu and Wokutch (2015) argue Confucian Stakeholder theory; Wang and Juslin (2009) propose a harmony approach that changes Confucius's five hierarchical relations into in modern work ethics; Yeh and Xu (2010) suggest applying respect and harmonious society principal, analogous to modern stakeholder theory, into either the positive or negative implications in Chinese businesses in practice. See (2009) seeks to explore whether Confucian harmonious society will meet the promised contribution to increase WESR engagement, and develop a framework that divides causes of WESR in a country into environmental constraints and discretionary responses. See concludes that harmonious society is unlikely to promote WESR in China's growing private sector, because the "constraints" driving WESR are bounded by political considerations.

Others propose cross-cultural WESR comparisons. Korea has been long influenced by Confucianism as well. Based on an agency sample, Han, Park and Jeong (2013) classify the professional ethics of Korean PR (public relation) practitioners into three dimensions: For the public, for the client, and for the PR industry. They found that PR practitioners were more committed to their professions, while the in-house were more committed to their organization. They also found the significance of organizational factors such as reward, punishment, and peers' ethical behavior in the impact. This result may be because the in-house perceived themselves as employees rather professionals because of the organizational culture. Differently, Kim and Choi (2013) examine CSR practices and organization-public relationship (OPR) of

multinational corporations. They found that young American participants favored more CSR issues than did Korean participants. In addition, the associations of OPRs with the four CSR dimensions involving morality and ethics – internal environment, moral, discretionary, and relational –were all significant within American, while the association only retained in relational dimension in South Korea.

Further, Ang and Leong (2000) found that WESR beliefs were negatively related to Machiavellianism, guanxi and mianzi, and that these were lower among Hong Kong than Singaporean youths. Meanwhile, these three values generated more pronounced negative effects for the Hong Kong than Singapore sample. Chung, Eichenseher and Taniguchi (2008) in a survey of student samples between USA and several Asian's countries, found that a greater perception of ethical problems exists in Asian business ethics practices, while less on social harmony on the part of USA students.

Chung, Eichenseher and Taniguchi (2008) argue that the key value embedded in these differences is because the national difference within a common culture area can be as great as differences across cultures, e.g., East vs. West. Therefore, global businesses must fine-tune their expectations as to acceptable business and personal actions to effectively accommodate specific historical and cultural experiences in businesses. Seemingly, the existence and the impact of national traditional values to WESR remain unsolved. Relevant studies need to consider these rooted disturbances.

2.4. The Current Study: Combined Traditional and New Values and the Impacts on WESR

Modernization often implies adapting to Western management practices (Ralston et al., 2006). As the key to success, creation of innovative work environment to move existing business cultures toward innovation against traditionalism is essential. To create a diversified climate, current organizations pursue creative contexts and encourage employees to instigate

innovative, executable ideas (e.g., Claver, Llopis, Garcia and Molina, 1998). These values, although as well emphasizes group harmony, differ from the Chinese collective orientation that asserts ordering relationship, conformity and respect (e.g., Hofstede and Bond, 1988). They stress participative type of management and outcome-performance oriented appraisal instead of respect and seniority to ensure an open working environment to allow voices of employees from different position levels to be heard (e.g., Cotton, Vollrath, Froggatt, Lengnick-Hall and Jennings, 1988; Bass, 1990; O'Connor and Ayers, 2005). For the purpose, the process embraces innovative values, such as risk taking, autonomy, appraisal of performance instead of seniority, and compromise instead of avoidance in response to conflict (e.g., Zien and Buckler, 1997; O'Conno orr and Ayers, 2005).

The current reforms may not imply that the old thinking has farewell. In identifying the adaptation of innovative styles in Taiwan's high-tech industry, Hampel and Chang (2002) indicate that the convergence remains uniquely Chinese, especially in the style of harmonious working relations. This obstinacy may be due to the rooted ordering harmonious society, and the group and past oriented ideas of Confucianism in Chinese societies that make workers difficult in separating personal from professional conflict in dealing with "harmony" in the modern Chinese-managed work contexts (e.g., Yeh and Xu, 2010; Su et. al., 2003; Buttery and Leung, 1998). In fact, although both ways, East and West, seek harmony, the two styles are almost opposite. In the West, harmony implies "tolerance of conflict for harmony," by which employees are encouraged to voice and view their organizations as teams and teamwork such that their inter-organizational relationships can be easy and informal (e.g., Claver et al., 1998). In the East, however, harmony implies "hierarchy and harmony" derived from the cardinal roles and obligations of Confucianism, where each pair reflects a dominant–subservient relationship that discourages employees in subservient positions to voice objection to show respect and following advices to sustain a conflict-free, group-oriented, worship-past social

system. However, this contrary values appears to foster economic success and technological development in Confucian societies of different Asian regions, including Taiwan, Japan, Korea, and China. The explanation for the contrary thus requires studies that challenge the separate and amalgamated impacts of the traditional and the new values on learning about workplace ethical responsibility.

Ethics scholar also indicate that Western WESRs may not adapt well to the Chinese market, because they rarely define the primary reason for conducting WESRs and does not take reality and needy differences into consideration (Wu and Wokutch, 2015). Wu and Wokutch thus propose a Confucianism stakeholder theory, or a harmony approach that comprises several ingredients, including meaning of respecting nature and virtues of Chinese traditional wisdom to guide a new way of improving WESR practices. In the same vein, Roper and Weymes (2007) suggest that instead of applying Western practices purely researchers should consider how East and West can combine to develop hybrid models that build rather than destroy social capital for WESR studies in Confucian societies. Particularly, for effecting measures, the model should consider the commonalities between traditional Confucian values, employee and social well-being, and social capital. Roper and Weymes recommend from the following three time-based parallel phenomena: 1) A loss of legitimacy of Western business practices which emphasize individualism in a market-based society; 2) An increase in the demand for WESR and rebuilding of social capital; 3) The emergence of Chinese multinational corporations that retain Confucian values. Differently, Romar (2002) recommend the compelling of traditionality for WESR studies because: 1) It is compatible with management practices. 2) It requires individuals and corporations to positively contribute to society. 3) It recognizes hierarchy as an important organizational principle. 4) It demanding moral leadership. 5) The Confucian virtues, such as benevolence, decency and respect, provide a moral basis for both the hierarchical and cooperative relationships critical to corporation success.

In view of the literature, the complexity appears to rely on the fact that WESR commitment is concerned with the cultural, institutional, and organizational environments, as well as the personal values of managers and employees (Ang and Leong, 2000). Relevant researches should culturally call of value orientations and ethical system differences to demonstrate that the old philosophy forms a normative basis that can help tackle the poorly defined business culture. Specifically, the WESR avenue in Confucian societies should ally with underlying core constructs that can justify how the traditional values might function in a work context to provide a means to gauge whether Chines employees still embrace them and how the impact scope could be.

The core ethics of Confucianism in the modern workplace is the five virtues and the dyadic hierarchical relations in Table 1 that nurture employees' inner characters and further their ethical maturation (Yeh and Xu, 2010). Yeh and Xu suggest the dynamics: On the one side, affiliating with the positive dimension such as propriety, righteousness and trustworthiness that conforms to supervisory rules, respect, conflict avoidance for harmony; on the other side, growth of autocracy, power-distance, and crooked Guanxi opposed to the positive expectancy due to worship too much for the past than for the future. Among the ideas, propriety and assiduousness, or working hard without complaint, have been the two most common philosophies practiced in Chinese societies. This study thus proposes and defines such a Chinese dimension "diligence tradition" that emphasizes humanity and appreciation of hard work, and entails to the traditional respect authority for harmony and group orientation. We hypothesize that although this tradition is contrary to the outcome-oriented performance style of modern business, it is culturally beneficial in Chinese-managed organizations for learning about WESR.

Hypothesis 1: Both diligence tradition and Western innovative cultures exit in Chinese managed organization culture, affecting positively on employees' learning about WESR

practices.

Organizational behavior scholars also indicate that participative or coaching style management may not work well in countries with a large power distance culture such as China because of their paternalism and respect for hierarchy or authority (e.g., Eylon and Au, 1999; Huang and Vande Vliert, 2003). Coaching style management requires the superiors to clearly instruct staff the work direction on the one hand and share decision-making power with the subordinates on the others (Huang et al., 2006). It is as well a very Western management concept, and that such a behavior is considered incompatible with the style of power-distance commonly seen in the traditional Chinese society (Eylon and Au, 1999; Hunag and Van de Vliert, 2003). Mainly, high respect for positional authority may cause a high degree of top-down control, making managers who express high paternalism turn into over protected and the followers become withdrawn, detached, and fear of voicing disagreements (e.g., Chen et al., 2000, Buttery and Leung, 1998; Chen et al., 2000). Nonetheless, recent reports may approve the change. For instance, Chinese government-owned enterprises (GOE) often characterizes a rigidity and power-distance firm culture because of the social-cultural environment where they have operated (e.g., Schermerhorn and Nyaw, 1990; Huang et al., 2006). Yet the competence efficacy of short-tenure GOE employees have been shown pertinent to participative type leading behavior, because of their less tolerance for bureaucratic control than the older counterparts (Huang et al., 2006). Moreover, managers there have been found in their efforts using rational persuasion, appraisal, and collaboration to build interpersonal relationships (Miron, Erez and Naveh, 2004), and instituting outside professionals as chief executive officers instead of nepotism and passing companies on to children (Ng, 2004).

These controversies arise the following questions: Does the rooted power-distant management idea never farewell? Can the impacts be moderated by a change of manager style from power-distant to coaching? We thus hypothesize that in developing workers WESR

awareness, an enhancement of managers in use of coaching style can reduce the undesirable impacts given by power-distance on the fostering. Our aim is to show that modern Chinese workers are not necessarily less interested in participative leadership practice than their Western counterparts, even if researchers have questioned its effectiveness in Chinese societies. In particular, through an adjustment of leading behavior from power-distance to coaching, managers may find it more facilitating to foster employee innovative work values regardless the ongoing old values.

Hypothesis 2: Coaching style management generates a positive direct on employees' learning about WESR practices and has a moderator effect on the impact of organizational culture and employees' learning about WESR practices.

Ethics literature has doubt the WESR effect in Chinese businesses pressurized by Confucianism. Szeto (2010) points out, even though the intelligence of manager can carry traditional ethical values effectively to act as a 'firewall' to guard employees behave ethically against unethical practices, profits remain to receive more attention than ethics in modern China. Gao (2009) reports the effect differences in Chinese large firms across different industries. See (2009) found the unlikeness of promoting WESR in China's growing private sector because of the political WESR constraints; Fu and Deshpande (2012) suggest that only rules climate offered significant ethics impact among state-owned Chinse workers, but not professionalism, caring, instrumental, and efficiency. In Korea, Han, Park and Jeong (2013) evidenced that external PR professionals were more committed to their professionalism, but the in-house ones were more committed to the organization and influenced by the organization's reward, punishment, and peers' ethical behavior as if they were the employees. The success of WESR practices in Confucian societies appears remaining inclusive.

WESR practice is ethics oriented rather a direct mechanism for profit or product marketing. However, an unprofitable cause is like taking money from shareholders' pocket to

the unknown, is in many ways contradicting to the fundamental responsibility of profit-making in all types of businesses (e.g., Morsing, 2003; Gan, 2006). The benefits of WESR can be more convincing if it can be proven not simply a symbol of social significance but also a human resource niche for functional economics purpose. Mainly, organizational misconduct hurts both company's image and profit-making. Lau (2010) suggests the benefit of ethics education in improving ethical awareness and moral reasoning. The survey given by Elçi and Alpkan's (2009) confirm the existence of nine ethical climate types, and evidence that except self-interest climate, team interest, social responsibility and law and professional codes give positive impacts on employees' work satisfaction. Vardi (2001) shows that employees' misbehavior is negatively related to various organizational climates, including warmth, support, rewards, and work ethics in caring, rules, and instrument. Indeed, employees' awareness about ethics and SR appears to be effective in developing organizational successful outcome (Singhapakdi, Vitell, Rallapalli, and Kraft, 1996), while the complexity relies on the fact that WESR concerns the cultural, institutional, and organizational environments, and the personal values of managers and employees (Ang and Leong, 2000). Further studies that make the connection are prudent.

Self-efficacy is people's judgment about what they can do with whatever skills they possess to organize and execute courses of action required to attain designated types of performances (Bandura, 1986). Therefore, self-efficacy at work can take into account a person's self-confidence about his or her required job and administrative competence as a whole (e.g, Parker, 1998; Cabrera, Collins and Salgado, 2006). Our third hypothesis hence is to demonstrate that WESR is human resource beneficial in that it helps enhance workers' efficacy in job performance.

Hypothesis 3: A greater awareness of WESR by employees will result in greater perception of their work efficacy, that is, WESR mediates the relationship between organization culture, coaching style management and employees' job performance efficacy.

Based on scholarly studies, work ethics and social responsibility can be two different constructs. Carroll and colleague (Schwartz and Carroll, 2003; Carrell, 1991; Carroll, 1979) suggest economic, legal, and ethical are three social responsibility dimensions in the three-domain approach and pyramid of corporate SR. The dual-process model given in David et al (2005) has three different dimensions: moral, discretionary, and relational. In Asian society, rules climate appears to significantly impact among state-owned Chinse workers, but not professionalism and efficiency (Fu and Deshpande, 2012). Further, expatriated or external professionals seem more committed to their professionalism, but the in-house ones seem more committed to the organization and influenced by the organization's reward, punishment, and peers' ethical behavior as if they were the employees (Han, Park and Jeong, 2013). In general, WESR commitment entails to the ethical beliefs of a person and the cultural, institutional, organizational environments under which managers and employees work (Stajkpvic and Luthans, 1997).

Accordingly, this study separate WESR awareness into two constructs, work ethics and social responsibility, in which work ethics awareness refers to ethical issues in caring, rule, independence and personal misconduct, and social responsibility awareness refers to public social relational issues in human right, environment, community, and stakeholder voices. Theoretically, we assume that work ethics awareness precedes social responsibility awareness because personal ethics as an intrinsic moral factor appear able to inspire a person to care for others and the society and become more socially responsible in behavior.

Hypothesis 4: Within WESR construct, employees' learning about work ethics precedes social responsibility.

Finally, the above hypotheses constitute the following research framework of this study:
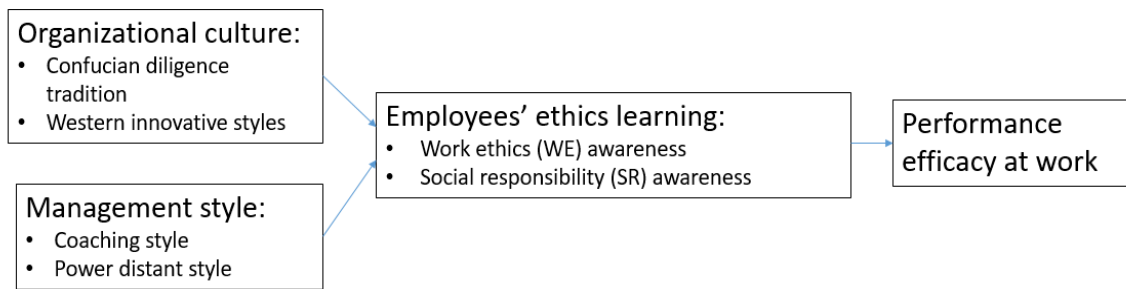
Figure 2.1: Research framework

3. RESEARCH METHODOLOGY

3.1. Research design

The research procedure begins by review of literature and the current socio-economic situations in Taiwan. The questions quested in the in-depth interview include five folds: (1) The recent decline of Taiwan's economy due to the speedy global changes and the rapid reforms of China. (2) If the culture of Taiwan business is innovative and risk-taking enough, and if it is Confucianism-oriented as well. (3) Culture and core values of the firm, HR policy, influence of traditional Chinese culture on firm development and experience of dealing with professionals. (4) Individual values of the interviewees themselves, including how professional qualities, knowledge, technique and morality etc. are viewed. (5) If there is difference across industries.

These interviews provided information to develop measures for a combination of Confucian work ethics and Western innovative cultures, as well as WESR practices. Since the purposes also involve personal characteristics, demographics data including working industry and personal profile were also collected. To locate appropriate subjects, samples from

businesses in different industries, such as banking, services, high-tech, and manufacturing, were considered.

3.2. Measures

The measurement model consists of 12 main reflective constructs. Mainly, reflective higher-order constructs were used to run PLS competing models. In details, in PLS testing, there were two second-order factors called "Organizational Culture" (which was formed by the five sub-constructs: Confucian diligence tradition, innovativeness, autonomy, conflict tolerance, and performance orientation), and "Social Responsibility Awareness" (which was formed by the three sub-constructs: moral & human rights, environment & community concerns, public voices); and one third-order factor named " Employee's Ethics Learning", formed by the above "Social Responsibility Awareness" and the other ethical factor of Work Ethics Awareness.

All measurement scales used seven-point Likert-type scale, ranging from 1 "strongly disagree (not important)" to 7 "strongly agree (important)". A statement is given in front of each set of measurement to ask if the respondents agree with the items. Firm characteristics (including firm attribute and industrial sector) and respondent's information, including age, gender, education level, job tittle, tenure, were also investigated as covariate variables. These measurements are shown below.

3.2.1. *Confucian Diligence Tradition*.

This measure pertains to the prevalent propriety and assiduousness, or working hard without complaint philosophy in a Chinese work environment mentioned in Table 1. Namely, our purpose herein is not to reflect all the aspects of Confucianism, but instead to focus on the humanity and appreciation of hard work entailed to the traditional respect authority for

harmony and group orientation, because they are the most common philosophies practiced in Chinese societies. The measure consists of three items, indicating respectively that the firm of the respondent recognizes "Failure is the mother of success" work philosophy, values the hard work of employees rather than simply the outcomes, and tolerate failure if it is not due to purposeful mistakes or indolence. They were taken from the 'allowance for mistake' measure from Yeh and Xu (2010) since these items also appear to be about humanity and appreciation of hard work in Confucianism.

Table 3-1: Measurements of Confucian diligence tradition

Construct	Item	Description
Diligence Tradition	**dili1**	Failure is tolerated if it is not due to purposeful mistakes or indolence.
	dili2	This firm values the hard work of employees rather than simply the outcomes.
	dili3	This firm recognizes the work philosophy: "Failure is the mother of success."

3.2.2. *Western Innovative Cultures.*

Organizational values may drive the innovative behaviors of employees. According to Miron et al. (2004) and Hampel and Chang (2002), autonomy, risk-taking, tolerance for mistakes, allowance of different voices, decentralized structure, value competence instead of seniority, and low bureaucracy or informal climates are the most prevalent characteristics of innovation cultures. Innovative performance outcomes also should be more likely when innovative behavior is rewarded (West, 2002). This measurement scale, as shown below, consists of 12 items taken from (Yeh and Xu, 2010).

Table 3-2: Measurements of 4 latent constructs of Western innovative culture

Latent Constructs	Item	Description
Innovativeness	inno1	Leadership here likes to publicly encourage innovative employees.
	inno2	This firm allows employees to try new or different ways of work.
	inno3	This firm is willing to try new ideas proposed by employees.
Autonomy	auto1	This firm gives employees the highest extent of work autonomy.
	auto2	This firm allows employees to determine solutions to problems to a certain extent.
	auto3	This firm allows employees to adjust their work schedules without delaying others.
Conflict Tolerance	conf1	Despite conflicts, employees here respect the opinions of others.
	conf2	Employees here are willing to talk in meetings, even when they disagree with others.
	conf3	Employees here communicate and compromise when there are conflicts at work.
Performance Orientation	per1	This firm recognizes the imperative of professional competence before seniority.
	per2	This firm values employees more by their performances than by their personal relationships.
	per3	The promotion system here considers first work performance, then seniority.

3.2.3. *Supervisory Style of Manager.*

This scale defines two leadership styles, power-distance and coaching style of management of the immediate managers in supervising their subordinates. The coaching style emphasizes an increase in subordinates' participation by giving them greater discretion other than instructing clearly staff the work direction (Yeh and Wang, 2015). Conversely, the power-distance style stresses tight control and submission on administrative structures and managerial practices (Farh et al., 1995). As shown below, the contents of this scale comprises 10 items

taken from Yeh and Wang (2015), which include autocratic, relationship–based, high power distance, low trust in subordinates, centralized decision making for power-distance style, as well as locus of control, intolerance of ambiguity, and meanwhile group decision-making, supporting and participating for coaching style. The statement, "I agree since my direct manager:" was given in front of the following items.

Table 3-3: Measurements of 2 latent constructs of supervisory style of manager

Latent constructs	Item	Description
Coaching Management Style	coach1	Value the systems and regulations.
	coach2	Focus on time management of work
	coach3	Give staff clear work instructions.
	coach4	Is willing to discuss work with the staff.
	coach5	Give employees necessary support at work.
	coach6	Do not accept subordinates to perform their work in a vague manner.
	coach7	Will consult the relevant staff before making decisions.
Power-distance Management Style	power1	Seldom authorize to subordinates.
	power2	Emphasize hierarchy in management.
	power3	Emphasize the top-down, power style management.
	power4	Often keep distance with the employees.
	power5	Seldom interact with subordinates.
	power6	Seldom talk in the meeting, and employees don't talk much either.
	power7	Often make decisions by themselves.

3.2.4. *Social Responsibility Awareness.*

This measure pertains to the awareness of respondents in the following social responsibility dimensions learned from the working company: moral and human right, environment and community concerns, and stakeholder and public voices. It consists 20 items derived from several social responsibility models and measures, including the dual-process model of David, Kline and Dai (2005), stakeholder interaction model of Fraderich, et al. (2013), PRESOR measuring instrument of Singhapakdi et al. (1996), and Carroll and colleague's Pyramid of CSR (Carrell, 1991) and three-domain approach (Schwartz and Carroll, 2003; Carroll, 1979). Economic, legal, and ethical are the three dimension in the three-domain approach of Carroll and colleague. Alternatively, the dual-process model given in David et al (2005) has 11 items in three dimensions: moral, discretionary, and relational, in relation to two processes – corporate expertise and corporate social values. Finally, this study develops a nineteen item instrument, including moral and human right, environment and community concerns, and stakeholder voices. The scale starts with the statement 'The work environment in my company let me understand an employee should be aware of" before the items without an emphasis of the current working company. In addition, an extra item to ask if the respondents understand the content was added to confirm the awareness of these items as "Overall, understanding the meaning of corporate social responsibility?".

Table 3-4: Measurements of 3 latent constructs of social responsibility awareness

Latent constructs	Item	Description
Moral & Human Rights	em1	Treats employees fairly.
	em2	Respects human rights of those employed in foreign countries.
	em3	Respects human rights of foreign labors.
	em4	Competes fairly with its competitors.
	em5	Is honest and up front about telling the truth when something goes wrong.
Environment & Community Concerns	enco1	Do not use materials that may damage environments.
	enco2	Be responsible to environments for all activities.
	enco3	Contributes resources to the art and cultural programs in the community.
	enco4	Contributes resources to raise social awareness of issues in hunger and violence.
	enco5	Contributes resources to student issues such as scholarships and internships.
	enco6	Supports children and family issues such as adoption and foster cares.
	enco7	Supports public health program such as fight against AIDS, cancer, and other diseases.
	enco8	Is willing to listen to the voices of communities.
Stakeholders & Public Voices	pub1	Builds long-term relations with its consumers.
	pub2	Is willing to listen to consumer voices and invest resources on innovative products.
	pub3	Is willing to listen to the voices of government and flow rules to do work.
	pub4	Is willing to listen to the voices of newspaper and media.
	pub5	Is willing to listen to the opinions of industrial and business associations.
	pub6	Open to the criticisms about its business practices.

3.2.5. Work Ethics Awareness.

This measure pertains to the awareness of respondents in the following work ethics dimensions learned from the working company: caring, rule and instrumental, independence, and law and misconduct. It consists 12 measuring items modified from several work ethical

climate measures of Victor and Cullen (1988), Vardi (2001), and Elçi and Alpkan's (2009). As shown below, two items in this measurement are about caring, three are about rule and instrumental, four are about independence, and the final four are about law and misconduct. The original questionnaire of Victor and Cullen (1988) has 26 items in five dimensions, without misconduct dimensions. The current four 'law and misconduct' items are modified from Vardi (2001). The measure starts with the statement 'The work environment in my company let me understand an employee should be aware of" before the items without an emphasis of the current working company. The purpose aims to compose a concise 'work ethics awareness' scale in general.

Table 3-5: Measurements of work ethic awareness

Construct	Item	Description
Work Ethic Awareness	Ethic1	What is best for the other persons should be the major concern.
	Ethic2	The interest of customer and public should be the first priority.
	Ethic3	Whether it violates morals should be the major concern in doing work.
	Ethic4	Social interest should be prioritized before personal when there is conflict.
	Ethic5	Company rule should be prioritized when there is conflict between company rule and personal standard.
	Ethic6	People should reflect their company's unethical behavior.
	Ethic7	People should be guided by their own personal ethics, not affected by the company.
	Ethic8	People should not sacrifice moral standards for personal promotion or development.
	Ethic9	Should not talk to friends outside the company about company's confidential issues.
	Ethic10	Employees who apply immoral behavior to increase company's interests should be punished.
	Ethic11	Employees should not copy company's confidential data without company's authorization.
	Ethic12	People should beware immoral things even there is no rules in the company.

3.2.6. *Work Performance Efficacy.*

This scale pertains to a person about whether or not he or she can actually conduct the three types of competencies at work: business know-how, interpersonal, and self-management. The measurement comprises a profile of 9 job skills pertinent to these three dimensions, modified from the 57 managerial self-efficacy items given in Robertson and Sadri (1993). In addition, Robertson and Sadri also indicates development of a self-efficacy instrument needs to ask respondents whether they can or cannot perform each activity when exerting their maximal effort. We followed the first two steps to develop this scale. Therefore, we asked raters to read the following statement prior to rating the skills: "When answering each question, estimate your confidence when making your very best effort as to whether you would or would not be able to perform better than those who are in the same work position as you are…".

Table 3-6: Measurements of work performance efficacy

Construct	Item	Description
Work Performance Efficacy	WPE1	Can find core of the problem.
	WPE2	Can use time effectively.
	WPE3	Can suggest possible solutions.
	WPE4	Would not simply give problems without offering ideas.
	WPE5	Can relate ends and means clearly.
	WPE6	Be enthusiastic about work and need no motivating.
	WPE7	Can use time effectively.
	WPE8	Can develop a plan and follow it.
	WPE9	Can always perform better than the others.
	WPE10	Can maintain good performance in the company.

3.3. Sampling

An empirical survey was conducted to collect data and test the model. The sample came

from workers across four industries, manufacturing, energy, banking, and services. It appeared difficult to collect data via a stratified sampling method due to this largely involved population. We therefore contacted the personnel and public relation managers and ask them to upload the questionnaire to their internal email or internet system based on workers' willingness and possibility in collecting useful data.

In addition, to encourage responses, we promised respondents a convenient store coupon ($100 Taiwan dollar or $3.5 US dollar value) in return. This statement with other explanations was given in the questionnaire. In which, we stated the general purpose of the research and assuring the participants' confidentiality.

In total, we received 219 valid questionnaires as our research subjects. Since 6 respondents revealed rating a score below 4 about understanding the meaning of corporate social responsibility, these 6 respondents were removed, and eventually 213 respondents remained in the analysis. Table 3-7 depicts the general demographics and work and managerial status of the sample. As depicted, male and female were almost equally collected; their ages fell mostly between 25 and 45 with an average around 34 years old; mostly of them had a college degree or higher education. In working, on the average, they had worked for about six years, but only with the current employers for an average of about 3.3 years. About 14% of them were in a manager position. Overall, this group of sample were between young and middle age due to the data were collected by internet and email.

Table 3-7: Demographic statistics of respondents (n = 213)

Industry	N	percentage	Age:	N	percentage
Energy	37	17.4%	<25	29	13.6%
Banking	87	40.8%	25-30	82	38.5%
Manufacturing	69	32.4%	30-35	45	21.1%
Others	20	9.4%	35-40	29	13.6%
			40-45	16	7.5%
Company attribute			45-50	3	1.4%
Public	86	40.4%	50-55	3	1.4%
Private	116	54.5%	55-60	3	1.4%
Others	11	5.2%	60-65	3	1.4%
			Tenure (total):		
Gender:			<1 (year)	16	7.5%
Male	103	48.4%	1-3	50	23.5%
Female	110	51.6%	3-5	44	20.7%
			5-10	49	23.0%
Education:			10-15	33	15.5%
High school	7	3.3%	15-20	10	4.7%
Junior college	3	1.4%	20-25	2	0.9%
Bachelor	134	62.9%	25-30	5	2.3%
Master	67	31.5%	>30	4	1.8%
Doctorate	2	0.9%			
Job title:			Tenure (current):		
Manager	30	14.1%	<1 (year)	54	25.4%
Administration	69	32.4%	1-3	78	36.6%
Sales	44	20.7%	3-5	31	14.6%
Engineer	31	14.6%	5-10	27	12.7%
Technician	10	4.7%	10-15	13	6.1%
Consultant	1	0.5%	15-20	5	2.3%
Others	28	13.1%	20-25	2	0.9%
			25-30	2	1.4%
			>30	1	0.5%

3.4. Methodology

In the current research, we adopted Structural Equation Modeling (SEM)-a partial least squared based approach using Smart PLS software package for the main data analysis. SEM is a second-generation approach which is considered as a more appropriate choice for our theoretical research framework that includes several dependent variables, high-order latent factors and a series of regression analyses. Based on concerns for the theory testing nature and the scope of the research with modest sample size collected (n=213), we decided to use PLS-SEMs as the main data analysis technique because it seems as the most robust and rational choice.

Within this study, we conducted data analysis in several testing stages. Firstly, the preliminary data examination using SPSS was done for checking missing data, filtering

samples, descriptive statistics, and correlations. The pre-data checking results showed no missing data, and normally distributed as the Skewness-Kurtosis (Z-score value) for all variables within the accepted range. Further, the detected multi-collinearity issue as the VIF (variance inflation factor) values were mostly under the threshold value of 4.0.

Secondly, EFA (exploratory factor analysis) applied to validate some newly developed measures, adopted from multiple sources for a number of constructs in the study, including organizational culture, supervisory style of manager, work ethics and social responsibility awareness, and work performance efficacy. These EFA analyses were performed based on the principal component factor analysis with Varimax rotation to validate the scales and to check the potential latent factors in the development of measures.

3.5. Preliminary Results of Factor Analysis and Item Removed

Table 3-8 to Table 3-12 display in order the results of EFA for the six sets of measurements for organizational cultures (innovative cultures and diligence tradition), supervisory style of manager, social responsibility awareness, work ethics awareness, and work efficacy. Those items with loading below 0.6, redundant contents, or with more than two factor loading larger than 0.5, were removed (colored in red) to ensure consistent with the research framework give in Figure 2-1. In work performance efficacy, the item "use time effectively" was accidently included in the questionnaire twice, thus the second of this item in Table 3-12 was also removed. The total explanation variances of these five instruments account for 75.3%, 61%, 67.4%, 50.1%, and 64.4% respectively. The relatively lower explanation percentage of work ethics awareness, 50.1%, may be due to that employees' ethics at work depends not simply on the work environment under which they work, but also on their personal values (Stajkpvic and Luthans, 1997). Their Cronbach's alphas are all larger than 0.68, between 0.68 and 0.906 for an acceptable reliability. Together, these reliability data and factor contents suggest a preliminary internal consistency and content validities.

Table 3-8: EFA for organizational cultures: Innovative and diligence tradition.

Item	Description	Extracted Factor Components				
		Innovativeness	Performance Orientation	Autonomy	Conflict Tolerance	Diligence Tradition
inno2	This firm allows employees to try new or different ways of work.	**.819**	.090	.234	.174	.139
inno1	Leadership here likes to publicly encourage innovative employees.	**.788**	.130	.034	.219	.124
inno3	This firm is willing to try new ideas proposed by employees.	**.706**	.336	.305	.108	.059
per2	This firm values employees more by their performances than by their personal relationships.	.041	**.811**	.017	.199	-.047
per1	This firm recognizes the imperative of professional competence before seniority.	.195	**.809**	.229	.221	.143
per3	The promotion system here considers first work performance, then seniority.	.255	**.788**	.174	.111	.045
auto2	This firm allows employees to determine solutions to problems to a certain extent.	.267	.131	**.813**	.234	.065
auto3	This firm allows employees to adjust their work schedules without delaying others.	.007	.130	**.805**	.256	.143
auto1	This firm gives employees the highest extent of work autonomy.	.492	.201	**.681**	.130	.125
conf3	Employees here communicate and compromise when there are conflicts at work.	.250	.251	.236	**.778**	.037
conf2	Employees here are willing to talk in meetings, even when they disagree with others.	.366	.231	.131	**.728**	.057
conf1	Despite conflicts, employees here respect the opinions of others.	-.013	.165	.387	**.713**	.247
dili1	Failure is tolerated if it is not due to purposeful mistakes or indolence.	-.124	-.086	.247	.120	**.807**
dili3	This firm values the hard work of employees rather than simply the outcomes.	.469	.125	.030	.117	**.672**
dili2	This firm recognizes the work philosophy: "Failure is the mother of success."	.469	.143	.008	.037	**.665**
Accumulated Eigen value explanation (%)		**19.07**	**34.63**	**49.88**	**63.22**	**74.65**
Cronbach's alpha		**0.835**	**0.814**	**0.831**	**0.794**	**0.683**

Table 3-9: EFA for supervisory style of manager

Item	Description	Extracted Factor Components	
		Power-distance	Coaching
power4	Often keeps distance with the employees.	**.852**	-.077
power3	Emphasizes the top-down, power style management.	**.850**	-.021
power2	Emphasizes hierarchy in management.	**.820**	.016
power5	Seldomly interacts with subordinates.	**.782**	-.160
power1	Seldomly authorizes to subordinates.	**.678**	-.180
power6	Seldomly talks in the meeting; and employees don't talk much either.	**.601**	-.240
power7	Often makes decisions by themselves.	.345	.083
coach7	Will consult the relevant staff before making decisions.	.278	-.087
coach2	Focuses on time management of work.	-.005	**.810**
coach3	Gives staff clear work instructions.	-.240	**.755**
coach5	Gives employees necessary support at work.	-.386	**.749**
coach4	Is willing to discuss work with the staff.	-.360	**.739**
coach1	Values the systems and regulations.	.125	**.688**
coach6	Does not accept subordinates to perform their work in a vague manner.	.050	**.638**
Accumulated Eigen value explanation (%)		**29.32**	**53.24**
Cronbach's alpha		**0.874**	**0.841**

Table 3-10: EFA for social responsibility awareness

Item	Description	Extracted Factor Components		
		Environment & Community Concerns	Moral & Human Righs	Public voices
enco3	Supports children and family issues such as adoption and foster care.	**.804**	.130	.057
enco4	Supports public health program such as fight against AIDS, cancer, and other diseases.	**.744**	.283	-.042
enco7	Contributes resources to raise social awareness of issues in hunger and violence.	**.742**	.257	.155
enco5	Willing to listen to the voices of communities.	**.728**	.116	.192
enco2	Be responsible to environments for all activities.	**.683**	.349	.208
enco1	Don't use materials that may damage environments.	**.680**	.303	.110
enco6	Contributes resources to the art and cultural programs in the community.	**.624**	.152	.403
enco8	Contributes resources to student issues such as scholarships and internships.	.519	.297	.301
em2	Respects human rights of those employed in foreign countries.	.242	**.803**	.064
em1	Treats employees fairly.	.076	**.793**	-.011
em3	Respects human rights of foreign labors.	.253	**.743**	.126
em5	Is honest and up front about telling the truth when something goes wrong.	.320	**.656**	.186
pub6	Open to the criticisms about its business practices.	.173	.623	.363
pub2	Is willing to listen to consumer voices and invest resources on innovative products.	.458	.568	.007
pub1	Builds long-term relations with its consumers	.331	.523	.297
em4	Competes fairly with its competitors.	.382	.468	.234
pub7	Overall, understanding the meaning of corporate social responsibility?	.412	.423	.325
pub4	Is willing to listen to the voices of newspaper and media.	.217	-.112	**.789**
pub5	Is willing to listen to the opinions of industrial and business associations.	.143	.232	**.761**
pub3	Is willing to listen to the voices of government and flow rules to do work.	.051	.281	**.687**
Accumulated Eigen value explanation (%)		**24.18**	**45.60**	**58.02**
Cronbach's alpha		**0.886**	**0.834**	**0.700**

Table 3-11: EFA for work ethics awareness

Item	Description	Factor extracted
		Work Ethics Awareness
Ethic12	People should beware immoral things even there is no rules in the company.	.774
Ethic10	Employees who apply immoral behavior to increase company's interests should be punished.	.729
Ethic3	Whether it violates morals should be the major concern in doing work.	.673
Ethic4	Social interest should be prioritized before personal when there is conflict.	.673
Ethic9	Should not talk to friends outside the company about company's confidential issues.	.672
Ethic8	People should not sacrifice moral standards for personal promotion or development.	.650
Ethic2	The interest of customer and public should be the first priority.	.646
Ethic6	People should reflect their company's unethical behavior.	.627
Ethic1	What is best for the other persons should be the major concern.	.603
Ethic7	People should be guided by their own persona ethics, not affected by the company.	.570
Ethic11	Employees should not copy company's confidential data without company's authorization.	.564
Ethic5	Company rule should be prioritized when there is conflict between company rule and personal standard.	.409
Accumulated Eigen value explanation (%)		**40.79**
Cronbach's alpha		**0.850**

Table 3-12: EFA for work performance efficacy

Item	Description	Factor extracted
		Work Performance Efficacy
WPE2	Can use time effectively.	.817
WPE5	Can relate ends and means clearly.	.806
WPE3	Can suggest possible solutions.	.803
WPE8	Can develop a plan and follow it.	.798
WPE1	Can find core of the problem.	.778
WPE9	Can always perform better than the others.	.767
WPE7	Can use time effectively.	.765
WPE10	Can maintain good performance in the company.	.763
WPE4	Would not simply give problems without offering ideas.	.598
WPE6	Be enthusiastic about work and need no motivating.	.529
Accumulated Eigen value explanation (%)		55.97
Cronbach's alpha		0.914

4. RESULTS

The proposed theoretical research framework includes seven main constructs and eight covariates (gender, age, education level, industry, company sector, job tittle, current job tenure and total working tenure). Due to the complexity of the current model, Smart PLS software package (version 2.3.8) and several pre-data examinations were conducted to check unbiased results and data accuracy. Smart PLS applies the component-based partial least squares modeling method (PLS-SEMs) to evaluate both measurement constructs and the path model simultaneously, namely: (1) factor analysis for checking data validity and reliability, and (2) the nonparametric procedure called bootstrapping with 2000 subsamples at the aim to test the statistical significance of various PLS-SEM results such as path coefficients and R-square

4.1. Descriptive statistics analysis

As tested in EFA, in total, organizational cultures comprised five latent constructs, diligence traditional culture, innovativeness, performance orientation, conflict tolerance, and autonomy; supervisory style of manager comprised two factors: power-distance and coaching

management styles; WESR awareness comprised one work ethics and three social responsibility latent constructs, including environment & community concerns, moral & human rights, and public voices. Finally, work performance efficacy constituted a single factor construct. Table 4-1 shows their descriptive statistics, including min, max, mean and standard deviation.

Except power-distant management style, all variables have a larger mean than the neutral score of 4. With a score over 5.5, it appears that most respondents agree with their knowledge of WESR and work efficacy. As for organizational cultures, the mean ranges of the five dimensions are between 4.30 and 4.90, revealing that these five types of cultures commonly exist in Taiwan businesses.

Table 4-1: Descriptive statistics of research variables*

	Min	Max	Mean	Standard Deviation
<u>Organizational cultures</u>				
Diligence tradition	1.00	7.00	4.30	1.23
Innovativeness	1.00	7.00	4.33	1.38
Performance orientation	1.00	7.00	4.42	1.55
Conflict tolerance	2.00	7.00	4.88	1.19
Autonomy	1.00	7.00	4.89	1.20
<u>Style of management</u>				
Power-distance	1.00	7.00	3.63	1.31
Coaching	2.00	7.00	5.38	.98
<u>WESR awareness</u>				
Work ethics	1.00	7.00	5.66	.92
Environment/community concern	2.20	7.00	5.51	1.06
Human and employee rights	2.67	7.00	5.85	1.06
Public voice and rule compliance	2.67	7.00	5.65	.99
<u>Work performance efficacy</u>	2.00	7.00	5.57	.84

* *Seven-Likert type scale: 1 very disagree; 4: neutral; 7: very agree.*

Table 4-2 lists the correlations among these variables and with demographics. It appears that work performance efficacy relates mainly to WESR awareness, and WESR awareness relates to organizational cultures and style of management significantly. In term of demographic statistics, gender, age, education level, and working tenure seemingly are correlated to several research variables. A further analysis is required to clarify the impacts.

Table 4-2: Correlations among research variables and demographic data

	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
(1) Confucian Diligence Tradition	1.000																
(2) Innovativeness	0.481***	1.000															
(3) Performance Orientation	0.244***	0.461***	1.000														
(4) Conflict Tolerance	0.365***	0.513***	0.525***	1.000													
(5) Autonomy	0.382***	0.535***	0.433***	0.597***	1.000												
(6) Power-distance Management Style	-0.172*	-0.164*	-0.184**	-0.391***	-0.329***	1.000											
(7) Coaching Management Style	0.292***	0.439***	0.461***	0.520***	0.457***	-0.315***	1.000										
(8) Work Ethics Awareness	0.283***	0.337***	0.225***	0.293***	0.240***	-0.005	0.360***	1.000									
(9) Environment & Community Concerns	0.229***	0.238***	0.189**	0.199**	0.140*	-0.034	0.271***	0.567***	1.000								
(10 Moral & Human Rights	0.085	0.176*	0.199**	0.278***	0.198**	-0.106	0.329***	0.354***	0.480***	1.000							
(11) Public Voices	0.161*	0.215**	0.150*	0.190**	0.168*	-0.044	0.222	0.370***	0.353***	0.272***	1.000						
(12)Work Performance Efficacy	0.060	0.071	0.115	0.174*	0.139*	-0.036	0.221***	0.264***	0.287***	0.286***	0.206**	1.000					
(13) Gender (0:male, 1:female)	0.014	-0.138*	-0.177*	-0.155*	-0.083	0.005	-0.259***	-0.018	-0.069	-0.099	-0.038	-0.105	1.000				
(14) Age	0.009	0.106	0.135*	0.018	0.029	0.073	0.075	0.208***	0.184*	-0.032	-0.030	0.214***	-0.012	1.000			
(15) Education Level	-0.013	0.132	0.055	0.156*	0.143**	-0.106	0.165	-0.006	-0.098	-0.024	0.063	0.009	-0.155	-0.128	1.000		
(16) Position Level	0.036	0.026	0.136*	0.163*	0.077	0.097	0.025	0.055	-0.013	0.038	0.104	-0.058	-0.021	-0.229***	-0.017	1.000	
(17) Tenure (total)	-0.025	0.057	0.146*	0.021	-0.023	0.048	0.037	0.236***	0.202**	0.007	-0.045	0.238***	0.049	0.892***	-0.263***	-0.203**	1.000
(18) Tenure (current)	0.011	0.120	0.206**	0.037	0.050	0.027	-0.019	0.138*	0.133	-0.010	0.016	0.148*	-0.048	0.537***	-0.076	-0.096	0.543***

4.2. Confirmatory Factor Analysis

The confirmatory factor analyses (CFAs) approach was performed at the aim to validate the adequacy of the measurement model employed in the current study. In this part, we investigated two main criteria namely: validity (included convergent validity; discriminant validity) and reliability of the measurement instruments. Overall, our latent variables with high reliability indicators were satisfactory for both convergent and discriminant validity. All items are qualified enough to be employed in the research model testing.

4.2.1. Reliability

The reliability of every construct was assessed by examining the Cronbach's alpha value. Table 4-3 reveals that none of the constructs had reliability issues since the value of internal consistency (Cronbach's alpha) were well above the minimum threhold value of 0.70 and thus far showing strong reliability of measures.

4.2.2. Convergent validity

Convergent validity identifies that items that are indicators of a construct should share a high proportion of variance. The convergent validity of the scale items was assessed using three criteria: (1) factor loadings should be greater than 0.60 as proposed by (Hair, Sarstedt, Ringle, and Mena, 2012) (2) composite reliability (CR) for each construct should exceed 0.70 and (3) Average variance extracted (AVE) of each construct should be larger than 0.50 (Fornell and Larcker, 1981). Within the current study, all indicators on each variable loaded well with most loadings exceeding 0.60. In addition, the composite reliabilities for each latent variable also exceeded the minimum required value of .70. Lastly, the average variance extracted was well above the minimum threshold value of .50 for all the items. Therefore, these satisfied criteria concluded convergent validities of the measuring models and gave reason for concluding in the further path analysis. These results show in Table 4-4.

4.2.3. Discriminant validity

Different approaches applied to assess the discriminant validity, including: (1) cross loadings, (2) AVE mode uses the Fornell-Larcker criterion by comparing the square root of the AVE values with the latent variable correlation, (3) Heterotrait-Monotrait Ratio (HTMT).

Firstly, the assessment discriminant validity by the cross loadings of the indicators specifies that an indicator's outer loading on the associated construct should be greater than all of its loadings on other constructs on each item row (see Table 4-4) (Hair *et al.,* 2012).

Secondly, the Average Variance Extracted (AVE) is also a common method of testing discriminant validity (Anderson and Gerbing, 1988). The AVE mode uses the Fornell-Larcker criterion by comparing inter-construct correlation with the square root of the AVE values for each construct. As shown in Table 4-5 The AVE was well above the minimum threshold value of .50 for all the items and the square root of AVE is greater than the correlations coefficients among the constructs, therefore indicating appropriate discriminant validity (Fornell and Larcker, 1981).

Lastly, the utilization of Heterotrait-Monotrait Ratio HTMT is recommended for determining discriminant validity based on dis-attenuated correlations (the correlation across data units between two sets of variables is estimated in a manner that accounts for error contained within the measurement of those variables). Thumb rule for HTMT is proven as all the values were below 0.85 (shown in Table 4-6).

4.3. Common Method Bias

Base on the analysis method induced by Podsakoff et al. (2003), we performed two statistical analysis techniques to test for common method bias. The Harman's one factor test was firstly carried out to examine 12 main constructs. The EFA with no rotation on each construct was run and the results shown that the most variance explained by a single factor

was approximately 56%. Therefore, Harman's test indicated that common method bias was not a major problem in our research model (Harman, 1976). In the second analysis technique, we detected common method bias through a full collinearity assessment approach adopted in PLS-SEM (Hair Jr, Sarstedt, Ringle, and Gudergan, 2017; Kock, 2015). The VIF (variance inter-correlation factor) values for reflective constructs were not exceeded the 3.3 threshold. It also concluded that the research model is free of concern for common method variance.

4.4. Structural Model

In order to test hypotheses stated in the research framework of Figure 2-1, we tested several PLS-SEM models using the conceptual framework of Figure 2-1 as the control model. These tests were mainly for three folds: (1) To test the compatibility of coaching and power-distant style of management, because manager should choose only one type of management between the two because they are contradictive to each other. (2) To test if diligence tradition is integrated with Western innovative cultures as a single organizational culture. (3) Between work ethics and social responsibility, to test if the former is the predecessor of the later because ethical responsibility is more intrinsic, fundamental than social responsibilities. Certainly, the other way is that the two dimensions are a simple WESR awareness construct.

4.4.1. Main paths

The hypotheses were investigated by examining the parameters by PLS structural modeling. R^2 values of the dependent variables (DVs) reflect the predictive value of the model and standardized path coefficients indicate the strength of relationship between independent variables and DVs. We adopted the bootstrapping resampling with 2000 samples procedure to estimate the significance of paths in the structural competing model. Figure 4-1~Figure 4-4c show robustness and validity of our proposed framework (Figure 2-1) correspondingly to the 4 tested models.

Hypothesis 1 (H1) states that both diligence tradition and Western innovative cultures exit in Chinese managed organization's culture, and thereby positively affect employees' learning about WESR practices. As can be seen from Figure 4-1 and Figure 4-3, diligence tradition and western innovative cultures has a positively significant relationship with Chinese managed organization culture (path coefficients respectively to ß = 0.521*** and 0.681***). Additionally, in these three models, path coefficients between organization cultures and Employee's learning WESR practices were positive and significant at p < 0.05. The result of H1 in model 3 further proved that diligence tradition is integrated with Western innovative cultures as a single organizational culture. Hence, it can be concluded that H1 was supported.

Hypothesis 2 (H2) states that coaching management style generates a positive direct on employees' learning about WESR practices. This hypothesis was proven since its path coefficient ß = 0.276, p < 0.05 whereas power-distance style has no impact on employee's WESR learnings as its ß = 0.060, t-value = 0.607 smaller than threshold value of 1.96. Besides, the positive impacts of coaching management on the two components of employee's WESR awareness, namely work ethics awareness and social responsibility awareness, were statistically significant with coefficients corresponding to ß = 0.223** and ß = 0.163*). Also refer to model 4 for having work ethics awareness preceding social responsibility between the two learning. SEM results of model 2 and model 3 also gave a proof of incompatibility between coaching and power-distance management styles. Therefore, hypothesis H2 is supported.

Hypothesis 3 (H3) proposes a positive relationship between employees' WESR learning and work performance efficacy. The results for this hypothesis revealed positive significant coefficients in all four models with t-value significant at level of p < 0.0001. Hypothesis H3 thus is supported. The R-square values of employee's WESR learning and work performance

efficacy were 16.1% and 15.7% respectively, which indicated a good explanation for the models.

Model 4a~4c were performed at the aim to confirm the relationship between the two awareness factors of work ethics and social responsibility within the construct regarding employees' learning about WESR for *Hypothesis 4 (H4)*. The three models, Model 4a~4c, all showed the R-square for the final work performance efficacy were all approximately 16%. In Model 4a in which work ethics preceded social responsibility, revealed that employee's work ethics awareness was positively influenced by both organization culture and coaching management style, with respectively ß = 0.214 and 0.224 significant at $p < 0.05$, while social responsibility awareness was impacted simply by coaching style of management (ß = 0.215, $p < 0.05$). The relationship between work ethics and social responsibility was supported with ß = 0.543***, t-value = 8.655. However, in Model 4b, there appeared no impact given by work ethics on performance efficacy when both ethics and social responsibility awareness factors were assumed independent, which contracted to hypothesis 3. In Model 4c, organizational culture revealed no significant impact on social responsibility (contradicting to hypothesis 1), and coaching management gave almost no impact on work ethics (contradicting to hypothesis 2). Together, hypothesis H4 is supported.

4.4.2. Moderating effect of Coaching Management Style

In the current study, we adopted a PLS-SEM competing model with an added-construct representing for testing the moderating effect of coaching management on the relationship between organizational culture and employees' learning WESR, or WESR awareness. The results of path coefficient ß = 0.047 with $p = 0.418$; t = 0.811 indicated that the impact of coaching management style on the relationship is insignificant. Thus, moderating effect of coaching management proposed in H1b is not supported.

4.2.3. The Mediating of Employees' WERS Awareness on Work Performance Efficacy

This study measures the mediating effects of employees' learning about WESR, or WESR awareness, based on the control model (Model 4-1). There are two mediation effects in this framework: (1) The mediation effect of WESR between Organizational Culture and Work Performance Efficacy, (2) The mediation effect of WESR between Coaching Management Style and Work Performance Efficacy. Table 4-8 reveals that the values of Sobel's test are all larger than 1.965 (with p-value < 0.05) (Sobel,1982). Besides, we also employed a bias-corrected bootstrap approach with 2000 samples, with a level of 95% confidence interval (CI) to test the indirect effects of the two predictors on work performance efficacy through WESR. All items are statistically significant at p < .05, as the lower limit of the confidence interval (LLCI) and upper limit of the confidence interval (ULCI), do not cross zero (Preacher and Hayes, 2004). These statistical results imply that the two mediation effects of WESR are both significant. According to scholars (Baron and Kenny, 1986; Nitzl, Roldan, and Cepeda, 2016), under the condition that both the direct effect and the indirect effect are significant, we concluded that these two mediation effects of WESR represent partial mediation. Hence, the meditation effects of employee's ethics learning (WESR) are supported in H3b.

Table 4-8: Tests of the mediation of WESR on the relationships between organizational cultures and coaching management and work performance efficacy

| IV | M | DV | Sobel Test | Bootstrapping 95% Confidence Intervals | | | |
| | | | | Percentile CI | | Biased-method CI | |
				Lower	Upper	Lower	Upper
OC	WESR	WPE	2.087*	0.008	0.131	0.016	0.138
CMS	WESR	WPE	2.445*	0.027	0.192	0.021	0.182

Notes: IV=Independent variable; M=Mediator; DV=Dependent variable; CI=Confidence interval; OC=Organization Culture; CMS= Coaching Management Style; WESR= Work Ethic Social Responsibility, WPE=Work Performance Efficacy; *:p<0.05 significant level
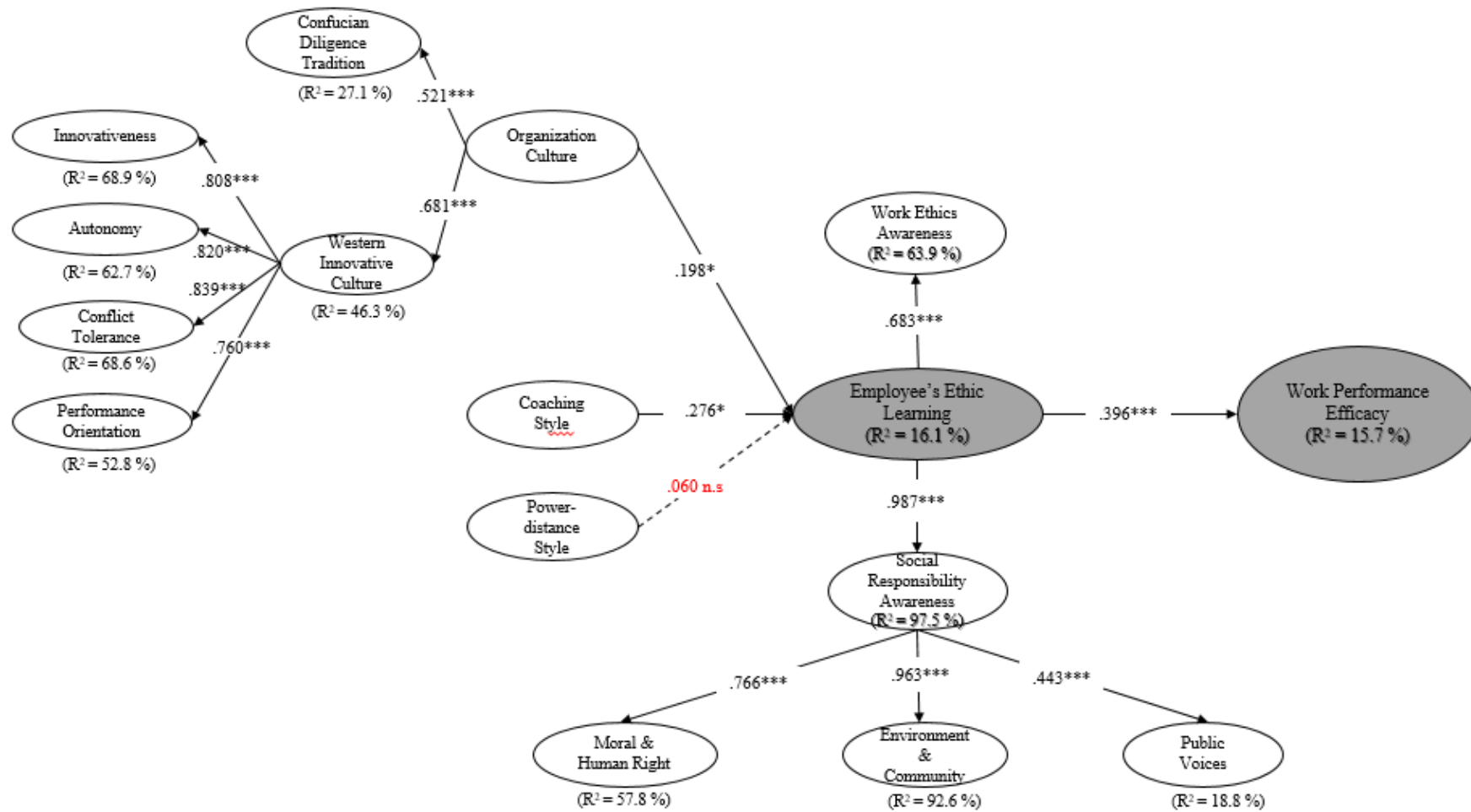
Figure 4-1: PLS test of path analysis for the main control model (Model 1)

Table 4-3: Results of CFA and descriptive analysis for each question item (n = 213)

Latent constructs	Item	Description	Mean	S.D	Factor loading	Cronbach alpha	C.R	AVE
Organizational Culture: *Yeh and Xu (2010)*						**0.891**	**0.911**	**0.576**
Diligence Tradition Culture	**dili1**	Failure is tolerated if it is not due to purposeful mistakes or indolence.	5.066	1.449	0.855			
	dili2	This firm values the hard work of employees rather than simply the outcomes.	4.108	1.669	0.876	0.729	0.880	0.786
	dili3	This firm recognizes the work philosophy: "Failure is the mother of success."	3.714	1.531	0.897			
Western Innovative Culture: *Yeh and Xu (2010)*						**0.891**	**0.911**	**0.507**
Innovation	**inno1**	Leadership here likes to publicly encourage innovative employees.	4.286	1.661	0.836			
	inno2	This firm allows employees to try new or different ways of work.	4.324	1.578	0.888	0.836	0.901	0.753
	inno3	This firm is willing to try new ideas proposed by employees.	4.366	1.507	0.878			
Autonomy	**auto1**	This firm gives employees the highest extent of work autonomy.	4.610	1.512	0.883			
	auto2	This firm allows employees to determine solutions to problems to a certain extent.	4.967	1.354	0.905	0.833	0.899	0.748
	auto3	This firm allows employees to adjust their work schedules without delaying others.	5.085	1.279	0.804			
Conflict Tolerance	**conf1**	Despite conflicts, employees here respect the opinions of others.	5.117	1.278	0.806			
	conf2	Employees here are willing to talk in meetings, even when they disagree with others.	4.469	1.611	0.843	0.801	0.883	0.716
	conf3	Employees here communicate and compromise when there are conflicts at work.	5.066	1.309	0.888			
Performance Orientation	**per1**	This firm recognizes the imperative of professional competence before seniority.	4.427	1.938	0.913			
	per2	This firm values employees more by their performances than by their personal relationships.	4.441	1.662	0.759	0.813	0.888	0.726
	per3	The promotion system here considers first work performance, then seniority.	4.390	1.837	0.877			

		"I agree with my direct manager when she/he ..."						
Coaching Managerial Style	**coach1**	Values the systems and regulations.	5.592	1.221	0.679			
	coach2	Focuses on time management of work.	5.676	1.242	0.768			
	coach3	Gives staff clear work instructions.	5.061	1.384	0.816			
	coach4	Is willing to discuss work with the staff.	5.305	1.348	0.812			
	coach5	Gives employees necessary support at work.	5.174	1.405	0.843	0.843	0.889	0.618
	coach6	*Does not accept subordinates to perform their work in a vague manner.*	*5.460*	*1.280*	*deleted*			
	coach7	*Will consult the relevant staff before making decisions.*	*4.136*	*1.716*	*deleted*			
Power-distance Managerial Style	**power1**	Seldomly authorizes to subordinates.	3.695	1.591	0.790			
	power2	Emphasizes hierarchy in management.	4.211	1.762	0.628			
	power3	Emphasizes the top-down, power style management.	4.136	1.819	0.726			
	power4	Often keeps distance with the employees.	3.507	1.638	0.792	0.873	0.890	0.576
	power5	Seldomly interacts with subordinates.	3.005	1.646	0.848			
	power6	Seldomly talks in the meeting; and employees don't talk much either.	3.216	1.566	0.752			
	power 7	*Often makes decisions by themselves.*	*4.033*	*1.536*	*deleted*			
WESR						**0.891**	**0.911**	**0.510**
Social Responsibility Awareness: *David, Kline and Dai (2005), Fraderich, et al (2013), Singhapakdi et al (1996),Carrell (1991), Schwartz and Carroll (2003)*						**0.896**	**0.915**	**0.519**
		" The working environment in my company let me understand an employee should be aware of..."						
Moral & human's rights	**em1**	Treats employees fairly.	5.934	1.295	0.788			
	em2	Respects human rights of those employed in foreign countries.	5.906	1.126	0.869			
	em3	Respects human rights of foreign labors.	5.709	1.233	0.843	0.835	0.890	0.669
	em4	*Competes fairly with its competitors.*	*5.601*	*1.345*	*deleted*			
	em5	Is honest and up front about telling the truth when something goes wrong.	5.972	1.198	0.767			
Environment and community concerns	**enco1**	Don't use materials that may damage environments.	5.93	1.278	0.780			
	enco2	Be responsible to environments for all activities.	5.939	1.207	0.822			
	enco3	Supports children and family issues such as adoption and foster care.	5.009	1.447	0.784	0.887	0.912	0.597
	enco4	Supports public health program such as fight against AIDS, cancer, and other diseases.	5.113	1.423	0.742			
	enco5	Willing to listen to the voices of communities.	5.563	1.322	0.730			

	enco6	Contributes resources to the art and cultural programs in the community.	5.521	1.324	0.727			
	enco7	Contributes resources to raise social awareness of issues in hunger and violence.	5.357	1.372	0.815			
	enco8	*Contributes resources to student issues such as scholarships and internships.*	*5.577*	*1.237*	*deleted*			
	pub1	*Builds long-term relations with its consumers*	*6.075*	*1.14*	*deleted*			
	pub2	*Is willing to listen to consumer voices and invest resources on innovative products.*	*5.732*	*1.186*	*deleted*			
	pub3	Is willing to listen to the voices of government and flow rules to do work.	6.122	1.111	0.737			
Public (stakeholders) voices	pub4	Is willing to listen to the voices of newspaper and media.	5.291	1.374	0.765	0.700	0.833	0.626
	pub5	Is willing to listen to the opinions of industrial and business associations.	5.549	1.239	0.865			
	pub6	*Open to the criticisms about its business practices.*	*5.845*	*1.100*	*deleted*			
	pub7	*Overall, understanding the meaning of corporate social responsibility?*	*5.803*	*0.949*	*deleted*			

Work Ethic Awareness: *Victor and Cullen 1988); Vardi (2001); Elçi and Alpkan's (2009)*

	Ethic1	What is best for the other persons should be the major concern.	5.075	1.392	0.667			
	Ethic2	The interest of customer and public should be the first priority.	5.474	1.216	0.701			
	Ethic3	Whether it violates morals should be the major concern in doing work.	5.704	1.473	0.689			
	Ethic4	Social interest should be prioritized before personal when there is conflict.	5.324	1.268	0.71			
	Ethic5	*Company rule should be prioritized when there is conflict between company rule and personal standard.*	*5.549*	*1.254*	*deleted*	0.834	0.875	0.500
	Ethic6	*People should reflect their company's unethical behavior.*	*5.394*	*1.452*	*deleted*			
	Ethic7	*People should be guided by their own persona ethics, not affected by the company.*	*5.592*	*1.31*	*deleted*			
	Ethic8	People should not sacrifice moral standards for personal promotion or development.	5.728	1.508	0.688			
	Ethic9	*Should not talk to friends outside the company about company's confidential issues.*	*6.329*	*0.991*	*deleted*			
	Ethic10	Employees who apply immoral behavior to increase company's interests should be punished.	5.925	1.242	0.734			

Ethic11	*Employees should not copy company's confidential data without company's authorization.*	*6.465*	*0.947*	*deleted*			
Ethic12	People should beware immoral things even there is no rules in the company.	6.39	0.961	0.757			

Work Performance Efficacy: *Robertson and Sadri (1993)*

"Please estimate your confidence when making your very best effort as to whether you would or would not be able to perform better than those who are in the same work position as you are"

WPE1	Can find core of the problem.	5.723	1.022	0.763			
WPE2	Can use time effectively.	5.718	0.976	0.824			
WPE3	Can suggest possible solutions.	5.742	0.971	0.806			
WPE4	*Would not simply give problems without offering ideas.*	*5.376*	*1.437*	*deleted*			
WPE5	Can relate ends and means clearly.	5.793	1.023	0.825	0.916	0.930	0.625
WPE6	*Be enthusiastic about work and need no motivating.*	*4.770*	*1.624*	*deleted*			
WPE7	Can use time effectively.	5.592	1.112	0.795			
WPE8	Can develop a plan and follow it.	5.657	1.021	0.842			
WPE9	Can always perform better than the others.	5.197	1.162	0.735			
WPE10	Can maintain good performance in the company.	5.136	1.136	0.727			

Note: AVE = Average Variance Extracted; α = Cronbach's alpha; C.R = Composite Reliability; S.D = Standard Deviation

Table 4-4: PLS loadings and Cross-loadings.

	Autonomy	Coaching Management Style	Conflict Tolerance	Confucian Diligence Tradition	Environment & Community Concerns	Innovativeness	Moral & Human Rights	Performance Orientation	Power-distance Management Style	Public Voices	Work Ethics Awareness	Work Performance Efficacy
auto1	0.8834	0.4078	0.5134	0.4128	0.1621	0.6258	0.1736	0.4410	-0.2935	0.1180	0.1662	0.1176
auto2	0.9049	0.4056	0.5478	0.2876	0.1775	0.4678	0.2629	0.3807	-0.3057	0.1776	0.2558	0.1756
auto3	0.8035	0.4004	0.4928	0.2238	0.1065	0.2887	0.2275	0.3197	-0.2553	0.1544	0.2122	0.1621
coach2	0.3239	0.7679	0.3953	0.2062	0.2024	0.3128	0.3197	0.3562	-0.2096	0.1099	0.2711	0.2070
coach3	0.3764	0.8163	0.4117	0.2395	0.2375	0.3709	0.2727	0.3873	-0.2955	0.1687	0.2904	0.1727
coach4	0.3851	0.8117	0.4348	0.2079	0.2280	0.3461	0.2460	0.3341	-0.4003	0.2159	0.1952	0.1874
coach5	0.4702	0.8435	0.5181	0.2966	0.2655	0.3998	0.3201	0.3924	-0.4472	0.1637	0.3070	0.1671
coach1	0.2646	0.6793	0.3462	0.1517	0.2682	0.2542	0.3557	0.2525	-0.0831	0.2405	0.2685	0.2241
conf1	0.5258	0.4502	0.8057	0.2602	0.1765	0.3244	0.3649	0.3832	-0.3935	0.2318	0.2570	0.2337
conf2	0.4774	0.4077	0.8431	0.3746	0.2431	0.4964	0.1719	0.4665	-0.3042	0.1278	0.2538	0.1223
conf3	0.5195	0.5105	0.8878	0.2702	0.1414	0.4704	0.2850	0.4921	-0.3608	0.1503	0.2205	0.1862
conf3	0.5195	0.5105	0.8878	0.2702	0.1414	0.4704	0.2850	0.4921	-0.3608	0.1503	0.2205	0.1862
dili2	0.3015	0.2575	0.2868	0.8760	0.2549	0.4834	0.0811	0.2675	-0.0857	0.1096	0.3373	0.0815
dili3	0.3465	0.2439	0.3449	0.8973	0.2585	0.4859	0.0493	0.2854	-0.1060	0.1208	0.2167	-0.1126
enco1	0.1452	0.2537	0.1890	0.1426	0.7798	0.2315	0.4725	0.2223	-0.1132	0.2658	0.5178	0.3924
enco2	0.2014	0.2945	0.2652	0.1834	0.8216	0.2725	0.5432	0.3108	-0.1205	0.3601	0.6041	0.3151
enco3	0.0654	0.2265	0.1324	0.2266	0.7845	0.1786	0.3729	0.0914	0.0177	0.2611	0.4205	0.1784
enco4	0.0991	0.2092	0.0994	0.2326	0.7422	0.1181	0.4483	0.0938	-0.0386	0.1878	0.2972	0.2349
enco5	0.0677	0.1505	0.0946	0.2371	0.7304	0.1629	0.3500	0.0509	0.0096	0.3464	0.4337	0.1691
enco6	0.1181	0.2845	0.2317	0.2311	0.7273	0.2619	0.4027	0.1849	-0.0791	0.4450	0.4848	0.3605
enco7	0.2315	0.2445	0.1651	0.3169	0.8154	0.2838	0.4734	0.1648	-0.0242	0.3329	0.5189	0.2930
inno1	0.3805	0.3560	0.4122	0.4783	0.2197	0.8360	0.1620	0.3514	-0.0596	0.2143	0.2556	0.0912
inno2	0.5153	0.3593	0.4562	0.5275	0.2740	0.8879	0.1451	0.3541	-0.2111	0.1571	0.3295	0.0185
inno3	0.5311	0.4014	0.4653	0.4217	0.2383	0.8780	0.2184	0.5253	-0.2176	0.1693	0.2642	0.1095
em1	0.1626	0.2137	0.2365	0.0628	0.3325	0.1824	0.7885	0.0985	-0.1127	0.1974	0.2820	0.2009
em2	0.2121	0.3768	0.3038	0.0463	0.4878	0.2056	0.8692	0.2258	-0.1684	0.2682	0.3500	0.3046
em3	0.1411	0.3162	0.1956	0.0184	0.4738	0.0729	0.8430	0.1949	-0.0789	0.3055	0.3200	0.3321
em5	0.2955	0.3405	0.2994	0.1104	0.5353	0.2071	0.7673	0.3494	-0.1876	0.3372	0.4413	0.2669
per1	0.4708	0.3867	0.5371	0.3599	0.1665	0.4519	0.2183	0.9128	-0.2312	0.1591	0.1983	0.1207
per2	0.2441	0.3370	0.3648	0.1244	0.1649	0.2730	0.2298	0.7590	-0.1557	0.0966	0.1521	0.1231

per3	0.3849	0.3975	0.4361	0.2679	0.2127	0.4616	0.2666	0.8774	-0.1525	0.1354	0.2140	0.1462
power1	-0.3236	-0.3135	-0.3051	-0.1366	-0.0632	-0.1829	-0.2266	-0.1702	0.7895	-0.1262	-0.0333	-0.0199
power2	-0.2719	-0.1817	-0.2300	-0.0240	0.0146	-0.0933	-0.0676	-0.1071	0.6280	0.0184	0.0130	0.0135
power3	-0.2839	-0.2117	-0.3262	-0.1223	-0.0161	-0.1937	-0.0726	-0.1613	0.7261	-0.0233	0.0255	-0.0193
power4	-0.2338	-0.2528	-0.3049	0.0220	-0.0065	-0.0510	-0.0953	-0.0787	0.7917	-0.0776	0.0323	-0.0056
power5	-0.2204	-0.2922	-0.2837	-0.0530	-0.0591	-0.1137	-0.1103	-0.1175	0.8481	-0.0430	-0.0315	-0.0644
power6	-0.2191	-0.2999	-0.4131	-0.0901	-0.0721	-0.1839	-0.0816	-0.2647	0.7524	-0.0194	-0.0534	-0.1031
pub3	0.1854	0.2016	0.2093	0.0147	0.2707	0.1499	0.3259	0.2558	-0.0989	0.7367	0.2658	0.2834
pub4	0.1066	0.1270	0.1009	0.2019	0.3176	0.1991	0.1104	0.0694	0.0103	0.7653	0.2545	0.0880
pub5	0.1163	0.2105	0.1536	0.1058	0.3696	0.1496	0.3510	0.0571	-0.0903	0.8650	0.3679	0.1760
Ethic1	0.1029	0.2633	0.2272	0.2655	0.4257	0.2518	0.2685	0.2128	0.0340	0.2335	0.6668	0.1197
Ethic10	0.2641	0.2213	0.1858	0.2190	0.4044	0.2523	0.2961	0.1268	0.0287	0.1701	0.7336	0.1920
Ethic12	0.1803	0.2282	0.1990	0.0862	0.4614	0.1618	0.4147	0.1521	-0.0612	0.3281	0.7569	0.2749
Ethic12	0.1803	0.2282	0.1990	0.0862	0.4614	0.1618	0.4147	0.1521	-0.0612	0.3281	0.7569	0.2749
Ethic2	0.0230	0.2428	0.0888	0.1709	0.4146	0.1245	0.2242	0.0953	0.0032	0.2406	0.7011	0.1587
Ethic3	0.2748	0.2736	0.3090	0.2665	0.4393	0.2644	0.3208	0.2063	-0.0715	0.3341	0.6893	0.2730
Ethic4	0.1451	0.1937	0.1931	0.3227	0.4182	0.2896	0.2437	0.1674	0.0486	0.2803	0.7102	0.1091
Ethic8	0.1792	0.2769	0.2070	0.2433	0.4517	0.2865	0.3287	0.1484	-0.1058	0.2798	0.6882	0.2842
WPE1	0.1208	0.2187	0.1210	-0.0627	0.1858	0.0413	0.2640	0.1091	-0.0808	0.1358	0.1625	0.7626
WPE10	0.0844	0.2117	0.1140	0.0098	0.2343	0.0770	0.1134	0.0605	-0.0465	0.1327	0.1621	0.7275
WPE2	0.1061	0.0880	0.1377	-0.0535	0.2067	0.0280	0.2652	0.0955	0.0127	0.1595	0.2315	0.8244
WPE3	0.0625	0.1564	0.1573	-0.0802	0.2430	0.0252	0.2652	0.0881	-0.0774	0.1596	0.2156	0.8062
WPE5	0.2138	0.3174	0.1880	-0.0118	0.3686	0.1045	0.3306	0.1409	-0.1474	0.3000	0.3072	0.8253
WPE7	0.1756	0.2030	0.2047	0.0081	0.3203	0.0542	0.3351	0.1847	-0.0295	0.1916	0.2395	0.7949
WPE8	0.2153	0.2196	0.2740	0.0453	0.3874	0.1436	0.3564	0.1975	-0.0511	0.1774	0.2839	0.8422
WPE9	-0.0145	0.0431	0.0159	-0.0577	0.2157	-0.0134	0.1115	-0.0280	0.1061	0.1630	0.1716	0.7354

Table 4-5: Square root average variance explained

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
(1) Autonomy	**0.864**														
(2) Coaching Management Style	0.460	**0.748**													
(3) Conflict Tolerance	0.595	0.531	**0.845**												
(4) Confucian Diligence Tradition	0.369	0.276	0.361	**0.886**											
(5) Moral & Human Rights	0.252	0.378	0.320	0.123	**0.783**										
(6) Innovativeness	0.555	0.437	0.518	0.547	0.235	**0.868**									
(7) Organizational Culture	0.789	0.544	0.783	0.614	0.287	0.872	**0.717**								
(8) Performance Orientation	0.448	0.454	0.535	0.314	0.282	0.475	0.657	**0.852**							
(9) Public Voices	0.234	0.382	0.298	0.082	0.685	0.198	0.257	0.259	**0.731**						
(10) Social Responsibilities Awareness	0.259	0.414	0.325	0.182	0.838	0.274	0.328	0.313	0.842	**0.711**					
(11) Employee's Ethic Learning	0.250	0.390	0.317	0.227	0.801	0.312	0.344	0.303	0.729	0.950	**0.713**				
(12) Work Ethics Awareness	0.274	0.356	0.293	0.259	0.505	0.300	0.329	0.222	0.450	0.605	0.713	**0.708**			
(13) Work Performance Efficacy	0.149	0.275	0.185	-0.020	0.290	0.089	0.126	0.147	0.409	0.415	0.402	0.334	**0.751**		
(14) Environment & Community Concerns	0.171	0.279	0.205	0.304	0.577	0.249	0.266	0.181	0.643	0.835	0.832	0.520	0.336	**0.771**	
(15) Power-distance Management Style	-0.318	-0.360	-0.405	-0.098	-0.152	-0.180	-0.315	-0.209	-0.218	-0.183	-0.133	-0.069	-0.068	-0.050	**0.802**

Note: Off-diagonal bold elements are square root of average variance explained.

Table 4-6: Heterotrait-Monotrait Ratio (HTMT) for testing discriminant validity

	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
(1) Autonomy												
(2) Coaching Management Style	0.5433											
(3) Conflict Tolerance	0.7352	0.6362										
(4) Confucian Diligence Tradition	0.4553	0.3448	0.4650									
(5) Employee's Rights	0.3033	0.4301	0.4027	0.1659								
(6) Innovativeness	0.6319	0.5239	0.6199	0.7027	0.2863							
(7) Performance Orientation	0.5148	0.5575	0.6440	0.3813	0.3346	0.5569						
(8) Public Voice	0.2974	0.4543	0.3923	0.1118	0.8297	0.2446	0.3111					
(9) Work Ethics	0.3296	0.4314	0.3584	0.3542	0.5883	0.3649	0.3892	0.2636				
(10) Work Performance Efficacy	0.1758	0.3033	0.2150	0.1613	0.3176	0.1178	0.1881	0.1815	0.4817			
(11) Environment & Community	0.1874	0.3142	0.2423	0.3791	0.6637	0.2867	0.3016	0.2124	0.7653	0.6114		
(12) Power-distance Management Style	0.3726	0.4131	0.5036	0.1260	0.1658	0.2210	0.3639	0.2382	0.2648	0.1285	0.1479	

Table 4-7: Comparisons among the results of PLS-SEM path analyses across the six models

	Main Paths	Model 1		Model 2		Model 3		Model 4a		Result
		Coefficient	t-value	Coefficient	t-value	Coefficient	t-value	Coefficient	t-value	
H1	Organization Culture -> Western Innovative Culture	0.681*	20.556	0.681***	20.839			0.681***	20.930	Supported
	Organization Culture -> Confucian Diligence Tradition	0.521***	9.424	0.521***	9.244	0.516*	2.378	0.517***	9.313	Supported
	Organization Culture -> Employee's Ethics Learning (WESR)	0.198*	2.370	0.283***	3.85	0.197*	2.124			Supported
	Organization Culture -> Work Ethics Awareness							0.218*	2.936	Supported
	Organization Culture -> Social Responsibility Awareness							0.048 n.s	0.655	*Not supported*
H2	Coaching Management Style -> Supervisory Style of Manager			0.798 n.s	1.099					*Not supported*
	Power-distance Management Style -> Supervisory Style of Manager			0.858***	5.238					Supported
	Supervisory Style of Manager -> Employee's Ethics Learning			0.095 n.s	0.931					*Not supported*
	Coaching Management Style -> Employee's Ethics Learning	0.276*	2.91			0.276**	3.006			Supported
	Power-distance Management Style -> Employee's Ethics Learning	0.060 n.s	0.607			0.061 n.s	0.640			*Not supported*
	Coaching Management Style -> Work Ethics Awareness							0.223**	2.189	Supported
	Coaching Management Style -> Social Responsibility Awareness							0.162*	2.240	Supported
H3/	Employee's Ethics Learning -> Work Ethics Awareness	0.683***	15.265	0.683***	14.720	0.683***	14.72			Supported
H4a	Employee's Ethics Learning -> Social Responsibility Awareness	0.980***	50.25	0.987***	50.634	0.987***	50.634			Supported
	Work Ethics Awareness -> Social Responsibility Awareness							0.543***	8.655	Supported
	Social Responsibility Awareness -> Work Performance Efficacy									Supported
	Employee's Ethics Learning -> Work Performance Efficacy	0.396***	5.789	396***	5.743	0.396***	5.743	0.416***	5.928	Supported
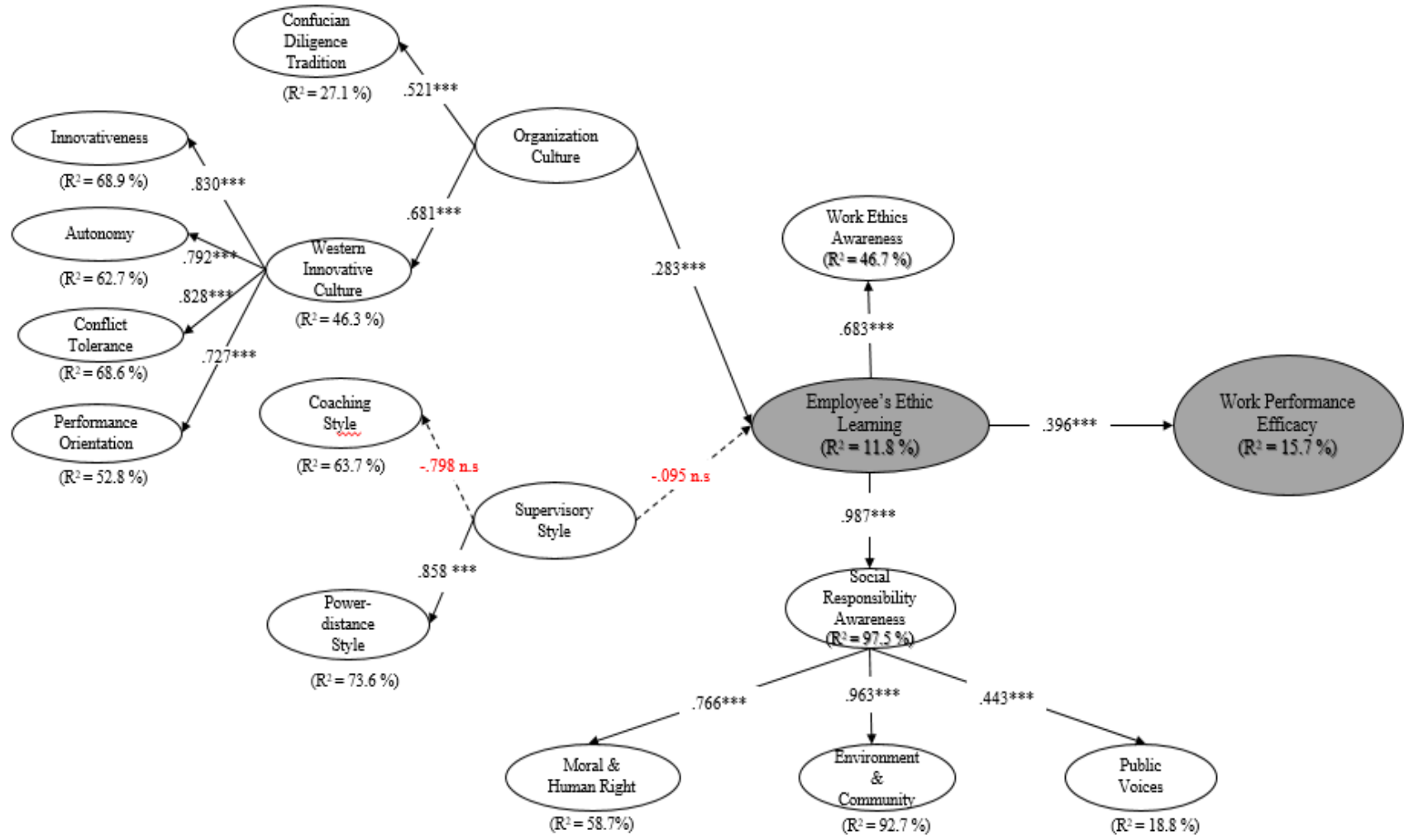
Figure 4-2: PLS test for fading of power-distance and replaced by coaching management style (Model 2)

Figure 4-3: PLS test for diligence tradition and Western innovative cultures in one construct (Model 3)

Diligence tradition
($R^2 = 26.7\%$)

.517***

Innovativeness
($R^2 = 69.6\%$)

.834***

.790***

Autonomy
($R^2 = 62.4\%$)

.826***

Organization Culture

Conflict Tolerance
($R^2 = 68.3\%$)

.725***

Performance Orientation
($R^2 = 52.6\%$)

.215*

.049 n.s

Work Ethics
($R^2 = 15.1\%$)

.543***

Social Responsibility
($R^2 = 41.2\%$)

.401***

Work Performance Efficacy
($R^2 = 16.1\%$)

.224*

.161*

.774***

.959***

.435***

Coaching Management Style

Moral & Human right
($R^2 = 59.2\%$)

Environment & Community
($R^2 = 80.2\%$)

Public voices
($R^2 = 44.9\%$)

Figure 4-4a: PLS test for work ethics preceding social responsibility in WESR construct (Model 4a)
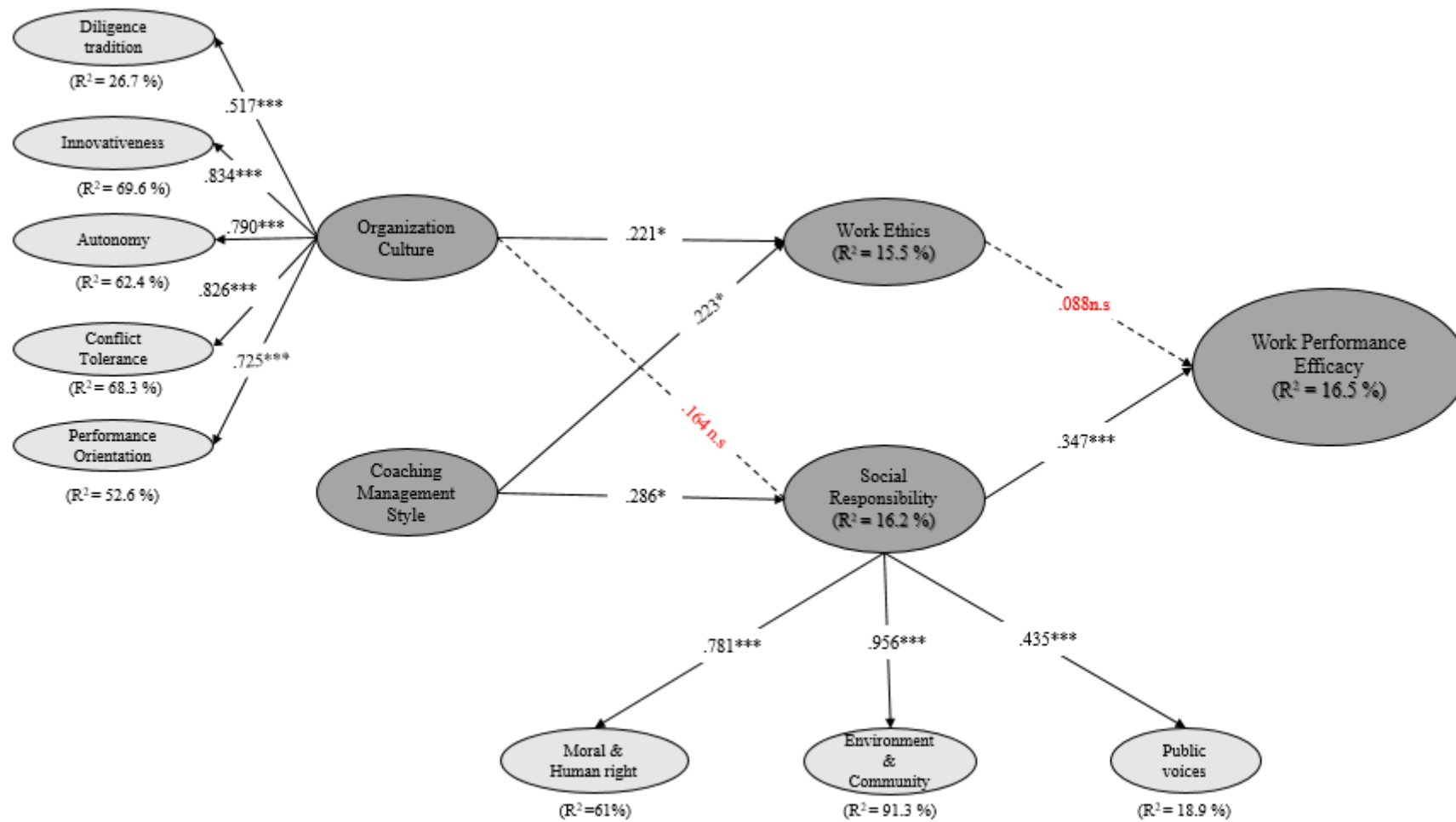
Figure 4-4b: PLS test for independence between work ethics and social responsibility (Model 4b)
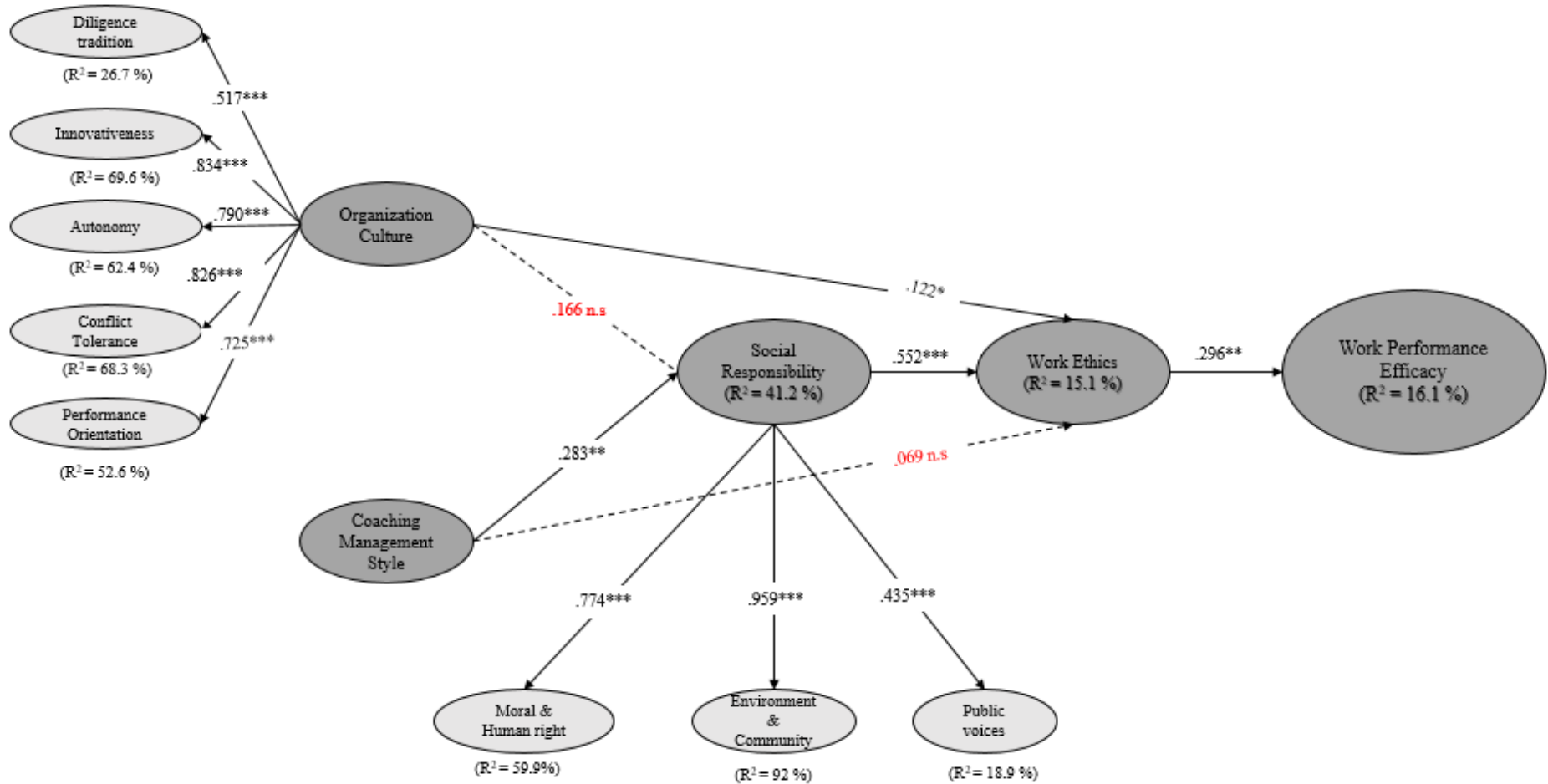
Figure 4-4c: PLS test for social responsibility preceding work ethics in WESR construct (Model 4c)

5. A CONCLUDING REMARK

Employees' commitment to ethics and social responsibility depends on organizational environment and workplace cultures in addition to their personal ethical values. Chinese society rooted in Confucianism, showing a traditional philosophy of propriety and hard work without complaint, good for creation of a harmonious, non-self-centered society. However, because lacking of reason for conducting WESRs and taking no reality and needy differences into consideration, ethics literature has doubt the WESR effect in Chinese businesses pressurized by Confucianism (Szeto, 2010; Gao, 2009; See, 2009; Fu and Deshpande, 2012; Han, Park and Jeong, 2013; Wu and Wokutch, 2015). Scholars hence suggest a combined Eastern and Western value model in studying WESR in a Chinese society (Romar, 2002; Roper and Weymes, 2007; Wu and Wokutch, 2015). This paper contributes to explore whether Chinese diligence tradition co-exists with Western innovative cultures and coaching style management to facilitate employees learning about WESRs. Through various PLS analysis procedures, the results provide an insight to explore the procedure for how managers can work with organizations to foster a solid ethics system by which employees can learn about ethical values and socially responsible behavior more than simply the required job skills.

We developed a two dimensional awareness construct: work ethics and social responsibility, to represent employees' understanding of WESR knowledge. In addition, since WESR is not for profit-making but giving with no direct rewarding, the advantage of conducting WESR deed can be more convincing if it can be proven human resource beneficial such as increasing organizational successful outcome. The impact thus was extended to relate WESR with employees' efficacy in work performance. Our empirical results supported all proposed hypotheses except the moderation of coaching management on the relationship between organizational cultures and WESR construct. We thus conclude that the effect of

coaching management on WESR is direct, parallel with the impact of organizational cultures on facilitating employees learning about WESR.

In addition, in the tests of mediating effect, the impact of management appears to relate directly to both awareness of work ethics and social responsibility constructs, while the impact of organizational cultures related only to the former but not to the later, namely, the impact of organizational culture on social responsibility awareness was indirect. In other words, work ethics plays as a weak mediator between coaching management and social responsibility, but a strong one between organizational cultures and social responsibility. We also found that compared to coaching style, power-distant style management appears fading away in the current Chinese-managed businesses. Together, these different significances between cultural and management constructs may imply that managers as a directly involved supervisor can be more effective than organizational cultures in helping employees understand the significance of business ethics and being socially responsible. Based on the current findings, the tactics of being a coaching style manager cover twofold: Regulating and supporting. For instance, value system and regulations, giving clear work instructions, being restricted and clear, and not allowing subordinates' being vague on the one hand, and self-management in time, giving necessary support and communication with staff, use of participative type decision making, and consulting relevant staff before making decisions on the other.

Most prior Confucian WESR studies pertains to the general ideas. In addition, perhaps due to the greater emphasis of technological outcomes though, existing Asian academia seldom investigate the impacts of integrating old Chinese values with new Western styles on WESR. This paper makes such a contribution. In particular, the combination of traditional philosophy and innovative technological knowledge have produced a unique form of Chinese organizational behavior. This trend has influenced the values of thousands of Chinese high-tech firms. Like their Western counterparts, they have searched ways to upgrade their social

quality, including creation of an effective social system that can cultivate morality and social

responsibility. For connecting Confucianism and WESR practices, the implementations need

to further more social good, beyond the interests of the firm and that which is required by law.

Indeed, scholarly studies have evidenced win-win situations: The society receives the benefits

and the company earns visibility, because through WESRs, the public sees the firms as socially

responsible, civic-minded, and even patriotic.

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APPENDIX 1. Questionnaire in English

Dear Sir, Miss:

This study is conducted in order to understand the domestic science and technology organization and the innovation of human resources. As a successful career worker, you are invited to share your experience.

The time needed to complete this questionnaire will take about 10 to 15 minutes. After filling it, please simply click the "submit" key. This questionnaire is only used for academic research. We guarantee information confidentiality. No information is allowed to leak out. Please feel free to fill it out.

To appreciate your time, we will give you a 7-11 coupon when we receive you valid questionnaire. Please write your contact information below.

<div align="right">

Business Administration Department National
Cheng Kung University
Professor Quey-Jen Yeh
Graduate Student Rebeka Liu
Best regards.

</div>

★Please write your name and mailing address below for 7-11 coupon mailing.

Full Name: _____

Address: _____

<<The Questionnaire Starts from Here>>

I. Management Style (2 components)

In my department, my direct supervisor:	totally disagree	disagree	slightly disagree	neutral	slightly agree	agree	totally agree
(14 items: Refer to the contents in the text)							

II. Organizational Cultures (5 components)

In my company,	totally disagree	disagree	slightly disagree	neutral	slightly agree	agree	totally agree
(15 items: Refer to the contents in the text)							

III. Corporate Social Responsibility Learning (3 components)

There are many ways in which companies can express their contribution to the community and society. The following are some of the characteristics of socially responsible activities that companies may or may not be able to do.

Please answer your opinion on the characteristics of these activities in your own opinion. 1: indicates that the feature is absolutely not important; 7: indicates that the feature is absolutely important.

	totally not important	not important	slightly not important	neutral	slightly important	important	totally important
(20 items: Refer to the contents in the text)							

IV. Work Ethic Learning (1 component)

My company's work environment makes me understand an employee:	totally disagree	disagree	slightly disagree	neutral	slightly agree	agree	totally agree
(12 items: Refer to the contents in the text)							

V. Work Performance Efficacy (DV 1 component)

Please check the agreement on the following questions according to your own ideas. The more you agree, please give a higher score; if you do not agree, please check the score of 0.	totally disagree	disagree	slightly disagree	neutral	slightly agree	agree	totally agree

At work, when communicating with others, I believe that I:
(9 items: Refer to the contents in the text)

VI. Company Basic Information

1. Industry:	□Power Related Industry □Manufacturing □Financial Industry □Technology Industry □Service Industry □Pharmaceutical Industry □Others_____ (please fill in)	
2. Attributes:	□State-owned □Private □Foreign □Others _____(fill in)	

VII. Personal Basic Information

1. Gender: □Male   □Female

2. Age: □Under 25   □25-30 years   □30-35 years   □35-40 years   □40-45 years

       □45-50 years   □50-55 years   □55-60 years   □60-65 years   □65/older

3. Education: □High School   □Specialist   □University   □Master   □Doctor

       □Other_____(please fill in)

4. Current position: □Supervisor   □Administration   □Business People

       □Engineer   □Technician   □Consultant

       □Other_____(please fill in)

5. If Supervisor: □Grassroots   □Intermediate   □Senior   □Others_____(fill in)

6. Working years: □Within 1 year   □1.1-3 years   □3.1-5 years   □5.1-10 years   □10.1-15 years

   (including former)   □ 15.1-20 years   □20.1-25 years   □25.1-30 years   □30.1-35 years   □35.1 or more

7. Current: □Within 1 year   □1.1-3 years   □3.1-5 years   □5.1-10 years   □10.1-15 years

       □15.1-20 years   □20.1-25 years   □25.1-30 years   □30.1-35 years   □35.1 or more

(The questionnaire ends here, thank you again for your cooperation!)

APPENDIX 2: Chinese Questionnaire

親愛的先生、小姐：

　　為瞭解國內科技組織與人力之創新概況，特進行本研究。 閣下事業有成，擬請分享經驗，協助本調查。本問卷填寫時間約需 10 至 15 分鐘，填寫後請按下「提交」即可。

　　本問卷僅作為學術研究用，資料絕不外洩，請放心填寫。在收到　您有效的問卷後，我們將寄贈 7-11 禮卷一份，以表感謝。

<div align="right">

成功大學企業管理系
教授　葉桂珍
研究生　　Rebeka
敬 託

</div>

★請寫　您的姓名與電話，以致贈禮卷表示謝忱。

姓名：＿＿＿＿＿＿＿＿＿＿＿

e-mail：＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿

<div align="center">

<< 問卷由此開始>>

</div>

壹、上司之管理風格

在我部門內，我的直屬上司與部門經理：	完全不同意	不同意	稍不同意	普通	稍同意	同意	完全同意
1. 重視制度與規定的建立	☐	☐	☐	☐	☐	☐	☐
2. 注重工作或任務的時程管理	☐	☐	☐	☐	☐	☐	☐
3. 會給予員工明確的工作指示	☐	☐	☐	☐	☐	☐	☐
4. 會參與並與員工討論工作或任務內容	☐	☐	☐	☐	☐	☐	☐
5. 會給予員工工作或任務上的必要支持	☐	☐	☐	☐	☐	☐	☐
6. 不接受下屬以含糊、不切實際的態度執行工作	☐	☐	☐	☐	☐	☐	☐
7. 在決策上，傾向徵詢相關人員意見後才作決定	☐	☐	☐	☐	☐	☐	☐
8. 常自己一人就作決策	☐	☐	☐	☐	☐	☐	☐
9. 不太對下屬授權	☐	☐	☐	☐	☐	☐	☐
10. 強調階級式之管理體制	☐	☐	☐	☐	☐	☐	☐
11. 強調上對下、權力式之管理	☐	☐	☐	☐	☐	☐	☐
12. 基於職權差距，常和員工間保持距離	☐	☐	☐	☐	☐	☐	☐
13. 和下屬間幾乎沒什麼互動	☐	☐	☐	☐	☐	☐	☐
14. 開會時並不多言，且員工也不太發表意見	☐	☐	☐	☐	☐	☐	☐

貳、公司文化

在我公司內，	完全不同意	不同意	稍不同意	普通	稍同意	同意	完全同意
1. 只要不是故意犯錯或不努力執行業務，任務失敗時會被原諒	☐	☐	☐	☐	☐	☐	☐
2. 公司重視員工在工作上的努力甚於產出	☐	☐	☐	☐	☐	☐	☐
3. 公司認同『失敗為成功之母』的工作哲學	☐	☐	☐	☐	☐	☐	☐
4. 高階主管時常於公開場合獎勵有創意的員工	☐	☐	☐	☐	☐	☐	☐
5. 公司容許員工在工作上多方嘗試新試驗	☐	☐	☐	☐	☐	☐	☐
6. 公司樂意試用員工所提的新提案	☐	☐	☐	☐	☐	☐	☐
7. 公司會儘量讓員工在工作上有自主性	☐	☐	☐	☐	☐	☐	☐
8. 在許可範圍內，員工常可自行決定其解決問題的方法	☐	☐	☐	☐	☐	☐	☐
9. 工作分派後，只要不妨礙他人，公司仍會容許員工自行調整工作進度	☐	☐	☐	☐	☐	☐	☐
10. 雖然工作上難免衝突與批評，但大家會尊重彼此的想法	☐	☐	☐	☐	☐	☐	☐
11. 開會時，員工皆樂意發表意見，即使是與他人相左之意見	☐	☐	☐	☐	☐	☐	☐
12. 當工作上有衝突時，大家會嘗試協調與溝通	☐	☐	☐	☐	☐	☐	☐
13. 公司重視員工的專業知識勝於年資	☐	☐	☐	☐	☐	☐	☐
14. 公司重視員工的工作能力勝於人際關係	☐	☐	☐	☐	☐	☐	☐
15. 在升遷上，公司會先考慮員工的工作表現，其次才是年資	☐	☐	☐	☐	☐	☐	☐

參、企業社會責任

企業有許多可以表示它對社區與社會貢獻的方法，以下是一些企業可能做得到或做不到的社會責任活動特性。請您以自己的想法，回答您對這些活動特性的看法。 1:表示該特性絕對不重要；7: 表示該特性絕對重要。

		絕對不重要	不重要	稍微不重要	普通	稍微重要	重要	絕對重要
1.	公平對待員工	1	2	3	4	5	6	7
2.	尊重本國人士在國外工作的人權	1	2	3	4	5	6	7
3.	尊重外籍勞工之人權	1	2	3	4	5	6	7
4.	與競爭對手公平競爭	1	2	3	4	5	6	7
5.	不使用對環境有害的物質	1	2	3	4	5	6	7
6.	各種措施皆對環境負責	1	2	3	4	5	6	7
7.	發生事情時能誠實、正直的講出實情	1	2	3	4	5	6	7
8.	貢獻資源於社區藝術與文化活動上	1	2	3	4	5	6	7
9.	貢獻資源於社會對飢餓或暴力行為之認知上	1	2	3	4	5	6	7
10.	貢獻資源於獎學金、學生實習等教育議題上	1	2	3	4	5	6	7
11.	支援領養與寄養等小孩與家庭議題	1	2	3	4	5	6	7
12.	支援對抗 AIDS、癌症、疾病等公共健康活動	1	2	3	4	5	6	7
13.	與消費者建立長期關係	1	2	3	4	5	6	7
14.	樂意聆聽社區的聲音	1	2	3	4	5	6	7
15.	樂意聆聽消費者聲音並投入資源創新產品	1	2	3	4	5	6	7
16.	願意聽取並依照政府規定做事	1	2	3	4	5	6	7
17.	願億聆聽報紙與媒體的聲音	1	2	3	4	5	6	7
18.	願意聽取工商協會的意見	1	2	3	4	5	6	7
19.	對企業經營上的各種批評保持開放的態度	1	2	3	4	5	6	7

		絕對不瞭解	不瞭解	稍微不瞭解	普通	稍微瞭解	瞭解	絕對瞭解
20.	總體而言，您是否瞭解企業社會責任內容？	1	2	3	4	5	6	7

肆、公司工作環境與員工之道德感

我公司的工作環境讓我瞭解一個員工：	完全不同意	不同意	稍不同意	普通	稍同意	同意	完全同意
1. 應以對他人最有好處的事為著眼點	☐	☐	☐	☐	☐	☐	☐
2. 應以顧客及大眾的利益為優先	☐	☐	☐	☐	☐	☐	☐
3. 應以事情是否違背道德為做事時的優先考量	☐	☐	☐	☐	☐	☐	☐
4. 當個人與社會利益衝突時，應以社會利益為優先	☐	☐	☐	☐	☐	☐	☐
5. 當公司規定與個人標準有違時，以公司規定為優先	☐	☐	☐	☐	☐	☐	☐
6. 公司有不道德的行為時，員工應向外反應	☐	☐	☐	☐	☐	☐	☐
7. 應清楚自己的對錯判斷，不受公司影響	☐	☐	☐	☐	☐	☐	☐
8. 不應為了個人升遷或發展，犧牲道德標準	☐	☐	☐	☐	☐	☐	☐
9. 不應和公司外朋友談到公司內部機密議題	☐	☐	☐	☐	☐	☐	☐
10. 員工以不道德的行為增進公司利益時，該員工應受處罰	☐	☐	☐	☐	☐	☐	☐
11. 除非公司授權，不應擅自複印公司內部機密資料	☐	☐	☐	☐	☐	☐	☐
12. 即使公司無明文規定，也應注意不道德的事情	☐	☐	☐	☐	☐	☐	☐

伍、個人工作績效

請依 您自己的想法，勾選對下列問題之同意度。越同意者，請給越高分；如不同意，請勾選 0 分。	完全不同意	不同意	稍不同意	普通	稍同意	同意	完全同意
在工作上，我相信我：							
1. 能找到問題的核心	☐	☐	☐	☐	☐	☐	☐
2. 能有效地利用時間	☐	☐	☐	☐	☐	☐	☐
3. 能提出可能的答案	☐	☐	☐	☐	☐	☐	☐
4. 不會僅拋出問題、不提想法	☐	☐	☐	☐	☐	☐	☐
5. 能清楚連結目標與達成方法	☐	☐	☐	☐	☐	☐	☐
6. 不需特別激勵，就會對工作充滿熱忱	☐	☐	☐	☐	☐	☐	☐
7. 能有效地利用時間(多餘)	☐	☐	☐	☐	☐	☐	☐
8. 有所計畫、並能依計畫內容確實執行	☐	☐	☐	☐	☐	☐	☐
9. 工作表現一向優於其他人	☐	☐	☐	☐	☐	☐	☐
10. 在公司的績效一向良好	☐	☐	☐	☐	☐	☐	☐

陸、公司基本資料

1.所屬產業：	□電力相關產業	□金融業	□服務業
	□製造業	□科技業	□醫藥藥
	□其它＿＿＿＿＿＿＿(請填寫)		
2.公司屬性：	□國營企業　□民營企業　□外資企業　□其他＿＿＿＿(請填寫)		

柒、個人基本資料

1.性別：	□男	□女		
2.年齡：	□25 歲以下	□25-30 歲	□30-35 歲	□35-40 歲	□40-45 歲
	□45-50 歲	□50-55 歲	□55-60 歲	□60-65 歲	□65 歲以上
3.學歷：	□高中職	□專科	□大學	□碩士	□博士
	□其他＿＿＿＿＿＿＿(請填寫)				
4.目前在公司職位：	□主管	□一般行政人員	□研發工程師	□品質管理工程師
	□系統分析師	□銷售工程師	□技術人員	□顧問
	□其他＿＿＿＿＿＿＿＿(請填寫)			
5.如果是主管,位居	□基層主管	□中階主管	□高階主管	□其它＿＿＿＿＿(請填寫)
6.工作年資：	□1 年以內	□1.1-3 年	□3.1-5 年	□5.1-10 年	□10.1-15 年
(含以前公司)	□15.1-20 年	□20.1-25 年	□25.1-30 年	□30.1-35 年	□35.1 年以上
7.目前職位年資：	□1 年以內	□1.1-3 年	□3.1-5 年	□5.1-10 年	□10.1-15 年
	□15.1-20 年	□20.1-25 年	□25.1-30 年	□30.1-35 年	□35.1 年以上

(問卷到此結束，再次感謝您的合作!)