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THE IMPACTS OF ORGANIZATIONAL CULTURES INCORPORATING COACHING STYLE MANAGEMENT ON EMPLOYEES' WORK ETHICS AND SOCIAL RESPONSIBILITY

Abstract:

Work ethics and social responsibility (WESR) concerns business ethics that go beyond the economic and legal responsibilities. Modernization often implies adapting to Western management practices that inspire existing business cultures moving toward innovative waves against traditionalism. The purpose of this paper is to inspect the co-existence of Chinese diligence tradition and Western innovative values such as conflict tolerance, and how this combined cultural values incorporates either the traditional power-distance or modern coaching style of management to facilitate employees learning about WESR practices in Chinese-managed firms in Taiwan. To demonstrate the promising benefit of WESR in human resource, the paper examines the influence of WESR as a mediator to effect further on employees' work performance efficacy. The findings support the hypotheses proposed.

Keywords:

Work ethics and social responsibility (WESR), Confucianism, diligence tradition, innovative values, organizational cultures, management style, power-distance, coaching, work performance efficacy

JEL Classification: D22

1   Introduction

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. 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; Yeh and Xu, 2010). 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.

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). Westernization may not imply that the old cultures offer no advantages for modern business. For example, submissiveness can be viewed as either suppressed conformity of employees that goes with power-distance leading behavior, or respect for interpersonal relationships that may lead to mutual benefits between the parties. Research of contemporary Chinese management thus requires considering not just technology modernization but also the unceasing socio-cultural influence.

This paper aims to explore whether both Western innovative values and Chinese diligence tradition, a positive Confucian idea, co-exist in Chinese-managed workplaces. The impacts focus on how the two types of culture incorporate with either power-distance or coaching style of manager to facilitate employees learning about WESR in favor of their work performance efficacy. We first inspected the co-existence of the two cultures, where the Western type included autonomy, innovation encouraging, conflict tolerance, and appraisal of performance. The paper then explored the effects of this combined organizational culture on WESRs and if the management effect was moderated by industry variance. Hierarchical regression applied to solve cases when there was multiple level of independent and interacted variables, with personal demographics and serving industry treated as the control variables. The samples came from 213 employees in four sectors: electricity, banking, manufacturing, and services, public or private in Taiwan. With a population of 23 million, Taiwan has been the largest overseas Chinese community. This analysis procedure provides an insight for observing the proposed hypotheses to adjust the relationships among the old and new values and their interacted influences. 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.

2   Review of Literature

2.1 Studies about WESR and the Impacts in a Confucianism Rooted Society

Chinese society is rooted in Confucianism. Its 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 reciprocal 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. Together, they comprise five key aspects of Confucianism shown in Figure 1: (1) social hierarchy defines the reciprocal role that a person should behave in a harmonious society; (2) group orientation guides that personal interests should come second to those of the group; (3) past orientation that favors more past- than present- and future-orientation and makes Chinese culture worship ancestor, time of life, tradition, and diligence or hard work

without complaint; (4) Guanxi draws on relation network to secure favor in personal relations; (5) mianzi shows respect and giving face to those who are more socially important.

Figure 1 The positive and negative implications of Confucian ideas

The five aspects	Definition	Positive implication	Negative implication
(1) Social Hierarchy	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; less idea share
(3) Past Orientation	More past- than present- or future-oriented	Inclination toward thrift, diligence, respect for the elder, and time of life.	Conservative; less innovative, less competitive; stress hierarchy/seniority.
(4) Guanxi Network	Connections or networking to secure favors in personal relations	Connect people to develop interpersonal network; share scare resources.	Synonymous with entering through the back door; substitute formal institution.
(5) Mianzi (giving face)	Shows respect for social status and reputation in society	Exchange of favors; save face for help when in need.	Business deals based on "mianzi", not mutual benefits.

Source: Yeh and Xu (2010).

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, 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. Although profits appear to receive more attention than ethics in modern China, Szeto's 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.

Schloars also address Chinese harmonious societies by Confucian cardinal relationship structure, such as Confucian Stakeholder theory (Wu and Wokutch, 2015); implant of Confucius's five hierarchical relations into in modern work ethics (Wang and Juslin, 2009; Yeh and Xu, 2010). Among them, See (2009) seeks if Confucian harmonious ideas will meet the promised contribution to increase WESR engagement, and 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. Seemingly, the existence and the impact of national traditional values to WESR remain unsolved. Relevant studies need to consider these rooted disturbances.

2.2 This Study: Combined Traditional and New Values and the Impacts on WESR

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). They 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 diligence, or working hard without complaint, have been the two most common philosophies practiced in Chinese societies. This study thus proposes such a Chinese dimension "diligence tradition" that emphasizes humanity and appreciation of hard work, entailed to the old respect authority for harmony and group orientation. Although it is contrary to the modern outcome-oriented performance style, it may be culturally beneficial in Chinese-managed workplaces.

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

Organizational culture 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., 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 (e.g., Hunag and Van de Vliert, 2003). Mainly, high respect for positional authority may cause a high degree of top-down control. Nonetheless, recent reports may approve the change. For instance, Chinese government-owned enterprises (GOE) often show a rigidity and power-distance culture (e.g., Schermerhorn and Nyaw, 1990). Yet the competence efficacy of short-tenure GOE employees have been shown pertinent to participative type leading behavior (Huang et al., 2006)

The controversies arise the 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. 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. Further, such an effect may be moderated by industry sector.

Hypothesis 2: Coaching style management, rather than traditional power-distant style, generates a positive direct impact on employees' learning about WESR practices, and this impact is moderated by industrial sector.

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., 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 to prevent employees' misconfuct for functional economics purpose (e.g., Vardi, 2001; Lau, 2010).

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, 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 performance efficacy, that is, WESR mediates the relationship between organization culture, coaching style management and employees' job performance efficacy.

3   Research Procedure

3.1   Sampling Procedure

An empirical survey was conducted to collect data and test the model. The sample came from workers across four industries, manufacturing, electricity, 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 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.

3.2   Sample Profile

This study applies questionnaire survey approach. Contents of the questionnaire are given below. Sample characteristics, including respondent's age, gender, education, managerial position, industry sector, were also investigated. 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. This sample had the following demographics and industrial characteristics. 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 sample were between young and middle age due to the data were collected by internet and email. As for the industry, 17.4% were from electricity, 40.8% from banking, 32.4% from manufacturing, and 9.4% from services and others; and 40.4% of them belonged to public sectors and 54.5% private.

3.3   Design of Measuring Instruments

Four sets of measurements, including organizational cultures, management style, WESR awareness and work performance efficacy, were developed. All measurement scales used seven-point Likert-type scale, ranging from 1 "strongly disagree (unimportance)" to 7 "strongly agree (important)". A statement was given in front of each set of measurement to ask if the respondents agree with the items.

3.3.1 Organizational Cultures

This measure defines both Chinese diligence tradition and Western innovative values in a Chinese-managed organization. For the former, the purpose is not to reflect all the aspects of

Confucianism, but instead to focus on the entailed humanity and appreciation of diligence, such as allowance for mistake in return for employees' hard work. Autonomy, rewards for innovation, valuing performance, and tolerance of conflicting voices are prevalent innovative climates in the West. The study thus emphasizes these values to tell if the negative Confucian ideas including stress on seniority and discouraging idea sharing etc. have been fading and replaced by the new innovative waves. The scale consists of fifteen items modified from several studies (Yeh and Xu, 2010; Miron et al., 2004). Five factors were extracted from this set of fifteen items, revealing convergent and discriminant validities. They were named respectively innovative, autonomous, value performance, conflict tolerant, and diligence traditional organizational cultures. Their Cronbach reliabilities were 0.835, 0.832, 0.814, 0.794, 0.683 respectively.

3.3.2 Management Styles

This scale defines two management styles, power-distance and coaching of immediate managers in supervision. The former stresses traditional styles that stress paternalism, power-distance, centralized decision-making, and submission on administrative structure and managerial practices (Farh et al., 1995). Conversely, the latter emphasizes an increase in subordinates' participation by giving them greater discretion other than instructing staff the work direction clearly (Yeh and Wang, 2015). The purpose aims to examine if Chinese managers has become less hierarchical, and more participative in decision-making and management. The contents of this scale comprise twelve items modified from Yeh and Wang (2015), including autocratic, relationship–based, high power distance, low trust in subordinates, centralized decision making for power-distance style, and locus of control, intolerance of ambiguity, and meanwhile group decision-making, supporting and participating for a coaching style. The statement, "I agree with my direct manager:" was given in front of the following items. Two factors were extracted from this set of twelve items, which revealed convergent and discriminant validities. They were named respectively power-distance style and coaching style of management as designed. Their Cronbach reliabilities were 0.874 and 0.841 respectively.

3.3.3 WESR Awareness

This measure defines the awareness of employees in work ethics and corporate social responsibility practices learned from the working company. The former pertains to ethics in caring, independence, rule and instrumental, and misconducts. Modified from several work ethical climate measures (Victor and Cullen, 1988; Vardi, 2001; Elçi and Alpkan's, 2009), it consists of nine items. Factor analysis aggregated these items into one factor, named WE awareness, with Cronbach reliability 0.850 and explained variance 40.79%.

The corporate social responsibility practices pertain to a company's obligated and volunteer services in employee and human right, environmental issues and community concerns, following government regulation, and listen to the voices of consumers, public, and other stakeholders. It consisted of fourteen items derived from several social responsibility models and measures (e.g., David, Kline and Dai, 2005; Schwartz and Carroll, 2003). The scale started with the statement 'The work environment in my company let me understand an employee should be aware of:' before the items to provide the respondents a target company to refer to. In addition, an extra item to ask if the respondents understand the contents was added to confirm the awareness of these items. Factor analysis retracted these fourteen items into three dimensions with acceptable convergent and discriminant validities. They were named respectively human/employee rights, environment/community concerns, and government public voices. Their Cronbach reliabilities were 0.834, 0.886, 0.700, all over the acceptable 0.7 threshold respectively.

3.3.4 Work Performance Efficacy

This scale defines 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. It consisted

of seven job skills taken from the 57 managerial self-efficacy items of Robertson and Sadri (1993). To enforce raters compare themselves to others for their 'self-efficacy' in a similar job position for work performance, 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.' Factor analysis aggregated these items into one factor, with Cronbach reliability 0.914 and 55.97% explained variance.

4   Results

4.1   Descriptive Statistics of the Research Variables.

In sum, factors analyses extracted five varied types of organizational cultures, diligence tradition, innovative, value performance, conflict tolerance, and autonomous; two contrary management styles, coaching and power distance; one work ethics (WE) factor and three CSR courses, environment/community concerns, human/employee rights, and government/public voices; and one aggregated work performance efficacy factor. Table 1 shows their descriptive statistics, including min, max, mean and standard deviation. Except power-distance management style, all variables have a mean larger than the neutral score of 4. With a score over 5.5, it appears that most respondents agree with their knowledge in WESRs and work performance 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 the Chinese-managed firms in Taiwan.

Table 1. Descriptive Statistics of Research Variables*

	Min	Max	Mean	Standard deviation
Organizational cultures:				
Diligence tradition	1.00	7.00	4.30	1.23
Innovative	1.00	7.00	4.33	1.38
Value performance	1.00	7.00	4.42	1.55
Conflict tolerance	2.00	7.00	4.88	1.19
Autonomous	1.00	7.00	4.89	1.20
Management styles:				
Power-distance	1.00	7.00	3.63	1.31
Coaching	2.00	7.00	5.38	.98
WESR awareness				
Work ethics	1.00	7.00	5.66	.92
Environment/community concerns	2.20	7.00	5.51	1.06
Human/employee rights	2.67	7.00	5.85	1.06
Government/public voices	2.67	7.00	5.65	.99
Work performance efficacy	2.00	7.00	5.57	.84

* Seven-Likert type scale: 1 very disagree; 4: neutral; 7: very agree. *(Source: This study)*

4.2   Hierarchical Regression Hypothesis Tests

Hierarchical regression applied to test the three hypotheses. In total, six models were tested for each set of independent and dependent factors required for testing the hypotheses.

Table 1 displays the results of the impacts of organizational cultures on employees' learning about WESR, with demographics and industry sector treated as the covariates. As shown, the four WESR dimensions, work ethics and the three CSR practices reveal significant impacts. For the last model about government/public voices, only change of R-square but not the overall model is significant. Of the five cultures, conflict tolerance and diligence tradition appear to give the most

significant impacts, followed by innovative culture. Autonomous value and value performance provide barely effects. Industry sector reveals significant effects and requires further analysis.

Overall, the results in Table 2 support H1 that both diligence tradition and Western values, mainly conflict tolerance and innovation, exit in Chinese-managed firms to facilitate employees learning about WESRs. We may thus conclude the remaining of diligence tradition, as well as the rising of Western conflict tolerance in place of the old custom of low conflict voices and idea exchange.

Table 2. The impacts of organizational cultures on employees' learning about WESR

Dependent Independent	Work ethics		CSR: Environment/ community concerns		CSR: Human/ employee rights		CSR: Government/ public voices	
	Model 1	Model 2	Model 1	Model 2	Model 1	Model 2	Model 1	Model 2
(Constant)								
Organizational cultures:								
Innovative		0.12		0.09		0.01		0.10
Value performance		-0.03		0.02		0.05		0.09
Conflict tolerance		0.34***		0.09		0.20*		0.06
Autonomous		-0.02		-0.04		0.05		0.04
Diligence tradition		0.19*		0.19*		-0.00		0.04
Demographics:								
Sex (F:1/M:0)	-0.02	0.02	-0.07	-0.06	-0.09	-0.06	-0.02	0.00
Age	0.12	0.15	0.05	0.06	-0.13	-0.11	-0.12	-0.11
Education level	-0.00	-0.05	-0.13	-0.14*	-0.03	-0.06	0.06	0.03
Manager level	-0.09	-0.06	-0.09	-0.06	-0.08	-0.08	-0.09	-0.08
Work tenure	-0.01	-0.02	-0.03	-0.01	-0.02	-0.03	0.06	0.03
Industry sector:								
Bank/service	-0.06	-0.05	-0.13	-0.14	-0.16*	-0.15	-0.07	-0.07
Public	-0.14*	-0.13	-0.11	-0.12	-0.17*	-0.12	0.03	0.08
F-value	1.754	6.770***	2.406*	3.053***	1.813+	2.310**	0.658	1.412
R-square	0.057	0.289	0.070	0.155	0.058	0.122	0.022	0.078
Change of R-square		0.232***		0.079**	-	0.063*	-	0.056*

*$p<0.05$; **$p<0.01$; ***$p<0.001$. *(Source: This study)*

Table 3 presents the impacts of management styles on employees' learning about WESRs and the moderation of industrial sector. In which, the four models 2 are the results copied directly from Table 2 and the four models 3 are the results tested by inserting the influences of management styles and the industry sector moderators. As shown, coaching style has significant effects across the four models 3, while power-distance generates almost no effect in any model. In addition, the effects of innovative cultures now become much less and those given by conflict tolerance remains significance only on work ethics after coaching style is inserted in. Diligence tradition is the only cultural variable that keeps the same significant impact levels, on work ethics and environment/community concerns, after the insertion of coaching.

No demographics, except education on environment/community concerns, reveal significant impacts. Banking and public sector appear to give moderating effects. According to the signs of coefficients, plus on public and minus on banking, we may conclude that coaching style of management is more effective in public sector than in private to help employees understand WESRs, which is mainly on work ethics, and is less effective in banking than in other industries in learning about environment/community issues.

In general, these results support H2 that coaching style of management, rather the traditional power-distant style, generates positive direct impacts on employees' learning about WESRs, and

this impact is partially moderated by industry sector. Further, management appears to provide stronger effects than organizational cultures in the impacts. Together with the significantly lower score of power-distant style than all the other organization and management related scores in Table 1, we may conclude the fading of paternalistic, power-distant, centralized decision making style of management in modern Chinese-managed firms. Instead, it is replaced by coaching style that embraces locus of control, intolerance of ambiguity, and meanwhile supporting and participative decision-making.

Table 3. The impact of management styles on employees' learning about WESR and the moderation of industry sector

Dependent / Independent	Work ethics		CSR: Environment/ community concerns		CSR: Human/ employee rights		CSR: Government/ public voices	
	Model 2	Model 3	Model 2	Model 3	Model 2	Model 3	Model 2	Model3
(Constant)								
Manager styles:								
Coaching		0.19*		0.17+		0.24*		0.16+
Power-distant		0.09		0.06		0.05		0.07
Industry sector moderator:								
Coach style × Banking		-0.07		-0.18**		-0.11		-0.05
Coach style × Public		0.14*		0.08		0.04		0.03
Organizational cultures:								
Innovative	0.12	0.04	0.09	0.00	0.01	-0.05	0.10	0.06
Value performance	-0.03	-0.03	0.02	0.03	0.05	0.03	0.09	0.07
Conflict tolerant	0.34***	0.32***	0.09	0.05	0.20*	0.15	0.06	0.04
Autonomous	-0.02	-0.05	-0.04	-0.04	0.05	0.03	0.04	0.03
Diligence tradition	0.19*	0.19*	0.19*	0.19*	-0.00	-0.02	0.04	0.03
Demographics:								
Sex (F:1/M:0)	0.02	0.05	-0.06	-0.04	-0.06	-0.03	0.00	0.03
Age	0.15	0.13	0.06	0.05	-0.11	-0.13	-0.11	-0.13
Education level	-0.05	-0.05	-0.14*	-0.14*	-0.06	-0.07	0.03	0.03
Manager level	-0.06	-0.04	-0.06	-0.05	-0.08	-0.06	-0.08	-0.07
Work tenure	-0.02	-0.00	-0.01	0.03	-0.03	0.01	0.03	0.06
Industry sector:								
Bank/service	-0.05	-0.03	-0.14+	-0.13+	-0.15+	-0.13+	-0.07	-0.06
Public	-0.13	-0.10	-0.12	-0.11	-0.12	-0.10	0.08	0.09
F-value	6.770***	6.591***	3.053***	3.242***	2.310**	2.464**	1.412	1.344
R-square	0.289	0.350	0.155	0.209	0.122	0.167	0.078	0.099
Change of R-square	0.232***	0.060***	0.079**	0.054**	0.063*	0.046*	0.056*	0.021

$+p<0.10$; $*p<0.05$; $**p<0.01$; $***p<0.001$. *(Source: This study)*

Table 4 presents the mediating effect of employees' WESR awareness on their work performance efficacy. Three models were tested. As shown, in Model 4, the effects given by the two management styles are significant, while these significances have gone when work ethics and the three CSR factors are inserted into Model 5 and Model 6 in the order respectively. In these two models, work ethics and the aggregated CSRs are the only factors that gives significant impacts.

Overall, these results support H3 that a greater awareness of WESR by employees results in a greater perception of work performance efficacy, namely, a mediator of WESR. In other words, the six models in Table 2 to Table 4 suggest that organizational cultures and managers' coaching behavior can enhance employees' awareness of WESR, which can enhance further their work performance efficacy.

Table 4. The mediation of employees' WESR awareness on work performance efficacy

Dependent	Work performance efficacy		
Independent	Model 4	Model 5	Model 6
(Constant)			
WESR awareness:			
Work ethics		0.32***	0.18*
CSR: Env. /community concerns			0.12
CSR: Human/employee rights			0.11
CSR: Public/consumer voices			0.08
Organizational cultures:			
Innovative	-0.09	-0.12	-0.13
Value performance	-0.01	-0.01	-0.01
Conflict tolerant	0.17	0.07	0.08
Autonomous	0.10	0.10	0.10
Diligence tradition	0.04	-0.02	-0.01
Manager styles:			
Coaching	0.14+	0.09	0.08
Power-distant	0.19*	0.11	0.08
F-value	3.295**	5.214***	4.737***
R-square	0.099	0.134	0.159
Change of R-square	-	0.067***	0.035*

$+p<0.10$; $*p<0.05$; $**p<0.01$; $***p<0.001$. *(Source: This study)*

5   A Concluding Remark

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 papers aims to explore whether both Western innovative values and Confucian diligence ethics are useful in facilitating learning about WESR in the current Chinese-managed firms.

In particular, the combination of traditional philosophy and innovative technological knowledge have produced a unique form of Chinese organizational behavior (Yeh and Xu, 2010). 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.

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