

Singapore Management University

Institutional Knowledge at Singapore Management University

Dissertations and Theses Collection (Open Access)

Dissertations and Theses

3-2023

How do values matter in the relation between organizational trust and performance? The case of China

Lu JIANG

Singapore Management University, lujiang.2018@dba.smu.edu.sg

Follow this and additional works at: https://ink.library.smu.edu.sg/etd_coll



Part of the [Business Administration, Management, and Operations Commons](#), [Organizational Behavior and Theory Commons](#), and the [Organization Development Commons](#)

Citation

JIANG, Lu. How do values matter in the relation between organizational trust and performance? The case of China. (2023). 1-99.

Available at: https://ink.library.smu.edu.sg/etd_coll/472

This PhD Dissertation is brought to you for free and open access by the Dissertations and Theses at Institutional Knowledge at Singapore Management University. It has been accepted for inclusion in Dissertations and Theses Collection (Open Access) by an authorized administrator of Institutional Knowledge at Singapore Management University. For more information, please email cherylds@smu.edu.sg.

HOW DO VALUES MATTER IN THE RELATION BETWEEN ORGANIZATIONAL TRUST
AND PERFORMANCE? THE CASE OF CHINA

JIANG LU

SINGAPORE MANAGEMENT UNIVERSITY

2023

HOW DO VALUES MATTER IN THE RELATION BETWEEN ORGANIZATIONAL TRUST
AND PERFORMANCE? THE CASE OF CHINA

Jiang Lu

Submitted to Lee Kong Chian School of Business
in partial fulfillment of the requirements for the
Degree of Doctor of Business Administration

Dissertation Committee:

Hwee-Hoon Tan (Chair)
Associate Professor of Organisational Behavior and Human Resources
Singapore Management University

Gilbert, Yip Wei Tan
Associate Professor of Strategy and Organisation
Singapore Management University

Ming-Hong Tsai
Associate Professor of Psychology
Singapore Management University

Singapore Management University

2023

Copyright (2023) Jiang Lu

I hereby declare that this DBA dissertation is my original work

And it has been written by me in its entirety.

I have duly acknowledged all of the sources of information

That have been used in this dissertation.

This DBA dissertation has not been submitted for any degree in any
university previously.

江 陆

Jiang Lu

19 March 2023

HOW DO VALUES MATTER IN THE RELATION BETWEEN ORGANIZATIONAL TRUST
AND PERFORMANCE? THE CASE OF CHINA

Jiang Lu

Abstract

Trust in organizations has been demonstrated and discussed widely in research in Western cultures. With China's rapidly developing economy, more and more Western managers work in China now, while an increasing number of Chinese managers work overseas. This makes research on the way trust in organizations operates in Chinese culture an important topic. This study contributes to the literature from the perspective of the way values matter in the relation between organizational trust and performance in China. This research proposes that in the context of China, employees' and supervisor's Confucian value system affects the trust in the supervisor positively, which in turn, enhances work effort and consequently, affects job-related performance and organizational citizenship behavior (OCB) positively. Some research has observed that relationship conflict affects the trust in the supervisor and work effort adversely, and therefore, it is proposed further that relationship conflict moderates the relation between the employees' and supervisor's Confucian value system and trust in the supervisor, as well as between trust in the supervisor and work effort. Before the proposed model was tested, this study sought to develop a new set of scales to measure the Confucian value system following Hinkin's (1998) approach. A literature review was conducted and no specific measurement for the Confucian value system manifested in the work context was found. To develop a set of such scales, pilot interviews were conducted with a sample of eight individuals across China to determine their knowledge of the Confucian value system and the way these values are manifested in behaviors in their daily life and work. In the second step, an original Confucian value system scale was developed with 30 items using a

deductive approach from the literature. In the third step, a survey of 500 individuals in China was conducted and subsequently, a 12-item scale from the 30 items in Study 1 was created that is both reliable and valid to measure the Confucian value system manifested in the work context. The proposed model was tested with the newly developed scales, and all of the proposed hypotheses were supported except for the moderating effect of relationship conflict in Study 2. This study contributes to the literature by developing a set of measures of the Confucian values system manifested in the work context and also provided evidence that such values are important in trust in the supervisor in China.

Keywords: Organizational trust, personal value, Confucian value system, Chinese culture measurements, trust in the supervisors, work effort, performance

Contents

Contents	i
Acknowledgments.....	iii
Chapter 1: Introduction	1
Chapter 2: Literature Review	4
Interpersonal Trust Antecedents	4
Consequences of Interpersonal Trust	8
The Mediating Role of Interpersonal Trust	10
The Moderating Role of Interpersonal Trust	12
Interpersonal Trust in the Context of Chinese Organizations.....	12
Confucian Value System.....	14
Comparison of Confucian Value System with Other Similar Constructs.....	17
Confucian Value System vs. Constructs in Mayer et al.'s ABI-Trust Model.....	20
Chapter 3: Theoretical Framework and Research Hypotheses	23
Confucian Value System and Trust in the Supervisor	23
Trust in the Supervisor and Work Effort	25
Work Effort and Job-related Performance	27
Work Effort and OCB	28
Relationship Conflict and Trust in the Supervisor.....	29
Chapter 4: Confucian Value System Measurement Scale Development.....	33
Methodology	34
Sample and Procedure.....	34
Results.....	35

Development of Confucian Value System Scale	35
Chapter 5: Reliability and Validity Analyses of Confucian Value System Scale	37
Study 1	37
Measures	37
Results.....	37
Exploratory Factor Analysis	37
Confirmatory Factor Analysis.....	40
Validity Analysis	40
Results.....	42
Chapter 6: Data Analyses and Results	43
Study 2	43
Measures	43
Results.....	45
Confirmatory Factor Analysis.....	45
Hypothesis Testing	46
Chapter 7: Discussion and Conclusion	49
Theoretical Implications	50
Practical Implications.....	51
Limitations and Future Research	52
References.....	53
Figures and Tables	74
Appendices.....	88

Acknowledgments

I would like to thank my esteemed supervisor, Dr. Hwee-Hoon Tan, for her invaluable supervision, support, and tutelage during my DBA degree. I sincerely appreciate her encouragement, patience, guidance, and immense knowledge, which have provided me with the strength to overcome all of the obstacles during my work. I have benefited greatly from her wealth of knowledge and meticulous editing, and I am extremely grateful that she took me on as a student and continued to have faith in me over the years.

I recognize the help of my committee members, Dr. Gilbert Tan and Dr. Ming-Hong Tsai gratefully. Their encouraging words and thoughtful, detailed feedback have been very important to me, and their insightful comments and practical suggestions for my dissertation were most valuable. I have cherished our communications and relationships.

I thank the ASEAN Business Research Initiative (ABRI) that funded my research, and provided me with the financial means to complete this project.

I must say thank you to my family elders, Dr. Jiang Kanghu (Kiang Kang-hu), Dr. Jiang Shaofa (Kong Siew Huat), and Mr. Jiang Shiliang. My great grandfather, Dr. Jiang Kanghu's, thoughts have always pointed the way for my research like a lighthouse. Dr. Jiang Shaofa and Mr. Jiang Shiliang gave me excellent guidance and help in the development of the Confucian value system measurement. I am extremely grateful to have been born in such a wonderful family.

Finally, I wish to thank and show my sincere appreciation to my family—Vivian, William, and Stanley. I could not have made this great achievement without their understanding, support, and tolerance.

Chapter 1: Introduction

In the past three decades, trust has become an important topic in management areas, and particularly in the leadership area. This is because of the understanding that higher organizational trust generates better performance. Mayer et al.'s (1995) seminal study defined trust as "... the willingness of a party to be vulnerable to the actions of another party based upon the expectation that the other will perform a particular action important to the trustor, irrespective of the ability to monitor or control that other party" (p. 712). They delineated differences between trust and cooperation, trust and confidence, and trust and predictability. They also introduced the concept of a trustor's propensity to trust, and discussed the likelihood that trustors will trust depending upon inherited factors, such as personalities, experiences, and cultures.

In the same year, McAllister (1995) developed two bases of trust, affect- and cognition-based trust, based upon Lewis and Weigert's (1985) work. McAllister demonstrated that peers' actions, practices, and relationship attributes affect their trust in peers. These three factors influence affect- and cognition-based trust, and eliminate the nonproductive uses of finite managerial resources for defensive behaviors and control-based monitoring, which then in turn, generates better behavioral and performance outcomes, such as organizational citizenship behaviors (OCBs), job attitudes, and such intentions as organizational commitment, that are correlated with leader-member exchange.

As trust is exhibited in dyadic interactions between the trustor and trustee, the work to date has focused on trustee factors, such as perceptions of the trustees' ability, benevolence, and integrity (Mayer et al., 1995), trustworthy behaviors (Krosgaard et al., 2002; Levin et al., 2006), citizenship behaviors (Young & Perrewé, 2000), leadership behaviors (Dirks & Ferrin, 2002), and organizational justice and ethical behaviors (Colquitt & Rodell, 2011; Dirks & Ferrin, 2002). Compared to the research on trustees, research that has focused on trustors is

relatively limited. The dominant factor that affects a trustor's trust of a trustee is the former's propensity to trust. Mayer et al. (1995) proposed that trustors' propensity to trust depends upon the trustors' experiences, personalities, and cultural background. Colquitt et al.'s (2007) meta-analysis showed further that the perception of trustees' trustworthiness and trust itself will in turn, affect the trustors' propensity to trust. In addition to the propensity construct, it has been found that trustors' social motives and punitive capability are related positively to trust (De Dreu et al., 1998). It has been found also that people are more trusting and more likely to accept advice when they are in a better emotional state, such as that of incidental gratitude, and thus, the trustor's emotional state is associated with organizational trust (Gino & Schweitzer, 2008).

In general, research has focused on the factors of trustworthiness that affect the trust relationship. There is extant empirical support for the notion that trustees' ability, benevolence, and integrity affect trust and performance in turn (e.g., Colquitt et al., 2007). However, few studies have discussed trustor factors independent of the dyadic interactions that affect performance, although stronger trust motivates better performance, which has been found widely in empirical work. However, what other trustor attributes are there that are not exhibited in the trust relationship but still affect performance? In addition, while trust research has been conducted for decades in Western countries, there has been little research on Chinese samples, particularly given that the Chinese Confucian value system is unique, and potentially has a wide ranging and profound influence on dyadic interaction behaviors. With the growth of the Chinese economy, China is engaged and embedded in the global economy today. More Western companies have invested in China now, and Chinese companies have established subsidiaries overseas. Indeed, while more foreign managers are working in China, more Chinese managers are also working overseas. Thus, it is important to understand the trust theory in the context of the Confucian value system.

Given the importance of the Chinese economy and the glaring lack of research on organizational trust in the Chinese Confucian value system, this study developed a Confucian value system scale in the work context and explored trustor attributes in the trust and job performance relation in China.

This study contributes to work on organizational trust by determining the way the Confucian value system can affect performance.

The context of the study is introduced in Chapter 1. The research objectives and questions were identified, and the value of the research argued. The existing literature is reviewed in Chapter 2 to define the Confucian value system construct and differentiate it from other well-established constructs. The theoretical framework and research hypotheses are presented in Chapter 3, and the Confucian value system scale is developed with a quantitative research approach in Chapter 4. Chapter 5 presents the reliability and validity analyses of Confucian value system scale. In Chapter 6, the data analysis using the Confucian value system scale in the proposed model is presented and the results are discussed. Chapter 7 discusses the conclusions of this study, as well as its theoretical and practical implications, limitations, and future research directions.

Chapter 2: Literature Review

Trust has been studied widely in the organizational behavior and leadership fields. In this study, trust is defined specifically as trust in the supervisor. Interpersonal trust is based upon dyadic interactions, and is an emergent attribute of the dyad in which both parties share a given level of trust (Anderson & Thompson, 2004), and trust asymmetry captures the degree to which each party's trust in the other converges (Lewicki et al., 2006). Further, interpersonal trust is reciprocal, and is influenced by interactions between both parties, trustor and trustee (Ferrin et al., 2008).

Interpersonal Trust Antecedents

Interpersonal trust is demonstrated in a dyadic interaction that involves the trustor, the trustee, the relationship between the two, and the interaction context.

Trustor Factors

Mayer et al.'s (1995) definition of trust includes the expectation that another party will perform a particular action, one of the determinants of which is the propensity to trust. The individual who has a greater propensity to trust will be more willing to form new relationships before gaining information about the trustee. The propensity to trust is considered stable, and to have derived from the trustor's developmental experiences, personalities, and cultural background. Empirical work has found that this propensity to trust is correlated positively with perceptions of the trustee's trustworthiness and trust (Colquitt et al., 2007).

Several other trustor factors have been studied in addition to the propensity to trust. With respect to emotions, it has been found that people who feel incidental gratitude are more trusting than those in a neutral emotional state, while people in a neutral state are more trusting than are people who feel incidental anger (Gino & Schweitzer, 2008). In addition, positive affective reactions to a prior leader's departure had a significant positive effect on

trust of the successive leader (Ballinger et al., 2009). In the negotiation context, research has found that trust is low when the cooperative negotiator has high punitive capability (De Dreu et al., 1998). A person's status affects trust as well; Lount and Pettit (2012) asserted that high status people tend to consider others to be more benevolent, and will therefore trust others more. When making performance appraisal decisions, Korsgaard and Roberson (1995) found that a subordinates' non-instrumental voice has an effect on the subordinates' trust in the supervisor, and a subordinate who is trained to communicate assertively during an appraisal review trusts the supervisor more. Recently, Chua et al. (2012) found in an executive MBA student sample that supervisors with lower cultural metacognition were less likely to develop affect-based trust in their intercultural relationships.

Trustee Factors

Based upon Mayer et al.'s (1995) work, the perception of the trustee's ability, benevolence, and integrity predicts interpersonal trust in an organization, which was supported in Colquitt et al.'s (2007) meta-analysis. Ability is defined as "... a group of skills, competencies, and characteristics that enable a party to have influence with some specific domain" (Mayer et al., 1995, p. 717). A trustee's ability in one area will afford that person trust in tasks related to the area. Several studies have discussed and demonstrated that ability is an antecedent of trust (Cook & Wall, 1980; Deutsch, 1960; Jones, et al., 1975; Sitkin & Roth, 1993). This is consistent with prior work in which competence or expertise was used as well to define the same construct of ability (Butler, 1991; Butler & Cantrell, 1984; Kee & Knox, 1970; Lieberman, 1981; Rosen & Jerdee, 1977).

Benevolence is another antecedent of trust. Mayer et al. (1995) defined benevolence as "... the extent to which a trustee is believed to want to do good to the trustor, aside from an egocentric profit motive", which also "... suggests that the trustee has some specific attachment to the trustor" (p. 718). Most research has supported benevolence as an antecedent

of trust. Hovland et al. (1953) asserted that perceived benevolence in a relationship is related inversely to the motivation to lie, which increases trust.

Further, Mayer et al. (1995, p. 719) asserted that "... the relationship between integrity and trust involves the trustor's perception that the trustee adheres to a set of principles that the trustor finds acceptable". Integrity is the third antecedent of trust in their studies. Lieberman (1981) had proposed earlier that integrity is an important trust factor, while Sitkin and Roth's (1993) research included a similar construct that focused on value congruence. At the same time, researchers have asserted that consistency, integrity, and fairness are further determinants of trust (Butler, 1991; Butler & Cantrell, 1984). Character, which includes integrity, has been discussed as well as one of the bases of trust (Gabarro, 1978).

In addition to the work mentioned above, other constructs that are similar to integrity in the workplace context include being open, discreet, receptive, and available (Korsgaard & Roberson, 1995; Levin et al., 2006). Several other factors have been discussed, such as individual's uncivil behaviors that may influence interpersonal trust adversely (Cameron & Webster, 2011), and that prosocial lies told, and false statements made, with the intention to benefit others influence benevolence-based trust positively and harm integrity-based trust (Levine & Schweitzer, 2015).

Trust in a leader has been discussed often in the literature. Leadership behaviors (Ballinger et al., 2009) and leadership styles, such as ethical (Brown et al., 2005; Kalshoven et al., 2011), participative (Huang et al., 2010), servant (Hirschy et al., 2014; van Dierendonck, 2011) and authentic leadership (Levine & Schweitzer, 2015), have strong positive effects on subordinates' trust in their supervisor. Managerial behaviors, such as open communications and demonstrating concern for employees can affect trust positively (Krosgaard et al., 2002), and easy-to-understand language may increase perceptions of

competence-based trustworthiness and trust as well (Elsbach & Eloffson, 2000), while the adverse effects of perceived abusive supervision on trust were found to be stronger for subordinates in the Western culture compared to the culture based upon Confucian values (Vogel et al., 2015). With respect to the cultural effect of employee's trust in the supervisor, Thomas and Ravlin (1995) found that cultural adaptation on a foreign manager's part had a negative effect on internal causal attributions that were related directly to participants' intentions to trust in a U.S. subsidiary of a Japanese manufacturing company.

Relationship Factors

Relationship factors are those shared between the trustor and trustee. Lyu and Ferrin (2018) distinguished relationship factors as follows: the relationship itself; shared similarity; relationship interdependence, and exchange and communication processes between the trustor and trustee. First, with respect to the relationship itself, several studies have demonstrated that a longer relationship generates more trust. Levin et al. (2006) proposed that relationship duration is a moderator in the trust relationship because a longer relationship will generate more similarity between the parties, and a greater shared perspective. Vanneste et al. (2014) performed a meta-analysis and found a positive, but marginal, correlation between the relationship duration and trust. With respect to the second factor, shared similarity, Fulmer and Gelfand (2012) found that when the degree of similarity within a dyad is positive, it affected trust positively as well. Third, different interdependent relationships between the trustor and trustee also influence the trust between them. Ferrin et al.'s research (2008) demonstrated that cooperative behavior affected the dyadic trust perceptions, and in turn, influenced the dyadic cooperative behaviors. This was demonstrated in Halbesleben and Wheeler's (2015) empirical research that found that a co-worker's interpersonal organizational citizenship behavior (IOCB, Williams & Anderson, 1991), which is defined as behavior devoted to sustaining, encouraging, empathizing with, and helping co-workers,

leads to perceived social support, and in turn, generates trust and reciprocal IOCBs to that co-worker, and the converse. Finally, with respect to communication processes, most research has found that e-mail communications generated lower trust within a dyad (Naquin & Paulson, 2003). In addition, negative perceptions of the sender's trustworthiness were found when the e-mail contained technical language and etiquette violations (Vignovic & Thompson, 2010). On the other hand, the trustor's general attitudinal predisposition toward peers became less important when the communication frequency increased (Becerra & Gupta, 2003).

Contextual Factors

Many studies have discussed interpersonal trust in different contexts, e.g., focal relationships, organization relationships, and the external environment. Network characteristics (trust transferability and structural equivalence) promote interpersonal trust in task advice (Ferrin et al., 2006), and career guidance ties lead to cognition-based trust, while friendship and career guidance ties lead to affect-based trust (Chua et al., 2008). In addition, high network density and heterogeneity lead to higher reputations of trustworthiness (Wong & Boh, 2010). A cooperative reward structure promotes teamwork and trust, while a competitive structure encourages individual effort (Ferrin & Dirks, 2003; Hill et al., 2009). Upward comparisons influence affective trust adversely and downward comparisons decrease cognitive trust (Dunn et al., 2012). With respect to the external environment, discussions have focused primarily on intra- and intercultural trust. It has been found that firm age was associated positively with Chinese senior supervisors' affect-based trust in senior supervisors of the same cultural ethnicity in overseas companies (Jiang et al., 2011).

Consequences of Interpersonal Trust

Interpersonal trust that generates positive consequences in the organization has been discussed and demonstrated widely (Dirks & Ferrin, 2002; Jones et al., 1975; Jones &

George, 1998; Li & Tan, 2013; Mayer & Gavin, 2005; Williams, 2001; Yang & Mossholder, 2010). Mayer et al. (1995) proposed that perceived risk moderates trust, in that the trustor is more willing to take risks when there is interpersonal trust between the trustor and trustee. Interpersonal trust is associated with a range of performance outcomes, including job-related performance, OCBs, and counterproductive behaviors (Dirks & Ferrin, 2002; Jones & George, 1998; Williams, 2001). Mayer and Gavin (2005) demonstrated that the supervisor's perceived trustworthiness and the resultant trust increased subordinates' job-related performance and OCBs. Trust in the supervisor is a significant predictor of work behaviors as well (Yang & Mossholder, 2010), and affects subordinates' job-related performance via psychological availability and safety (Li & Tan, 2013). In addition perceived supervisor behavioural integrity promotes subordinates' job-related performance (Palanski & Yammarino, 2011), and leads to the supervisor's effectiveness, subordinates' greater retention, higher job satisfaction, and work engagement (Moorman et al., 2013).

Interpersonal trust has a positive influence on behavioral outcomes, which can be categorized as sharing knowledge, cooperation, communication, attachment, and performance (Fulmer & Gelfand, 2012). Several empirical studies have demonstrated that trust in the supervisor influences attitudinal outcomes, such as work engagement and job satisfaction (Cunningham & MacGregor, 2000; Moorman et al., 2013). Dirks and Ferrin (2002) asserted that trust in the supervisor promotes belief in the information the supervisor provides and commitment to decisions, which increases risk-taking preferences (Colquitt et al., 2007).

Interpersonal trust is discussed as the predictor in the social exchange. Blau (1964) defined exchange as economic exchanges, which are contractual in nature and involve the exchange of exact amounts specified in advance, while social exchanges, which involve the exchange of diffuse, future obligations that are specified vaguely, occur over a more extended period. At the same time, the social exchange relationship may be a mediator between trust

and outcome relations (Aselage & Eisenberger, 2003; Meyer & Allen, 1997; Mowday et al., 1982; Shore et al., 2006; Turnley et al., 2003).

The Mediating Role of Interpersonal Trust

A sizable body of research has demonstrated the mediating role of interpersonal trust. Mayer et al. (1995) posited that interpersonal trust mediates the trustee's perceived ability, benevolence, and integrity in the trustor's risk taking, for which Colquitt et al.'s (2007) subsequent meta-analysis provided robust support.

Lyu and Ferrin (2018) summarized two streams of empirical research that have discussed the mediating role of interpersonal trust.

Stream 1: The mediating role in the relation between supervisors' and subordinates' behavior. The first set of studies found support for transformational and transactional leadership's positive effects, in which trust in the supervisor mediated the effect of the supervisor's transformational leadership behavior on subordinates' OCBs in American samples (Pillai & Williams, 1999). Further, American lab samples demonstrated that trust in the supervisor mediated the confederates' transformational and transactional leadership behavior on subordinates' performance quality and satisfaction (Jung & Avolio, 2000). The finding that a supervisor's operant behavior predicted trust in the supervisor and generated subordinates' OCBs has been validated in American samples (Rubin et al., 2010). Mainland China samples demonstrated that supervisors' transformational leadership behavior influenced subordinates' affective organizational commitment, OCBs, and job-related performance positively through affect-based trust in the supervisor (Zhu et al., 2013). The second set of studies supported the mediated effects of supervisor's justice behavior. Yang et al. (2009) found that subordinates' affect-based trust in the supervisor mediates the effect of the supervisor's procedural justice behavior on subordinates' helping behavior. Laboratory research in the Netherlands showed that trust in fellow organizational members mediated the

effect of the members' procedural justice behavior on the trustor's perceptions of the members' charisma and legitimacy (van Dijke et al., 2010). Colquitt et al. (2012) found that both affect- and cognition-based trust mediated the effects of justice (distributive, procedural, and interpersonal) on job-related performance. Finally, only one study has discussed the mediating effect of trust in the supervisor in the Confucian Chinese context based upon Taiwan samples, and the results showed that subordinates' affect-based trust in the supervisor mediated the effects of the supervisor's benevolence and moral behavior on subordinates' job-related performance and OCBs (Chen et al., 2014).

Stream 2: Other mediating effects. Stream 1 focuses on the mediating effect of the supervisors' behaviours, while Stream 2 is broader. Several studies have discussed the mediation of trustee factors. Reiche et al.'s (2014) study found that subordinates' trust in the supervisor mediated the effect of their OCBOs (OCBs directed toward the organization) on supervisor's trustworthy behavior. Ferrin et al. (2008) found that an actor's trust in a partner mediated the effect of the partner's cooperative behavior on the actor's cooperative behavior. Hofmann et al. (2009) found that subordinates' affect-based trust in their co-workers mediated the formally-designed helping role that co-workers played in subordinates' decisions to seek help from a particular co-worker. Other studies have focused on trustor factors as well, and Simons et al. (2007) found that race affects trust. Their research demonstrated that behavioural integrity mediated African American subordinates' reported lower trust in their supervisor, interpersonal justice perceptions, satisfaction, organizational commitment, and intent to remain with the organization, and race affected these outcomes. Mislin et al. (2011) found that a negotiator's trust in his counterpart mediated the negotiator's mood in contract implementation. Some research has discussed the mediating role of trust in the supervisor in dyadic interactions. Kacmar et al.'s (2012) study of American subordinates

and their supervisors showed that subordinates' trust in their supervisors mediated the effect of supervisor-subordinate conflict on subordinates' job-related OCBs.

The Moderating Role of Interpersonal Trust

In addition to being a predictor and mediator in organizations, trust has been studied as a moderator as well. Dirk and Ferrin's (2001) meta-analysis suggested that interpersonal trust plays a moderating role in the effect of other predictors in strong situations (where there are strong norms, guidelines, incentives, etc., for appropriate behavior). Several empirical studies have demonstrated this moderating role as well. Quigley et al.'s (2007) laboratory study found that the positive effect of an individual's task self-efficacy on setting higher goals was stronger in the context of mutual trust. Kacmar and colleagues (2012) demonstrated that the negative effect of conflict among subordinates on an individual's task-focused OCBs was weaker for subordinates who had greater trust in the supervisor. Several studies have discussed the moderating role of interpersonal trust in the Chinese context. A study on Mainland China-based subordinates and supervisors revealed that higher levels of trust in the supervisor moderated the effect of supervisors' empowering leadership behavior on subordinates' creative self-efficacy to deliver better job-related performance (Zhang & Zhou, 2014). This result has been tested in American and Taiwanese subordinate and supervisor samples as well, and the results demonstrated that trust in the supervisor had a positive moderating effect in supervisors' support of employees' commitment to the supervisor (Cheng et al., 2015).

Interpersonal Trust in the Context of Chinese Organizations

The growth of China's economy has prompted a great deal of work on the effect of interpersonal trust in the context of Chinese organizations. Early research proposed and found that collective cultures, like that of China, were more inclined to trust in-group rather than outgroup members (Huff & Lane, 2003).

Several empirical studies have explored and tested interpersonal trust in Chinese organizations (Aguiar, 2002; Huntington, 2006; Inglehart, 1997; Pappi, 2007; Putnam, 2007; Steinhardt & Delhey, 2020). China has been undergoing modernization since 1978, and socioeconomic modernization affects trust in an organization. Some researchers have claimed that modernization promotes human empowerment by increasing collective resources, which puts people in a better position to trust fellow citizens (Inglehart, 1997; Pappi, 2007), but others have argued that modernization disrupts traditional social relationships and norms, and thus leads to an increasingly anonymous and distrustful society (Aguiar, 2002; Huntington, 2006; Putnam, 2007). Steinhardt and Delhey (2020) tested these two theories in the specific case of China with over 1900 individuals, and found robust evidence that regional modernization is associated with substantially higher levels of general trust.

Several studies have discussed the interpersonal trust in dyadic interactions between subordinates and their supervisor. A study of the antecedents of trust conducted with a sample of 605 matched cases of employees and their immediate supervisors in a large, reformed state-owned firm found that organizational support was related to affective commitment more than to OCBs (Hui et al., 2004), while some research demonstrated that personal relationships were related to both affective commitment and OCBs (Wasti et al., 2011). Jiang et al. (2017) found that both distributive justice (DJ) and procedural justice (PJ) were related to affective organizational commitment (AOC), and organizational trust (OT) and mediated the procedural PJ-AOC relation fully, while DJ was related in part in the DJ-AOC association. The analysis of a survey of 928 employees validated the relation in which subordinates' greater silence generated employees' lower trust in both the supervisor and the organization (Zheng et al., 2008).

Several researchers have discussed interpersonal trust under different leadership styles and guanxi practices in China. The ubiquitous term guanxi literally means relationships, and

refers to particularistic ties rooted in a common background and experience that facilitate exchange (Tsui & Farh, 1997). Zhu et al. (2013) found that affective trust had positive mediating effects on the relations between transformational leadership and subordinates' outcomes, including organizational commitment, OCBs, and job-related performance, while cognitive trust had a negative mediating effect on the association between transformational leadership and subordinates' job-related performance, and insignificant effects on their organizational commitment and OCBs. Bai et al.'s (2012) empirical study found that perceived organizational support and LMX were two major mediators in transformational leadership behaviours' effects on subordinates' trust in the supervisor among both top management and immediate supervisors, respectively. Based upon a sample of 357 Chinese subordinates and their supervisors, Miao et al. (2013) found that trust in the supervisor mediated the relation between participative leadership and the organizational commitment of civil servants in China.

In the Chinese relationship (*guanxi*) context, Chen et al. (2004) found that perceived PJ mediated *guanxi* practices' effect on trust in management negatively. Another experimental investigation found that rather than cognition-based trust, affective-based trust mediated the relation of social distance and interpersonal trust (Song et al., 2012). Chun et al.'s (2004) study of 605 matched samples found that more traditional Chinese exhibited OCBs regardless of the quality of their relationship with their supervisors. Wong et al. (2002) asserted that trust in the supervisor mediated the relations between IJ and loyalty to the supervisor, and loyalty to the supervisor had a significant effect on both subordinates' job-related performance and OCBs.

Confucian Value System

One's personal value system is among the many factors that determine individuals' behaviors, and research has shown that values guide employees' behaviors in their daily work

life (Cheung et al., 2016). To understand value systems, we can focus on personal value systems that pertain to individuals' upbringing and socialization, as well as on value systems related to their professional life, such as the professionalism value system. According to Mayer et al. (1995), values play a role in one's propensity to trust and in the factor of trustworthiness of integrity, i.e., values of integrity lead to trust. However, can value systems affect work performance without the need to build trust? This is a question that potentially plays an important role in offering a more comprehensive understanding of interpersonal trust in organizations.

Different cultures cultivate different personal value systems. Values are derived from basic individual motivations (Schwartz, 1992), and specific cultural practices in social institutions (Rokeach, 1973). China, with its unique and isolated geographic location (with the Mongolian grassland in the North, the Junggar Desert and Tian Shan mountains blocking the approach from the West, the Himalayas in the Southwest, and the Yellow Sea, East Sea, and South Sea covering Eastern and Southern China), has had very limited interactions with other cultures, and particularly with Western cultures, for more than a thousand years. While some non-Confucian cultures did occupy China once, such as the Yuan (Mongolian) and Qing (Man Zu), the Confucian value system continues to play a significant role, particularly in governing via the central government model.

In the Chinese culture, the Confucian value system has nurtured Chinese values from the Chunqiu period, which formed the core of imperial China for 2,000 years (Loewe, 2012). Thus, it would be interesting to know the way this set of values affects Chinese nationals' work ethics. In this section, we assert that trustors' values affect their work performance via the trust relationship. Hence, this study explored the Confucian value system specifically.

With respect to personal values, the teachings of Confucius play a significant role in shaping the Chinese people's values. *Zhong Yong (Chong Yung)* is one of the essential four

books among the Confucian classics, and has a wide-ranging and strong effect on Confucian culture. The book of *Zhong Yong* describes the path of Tao (nature's way or the natural way) in daily lives. It states that everything should follow the Tao (Tianyi), and people should do it properly to a certain degree, no more and no less. *Zhong Yong* indicates that your current roles are Tianyi, that is, arrangements mandated by heaven, and that you should perform your roles appropriately (Jiang, 1934; Liu, 2014). For example, the rich should do what the rich have been asked to do, and the poor should do what the poor have been requested to do. In his lectures delivered at the Hung Tao society in San Francisco in 1918, Jiang Kanghu (Kiang Kang-hu) explained: "To do what is proper in the position in which one is; and not desire to go beyond it" (Jiang, 1934, p. 44) For example, you should take care of your people by choosing the talented, developing your country, and making the right policies if you are an emperor now. You cannot be lazy by taking care of your own family alone. Further, if you are not the emperor any longer, you do not need to perform the same jobs, but you need to do what you are asked to do in your current role, say, as a teacher coaching students. The scope of what you should do is determined by your current role, and you need to do it well and properly. Thus, one has to play the roles one is given.

Sangang Wuchang (three rules and five constant virtues) is the center of the Confucian value system, which presents people's social responsibilities and historical mission. There are three rules (ruler guides subject, father guides son, and husband guides wife) and five constant virtues in Confucian values (benevolence – Ren 仁, righteousness – Yi 義, propriety – Li 禮, wisdom – Zhi 智, and fidelity – Xin 信) ("Sangang Wuchang," 2012). Sangang Wuchang is the basic tenet that encompasses the three Confucian value relationships between ruler and subjects, father and son, and husband and wife. Confucian values assert that an individual plays different roles in different contexts, such as an individual is the father or a son in his family, who is also a superior or a subordinate in his

organization at the same time. Heaven determines these roles and they cannot be changed, which is echoed as the basic concept of the Confucian value system. A person should do only what he is requested to do in his current role, and perform it properly, by investing all of his effort within the scope of that role, regardless of what that is.

With respect to the five constant virtues (Wuchang), Ren is “the Confucian virtue that denotes the good quality of a virtuous human when being altruistic” (“Ren”, 2020). A good example of Ren is that the father should protect his children. Yi means that one should follow what is mandated by heaven. Li means to obey the required etiquette based upon your relationship with dignity. Zhi means to understand the truth of the world, including respect and etiquette, and Xin means integrity and honesty (“Sangang Wuchang”, 2023).

Comparison of Confucian Value System with Other Similar Constructs

Confucian value system vs. Power Distance

In the Confucian value system, roles differ according to a person’s status: for example, the junior should follow the senior, the son follows the father, the wife follows the husband, and the officer follows the emperor. These hierarchical systems appear to mirror the construct of power distance in the extant societal culture literature.

Hofstede and Bond (1988) defined power distance as “... the extent to which the less powerful members of organizations and institutions (like the family) accept and expect that power is distributed unequally” (p. 10). However, the Confucian value system focuses on roles, not power. One has to act according to one’s role, regardless of high or low power. If a person moves from an employee role to a manager role, he will need to fulfill a manager’s role. Power is of little or no relevance in this case, as it is not about the acceptance of power distance, but fulfilling one’s role. The similarity between the concepts is that in the Confucian value system, the less powerful person accepts unequal power in the relationship. Hence, there is always a power and status difference. However, the Confucian value system takes the

construct of power distance further and asserts that not only does one accept the power differential, but one accepts and acts willingly according to those power and status differences. The Confucian value system discusses the role's scope, not the relative power within the organization.

Confucian Value System vs. Role Theory

When we discuss the Confucian value system, we indicate that people accept their role mandated by Tianyi. Thus, as long as the person is diligent in carrying out his given roles, he will be rewarded – Tianyi; otherwise, he will be punished. The Bao Ying (报应) concept is the notion of good for good and evil for evil, i.e., that one reaps what one sows. It is similar to role theory, and therefore, the differences between these two constructs are identified as follows:

First, in role theory, there is a role sender and a recipient, and this relationship is dyadic in nature. Role theory explains the role processes in an organization by introducing role expectations, stress, conflicts, ambiguity, and evaluation. However, in the Confucian value system, the role expectations are spelled out clearly; that is, unlike in role theory, where the organization or the senior manager sets the expectations, and the relationship is dyadic in nature, as it allows for adjustments and recalibrations through various activities (Sarbin, 1968), in the Confucian value system, expectations have been preset by heaven – Tianyi, and one learns the values through the education system and social norms.

Second, the content of the expectations differs. Role theory is dedicated to developing a clear and detailed task-oriented job description and training individuals to ensure that they can deliver the expectations (Ilgen, 1991). Instead, the Confucian value system relates to individuals' philosophical and behavioral guidance: Ren, Yi, Li, Zhi, and Xin. These people know what they are expected to do in any circumstance with the Wuchang as guidance.

Third, the evaluators differ in the two theories. In role theory, the organization and the senior manager evaluate whether you achieve the expectations according to your job description (Kahn, 1966), while in the Confucian value system, the individuals self-reflect through the principles of Wuchang guidance and heaven evaluates their behaviors.

Fourth, the rewards expected and received differ. In role theory, individuals will receive very specific rewards from seniors when they fulfil the expectations. However, in the Confucian value system, individuals obtain rewards from heaven (Fischer, 2010). In addition, the rewards are not specific. Instead, the understanding is that good things will happen, such as playing a senior role. However, sometimes the rewards will not come immediately, and they may come in the next life, and perhaps not to the specific person. Instead, rewards may accrue to their sons or parents. The Confucian value system has a timing gap; what one sows will come only when the timing is right.

Fifth, there are role conflicts and ambiguity in role theory (Kahn et al., 1964), as the senior sets expectations for his subordinates, and they must change their behaviors to be consistent with those expectations (Sarbin, 1968). Thus, role conflicts can result. In the Confucian value system, conflict will not arise, as the expectations are set by heaven, and individuals are motivated intrinsically to achieve the expectations. Role theory proposes that seniors set the expectations and when communications are unclear, role ambiguity occurs (Kahn, 1973). However, in the Confucian value system, individuals are educated according to the culture and norms, with Wuchang as the generic guiding principles. They can refocus their behaviors in any situation with Wuchang guidance. Therefore, there is no role ambiguity in the Confucian value system.

Lastly, in role theory, personality and interpersonal relationships influence role behavior (Fischer, 2010). However, the Confucian value system asserts that the starting point is the same for everyone when they are born and that our education and situation mould and

develop us in different ways (*Three Character Classic*, 2023). However, when one follows the Confucian value system, one is a good person (Jun Zi) and will take on the same values and behave appropriately in accordance with the tenets of Ren, Yi, Li, Zhi, and Xin. The Wuchang guides these good behaviors and they are not influenced by any relationship according to Zhong Yong principles (Legge, 2022).

Confucian Value System vs. Organizational Loyalty

The other concept that may be confused with the Confucian value system is organizational loyalty. Organizational loyalty is the employee's attachment to the organization through an accepted and consistent organizational vision and values (Berntson et al., 2010; Mowday et al., 1982). However, the Confucian value system is more general and is not limited to the organization or superiors. Instead, the Confucian value system dictates that individuals accept heaven's natural way (Tianyi), which guides individuals to act according to their current role. Therefore, loyalty is to the culture or to Tianyi.

In summary, the Confucian value system indicates that people should follow their own responsibilities as determined by Tianyi. The person who follows this value system and acts according to their role will derive benefits and rewards from Tianyi. Sangang Wuchang is the key and guidance for the Confucian value system followed by Tianyi.

Confucian Value System vs. Constructs in Mayer et al.'s ABI-Trust Model

Several terms in the trust construct, such as trustees' benevolence and integrity in Mayer et al.'s (1995) model, are similar to the construct of personal values in the Confucian value system. The following attempts to differentiate the Confucian value system from the constructs.

Benevolence

Benevolence is the way trustees are perceived, in that they will do good things for the trustors (Mayer et al., 1995). Mayer et al. stated that when a trustor perceives that a trustee

wants to do good things for them, in the form of some special attachment, the trustor will have more trust in the trustee and be willing to take risks and invest in more work effort.

Several studies have discussed a similar construct. Hovland (1953) illustrated the relation between trustworthiness and a trustee's motivation to lie. The research discovered that a lower motivation to lie leads to greater benevolence, and the converse. Some researchers, such as Strickland et al. (1958), Solomon (1960), and Larzelere et al. (1980), found that a stronger specific relationship is more likely to generate trust between dyads. Other researchers have focused on the trustees' motivation or intention that influences trust (Cook & Wall, 1980; Deutsch, 1960; Griffin, 1967).

The FOT (Factors of trustworthiness) of benevolence in Mayer et al.'s (1995) model involves dyadic interactions between the trustor and trustee in the trustees' perceived motivation to lie, or perceived motives and intentions. The personal value of benevolence in the Confucian value system resides in the individual and is not limited to dyadic interactions.

Integrity

Lieberman (1981) introduced integrity as one of the factors that affect organizational trust. Mayer et al. (1995) elaborated on integrity and asserted "... the relationship between integrity and trust involves the trustor's perception that the trustee adheres to a set of principles that the trustor finds acceptable" (p. 719).

In the ABI model, the trustee's integrity affects organizational trust, and then generates better job-related performance on the trustor's part. The Confucian value system not only dictates that the trustee exhibit integrity, but also indicates that regardless of whether or not the trustee treats the trustor with integrity, the trustor should trust the supervisor, as this reflects Tianyi (Legge, 2022). The trustor was born to trust the trustee.

Confucian values include integrity. Nonetheless, it is possible to explore in greater depth the way integrity affects interpersonal trust in the Confucian value context. Therefore,

integrity in the Confucian value system is an important and independent construct in this research.

Chapter 3: Theoretical Framework and Research Hypotheses

Confucian Value System and Trust in the Supervisor

Sangang Wuchang is the key to the Confucian value system and guides people's daily behavior. The Sangang Wuchang stipulates that heaven dictates a person's current role, and the person needs to do his work well. At the same time, the person must trust his supervisor, as the supervisor was chosen because he has all of the abilities required for this role. The person must spare no efforts to obey and implement all of the supervisor's decisions with full trust. The stronger the person's Confucian value system, the greater his trust in the supervisor.

It is possible that the Confucian value system affects the trust in the supervisor in a dyadic interaction. The employee believes that the supervisor is in the position because of Tianyi, and thus, the employee should trust the supervisor and should not judge his supervisor's ability, benevolence, and integrity. This trust in the supervisor is a tradition among the Confucian values we discussed in the Confucian value system chapter above. Employees believe that trusting their supervisor follows the Tianyi, and that they will be rewarded in heaven if they trust the supervisor and punished if they question him. Further, in the Confucian value system, employees believe that their supervisor is a "Junzi" (君子). "Junzi" ("Junzi," 2021) is translated as a "person of high stature" or "son of the monarch," one who demonstrates self-cultivation, and has great knowledge and an outstanding ability to manage matters in an ethical manner, as only a "Junzi" can perform the supervisor's role (Goethals et al., 2004). This echoes Mayer et al.'s (1995) ABI model in the paper in which they conducted an analysis of the integrative model of organizational trust. A Junzi has the abilities required to perform the supervisor's role, whether they are inherited from the family, or acquired through study or good education. A Junzi demonstrates benevolence toward the common people, because he holds the responsibility to take care of the people or his

subordinates according to Confucian values. In addition, a Junzi has integrity, and is true to his word. A Junzi cannot tell lies; this is one of the basic Confucian principles. Ren, Yi, Li, Zhi, and Xin rule a Junzi's character and behaviors (Jiang, 1934; Fernandez, 2004; Sun, 2013). Therefore, a Junzi holds all of the attributes necessary for the trustor to trust him, as demonstrated in the integrative model of organizational trust from Confucian society. Consequently, an employee who has strong Confucian values is likely to trust his supervisor more than those who adhere less to those values.

Hypothesis 1: Employees' belief in the Confucian value system is positively related to trust in the supervisor.

On the other hand, the supervisor's personal values may affect the employee's trust in him as well. In the Confucian value system, a supervisor should be a Junzi, he should have Ren, Yi, Li, Zhi, and Xin, and a Junzi's mission is to lead the team members to live a good life. When the supervisor has the corresponding Confucian values, he will use their rules to develop himself into a person who is capable, understands people's sentiments, and is knowledgeable and reasonable to lead and guide the employees to a better life. Further, when supervisors hold Confucian values, they will know more about the way to communicate like a Junzi, so that employees with those values can better perceive the supervisor's values, which will increase their trust in the supervisor. Therefore, the greater the supervisor's belief in the Confucian value system, the greater the employees' trust in him.

In addition, the supervisor should take care of his subordinates. It is discussed widely in Chinese culture that as a supervisor, he should take the responsibility to help and develop his subordinates. Sangang Wuchang explains it as the ruler (supervisor), like the father in a family, empathizes with the subordinates' feelings, follows the same direction, and has the responsibility to provide a better life for them ("Sangang Wuchang," 2023). Second, as stated in Hypothesis 1, the supervisor is in a leader's position, as he holds the Junzi's

characteristics, and he has abilities that subordinates can trust. Third, as a true man, the supervisor must always tell the truth (Jiang, 1934; Sun, 2013). All of these factors increase the trust between the supervisor and employees (Mayer et al., 1995).

Hypothesis 2: A supervisor's belief in the Confucian value system is positively related to the employees' trust in him.

Trust in the Supervisor and Work Effort

The effort an employee invests in the organization depends upon his trust in the supervisor. When employees trust their supervisor, they will obey and follow his instructions and arrangements and do their best to complete their tasks. This is because they trust that the supervisor's decisions are correct, and they will be rewarded for obeying and following his instructions to complete the task. On the other hand, they trust that their supervisor will not do anything that does not benefit them and that all communications are sincere; hence, they will not speculate if they are in a favourable situation, nor will they doubt whether their efforts will be rewarded and hesitate to invest their own efforts. Therefore, greater trust in the supervisor will lead to greater work effort on the employees' part.

Mayer et al.'s (1995) integrative model of organizational trust asserts that a trustor is willing to trust a trustee based upon the trustor's propensity to trust and the trustor's perception of the trustee's ability, benevolence, and ability. As a consequence of the trust, the trustor will then be more willing to take more risks (Dirks & Ferrin, 2001; Jones & George, 1998).

To explain the black box between trust and work effort, the principal-agent relationship theory proposes that the employee-supervisor relationship in an organization is one of the classic principal-agent relationships. In this relationship, the employee chooses to invest work effort that maximizes his net utility. Hence, the employee calculates his benefits versus costs. When the employee is likely to gain more benefits with less work effort, he

engages in shirking (Frey, 1993). To prevent shirking, the supervisor usually increases his monitoring to ensure that the employee invests more effort in his work. However, when monitored, the employee will feel less trusted and hence intrinsic motivation will be reduced. As intrinsic motivation is a function of self-determination and self-regulation, it is likely that less work effort will be invested as well. This phenomenon is generally referred to as the “crowding-out effect of monitoring” (Frey & Oberholzer-Gee, 1997; Ryan & Deci, 2000).

When an employee and supervisor in the organization establish trust, the employee is willing to invest effort and take actions for another party based upon his expectations, regardless of the supervisor’s ability to monitor or control him (Mayer et al., 1995). The crowding-out effect of monitoring disappears, the employee’s intrinsic motivation is not affected, and his work effort does not decrease. Hence, trust in the supervisor motivates the employee to invest more work effort.

According to Kahn (1990), three crucial psychological conditions—emotional, cognitive, and physical—affect the employee’s engagement in job behaviors through psychological meaningfulness, availability, and safety. Psychological meaningfulness is associated with the motivation to invest in work effort, psychological availability is associated with the resources available to invest in work effort, and psychological safety is associated with the perceived safety of investing effort. These three psychological conditions are key to understanding the internal dynamics that motivate employees to invest more work effort (Li & Tan, 2013). Research has found that positive psychological conditions generate more work effort (Brown & Leigh, 1996; Kahn, 1990). Li and Tan (2013) sampled 206 supervisor–subordinate dyads and demonstrated that trust in the supervisor contributed to job-related performance through work effort determined by psychological availability and psychological safety.

Other empirical studies have asserted that trust in the supervisor elicits more work effort from the employees. Chughtai et al. (2015) tested 216 trainee accountants drawn from a variety of organisations, and proved that trust in the supervisor mediated the effects of ethical leadership fully on work engagement and emotional exhaustion, respectively. Miao et al. (2014) analyzed data obtained from 247 dyads in a manufacturing organization in mainland China and found that affective trust mediated the relations between the supervisor's participative leadership and subordinates' job-related performance and OCB fully, while Chen et al. (2012) conducted a longitudinal study of a sample of 285 supervisor-subordinate dyads from a manufacturing firm in China and found that leader-member exchange (LMX) influenced work performance positively, and mediated trust in the supervisor's effect on work performance fully.

Hypothesis 3: Trust in the supervisor is positively related to work effort.

Work Effort and Job-related Performance

When employees invest more time and effort in their assigned tasks, they demonstrate better performance and produce high-quality output. As the Chinese proverb says: "If you sow melons, you will reap melons, and if you sow beans, you will reap beans". An employee's job-related performance at work is related positively to his work effort.

Trust is related to better performance. A majority of the studies on the subject has found that higher trust levels generated more positive attitudes, positive forms of workplace behaviors, and superior levels of performance (Dirks & Ferrin, 2001; Jones & George, 1998; Mayer et al., 1995). However, among the factors that allow trust to generate better performance, work effort appears to play an important role. Work effort is defined as "... the amount of energy spent on an act per unit of time" (De Cooman et al., 2009, p. 266). This research focused on work effort that benefits employees' personal job-related performance.

In the work on motivation theory, performance is an outcome of direction, amplitude (effort), and duration of the action (persistence) (Locke et al., 1981). Further, direction, effort, and persistence can interact to deliver better performance. Campbell (1990) later added that employees can choose to perform with a certain level of effort for some specified time. Following this, Kanfer (1990) developed three critical dimensions in generating better performance: direction—what a person does; intensity—how hard a person works, and persistence—how long a person works. It was suggested subsequently that these three dimensions should be direct measures of work effort (De Cooman et al., 2009).

Thus, when employees exert more work effort (intensity), they perform better in their jobs to achieve their work objectives (direction), and do not give up quickly in the face of setbacks (persistence), all of which combined lead to higher job-related performance.

Empirical research has supported this relation. Ajzen (2011) elaborated that the degree to which productivity improves is related to the employee's increased effort through longer hours, more new skills, new channels of communication, better feedback, and working faster. In Connolly's (1976) empirical study, he asserted that the level of effort is the predictor of work performance. Further, McCloy et al. (1994) found empirical evidence that all individual difference variables affect the job-related performance dimensions through their effects on procedural or declarative knowledge or motivation.

In sum, the following hypothesis is proposed:

Hypothesis 4: Work effort is positively related to job performance.

Work Effort and OCB

Organizational citizenship behavior is one of the most popular topics discussed in the organizational behavior field. Individual job-related performance can be defined as: (1) job-specific behavior set out in a job description, as was discussed in the first hypothesis, and (2) nonjob-specific behavior or OCB. Organ (1988) defined OCB as "... individual behavior that

is discretionary, not directly or explicitly recognized by the formal reward system, and that in the aggregate promotes the effective functioning of the organization” (p. 4).

When employees in the organization invest more effort, they will not only achieve better job-related performance, but will also have a greater sense of belonging and ownership. Those employees who invest more work effort tend to consider themselves a member of the organization, not simply an individual, and consider the organization their own. Thus, they will contribute more effort for a better organization and when they invest more work effort, they will demonstrate more OCBs. Work effort generates not only high job-related performance, but also affects OCB through work effort, as proposed in Hypothesis 1.

OCB benefits the organization in the following ways: It enhances employees’ morale, performance, and productivity, and increases the extent to which people find their work meaningful; leads to better social interactions among employees; reduces stress; creates a sense of community among employees, and is good for the employer’s brand (Verlinden, 2020).

Organ and Ryan (1995) performed a meta-analysis of the relation between conscientiousness and OCB by testing several factors, including job attitude, personality, knowledge skills, ability, incentives, and contractual rewards, and found a sizable relation between OCBs and work effort, which was the mediator in the model tested. Thus, the following hypothesis is proposed:

Hypothesis 5: Work effort is positively related to OCB.

Relationship Conflict and Trust in the Supervisor

Conflict between employees and supervisors in an organization harms the relation between employees and supervisors’ Confucian value system and trust in the supervisor, as well as the association between trust in the supervisor and work effort. In the Confucian value system, both employees and supervisors are required to avoid conflict as much as possible,

because Confucian values require people to be benevolent, righteous, wise, trustworthy, exhibit propriety, and cope with problems politely. If an employee has a conflict with a supervisor, it is considered rude behavior that does not follow the rules of etiquette. The party who has a conflict will be considered uneducated, ignorant of etiquette, and not a Junzi, and this weakens the relation between Confucian values and the trust in the supervisor.

On the other hand, when one party is not considered a Junzi, does not understand etiquette, and does not follow the Confucian value system, the employee will think twice before following the supervisor's instructions, and will not trust the supervisor sufficiently to devote himself to his work effort unconditionally, and thus the association between trust in the supervisor and work effort weakens.

Many empirical studies have demonstrated that relationship conflict has an adverse influence on team performance and satisfaction (Hackman & Morris, 1975; Gladstein, 1984; Wall & Callister, 1995). Relationship conflicts affect team performance and satisfaction in three ways: (1) they narrow the information processing ability because the group members focus on the relationship rather than their work (Evan, 1965; Jehn & Mannix, 2001); (2) they influence team members' cognitive functioning adversely, which generates stress and increases anxiety levels (Jehn & Mannix, 2001; Staw et al., 1981), and (3) they arouse antagonistic and/or sinister attributions among other team members (Baron, 1991; Janssen et al., 1999; Torrance, 1957).

In the environment of Confucian values, relationship conflict affects trust in the supervisor both because of the employee's Confucian values and supervisor's values in the three ways mentioned in the literature review. When the relationship conflict between an employee and supervisor is intense, the employee will be less likely to trust the supervisor, and the converse. On the one hand, when the employees trust their supervisor, they invest more work effort. However, when the relationship conflict is intense, the employee may

focus on managing the relationship rather than the tasks, his cognitive ability is compromised, and it leads to disharmony with other team members. Therefore, in this case, the employee may invest less effort into the real work. Thus, it is proposed that relationship conflict moderates both the employee and supervisor's Confucian values and trust in the supervisor, and work effort. Therefore:

Hypothesis 6a: Relationship conflict moderates the negative association between an employee's Confucian values and trust in the supervisor, such that the association between the employee's Confucian values and trust in the supervisor is weaker with greater relationship conflict, and the association between the employee's Confucian values and trust in the supervisor is stronger with less relationship conflict.

Hypothesis 6b: Relationship conflict moderates the negative association between the supervisor's Confucian values and trust in the supervisor, such that the association between the supervisor's Confucian values and trust in the supervisor is weaker with greater relationship conflict, and the association between the supervisor's Confucian values and trust in the supervisor is stronger with less relationship conflict.

Hypothesis 6c: Relationship conflict moderates the negative association between trust in the supervisor and work effort, such that the association between trust in the supervisor and work effort will be weaker with greater relationship conflict, and the association between trust in the supervisor and work effort will be stronger with less relationship conflict.

In summary, this study proposes the model shown in Figure 1. The model states that while trust affects both job-related performance and OCB through work effort, the supervisor and employees' Confucian values increased work effort through trust in the supervisor, relationship conflict moderates the Confucian value and trust in the supervisor, and relationship conflict moderates the trust in the supervisor and work effort.

Insert Figure 1 about here

Chapter 4: Confucian Value System Measurement Scale Development

To measure the Confucian value system, a search was performed in PsycInfo (1994–2020) using the keywords “trust” and “Chinese culture”, and 61 relevant studies were found. Among the studies, the focus ranged from cultural differences and power distance to individualism vs. collectivism (e.g., Chan et al., 2008; Podsakoff et al., 1990), but did not discuss Confucian values or the Confucian value system. Some authors discussed the way cross-cultural similarity affects the trust between managers and employees (Chen et al., 2016; Liu et al., 2015), but again, Confucian values or the Confucian value system were not discussed. There were some literature on the Chinese culture surveys Bond conducted in 1987 (Fields, 2002). In that study, an international network of organizational researchers developed a 40-item scale to measure Chinese values, including integration items, Confucian work dynamism items, human-heartedness items, moral discipline items, and other items that did not load on the four factors (Values, 1987). It was unclear whether the 40 items were developed with Confucian values as the foundation or with a clear understanding of them. While some authors introduced Wu Lun as the foundation that establishes the norms in China (Tan & Chee, 2005), there was no scale that measured Confucian values directly, representing a gap in the literature.

Accordingly, it was necessary to develop a new scale to test the structural model proposed. Following the research paradigm of behavior measurement and scale development in the field of management, the general representation of the Confucian value system was developed by using a deductive approach. The specific scale development process is shown in the figure below.

Insert Figure 2 about here

Methodology

The dimensions of the Confucian value system in an organization were summarized using a deductive approach, which is appropriate for the development of new constructs (Hinkin, 1998). Hinkin (1998) proposed two ways to generate items, the deductive approach and inductive approach. Both methods have advantages and disadvantages, but the developer should make a decision according to the current situation. The deductive approach was applied here, and the Confucian value system was defined as Sangang Wuchang with its central tenets of Ren, Yi, Li, Zhi, and Xin. The items that were generated from the definitions were appropriate in the work context (Schwab, 1980).

Sample and Procedure

The sample data were collected from Chinese workers, including those in information technology (IT), finance, sales, and human resources. The researcher sent recruitment statements to these companies, and fifteen volunteers were recruited; eight full-time employees were selected as subjects, three females and five males. Seven had experience working in a Western company and two had close Western friends. Their ages ranged from 20 to 60 years old. Every participant was interviewed over the phone for 30 mins. Before the survey, the purpose and value of the study were explained to the subjects clearly and they were ensured that the survey data would be used only for academic research.

First, the eight respondents' basic demographic information (i.e., age, gender, city of residence, and city tier) was collected.

Then, three open-ended questions were designed to explore the respondents' understanding of Sangang Wuchang concepts. This was done because many Chinese may not have a formal understanding of Confucian values. The objective of this set of questions was to help clarify their understanding of the Confucian value system and its manifestations in the daily life of the Chinese. The three questions were:

1. What is your understanding of the concept of “Sangang Wuchang”?
2. How is the concept manifested in your daily lives?
3. How is the concept manifested in your work life? Please elaborate with specific behaviors (emphasis is on what you do).

The Confucian value system pilot survey are presented in Appendix 1.

Results

Development of Confucian Value System Scale

The eight participants’ responses showed that four were able to explain the concept of Sangang Wuchang (Confucian values) without any prompts. All respondents agreed that Confucian values are important and were manifested clearly in their behaviors, and they all stated that they demonstrated Ren, Yi, Li, Zhi, and Xin in their daily life and work. In response in particular to the question: How is the concept manifested in your work life? All of the respondents were able to provide examples. Further, all respondents indicated that Confucian values affected their behaviors in the organization. For example, Respondent 1 (male, 60 hou *hou means born in 1960s) stated: You should follow the instruction from your boss, everybody has their own destiny, you need to follow your destiny and do your job well in your current position in the organization. Respondent 2 (female, 80 hou) said that employees should respect their supervisor, which reflects Li, while Respondent 4 (male, 80 hou) stated that an employee should understand and follow the rules in the organization, which reflects Zhi. Respondent 5 (female, 70 hou) stated that Ren is empathy, protective feelings of all of the employees in the organization, and Respondent 6 (male, 70 hou) said that integrity was one of the factors in Confucian values that should be reflected in a person’s work life. Respondent 7 (female, 90 hou) defined Yi as the fact that the employee should fulfil his/her responsibilities. All of the respondents associated Confucian values closely with the way they conducted themselves at work.

The results above showed that Confucian values affect the behaviors in an organization, and those behaviors are exhibited in the dyadic interactions between employee and supervisor. These data provided a good foundation on which to develop a scale to measure Confucian values.

The original 30-item Confucian value system scale was developed according to the eight respondents' data in collaboration with a faculty member at the University of Macau. The Confucian value system scale consists of six questions in each of the dimensions Ren, Yi, Li, Zhi, and Xin, with their definitions, respectively. After developing all of the scales, the items' representativeness was tested by conducting a preliminary test with ten graduate students and twenty enterprise employees, after which the items with unclear expressions, semantic ambiguity, and inconsistency with Chinese expression habits were modified or deleted. The Confucian value system scale is shown in Appendix 2.

Chapter 5: Reliability and Validity Analyses of Confucian Value System Scale

Study 1

The data were collected with a questionnaire survey in accordance with the general paradigm of empirical research. Therefore, because of the research study's organizational context topic, respondents who constituted the majority of the work force (born between 1960s to 2000s) were chosen. To avoid any gender bias, half of the data, which Wuhan Annow Marketing Research Co., Ltd. collected, derived from females, the other males. In this stage, the data were collected primarily from cities—Baoding, Beijing, Dongguan, Guangzhou, Quanzhou, Shanghai, Shenzhen, Suzhou, and Weifang. The goal was to include Tier 1 and Tier 3 cities to increase the coverage in different regions where the Confucian value system might differ somewhat. A total of 500 questionnaires was distributed to respondents with a mean age of 37.71 years ($SD=11.74$). See Table 1 for details.

Insert Table 1 about here

Measures

The 30-item scale of the Confucian value system was used (see Appendix 2). All measurement items were translated from English into Chinese using a back-translation procedure (Brislin, 1980).

Results

Exploratory Factor Analysis

SPSS v. 23.0 was used to test the questionnaire's reliability through the internal consistency reliability test method to reduce the error. The Cronbach's Alpha coefficient is the method used most frequently to test the reliability of internal consistency. A coefficient

value greater than 0.70 is considered acceptable (Cronbach, 1951; Nunnally 1978), which demonstrated that the questionnaire had good reliability.

Exploratory factor analysis (EFA) with principal and varimax rotation was conducted to determine whether the dimensions had good discriminant validity. Validity refers to the measurement items' accuracy (Hou et al, 2004). $KMO > 0.9$ represents excellent validity, $KMO > 0.8$ represents good validity; $KMO > 0.7$ represents medium validity, and $KMO > 0.6$ indicates acceptable validity. First, the KMO value and Bartlett's spherical test of 500 data points was calculated, and the KMO value was 0.97 (>0.8), showing good validity, and Bartlett's spherical test was significant ($p=0.000$) (See Table 2).

Insert Table 2 about here

A three-factor structure of 12 questions was obtained in the EFA, with the standard of the principal component extraction factor, orthogonal variance maximum method rotation, and Kaiser criteria (eigenvalue > 1 rule), with a factor loading not less than 0.6. All items in the EFA with cross-loadings below 0.5 were rejected. As a result, only 17 items were retained; items 17 to 25 in factor 1; items 2, 3, 4, and 8 in factor 2, and items 27 to 30 in factor 3. The proposed constructs of Ren, Yi, Li, Zhi, and Xin were matched with factors 1, 2, and 3. Factor 1 consisted of 2 Li, 6 Zhi, and 1 Xin items, factor 2 had 3 Ren items, and 1 Yi item, while factor 3 had 4 Xin items.

The items were reviewed next to refine the naming of the factors. Question 8, "I am loyal to superiors," can represent Ren well, and therefore factor 2 (Nos. 2, 3, 4, 8) was identified as Ren. In factor 1 (9 questions), 6 questions measured Zhi, and therefore, No. 17, "At work, I communicate with my colleagues complying with polite requirements" (Li), No. 18, "I will wait for my boss to finish their statements, then ask questions or present my

ideas,” and No. 25, “It is only ethical for me to work with integrity” (Xin) were deleted after the questions’ meanings and contents were revisited. No. 22, “I know the rules in the life environment” (Zhi) was deleted, as the loadings were worse than other Zhi factors. Finally, Nos. 20, 21, 23, and 24 in factor 1 measured Zhi. All questions (Nos. 27 to 30) in factor 3 were Xin with good factor loadings, and therefore, factor 3 measured Xin.

China has undergone huge transformations in the last 40 years since the country’s Opening and Reform in the late 1970s, and the one child policy was adopted at nearly the same time. The number of family members dropped sharply, from a dozen per family before to the standard arrangement of three per family thereafter. As the size of the family became smaller and smaller, some of the original etiquette patterns disappeared gradually, so young people today cannot observe and learn etiquette from role models in the family. Li (Etiquette) is transactional. If it is not learned in the family, it cannot be practiced in society. Therefore, Li, as a measurement of Confucian values, has faded in the current Chinese context.

Yi (Righteousness) in relationships takes time to build. Chinese society is very mobile now, and there is not sufficient time to build such relationships. Previously in China, a person lived nearly his entire life in a town or village, and there was a great deal of time to establish Yi relationships. However, in China today, everyone is working in different places for short periods of time, and they have gatherings only during the important holidays, such as the Chinese New Year. Therefore, it is difficult to establish Yi. With the deepening of the Opening and Reform, people are giving increasing attention to money and material things and becoming practical, and they no longer pay attention to such spiritual values as Yi. Hence, Yi, as a measurement of Confucian values, is not as prominent in the modern Chinese context.

Insert Table 3 about here

Confirmatory Factor Analysis

All analyses were conducted using structural equation modeling (SEM) in AMOS v. 23.0, while the constructs' distinctiveness was established using confirmatory factor analysis (CFA); Table 4 presents these results. Chi-square difference tests indicated that the hypothesized three-factor model (Ren, Zhi, Xin) provided a better fit to the data than other models (three-factor model: $\chi_{(51)}^2 = 201.48$, CFI = 0.96, TLI = 0.95, RMSEA = 0.08). These results suggested that the constructs used in this study were distinct.

Insert Table 4 about here

Validity Analysis

To ascertain construct validity, the extent to which the scales correlated with other measures designed to assess similar constructs (convergent validity) and to which they did not correlate with dissimilar constructs (discriminant validity), was examined (Hinkin, 1998).

Traditionality vs. Modernity

The 10-item scale that Farh et al. (1997) developed was used to measure employees' traditionality vs. modernity. Sample items include: "The chief government official is like the head of a household. The citizen should obey his decisions on all state matters", "The best way to avoid mistakes is to follow the instructions of senior persons", "People who seek political reforms should have the right to make a speech in public places", "To pursue advanced study or better employment opportunity, it is okay for someone to leave one's home and family."

Work Values Survey

The 13-item scale from Schwartz (1994) developed was used to measure employees' work values. Sample items include: "Helpful", "Honest", "Forgiving", "Loyal", "Responsible", and "True friendship".

Chinese Values Survey

40-item scale developed by the Chinese Culture Connection (1987) was used to measure employees' Chinese values. Sample items include: "Tolerance of others", "Harmony with others", "Solidarity with others", "No competitiveness" "Trustworthiness", "Contentedness", "Being conservative", and "Filial piety".

Work-Specific Control Problems

The 17-item scale that Remondet and Hansson (1991) developed was used to measure employees' work-specific control problems. Sample items include: "My supervisor makes poorly planned changes that directly affect me", "My supervisor is unrealistic in the demands placed upon me", "My supervisor places unfair demands upon me", "My workload is heavy", "I have had unrealistic schedule demands", and "My supervisor places demand on me that aren't placed on co-workers".

Work Life Balance

Daniels and McCarragher's 10-item scale (2000) was used to measure employees' work life balance. Sample items include: "At the moment, because the job demands it, I usually work long hours", "There isn't much time to socialise/relax with my partner/see family in the week", "I have to take work home most evenings", "I often work late or at weekends to deal with study work without interruptions", "Relaxing and forgetting about work issue is hard to do", and "I worry about the effect of work stress on my health".

The Confucian value system is a traditional system in Chinese society that guides employees' behaviors in their daily lives and work, and therefore, it should be a construct similar to Traditionality and Modernity (TM) (Farh et al., 1997), the Work Value Survey (WVS) (Schwartz, 1994), and Chinese Values survey (CVS) (Connection, 1987). Thus, these three scales (TM, WVS, and CVS) were chosen to assess convergent validity. The Confucian value system instructs employees to do their jobs diligently based upon Tianyi, and therefore, it is

not similar to the construct of Work-Specific Control problems (WSCP) (Remondet & Hansson, 1991). Further, the Confucian value system guides employees to follow their supervisor (Sangang Wuchang), do well for the supervisor (Junzi), and choose to work hard and give up their lives in the extreme scenario (Ren). Therefore, it is not similar to the construct of Work Life Balance (WLB) (Daniels & McCarraher, 2000). Thus, these two constructs (WSCP and WLB) were chosen to test the degree of discriminant validity.

Results

The correlation coefficients (Table 5) between the Confucian value system (12 questions) and criterion variables (TM, WVS, CVS, WSCP, and WLB) were calculated and showed that the Confucian value system was correlated significantly with the three similar constructs of convergent validity. It was correlated significantly and positively with TM ($r=.52, p<.01$), with the WVS ($r=.72, p<.01$), and with the CVS ($r=.53, p<.01$). However, it was not correlated to the theoretically dissimilar measures, WSCP ($r=-.07, p=.10$) and WLB ($r=-.03, p=.57$).

After examining the relations with other variables with which the measures would be expected to correlate with similar constructs (convergent validity) and not correlate with dissimilar constructs (discriminant validity), the 12 new Confucian value system questions were validated (Appendix 3).

Insert Table 5 about here

Chapter 6: Data Analyses and Results

Study 2

In this study, Wuhan Annow Marketing Research Co., Ltd distributed online questionnaires and collected matched data for 249 supervisors and employees from nine cities in China, 125 Tier one, 124 Tier three, and Z, Tier three. The goal was to include Tier 1 and Tier 3 cities to increase the coverage in different regions where the Confucian value system might differ somewhat.

Among the supervisors, 201 were males (80.7% of the sample), and 48 were females (19.2%); 50% of them worked in Tier 1 cities (e.g., Beijing, Shanghai), and 50% of the participants work in Tier 3 cities (e.g., Baoding, Quanzhou). 1 participant (0.4%) was born in the 1970s, 161 (65%) were born in the 1980s, and 87 (34%) were born in the 1990s. All supervisory participants had worked in their organizations for more than three years, and all of them had worked with the subordinates they evaluated for more than six months.

Among the employees, 111 were males (45%), and 138 were females (55%). 50% of the participants worked in Tier 1 cities (e.g., Beijing, Shanghai), and 50% worked in Tier 3 cities (e.g., Baoding, Quanzhou). 15 participants (6%) were born in the 1980s, and 234 participants (94%) were born in the 1990s. All of them had worked in their company for more than six months.

Measures

The measures used in this study, except the Confucian value system scale, were adopted from existing validated scales. All were rated on a Likert scale (Likert, 1932) that ranged from 1 (strongly disagree) to 7 (strongly agree).

Confucian Value System

The 12-item Confucian value system that was validated earlier in this research was used. The items are: “I always fulfill my duties and obligations at work to the best of my

ability”, “I take care of my subordinates at work”, “I put in my best effort to make my boss succeed at work”, “I am loyal to superiors”, “In order to be able to work better, I continue to learn at work”, “I know the rules in the work environment”, “I have the knowledge to complete my job”, “I have the skill set to complete my job”, “I deliver what I had promised”, “I will do what I say and deliver what I do”, “At work, I am a person who can be trusted”, and “I keep my word”.

Trust in the Supervisor

Trust in the supervisor was measured using a 4-item scale from Mayer and Davis’s work (1999). The items are: “I would be comfortable letting my supervisor have influence over issues that are important to me”, “I would be willing to let my supervisor have control over my future”, “I would be willing to let my supervisor have control over decisions that are important to me”, and “I would be comfortable having my supervisor have access to information that could adversely affect my reputation”.

Work Effort

De Cooman et al.’s 10-item scale (2009) was used to measure work effort. Sample items include: “I do not give up quickly when something does not work well”, “I really do my best to get my work done, regardless of potential difficulties”, “When I start an assignment, I pursue it to the end”, “I do my best to do what is expected of me”, “I am trustworthy in the execution of the tasks that are assigned to me”, and “I really do my best to achieve the objectives of the organization”.

Job-related Performance

The job-related performance scale adopted Carless and De Paola’s 4-item scale (2000). The items are: “This employee is diligent”, “This employee has high effectiveness”, “This employee has high efficiency”, and “This employee has good work completion”.

OCB

To measure employees' OCB, Farh et al.'s 20-item scale (1997) and Huang's (2011) Chinese version were used. Sample items include: "Willing to stand up to protect the reputation of the company", "Willing to assist new colleagues to adjust to the work environment", "Complies with company rules and procedures even when nobody watches and no evidence can be traced", "Uses illicit tactics to seek personal influence and gain with harmful effect on interpersonal harmony in the organization", "Conducts personal business on company time (e.g., trading stocks, shopping, going to barber shops)", and "Eager to tell outsiders good news about the company and clarify their misunderstandings".

Relationship Conflict

Relationship conflict was measured with Jehn's (1995) 4-item scale. The items are: "How much friction is there among members in your work unit?", "How much are personality conflicts evident in your work unit?", "How much tension is there among members in your work unit?", "How much emotional conflict is there among members in your work unit?"

Results

The correlations for all variables are listed below.

Insert Table 6 about here

Confirmatory Factor Analysis

All analyses were conducted using SEM in Mplus v. 8. Construct distinctiveness was established using CFA, and Table 7 presents the results. Chi-square difference tests indicated that the hypothesized six-factor model (employee values, supervisor values, trust in the supervisor, work effort, job-related performance, and OCBs,) provided the best fit to the data

compared to other models (six-factor model: $\chi^2_{(1738)} = 2160.05$, CFI = 0.96, TLI = 0.95, RMSEA = 0.04). These results suggested that the constructs used in this study were distinct.

Insert Table 7 about here

Hypothesis Testing

Anderson and Gerbing's (1988) nested-model approach was followed to test the hypotheses in Mplus v. 8. Four competing models were tested, one mediated fully and three mediated in part. The fully mediated model hypothesized was used as the basis for the nested-model comparison, in which successive paths were relaxed, and the changes in the fit indices were examined. A significant change in Chi-square between the fully mediated model and the relaxed model reflects the effects of the paths added, and provides a test of the model's fit. A nonsignificant change in Chi-square suggests that the paths added are not relevant and hence provides support for the hypothesized model. Table 8 presents the results of the tests of the hypothesized model, which demonstrated that only the fully mediated model had good fit results (fully mediated model: $\chi^2_{(1783)} = 2620.00$, CFI = 0.91, TLI = 0.91, RMSEA = 0.04). The parameter estimates for the paths are presented in Figure 3.

Insert Table 8 and Figure 3 about here

Table 9 displays the standard coefficient, non-standard coefficient, S.E., and p-value for the path coefficient analysis of the 249 dyads. As hypothesized, employees' ($\beta = .27$, $p < .01$) and supervisors' Confucian value system ($\beta = .29$, $p < .01$) were related significantly and positively to trust in the supervisor, and hence supported hypotheses 1 and 2. Trust in the supervisor ($\beta = .47$, $p < .01$) was associated significantly and positively with work effort,

which supported Hypothesis 3. Work effort ($\beta = .67, p < .01$) was related significantly and positively to job-related performance, and thus supported Hypothesis 4. Work effort ($\beta = .38, p < .01$) was associated significantly and positively with OCB, and accordingly, Hypothesis 5 was supported as well.

Insert Table 9 about here

Test of Moderating Effect

SPSS v. 26.0 was used to test whether relationship conflict moderated the effect of the association between employee values and trust in the supervisor. Employees' values were used as the independent variable, relationship conflict as the moderating variable, and trust in the supervisor as the dependent variable, and no moderating effect was found on the relations hypothesized. The results are shown in Table 10.

Insert Table 10 about here

Model 3 in the table above shows that EV*Conflict had no significant effect on the relation between trust in the supervisor ($\beta = .43, p > .05$) and employees' Confucian values, indicating that relationship conflict does not play a moderating role in the influence of employees' values on trust in the supervisor; thus, the hypothesis was not supported.

Next, supervisors' values were adopted as the independent variable, relationship conflict as the moderating variable, and trust in the supervisor as the dependent variable, and the results are shown in Table 11.

Insert Table 11 about here

As Model 3 in the table above shows, SV*Conflict had no significant effect on the relation between trust in the supervisor ($\beta = .04, p >.05$) and supervisors' Confucian values, indicating that conflict does not play a moderating role in the influence of supervisors' values on trust in the supervisor, and hence, the hypothesis was not supported.

To determine whether relationship conflict moderates trust in the supervisor and work effort, trust in the supervisor was used as the independent variable, conflict as the moderating variable, and work effort as the dependent variable, and the moderating test was carried out. The results are presented in Table 12.

It can be seen from Model 3 in the table below that T*C had no significant effect on the relation between trust in the supervisor ($\beta = .04, p >.05$) and work effort, indicating that conflict does not play a moderating role in the influence of trust in the supervisor on work effort. Thus, the hypothesis was not supported.

Insert Table 12 about here

The results indicated that relationship conflict plays no moderating role in the influence of employees' Confucian value system on trust in the supervisor, supervisors' Confucian value system on trust in the supervisor, and trust in the supervisor on work effort. These results failed to support hypotheses 6 (a), 6 (b), and 6 (c).

Chapter 7: Discussion and Conclusion

Six hypotheses were proposed after the data analysis presented in Study 2, and the following results were obtained:

The stronger the Confucian value system both supervisors and employees held, the more likely the employees trust their supervisors. The greater the trust in the supervisor, the more work effort the employees invest in their job, and the better their job-related performance and OCB. These results supported all of the first five hypotheses.

However, relationship conflict did not play a moderating role in the model proposed. According to other research (Evan, 1965; Jehn & Mannix, 2001; Staw et al., 1981; Baron, 1991; Janssen et al., 1999; Torrance, 1957), relationship conflict affects team performance and satisfaction in three ways. First, it reduces the group members' processing ability because they focus on the relationship conflict rather than their work. In the Confucian value system, the members seek to perform their own role well based upon the Sangang Wuchang request, and then they will be rewarded by Tianyi. Therefore, relationship conflict may not affect the member's processing ability. Second, relationship conflict influences the team members' cognitive functioning. In the Confucian value system, the relationship conflict may not affect the employee's cognitive functioning because the Confucian values guide the employees to do the right things. Third, relationship conflict elicits antagonistic and/or sinister attributions. In the Confucian value system, the employees are guided by Sangang Wuchang (Ren, Yi, Li, Zhi, Xin), and even if there is relationship conflict, they are still asked to treat others nicely and kindly; therefore, it may not elicit antagonistic and/or sinister attributions.

Further, there are two potential reasons why the moderating effect was not supported. First, both employees and supervisors who follow the Confucian value system avoid relationship conflict. Sangang Wuchang encompasses the three Confucian value system relationships between rulers and subjects, fathers and sons, and husbands and wives. The

Confucian value system asks the subordinates to follow their supervisor, and their supervisor to guide and care for their subordinates (Ren). Therefore, relationship conflict either may not occur or may not be serious in Confucian values context. Second, employees who hold the Confucian value system will do their best to perform their job well, because the value system guides them to do so, which is determined by heaven. The employees will be punished by heaven when they do not perform their job well, and they will be rewarded by heaven when they do. In this case, a relationship conflict between an employee and supervisor may not influence the trust in the supervisor or the work effort.

Theoretical Implications

This study makes three theoretical contributions. Trust theory has been developed and discussed widely in previous research. This study introduced personal value systems (the Confucian value system) into the trust model and asserted that personal value systems in the form of Confucianism can, in fact, affect work effort directly through trust in the supervisor, which in turn generates better performance and better OCB.

Second, given the small body of work on the association between the Confucian value system and work performance, this study contributed to the literature by developing a scale to measure the Confucian value system first and then used the scale to understand the way it can affect work performance in the trust model.

Third, the study provided evidence that the Confucian value system is manifested in the work context and that such values are important in trust in the supervisor in China. Thus, the study filled a gap in the organization trust literature by demonstrating the way Confucian values may affect work effort through trust in the supervisor, and generate better job-related performance and OCB subsequently.

Practical Implications

This study not only has several theoretical implications, as discussed above, but also holds practical implications for managers in organizations. While more and more Western managers now work in China and supervise local Chinese, more and more Chinese are also working in Western countries, and it is an increasing challenge when working with Chinese employees to build interpersonal trust that motivates them to deliver good work performance. This research provides guidance for managers by describing what the Confucian value system is, and helps them understand the way it motivates job-related performance and OCB through trust in the supervisor. Further, Western managers can understand the way this personal value system affects employees' trust in the supervisor, and then work effort, which ultimately affects their job-related performance and OCB. Western managers can develop tailored communication and incentive programs for Chinese employees to generate better interpersonal trust in the organization and better performance as a result. For example, if supervisors can show their Chinese employees that he is a Junzi, it will promote their employees' trust in them, and they will invest in work effort and dedicate themselves to delivering the performance according to the Confucian value system. This guidance is important to enhance performance.

Second, this research developed a Confucian value system scale that managers can use to measure and assess employees' values, which will provide good guidance to help Western managers understand their workforce, and take advantage of their personal values to motivate Chinese employees to invest more work effort into the organization through greater organizational trust as well.

Third, this research demonstrated the way personal value systems affect employees' performance through trust and work effort. This increases managers' repertoire of tools with which to encourage employees' work effort and increase organizational trust. Managers

should focus on not only fostering their employees' trust through their ability, benevolence, and integrity, but also determining ways to enhance their employees' work effort in the Confucian value system.

Limitations and Future Research

Supervisors and employees are invested in the Confucian value system to avoid relationship conflict, as discussed in the Confucian values chapter. According to the Sangang Wuchang principle, employees should follow their supervisor, and the supervisor should care for their employees. Thus, there should be little relationship conflict in their dyadic interactions. As a result, relationship conflict did not moderate the relation in the proposed model. The mechanism in this black box can be investigated in future research.

Second, although samples from different cities and different companies were used to eliminate the potential bias in the results, the research participants were members of basic work teams in the organizations. Accordingly, the results in this study may not be able to be generalized to top management teams. Future studies can explore the effects in such teams.

Third, the data that were analysed were collected in mainland China and all participants were Chinese. As many Chinese managers and employees are working overseas, it would be interesting to explore the Confucian value system in the proposed model to determine whether this model can be generalized outside China.

References

- Aguiar, G. G. (2002). Bowling Alone: The Collapse and Revival of American Community: Robert D. Putnam; New York: Simon & Schuster, 2000, 541 pages. *The Social Science Journal*, 39(3), 489–490. [https://doi.org/10.1016/S0362-3319\(02\)00190-8](https://doi.org/10.1016/S0362-3319(02)00190-8)
- Ajzen, I. (2011). Job satisfaction, effort, and performance: A reasoned action perspective. *Contemporary Economics*, 5(4), 32-43.
- Anderson, C., & Thompson, L. L. (2004). Affect from the top down: How powerful individuals' positive affect shapes negotiations. *Organizational Behavior and Human Decision Processes*, 95(2), 125–139. <https://doi.org/10.1016/j.obhdp.2004.05.002>
- Anderson, J. C., & Gerbing, D. W. (1988). Structural equation modeling in practice: A review and recommended two-step approach. *Psychological bulletin*, 103(3), 411.
- Aselage, J., & Eisenberger, R. (2003). Perceived organizational support and psychological contracts: A theoretical integration. *Journal of Organizational Behavior*, 24(5), 491–509. <https://doi.org/10.1002/job.211>
- Bai, Y., Li, P. P., & Xi, Y. (2012). The distinctive effects of dual-level leadership behaviors on employees' trust in leadership: An empirical study from China. *Asia Pacific Journal of Management*, 29(2), 213–237. <https://doi.org/10.1007/s10490-011-9280-6>
- Ballinger, G. A., Schoorman, F. D., & Lehman, D. W. (2009). Will you trust your new boss? The role of affective reactions to leadership succession. *The Leadership Quarterly*, 20(2), 219–232. <https://doi.org/10.1016/j.leaqua.2009.01.012>
- Baron, R. A. (1991). Positive effects of conflict: A cognitive perspective. *Employee Responsibilities and Rights Journal*, 4(1), 25–36. <https://doi.org/10.1007/BF01390436>
- Becerra, M., & Gupta, A. K. (2003). Perceived trustworthiness within the organization: The moderating impact of communication frequency on trustor and trustee effects. *Organization science*, 14(1), 32-44.

- Berntson, E., Näswall, K., & Sverke, M. (2010). The moderating role of employability in the association between job insecurity and exit, voice, loyalty and neglect. *Economic and Industrial Democracy*, 31(2), 215–230. <https://doi.org/10.1177/0143831X09358374>
- Blau, P. (1964). Power and exchange in social life.
- Brislin, R. W. (1980). Translation and content analysis of oral and written materials. *Methodology*, 389-444.
- Brown, M. E., Treviño, L. K., & Harrison, D. A. (2005). Ethical leadership: A social learning perspective for construct development and testing. *Organizational Behavior and Human Decision Processes*, 97(2), 117–134.
<https://doi.org/10.1016/j.obhdp.2005.03.002>
- Brown, S. P., & Leigh, T. W. (1996). A new look at psychological climate and its relationship to job involvement, effort, and performance. *Journal of applied psychology*, 81(4), 358.
- Butler, J. K. (1991). Toward Understanding and Measuring Conditions of Trust: Evolution of a Conditions of Trust Inventory. *Journal of Management*, 17(3), 643–663.
<https://doi.org/10.1177/014920639101700307>
- Butler, J. K., & Cantrell, R. S. (1984). A Behavioral Decision Theory Approach to Modeling Dyadic Trust in Superiors and Subordinates. *Psychological Reports*, 55(1), 19–28.
<https://doi.org/10.2466/pr0.1984.55.1.19>
- Cameron, A.-F., & Webster, J. (2011). Relational Outcomes of Multicommunicating: Integrating Incivility and Social Exchange Perspectives. *Organization Science*, 22(3), 754–771. <https://doi.org/10.1287/orsc.1100.0540>
- Campbell, J. P. (1990). Modeling the performance prediction problem in industrial and organizational psychology. In *Handbook of industrial and organizational psychology*, Vol. 1, 2nd ed (pp. 687–732). Consulting Psychologists Press.

- Carless, S. A., & De Paola, C. (2000). The Measurement of Cohesion in Work Teams. *Small Group Research*, 31(1), 71–88. <https://doi.org/10.1177/104649640003100104>
- Chan, K. W., Huang, X., & Ng, P. M. (2008). Managers' conflict management styles and employee attitudinal outcomes: The mediating role of trust. *Asia Pacific Journal of Management*, 25(2), 277–295. <https://doi.org/10.1007/s10490-007-9037-4>
- Chen, C. C., Chen, Y.-R., & Xin, K. (2004). Guanxi Practices and Trust in Management: A Procedural Justice Perspective. *Organization Science*, 15(2), 200–209.
- Chen, F. F., Jing, Y., Lee, J. M., & Bai, L. (2016). Culture Matters: The Looks of a Leader Are Not All the Same. *Social Psychological and Personality Science*, 7(6), 570–578. <https://doi.org/10.1177/1948550616644962>
- Chen, X.-P., Eberly, M. B., Chiang, T.-J., Farh, J.-L., & Cheng, B.-S. (2014). Affective Trust in Chinese Leaders: Linking Paternalistic Leadership to Employee Performance. *Journal of Management*, 40(3), 796–819. <https://doi.org/10.1177/0149206311410604>
- Chen, Z., Lam, W., & Zhong, J. A. (2012). Effects of perceptions on LMX and work performance: Effects of supervisors' perception of subordinates' emotional intelligence and subordinates' perception of trust in the supervisor on LMX and, consequently, performance. *Asia Pacific journal of management*, 29(3), 597-616.
- Cheng, C.-Y., Jiang, D.-Y., Cheng, B.-S., Riley, J. H., & Jen, C.-K. (2015). When do subordinates commit to their supervisors? Different effects of perceived supervisor integrity and support on Chinese and American employees. *The Leadership Quarterly*, 26(1), 81–97. <https://doi.org/10.1016/j.leaqua.2014.08.002>
- Cheung, W.-Y., Maio, G. R., Rees, K. J., Kamble, S., & Mane, S. (2016). Cultural Differences in Values as Self-Guides. *Personality and Social Psychology Bulletin*, 42(6), 769–781. <https://doi.org/10.1177/0146167216643932>

- Chua, R. Y. J., Ingram, P., & Morris, M. W. (2008). From the Head and the Heart: Locating Cognition- and Affect-Based Trust in Managers' Professional Networks. *Academy of Management Journal*, *51*(3), 436–452. <https://doi.org/10.5465/AMJ.2008.32625956>
- Chua, R. Y. J., Morris, M. W., & Mor, S. (2012). Collaborating across cultures: Cultural metacognition and affect-based trust in creative collaboration. *Organizational Behavior and Human Decision Processes*, *118*(2), 116–131. <https://doi.org/10.1016/j.obhdp.2012.03.009>
- Chughtai, A., Byrne, M., & Flood, B. (2015). Linking Ethical Leadership to Employee Well-Being: The Role of Trust in Supervisor. *Journal of Business Ethics*, *128*(3), 653–663. <https://doi.org/10.1007/s10551-014-2126-7>
- Chun, H., Lee, C., & Rousseau, D. M. (2004). Employment Relationships in China: Do Workers Relate to the Organization or to People? *Organization Science*, *15*(2), 232–240.
- Colquitt, J. A., LePine, J. A., Piccolo, R. F., Zapata, C. P., & Rich, B. L. (2012). Explaining the justice–performance relationship: Trust as exchange deepener or trust as uncertainty reducer? *Journal of Applied Psychology*, *97*(1), 1–15. <https://doi.org/10.1037/a0025208>
- Colquitt, J. A., & Rodell, J. B. (2011). Justice, trust, and trustworthiness: A longitudinal analysis integrating three theoretical perspectives. *Academy of management journal*, *54*(6), 1183-1206.
- Colquitt, J. A., Scott, B. A., & LePine, J. A. (2007). Trust, trustworthiness, and trust propensity: A meta-analytic test of their unique relationships with risk taking and job performance. *Journal of Applied Psychology*, *92*(4), 909–927. <https://doi.org/10.1037/0021-9010.92.4.909>
- Connection, C. C. (1987). The Search for culture-free dimensions of culture: The Chinese

- culture connection. *Journal of Cross-Cultural Psychology*, 18(2), 143-164.
- Connolly, T. (1976). Some conceptual and methodological issues in expectancy models of work performance motivation. *Academy of Management Review*, 1(4), 37-47.
- Cook, J., & Wall, T. (1980). New work attitude measures of trust, organizational commitment and personal need non-fulfilment. *Journal of Occupational Psychology*, 53(1), 39–52.
<https://doi.org/10.1111/j.2044-8325.1980.tb00005.x>
- Cronbach, L. J. (1951). Coefficient alpha and the internal structure of tests. *psychometrika*, 16(3), 297-334.
- Cunningham, J. B., & MacGregor, J. (2000). Trust and the Design of Work Complementary Constructs in Satisfaction and Performance. *Human Relations*, 53(12), 1575–1591.
<https://doi.org/10.1177/00187267005312003>
- Daniels, L., & McCarragher, L. (2000). *The Work-life Manual: Gaining a Competitive Edge by Balancing the Demands of Employees' Work and Home Lives*. Industrial Society.
- De Cooman, R., De Gieter, S., Pepermans, R., Jegers, M., & Van Acker, F. (2009). Development and Validation of the Work Effort Scale. *European Journal of Psychological Assessment*, 25(4), 266–273.
<https://doi.org/10.1027/1015-5759.25.4.266>
- De Dreu, C. K. W., Giebels, E., & Van de Vliert, E. (1998). Social motives and trust in integrative negotiation: The disruptive effects of punitive capability. *Journal of Applied Psychology*, 83(3), 408–422. <https://doi.org/10.1037/0021-9010.83.3.408>
- Deutsch, M. (1960). The Effect of Motivational Orientation upon Trust and Suspicion. *Human Relations*, 13(2), 123–139. <https://doi.org/10.1177/001872676001300202>
- Dirks, K. T., & Ferrin, D. L. (2001). The Role of Trust in Organizational Settings. *Organization Science*, 12(4), 450–467. <https://doi.org/10.1287/orsc.12.4.450.10640>

- Dirks, K. T., & Ferrin, D. L. (2002). Trust in leadership: Meta-analytic findings and implications for research and practice. *Journal of Applied Psychology, 87*(4), 611–628. <https://doi.org/10.1037/0021-9010.87.4.611>
- Dunn, J., Ruedy, N. E., & Schweitzer, M. E. (2012). It hurts both ways: How social comparisons harm affective and cognitive trust. *Organizational Behavior and Human Decision Processes, 117*(1), 2–14. <https://doi.org/10.1016/j.obhdp.2011.08.001>
- Elsbach, K. D., & Eloffson, G. (2000). How the Packaging of Decision Explanations Affects Perceptions of Trustworthiness. *Academy of Management Journal, 43*(1), 80–89. <https://doi.org/10.5465/1556387>
- Evan, W. M. (1965). *Conflict and performance in R & D organizations: Some preliminary findings.* 37–46.
- Farh, J.-L., Earley, P. C., & Lin, S.-C. (1997). Impetus for Action: A Cultural Analysis of Justice and Organizational Citizenship Behavior in Chinese Society. *Administrative Science Quarterly, 42*(3), 421. <https://doi.org/10.2307/2393733>
- Fernandez, J. A. (2004). The gentleman's code of Confucius: Leadership by values. *Organizational Dynamics, 33*(1), 21-21.
- Ferrin, D. L., Bligh, M. C., & Kohles, J. C. (2008). It takes two to tango: An interdependence analysis of the spiraling of perceived trustworthiness and cooperation in interpersonal and intergroup relationships. *Organizational Behavior and Human Decision Processes, 107*(2), 161–178. <https://doi.org/10.1016/j.obhdp.2008.02.012>
- Ferrin, D. L., & Dirks, K. T. (2003). The use of rewards to increase and decrease trust: Mediating processes and differential effects. *Organization Science, 14*(1), 18–31.
- Ferrin, D. L., Dirks, K. T., & Shah, P. P. (2006). Direct and indirect effects of third-party relationships on interpersonal trust. *Journal of Applied Psychology, 91*(4), 870–883. <https://doi.org/10.1037/0021-9010.91.4.870>

- Fields, D. L. (2002). *Taking the Measure of Work: A Guide to Validated Scales for Organizational Research and Diagnosis*. SAGE Publications.
- Fischer, F. M. (2010). *The Application of the Controllability Principle and Managers' Responses*. Gabler. <https://doi.org/10.1007/978-3-8349-6030-6>
- Frey, B. S. (1993). Does monitoring increase work effort? The rivalry with trust and loyalty. *Economic Inquiry*, 31(4), 663. <https://doi.org/10.1111/j.1465-7295.1993.tb00897.x>
- Frey, B. S., & Oberholzer-Gee, F. (1997). The cost of price incentives: An empirical analysis of motivation crowding-out. *The American Economic Review*, 87(4), 746–755.
- Fulmer, C. A., & Gelfand, M. J. (2012). At What Level (and in Whom) We Trust: Trust Across Multiple Organizational Levels. *Journal of Management*, 38(4), 1167–1230. <https://doi.org/10.1177/0149206312439327>
- Gabarro, J. J. (1978). The development of trust, influence and expectations. *Interpersonal Behavior : Communication and Understanding in Relationships*, 290–303.
- Gino, F., & Schweitzer, M. E. (2008). Blinded by anger or feeling the love: How emotions influence advice taking. *Journal of Applied Psychology*, 93(5), 1165–1173. <https://doi.org/10.1037/0021-9010.93.5.1165>
- Gladstein, D. L. (1984). Groups in context: A model of task group effectiveness. *Administrative Science Quarterly*, 29(4), 499–517. <https://doi.org/10.2307/2392936>
- Goethals, I. G. R., Burns, J. M., & Sorenson (Eds.), G. (2004). *Encyclopedia of Leadership*. Thousand Oaks, CA: SAGE.
- Griffin, K. (1967). The contribution of studies of source credibility to a theory of interpersonal trust in the communication department. *Psychological Bulletin*, 68(2), 104-120.
- Hackman, J. R., & Morris, C. G. (1975). Group tasks, group interaction process, and group performance effectiveness: A review and proposed integration. *Advances in*

experimental social psychology, 8, 45-99.

[https://doi.org/10.1016/S0065-2601\(08\)60248-8](https://doi.org/10.1016/S0065-2601(08)60248-8)

- Halbesleben, J. R. B. and Wheeler, A. R. (2015). To invest or not? The role of coworker support and trust in daily reciprocal gain spirals of helping behavior. *Journal of Management*, 41(6), 1628-1650.
- Hill, N. S., Bartol, K. M., Tesluk, P. E., & Langa, G. A. (2009). Organizational context and face-to-face interaction: Influences on the development of trust and collaborative behaviors in computer-mediated groups. *Organizational Behavior and Human Decision Processes*, 108(2), 187–201. <https://doi.org/10.1016/j.obhdp.2008.10.002>
- Hinkin, T. R. (1998). A brief tutorial on the development of measures for use in survey questionnaires. *Organizational research methods*, 1(1), 104-121.
- Hirschy, M. J., Gomez, D., Patterson, K., & Winston, B. E. (2014). Servant leadership, humane orientation, and Confucian doctrine of Jen. *Academy of Strategic Management Journal*, 13(1), 97.
- Hofmann, D. A., Lei, Z., & Grant, A. M. (2009). Seeking help in the shadow of doubt: The sensemaking processes underlying how nurses decide whom to ask for advice. *Journal of Applied Psychology*, 94(5), 1261–1274. <https://doi.org/10.1037/a0016557>
- Hofstede, G., & Bond, M. H. (1988). The Confucius connection: From cultural roots to economic growth. *Organizational Dynamics*, 16(4), 5–21.
[https://doi.org/10.1016/0090-2616\(88\)90009-5](https://doi.org/10.1016/0090-2616(88)90009-5)
- Hou, T. J., Wen Z. L., Cheng, Z. J. (2004). *Structural equation models and their applications*. Beijing, Education Science Press.
- Hovland, C. I., Janis, I. L., & Kelley, H. H. (1953). *Communication and persuasion*. Yale University Press.

- Huang, X., Iun, J., Liu, A., & Gong, Y. (2010). Does participative leadership enhance work performance by inducing empowerment or trust? The differential effects on managerial and non-managerial subordinates. *Journal of Organizational Behavior*, *31*(1), 122–143. <https://doi.org/10.1002/job.636>
- Huang, X. L. (2011). The relationship among organization-based self-esteem, traditionality, modernity and organization citizenship behavior. Nankai University. In press.
- Huff, L., & Lane, K. (2003). Levels of organizational trust in individualist versus collectivist societies: A seven-nation study. *Organization Science*, *14*(1), 81–90.
- Hui, C., Lee, C., & Rousseau, D. M. (2004). Employment relationships in China: do workers relate to the organization or to people? *Organization Science*, *15*(2), 232-240.
- Huntington, S. P. (2006). *Political order in changing societies*. Yale University Press.
- Ilgén, D. R. (1991). The structure of work: Job design and roles. In M. D. (Eds.),. In *Handbook of industrial and organizational psychology* (pp. 165–207). Consulting Psychologists Press.
- Inglehart, R. (1997). Modernization and Postmodernization in 43 Societies. In *Modernization and Postmodernization* (pp. 67–107). Princeton University Press; JSTOR. <https://doi.org/10.2307/j.ctv10vm2ns.7>
- Janssen, O., Van De Vliert, E., & Veenstra, C. (1999). How Task and Person Conflict Shape the Role of Positive Interdependence in Management Teams. *Journal of Management*, *25*(2), 117–141. <https://doi.org/10.1177/014920639902500201>
- Jehn, K. A. (1995). A Multimethod Examination of the Benefits and Detriments of Intragroup Conflict. *Administrative Science Quarterly*, *40*(2), 256. <https://doi.org/10.2307/2393638>

- Jehn, K. A., & Mannix, E. A. (2001). The Dynamic Nature of Conflict: A Longitudinal Study of Intragroup Conflict and Group Performance. *Academy of Management Journal*, 44(2), 238–251. <https://doi.org/10.5465/3069453>
- Jiang, C. X., Chua, R. Y., Kotabe, M., & Murray, J. Y. (2011). Effects of cultural ethnicity, firm size, and firm age on senior executives' trust in their overseas business partners: Evidence from China. *Journal of International Business Studies*, 42(9), 1150–1173. <https://doi.org/10.1057/jibs.2011.35>
- Jiang, K.-H. (1934). *On Chinese Studies*. The Commercial Press Ltd.
- Jiang, Z., Gollan, P. J., & Brooks, G. (2017). Relationships between organizational justice, organizational trust and organizational commitment: A cross-cultural study of China, South Korea and Australia. *The International Journal of Human Resource Management*, 28(7), 973–1004. <https://doi.org/10.1080/09585192.2015.1128457>
- Jones, A. P., James, L. R., & Bruni, J. R. (1975). Perceived leadership behavior and employee confidence in the leader as moderated by job involvement. *Journal of Applied Psychology*, 60(1), 146–149. <https://doi.org/10.1037/h0076359>
- Jones, G. R., & George, J. M. (1998). The Experience and Evolution of Trust: Implications for Cooperation and Teamwork. *Academy of Management Review*, 23(3), 531–546. <https://doi.org/10.5465/AMR.1998.926625>
- Jung, D. I., & Avolio, B. J. (2000). Opening the black box: An experimental investigation of the mediating effects of trust and value congruence on transformational and transactional leadership. *Journal of Organizational Behavior*, 21(8), 949–964.
- Junzi. (2021). Retrieved February 13, 2023, from: *Wikipedia*. <https://en.wikipedia.org/w/index.php?title=Junzi&oldid=1059784297>
- Kacmar, K. M., Bachrach, D. G., Harris, K. J., & Noble, D. (2012). Exploring the role of supervisor trust in the associations between multiple sources of relationship conflict

- and organizational citizenship behavior. *The Leadership Quarterly*, 23(1), 43–54.
<https://doi.org/10.1016/j.leaqua.2011.11.004>
- Kahn, R. L. (1966). Adjustment to role conflict and ambiguity in organizations. In *Role theory: Concepts and research* (pp. 277–281). Wiley.
- Kahn, R. L. (1973). Conflict, Ambiguity, and Overload: Three Elements in Job Stress. *Occupational Mental Health*.
- Kahn, R. L., Wolfe, D. M., Quinn, R. P., Snoek, J. D., & Rosenthal, R. A. (1964). Organizational stress: Studies in role conflict and ambiguity. *John Wiley*.
- Kahn, W. A. (1990). Psychological conditions of personal engagement and disengagement at work. *Academy of management journal*, 33(4), 692-724.
- Kalshoven, K., Den Hartog, D. N., & De Hoogh, A. H. B. (2011). Ethical leadership at work questionnaire (ELW): Development and validation of a multidimensional measure. *The Leadership Quarterly*, 22(1), 51–69. <https://doi.org/10.1016/j.leaqua.2010.12.007>
- Kanfer, R. (1990). Motivation theory and industrial and organizational psychology. *Handbook of industrial and organizational psychology*, 1(2), 75-130.
- Kee, H. W., & Knox, R. E. (1970). Conceptual and methodological considerations in the study of trust and suspicion. *Journal of Conflict Resolution*, 14(3), 357–366.
<https://doi.org/10.1177/002200277001400307>
- Korsgaard, M. A., & Roberson, L. (1995). Procedural Justice in Performance Evaluation: The Role of Instrumental and Non-Instrumental Voice in Performance Appraisal Discussions. *Journal of Management*, 21(4), 657–669.
<https://doi.org/10.1177/014920639502100404>
- Krosgaard, M. A., Brodt, S. E., & Whitener, E. M. (2002). Trust in the face of conflict: The role of managerial trustworthy behavior and organizational context. *Journal of Applied Psychology*, 87(2), 312–319. <https://doi.org/10.1037/0021-9010.87.2.312>

- Larzelere, R. E., & Huston, T. L. (1980). The Dyadic Trust Scale: Toward Understanding Interpersonal Trust in Close Relationships. *Journal of Marriage and Family*, 42(3), 595–604. <https://doi.org/10.2307/351903>
- Legge, J. (2022). *The Chinese Classics: Vol. I*. BoD–Books on Demand.
- Levin, D. Z., Whitener, E. M., & Cross, R. (2006). Perceived trustworthiness of knowledge sources: The moderating impact of relationship length. *Journal of Applied Psychology*, 91(5), 1163–1171. <https://doi.org/10.1037/0021-9010.91.5.1163>
- Levine, E. E., & Schweitzer, M. E. (2015). Prosocial lies: When deception breeds trust. *Organizational Behavior and Human Decision Processes*, 126, 88–106. <https://doi.org/10.1016/j.obhdp.2014.10.007>
- Lewicki, R. J., Tomlinson, E. C., & Gillespie, N. (2006). Models of Interpersonal Trust Development: Theoretical Approaches, Empirical Evidence, and Future Directions. *Journal of Management*, 32(6), 991–1022. <https://doi.org/10.1177/0149206306294405>
- Lewis, J. D., & Weigert, A. (1985). Trust as a Social Reality. *Social Forces*, 63(4), 967–985. <https://doi.org/10.2307/2578601>
- Li, A. N., & Tan, H. H. (2013). What happens when you trust your supervisor? Mediators of individual performance in trust relationships. *Journal of Organizational Behavior*, 34(3), 407–425. <https://doi.org/10.1002/job.1812>
- Lieberman, J. K. (1981). The litigious society. <https://doi.org/10.2307/1288224>
- Likert, R. (1932). A technique for the measurement of attitudes. *Archives of psychology*.
- Liu, J. H. (2014). What Confucian philosophy means for Chinese and Asian psychology today: Indigenous roots for a psychology of social change. *Journal of Pacific Rim Psychology*, 8(2), 35-42.

- Liu, J., Rau, P.-L. P., & Wendler, N. (2015). Trust and online information-sharing in close relationships: A cross-cultural perspective. *Behaviour & Information Technology*, 34(4), 363–374. <https://doi.org/10.1080/0144929X.2014.937458>
- Locke, E. A., Shaw, K. N., Saari, L. M., & Latham, G. P. (1981). Goal setting and task performance: 1969–1980. *Psychological Bulletin*, 90(1), 125–152. <https://doi.org/10.1037/0033-2909.90.1.125>
- Loewe, M. (2012). “Confucian” Values and Practices in Han China. *T’oung Pao*, 98(1–3), 1–30. <https://doi.org/10.1163/156853212X629884>
- Lount, R. B., & Pettit, N. C. (2012). The social context of trust: The role of status. *Organizational Behavior and Human Decision Processes*, 117(1), 15–23. <https://doi.org/10.1016/j.obhdp.2011.07.005>
- Lyu, S. C., & Ferrin, D. L. (2018). Determinants, consequences and functions of interpersonal trust within organizations: What is the empirical evidence? *The Routledge companion to trust*, 65-104.
- Mayer, R. C., & Davis, J. H. (1999). The effect of the performance appraisal system on trust for management: A field quasi-experiment. *Journal of applied psychology*, 84(1), 123.
- Mayer, R. C., Davis, J. H., & Schoorman, F. D. (1995). An Integrative Model of Organizational Trust. *Academy of Management Review*, 20(3), 709–734. <https://doi.org/10.5465/AMR.1995.9508080335>
- Mayer, R. C., & Gavin, M. B. (2005). Trust in Management and Performance: Who Minds the Shop while the Employees Watch the Boss? *The Academy of Management Journal*, 48(5), 874–888. <https://doi.org/10.2307/20159703>
- McAllister, D. J. (1995). Affect-and cognition-based trust as foundations for interpersonal cooperation in organizations. *Academy of management journal*, 38(1), 24-59.
- McCloy, R. A., Campbell, J. P., & Cudeck, R. (1994). A confirmatory test of a model of

performance determinants. *Journal of Applied Psychology*, 79(4), 493–505.

<https://doi.org/10.1037/0021-9010.79.4.493>

Meyer, J. P., & Allen, N. J. (1997). *Commitment in the Workplace: Theory, Research, and Application*. SAGE Publications.

Miao, Q., Newman, A., & Huang, X. (2014). The impact of participative leadership on job performance and organizational citizenship behavior: Distinguishing between the mediating effects of affective and cognitive trust. *The International Journal of Human Resource Management*, 25(20), 2796–2810.

<https://doi.org/10.1080/09585192.2014.934890>

Miao, Q., Newman, A., Schwarz, G., & Xu, L. (2013). Participative Leadership and the Organizational Commitment of Civil Servants in China: The Mediating Effects of Trust in Supervisor. *British Journal of Management*, 24(S1), S76–S92.

<https://doi.org/10.1111/1467-8551.12025>

Mislin, A. A., Campagna, R. L., & Bottom, W. P. (2011). After the deal: Talk, trust building and the implementation of negotiated agreements. *Organizational Behavior and Human Decision Processes*, 115(1), 55–68.

<https://doi.org/10.1016/j.obhdp.2011.01.002>

Moorman, R. H., Darnold, T. C., & Priesemuth, M. (2013). Perceived leader integrity: Supporting the construct validity and utility of a multi-dimensional measure in two samples. *The Leadership Quarterly*, 24(3), 427–444.

<https://doi.org/10.1016/j.leaqua.2013.02.003>

Mowday, R. T., Porter, L. W., & Steers, R. M. (1982). Employee-organization linkage. In *The psychology of commitment absenteeism, and turn over*. Academic Press Inc.

Naquin, C. E., & Paulson, G. D. (2003). Online bargaining and interpersonal trust. *Journal of applied psychology*, 88(1), 113.

- Nunnally, J. C. (1978). An overview of psychological measurement. *Clinical diagnosis of mental disorders: A handbook*, 97-146.
- Organ, D. W. (1988). *Organizational citizenship behavior: The good soldier syndrome*. Lexington books/DC heath and com.
- Organ, D. W., & Ryan, K. (1995). A meta-analytic review of attitudinal and dispositional predictors of organizational citizenship behavior. *Personnel Psychology*, 48(4), 775–802.
- Palanski, M. E., & Yammarino, F. J. (2011). Impact of behavioral integrity on follower job performance: A three-study examination. *The Leadership Quarterly*, 22(4), 765–786. <https://doi.org/10.1016/j.leaqua.2011.05.014>
- Pappi, F. U. (2007). Modernization, Cultural Change, and Democracy: The Human Development Sequence by Ronald Inglehart and Christian Welzel. *American Journal of Sociology*, 112(4), 1248–1250. <https://doi.org/10.1086/513539>
- Pillai, R., Schriesheim, C. A., & Williams, E. S. (1999). Fairness perceptions and trust as mediators for transformational and transactional leadership: A two-sample study. *Journal of Management*, 25(6), 897–933. [https://doi.org/10.1016/S0149-2063\(99\)00031-8](https://doi.org/10.1016/S0149-2063(99)00031-8)
- Podsakoff, P. M., MacKenzie, S. B., Moorman, R. H., & Fetter, R. (1990). Transformational leader behaviors and their effects on followers' trust in leader, satisfaction, and organizational citizenship behaviors. *The Leadership Quarterly*, 1(2), 107–142. [https://doi.org/10.1016/1048-9843\(90\)90009-7](https://doi.org/10.1016/1048-9843(90)90009-7)
- Putnam, R. D. (2007). E Pluribus Unum: Diversity and Community in the Twenty-first Century The 2006 Johan Skytte Prize Lecture. *Scandinavian Political Studies*, 30(2), 137–174. <https://doi.org/10.1111/j.1467-9477.2007.00176.x>

- Quigley, N. R., Tesluk, P. E., Locke, E. A., & Bartol, K. M. (2007). A Multilevel Investigation of the Motivational Mechanisms Underlying Knowledge Sharing and Performance. *Organization Science*, *18*(1), 71-88,162-164.
- Ralston, D. A., Gustafson, D. J., Elsass, P. M., Cheung, F., & Terpstra, R. H. (1992). Eastern values: A comparison of managers in the United States, Hong Kong, and the People's Republic of China. *Journal of Applied Psychology*, *77*(5), 664.
- Remondet, J. H., & Hansson, R. O. (1991). Job - related threats to control among older employees. *Journal of Social Issues*, *47*(4), 129-141.
- Reiche, B. S., Cardona, P., Lee, Y. T., Canela, M. Á., Akinnukawe, E., Briscoe, J. P., ... & Wilkinson, H. (2014). Why do managers engage in trustworthy behavior? A multilevel cross - cultural study in 18 countries. *Personnel Psychology*, *67*(1), 61-98.
- Ren, (2020). Retrieved February 13, 2023, from: *Wikipedia*.
[https://en.wikipedia.org/w/index.php?title=Ren_\(Confucianism\)&oldid=992808570](https://en.wikipedia.org/w/index.php?title=Ren_(Confucianism)&oldid=992808570)
- Rokeach, M. (1973). *The nature of human values*. Free press.
- Rosen, B., & Jerdee, T. H. (1977). Influence of subordinate characteristics on trust and use of participative decision strategies in a management simulation. *Journal of Applied Psychology*, *62*(5), 628–631. <https://doi.org/10.1037/0021-9010.62.5.628>
- Rubin, R. S., Bommer, W. H., & Bachrach, D. G. (2010). Operant leadership and employee citizenship: A question of trust? *The Leadership Quarterly*, *21*(3), 400–408.
<https://doi.org/10.1016/j.leaqua.2010.03.005>
- Ryan, R. M., & Deci, E. L. (2000). Intrinsic and extrinsic motivations: Classic definitions and new directions. *Contemporary Educational Psychology*, *25*(1), 54–67.
- Sangang Wuchang. (2012, November 11). Retrieved February 13, 2023, from: *Wikipedia*.
- Sangang Wuchang (2023). Retrieved February 13, 2023, from: *Baidu Baike*
- Sarbin, T. R. (1968). *Handbook of social psychology*, vol. 1. Addison-Wesley.

- Schwab, D. P. (1980). Construct validity in organization capital perspective. *Research In Organizational Behavior*, 2, 3–43.
- Schwartz, S. H. (1992). Universals in the content and structure of values: Theoretical advances and empirical tests in 20 countries. In *Advances in experimental social psychology* (Vol. 25, pp. 1-65). Academic Press.
- Schwartz, S. H. (1994). Are There Universal Aspects in the Structure and Contents of Human Values? *Journal of Social Issues*, 50(4), 19–45.
<https://doi.org/10.1111/j.1540-4560.1994.tb01196.x>
- Shore, L. M., Tetrick, L. E., Lynch, P., & Barksdale, K. (2006). Social and Economic Exchange: Construct Development and Validation. *Journal of Applied Social Psychology*, 36(4), 837–867. <https://doi.org/10.1111/j.0021-9029.2006.00046.x>
- Simons, T., Friedman, R., Liu, L. A., & McLean Parks, J. (2007). Racial differences in sensitivity to behavioral integrity: Attitudinal consequences, in-group effects, and “trickle down” among Black and non-Black employees. *Journal of Applied Psychology*, 92(3), 650–665. <https://doi.org/10.1037/0021-9010.92.3.650>
- Sitkin, S. B., & Roth, N. L. (1993). Explaining the Limited Effectiveness of Legalistic “Remedies” for Trust/ Distrust. *Organization Science*, 4(3), 367–392.
- Solomon, L. (1960). The influence of some types of power relationships and game strategies upon the development of interpersonal trust. *The Journal of Abnormal and Social Psychology*, 61(2), 223–230. <https://doi.org/10.1037/h0047571>
- Song, F., Cadsby, C. B., & Bi, Y. (2012). Trust, Reciprocity, and Guanxi in China: An Experimental Investigation. *Management and Organization Review*, 8(2), 397–421.
<https://doi.org/10.1111/j.1740-8784.2011.00272.x>

- Staw, B. M., Sandelands, L. E., & Dutton, J. E. (1981). Threat Rigidity Effects in Organizational Behavior: A Multilevel Analysis. *Administrative Science Quarterly*, 26(4), 501. <https://doi.org/10.2307/2392337>
- Steinhardt, H. C., & Delhey, J. (2020). Socio-Economic Modernization and the “Crisis of Trust” in China: A Multi-level Analysis of General and Particular Trust. *Social Indicators Research*, 152(3), 923–949. <https://doi.org/10.1007/s11205-020-02466-w>
- Strickland, L. H., & Strickland, L. H. (1958). Surveillance and trust. *Journal of Personality*, 26(2), 200–215. <https://doi.org/10.1111/j.1467-6494.1958.tb01580.x>
- Sun, A. (2013). Confucianism as a world religion. *In Confucianism as a World Religion*. Princeton University Press.
- Tan, H. H., & Chee, D. (2005). Understanding Interpersonal Trust in a Confucian-influenced Society: An Exploratory Study. *International Journal of Cross Cultural Management*, 5(2), 197–212. <https://doi.org/10.1177/1470595805054493>
- Thomas, D. C., & Ravlin, E. C. (1995). Responses of employees to cultural adaptation by a foreign manager. *Journal of Applied Psychology*, 80(1), 133–146. <https://doi.org/10.1037/0021-9010.80.1.133>
- Three Character Classic (n.d.). Retrieved February 13, 2023, from: Wikipedia
- Torrance, E. P. (1957). Group decision-making and disagreement. *Social Forces*, 314-318.
- Tsui, A. S., & Farh, J. L. 1997. Where Guanxi matters: Relational demography and guaivci in the Chinese context. *Work and Occupations*, 24(1): 56-79.
- Turnley, W. H., Bolino, M. C., Lester, S. W., & Bloodgood, J. M. (2003). The Impact of Psychological Contract Fulfillment on the Performance of In-Role and Organizational Citizenship Behaviors. *Journal of Management*, 29(2), 187–206. [https://doi.org/10.1016/S0149-2063\(02\)00214-3](https://doi.org/10.1016/S0149-2063(02)00214-3)
- Values, C. (1987). The Search for culture-free dimensions of culture: The Chinese culture

- connection. *Journal of Cross-Cultural Psychology*, 18, 143-164.
- van Dierendonck, D. (2011). Servant Leadership: A Review and Synthesis. *Journal of Management*, 37(4), 1228–1261. <https://doi.org/10.1177/0149206310380462>
- van Dijke, M., De Cremer, D., & Mayer, D. M. (2010). The role of authority power in explaining procedural fairness effects. *Journal of Applied Psychology*, 95(3), 488–502. <https://doi.org/10.1037/a0018921>
- Vanneste, B. S., Puranam, P. and Kretschmer, T. (2014). Trust over time in exchange relationships: Meta-analysis and theory. *Strategic Management Journal*, 35(12), 1891-1902.
- Verlinden (2020). Organizational Citizenship Behavior: Benefits and 3 Best Practices. Retrieved February 13, 2023, from: AIHR. <https://www.aihr.com/blog/organizational-citizenship-behavior/>
- Vignovic, J. A., & Thompson, L. F. (2010). Computer-mediated cross-cultural collaboration: Attributing communication errors to the person versus the situation. *Journal of Applied Psychology*, 95(2), 265.
- Vogel, R. M., Mitchell, M. S., Tepper, B. J., Restubog, S. L. D., Hu, C., Hua, W., & Huang, J.-C. (2015). A cross-cultural examination of subordinates' perceptions of and reactions to abusive supervision. *Journal of Organizational Behavior*, 36(5), 720–745. <https://doi.org/10.1002/job.1984>
- Wall Jr, J. A., & Callister, R. R. (1995). Conflict and its management. *Journal of management*, 21(3), 515-558.
- Wasti, S. A., Tan, H. H., & Erdil, S. E. (2011). Antecedents of Trust across Foci: A Comparative Study of Turkey and China. *Management and Organization Review*, 7(2), 279–302. <https://doi.org/10.1111/j.1740-8784.2010.00186.x>
- Williams, L. J., & Anderson, S. E. (1991). Job satisfaction and organizational commitment as

- predictors of organizational citizenship and in-role behaviors. *Journal of management*, 17(3), 601-617.
- Williams, M. (2001). In whom we trust: Group membership as an effective context for trust development. *Academy of Management. The Academy of Management Review*, 26(3), 377–396.
- Wong, S.-S., & Boh, W. F. (2010). Leveraging the Ties of Others to Build a Reputation for Trustworthiness Among Peers. *Academy of Management Journal*, 53(1), 129–148.
<https://doi.org/10.5465/AMJ.2010.48037265>
- Wong, Y.-T., Wong, C.-S., & Ngo, H.-Y. (2002). Loyalty to supervisor and trust in supervisor of workers in Chinese joint ventures: A test of two competing models. *The International Journal of Human Resource Management*, 13(6), 883–900.
<https://doi.org/10.1080/09585190210134264>
- Yang, J., & Mossholder, K. W. (2010). Examining the effects of trust in leaders: A bases-and-foci approach. *The Leadership Quarterly*, 21(1), 50–63.
<https://doi.org/10.1016/j.leaqua.2009.10.004>
- Yang, J., Mossholder, K. W., & Peng, T. K. (2009). Supervisory procedural justice effects: The mediating roles of cognitive and affective trust. *The Leadership Quarterly*, 20(2), 143–154. <https://doi.org/10.1016/j.leaqua.2009.01.009>
- Young, A. M., & Perrewé, P. L. (2000). What Did You Expect? An Examination of Career-Related Support and Social Support Among Mentors and Protégés. *Journal of Management*, 26(4), 611–632. <https://doi.org/10.1177/014920630002600402>
- Zhang, X., & Zhou, J. (2014). Empowering leadership, uncertainty avoidance, trust, and employee creativity: Interaction effects and a mediating mechanism. *Organizational Behavior and Human Decision Processes*, 124(2), 150–164.
<https://doi.org/10.1016/j.obhdp.2014.02.002>

Zheng, X., Ke, J., Shi, J., & Zheng, X. (2008). Survey on employee silence and the impact of trust on it in China. *Acta Psychologica Sinica*, 40(02), 219.

Zhu, W., Newman, A., Miao, Q., & Hooke, A. (2013). Revisiting the mediating role of trust in transformational leadership effects: Do different types of trust make a difference? *The Leadership Quarterly*, 24(1), 94–105.

<https://doi.org/10.1016/j.leaqua.2012.08.004>

Figures and Tables

Figure 1

Proposed Model

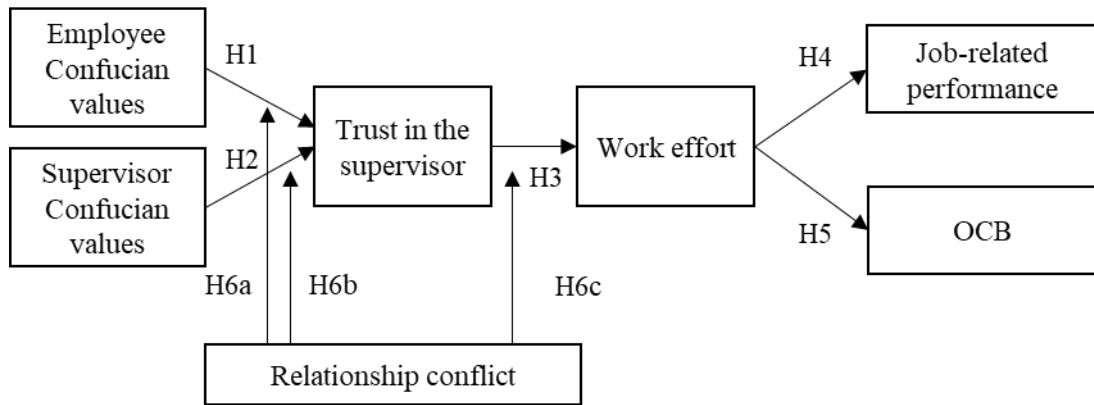


Figure 2

Confucian Value System Scale Development Process

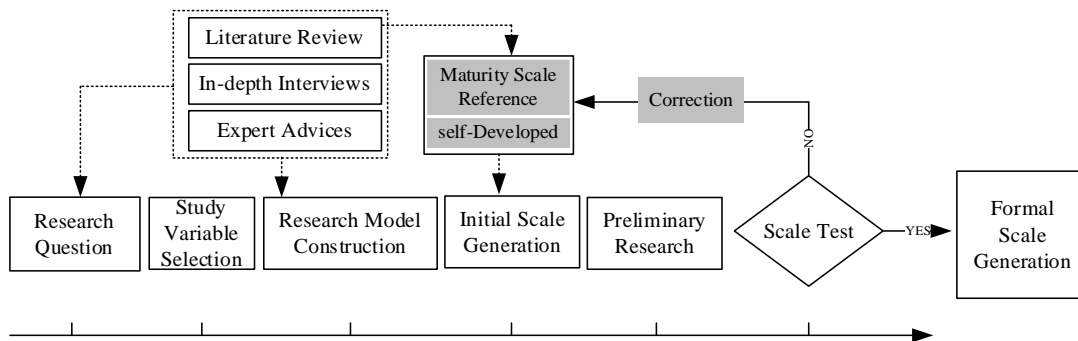


Figure 3

Structural Equation Modeling Results

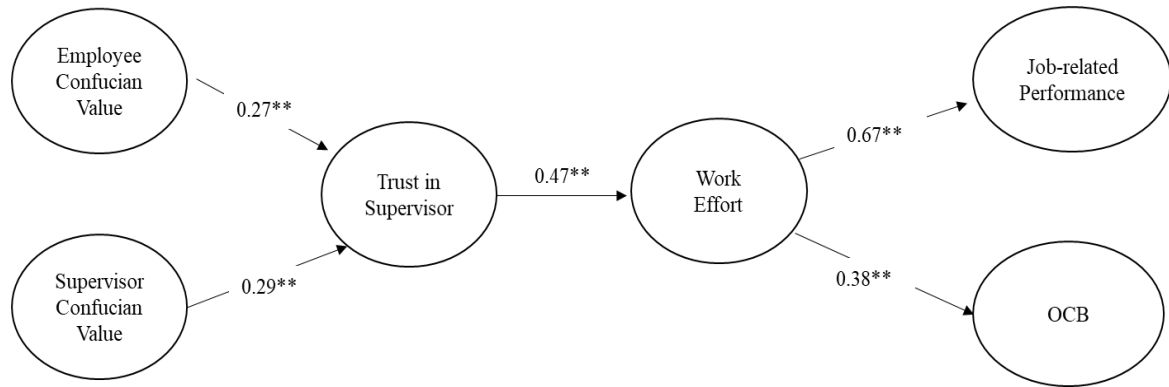


Table 1*Study 1 Demographics (n = 500)*

Demographic Characteristics		Number of people (%)
Age	Born in	
	1960s	89 (17.8)
	1970s	123 (24.6)
	1980s	110 (22.0)
	1990s	121 (24.2)
	2000s	57 (11.4)
City	Baoding	44 (18.1)
	Beijing	217 (81.8)
	Dongguan	46 (9.2)
	Guangzhou	49 (9.8)
	Quanzhou	48 (9.6)
	Shanghai	57 (11.4)
	Shenzhen	77 (15.4)
	Suzhou	59 (11.8)
	Langfang	53 (10.6)
	Gender	Male
Female		250 (50.0)
City Tier		250 (50.0)
	Tier One	
	Tier Three	250 (50.0)

Table 2*KMO and Bartlett Tests of Sphericity (n = 500)*

KMO and Bartlett tests		
Kaiser-Meyer-Olkin Measure of Sampling Adequacy		.97
Bartlett's Test of Sphericity	Approx. Chi-Square	11231.65
	df	435
	Sig.	.00

Table 3*Factor Loadings for the Rotated Factor Analysis 12 items (n=500)*

Questionnaire item	Ren	Zhi	Xin
1. I always fulfill my duties and obligations at work to the best of my ability.	.59		
2. I take care of my subordinates at work	.63		
3. I put in my best effort to make my boss succeed at work	.76		
4. I am loyal to my superiors.	.66		
5. In order to be able to work better, I continue to learn at work		.63	
6. I know the rules in the work environment.		.67	
7. I have the knowledge to complete my job		.63	
8. I have the skill set to complete my job		.63	
9. I deliver what I had promised			.68
10. I will do what I say and deliver what I do			.65
11. At work, I am a person who can be trusted			.67
12. I keep my words			.77
Interpretable variation (%) (61.887% overall)	19.16	25.35	17.38
Cronbach alpha coefficient (total 0.93)	.83	.86	.91

Table 4*Results of Confirmatory Factor Analyses of Study Variables (n = 500)*

Models	χ^2	df	CFI	TLI	RMSEA	Comparison	$\Delta\chi^2$	Δdf
Null model	3974.30	66.00			.34			
M1: Ren, Zhi, Xin	201.48	51.00	.96	.95	.08			
M2: Ren+Zhi+Xin	608.24	54.00	.86	.83	.14	Model 2 vs. 1:	406.76**	3
M3: Ren, Zhi+Xin	470.18	53.00	.89	.87	.13	Model 3 vs. 1:	268.70**	2
M4: Ren+Zhi, Xin	432.44	53.00	.90	.88	.12	Model 4 vs. 1:	230.96**	2
M5: Ren+Xin, Zhi	363.37	53.00	.92	.90	.11	Model 5 vs. 1:	161.89**	2

*p < 0.05; **p < 0.01

Table 5Correlation Coefficient between *Confucian Value System* and Criterion Variables ($n = 500$)

Measure	Ren	Zhi	Xin	Total score
Traditionality and Modernity	.47**	.46**	.46**	.52**
Work Value Survey	.62**	.65**	.64**	.72**
Chinese Value Survey	.43**	.51**	.47**	.53**
Work-Specific Control Problems	-.05	-.06	-.09	-.07
Work Life Balance	.01	-.02	-.05	-.03

* $p < 0.05$; ** $p < 0.01$

Table 6*Correlation Table for All Variables in Study 2 (n = 249 Dyads)*

Variable	<i>M</i>	<i>SD</i>	1	2	3	4	5	6	7	8	9	10	11	12	13
1. Employee Gender	.55	.50	1												
2. Employee Age	28.87	2.09	-.01	1											
3. Employee Tenure	2.72	1.72	.09	.16*	1										
4. Supervisor Gender	.19	.40	.01	.04	.06	1									
5. Supervisor Age	33.55	1.82	.08	.28**	.09	.04	1								
6. Supervisor Tenure	6.30	1.72	.11	.03	.08	.16*	.46**	1							
7. Employee Confucian Values	4.77	1.19	-.06	.02	-.10	-.03	-.05	-.01	.90						
8. Supervisor Confucian Values	4.55	1.31	.04	.00	-.06	.03	-.06	.04	.46**	.91					
9. Trust in the Supervisor	4.84	1.45	-.04	.13*	-.04	-.04	-.00	-.02	.37**	.40**	.88				
10. Work Effort	4.82	1.45	.02	.08	-.05	.10	-.03	.01	.25**	.33**	.47**	.96			
11. OCB	4.38	.79	.03	.12	-.06	.01	.01	.03	.17**	.18**	.39**	.63**	.80		
12. Job-related Performance	4.73	1.55	-.05	.04	-.09	.12	-.04	-.09	.20**	.23**	.29**	.49**	.42**	.90	
13. Relationship Conflict	4.32	1.73	-.04	-.03	.10	-.02	.10	.03	-.11	-.45**	-.50**	-.36**	-.30**	-.45**	.89

p* < 0.05; *p* < 0.01

Note: Diagonal values present alphas for different variables.

Table 7*Results of Confirmatory Factor Analyses of Study Variables (n = 249 Dyads)*

Models	χ^2	df	CFI	TLI	RMSEA	Comparison	$\Delta\chi^2$	Δdf
Null model	11557.11	1891.00						
Model 1: Hypothesized six-factor model	2160.05	1738.00	.96	.95	.04			
Model 2: Five-factor model (combined employee and supervisor Confucian values)	5225.98	1819.00	.65	.63	.09	Model 2 vs. 1:	3065.93**	81
Model 3: Five-factor model (combined OCB and Job-related Performance)	5053.90	1819.00	.67	.65	.08	Model 3 vs. 1:	2893.85**	81
Model 4: Four-factor model (combined employee and supervisor Confucian values and combined OCB and Job-related performance)	5682.88	1823.00	.60	.59	.09	Model 4 vs. 1:	3522.83**	85

*p < 0.05; **p < 0.01

Table 8*Structural Model Fits (n = 249 Dyads)*

Models	χ^2	df	CFI	TLI	RMSEA	Comparison	$\Delta\chi^2$	Δdf
Null model	11557.11	1891.00						
M1: Hypothesized full mediating model	2620.00	1783.00	.91	.91	.04			
M2: Partial mediating model--work effort	4707.96	1818.00	.70	.69	.08	Model 2 vs 1:	2087.96**	35
M3: Partial mediating model--Job-related performance	4682.32	1818.00	.70	.69	.08	Model 3 vs 1:	2062.32**	35
M4: Partial mediating model--OCB	4711.11	1821.00	.70	.69	.08	Model 4 vs 1:	2091.11**	38

*p < 0.05; **p < 0.01

Table 9*Path Coefficients (n = 249 Dyads)*

	Path		Coeff.	SE	p-value	Hypothesis
Trust in the supervisor	<---	Employee Confucian values	.27	.07	**	Supported
Trust in the supervisor	<---	Supervisor Confucian values	.29	.07	**	Supported
Work effort	<---	Trust in the supervisor	.47	.06	**	Supported
Job-related performance	<---	Work effort	.67	.09	**	Supported
OCB	<---	Work effort	.38	.06	**	Supported

*p < 0.05; **p < 0.01

Table 10*Moderator Testing between Employee Confucian Values and Trust in the Supervisor (n = 249 Dyads)*

	Trust in the Supervisor		
	M1	M2	M3
	β	β	β
Employee values	.45**	.39**	.57**
Conflict		-.39**	.58**
EV*Conflict			.43
R-square	.14	.35	.36
R-square change	.13	.35	.35
F	39.03**	66.62**	45.12**

*p < 0.05; **p < 0.01

Table 11*Moderator Testing between Supervisor's Confucian Values and Trust in the Supervisor (n = 249 Dyads)*

	Trust in the supervisor		
	M1	M2	M3
	β	β	β
Supervisor's values	.44**	.24**	.42**
Conflict		-.34**	.53**
SV*C			.04
R-square	.16	.29	.29
R-square change	.16	.28	.28
F	46.33**	49.99**	33.99**

*p < 0.05; **p < 0.01

Table 12*Moderator Testing between Trust in the Supervisor and Work Effort (n = 249 Dyads)*

	Work effort		
	M1	M2	M3
	β	β	β
Trust in the supervisor	.47**	.39**	.55**
Conflict		-.13*	.35*
T*C			.04
R ²	.22	.24	.25
R ² change	.24	.23	.24
F	70.55**	38.85**	26.55**

*p < 0.05; **p < 0.01

Appendices

Appendix 1 – Confucian Values Pilot Survey

Basic information:

When were you born? 你哪年出生?	
Gender/性别	
Have you worked in any non-Chinese company? 在外企工作过吗?	
Have you worked outside China? 在国外工作过吗?	
Is your spouse a non-Chinese? 您的伴侣是否为外国人?	
Do you have any non-Chinese close friend? 您是否有亲近的外国朋友?	

Open-ended questions:

<p>1. What is your understanding of Confucian values? And what is your understanding of the concept of ‘wu lun’?</p> <p>Five constant virtues of Confucianism (benevolence – ren 仁, righteousness – yi 义, propriety – li 礼, wisdom – zhi 智 and fidelity – xin 信) (“三纲五常,” 2020)</p> <p>您是如何理解五伦的?</p>
<p>2. How is the concept manifested in your daily lives?</p> <p>这个概念在您的日常生活中如何体现?</p>
<p>3. How is the concept manifested in your work life? Please elaborate with specific behaviours (emphasis is on what you do)</p> <p>这个概念在您的工作生活中如何体现? 请详细说明特定行为 (重点是您是怎么做的)</p>
<p>Please think of all behavioural interactions with your senior, peers, subordinates, stakeholders.</p> <p>请考虑所有行为与您的上级, 同级, 下属, 利益相关者的互动。</p>

Appendix 2 – Confucian Values Scales

Survey Study – Original 30 items for Exploratory Factor Analysis

Confucian Value System

Please indicate what you feel about the following statements below?

(1 = Strongly Disagree, 2 = Mostly Disagree, 3 = Somewhat Disagree, 4 = Neither Agree nor Disagree i.e., Neutral, 5 = Somewhat Agree, 6 = Mostly Agree, 7 = Strongly Agree)
(If you think you strongly agree, please tick 7.)

No	Survey Questions		Factors	
1	I always cooperate with my co-workers at work.	在工作中，我总是和我的同事合作	仁	Ren
2	I always fulfil my duties and obligations at work to the best of my ability.	我总是在工作中尽我自己最大的能力，尽我的责任或义务	仁	Ren
3	I take care of my subordinates at work.	在工作中，我照顾我的下属	仁	Ren
4	I put in my best effort to make my boss succeed at work.	在工作中，我努力工作去让我的老板成功	仁	Ren
5	At work, everything I do is based upon good intentions.	在工作中，我做的事情都是从善的目的出发	仁	Ren
6	At work, everything I do is to help the client solve his problems.	在工作中，我做的事情都是帮助客户解决问题	仁	Ren
7	I have a sense of righteousness.	我有正义感	义	Yi
8	I am loyal to superiors.	我忠诚于我的上司	义	Yi
9	I would not do anything against my colleagues.	我不会做任何对不起同事的事情	义	Yi
10	I always do the right things in every situation.	在任何情况下，我总是做正确的事情。	义	Yi
11	At work, I will not do unjust things because of other interests.	在工作中，我不会因为其他的利益，而去做不正义的事情	义	Yi
12	At work, I will protect my subordinates.	在工作中，我会保护我的下属	义	Yi
13	Before a meeting, I will arrive a few minutes before it starts to avoid having others wait for me.	在开会之前，我会在会议开始前几分钟到达，以避免其他人在等我。	礼	Li
14	It is very important to respect one's parents and elders in life.	尊敬父母和长者是生活中非常重要的事情	礼	Li

15	Subordinates should respect their bosses.	下属应该尊重老板	礼	Li
16	I abide by my boss's recommendations and decisions.	我遵从我老板在业务方面的建议和决定	礼	Li
17	At work, I communicate with my colleagues complying with polite requirements.	在工作中，我会礼貌的和同事沟通	礼	Li
18	I will wait for my boss to finish his statements, then ask questions or present my ideas.	我会等待老板完成他的陈述，然后再提出问题或提出我的想法	礼	Li
19	I have the basic knowledge to tell right from wrong.	我可以分辨对错	智	Zhi
20	In order to be able to work better, I continue to learn at work.	为了更好的工作，我在工作中持续学习	智	Zhi
21	I know the rules in the work environment.	我知道工作中的规矩	智	Zhi
22	I know the rules in the life environment.	我知道生活中的规矩	智	Zhi
23	I have the knowledge to complete my job.	我具备完成我本职工作的知识	智	Zhi
24	I have the skill set to complete my job.	我具备完成工作的技能	智	Zhi
25	It is only ethical for me to work with integrity.	诚实地工作对我来说是符合道德上的准则	信	Xin
26	I never lie because it is not the right thing to do.	我从不撒谎，因为撒谎是不正确的	信	Xin
27	I deliver what I had promised.	我会履行诺言	信	Xin
28	I will do what I say and deliver what I do.	言行一致	信	Xin
29	At work, I am a person who can be trusted.	在工作中，我是一个可以被信赖的人	信	Xin
30	I keep my word.	我遵守诺言	信	Xin

Appendix 3 – Final 12 Questions for Confucian Values

No.	Final survey questions		Factor	
1	I always fulfill my duties and obligations at work to the best of my ability.	我总是在工作中尽我自己最大的能力，尽我的责任或义务	仁	Ren
2	I take care of my subordinates at work.	在工作中，我照顾我的下属	仁	Ren
3	I put in my best effort to make my boss succeed at work.	在工作中，我努力工作去让我的老板成功	仁	Ren
4	I am loyal to superiors.	我忠诚于我的上司	仁	Ren
5	In order to be able to work better, I continue to learn at work.	为了更好的工作，我在工作中持续学习	智	Zhi
6	I know the rules in the work environment.	我知道工作中的规矩	智	Zhi
7	I have the knowledge to complete my job.	我具备完成我本职工作的知识	智	Zhi
8	I have the skill set to complete my job.	我具备完成工作的技能	智	Zhi
9	I deliver what I had promised.	我会履行诺言	信	Xin
10	I will do what I say and deliver what I do.	言行一致	信	Xin
11	At work, I am a person who can be trusted.	在工作中，我是一个可以被信赖的人	信	Xin
12	I keep my word.	我遵守诺言	信	Xin