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PUBLIC SERVICE MOTIVATION AND INNOVATION IN THE KOREAN AND CHINESE PUBLIC SECTORS: EXPLORING THE ROLE OF CONFUCIAN VALUES AND SOCIAL CAPITAL

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ABSTRACT: *This study investigates the important issue of public service innovation (perceived organizational innovativeness and creative behavior) by analyzing a theoretical model concerning the roles of Confucian culture (hierarchical and group-oriented values), public service motivation (policymaking-oriented and societally driven), and social capital (trust and reciprocity). Recognizing the importance of public service motivation (PSM) in the Asian context, we explore whether and how PSM and social capital mediate the impact of cultural beliefs on the indicators of innovation in Korean and Chinese public agencies. The study uses survey data on public employees' attitudes and behaviors, collected between March and August 2015. Results confirm the hypothesized relationships among the variables, although one contradictory finding was demonstrated in the Chinese sample.*

INTRODUCTION

As modern societies become increasingly complex, the need for innovation has been emphasized from a variety of perspectives. Amabile (1988:124) described how frequently popular innovation was discussed in the 1980s by noting, "it is impossible to read business journals or newspapers, attend business conferences,

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or read annual reports without constantly hearing about the importance of innovation." In terms of the popularity and attention paid to the topic of innovation, the field of organizational management is not an exception. For example, Clark (1987) argued that innovation should be the primary goal of the studies conducted by organizations. Organizational innovation has also been emphasized by practitioners who argue that it plays a role in contributing to the performance and effectiveness of organizations. It has been regarded as a "vitamin," or a necessary factor for organizations to survive. In other words, innovation has ceased to be optional and has become critical, if not inevitable.

This growing focus on innovation has motivated a number of scholars to work toward revealing the antecedents of innovation in organizations (Boyne, Farrell, and Law 2003; Walker 2004). Most of the factors that have received widespread attention in previous research are structural conditions that promote organizational innovation (Johnson et al. 1998). Surprisingly, research analyzing cultural factors, motivation, and social capital as antecedents of organizational innovation is uncommon. However, organizational innovation cannot be achieved simply by changing structural conditions (Kanter 1988; McLean 2005; Büschgens, Bausch, and Balkin 2013). Appropriate organizational structure and culture are more likely to result in effective creativity and innovation (Kanter 1988). Moreover, organizational culture and climate characteristics such as organizational encouragement, supervisory encouragement, work group encouragement, freedom/autonomy, and sufficient resources support creativity and innovation (McLean 2005). In the business sector, Büschgens et al. (2013) conducted a meta-analytic review on organizational culture and innovation, taking into account the arguments of theorists who claim that certain aspects of culture can also inhibit innovation (Dougherty and Heller 1994; Flynn, Chatman, and Spataro 2001; Leonard-Barton 1992). Yet public organizations must be understood using a different approach than that used for private organizations.[1] For example, the "high degrees of external control characteristic of public organizations have a negative influence on managers' desires to delegate authority and cause a higher level of bureaucratic control than is typical in private organizations (Perry and Rainey 1988). High bureaucratic control (i.e., high formalization and centralization), in turn, inhibits innovativeness" (Damanpour 1991:560).

As public service motivation (PSM) is a notable characteristic expected of public employees that has received considerable attention in public management research (Jensen and Vestergaard 2017; Kim 2017; Wright, Hassan, and Christensen 2017), it is reasonable to analyze its role as a variable influencing innovation. Only a few studies on innovation (Cerase and Farinella 2009; Wright, Christensen, and Isett 2013) have investigated the influence of PSM as a potential antecedent of innovation. Thus, to expand the field of public organizational innovation, this study is designed to explore the role of PSM by examining how it mediates the effect of cultural beliefs on innovation-related outcomes. In particular, we argue that PSM helps to build social capital, which in turn increases creative behavior and perceived organizational innovativeness. We analyze these relationships using

data collected from a sample of Korean and Chinese public employees, and evaluate how belief in the Confucian values underlying the cultures of these two countries is related to public service motivation.

In the following, we first develop the theoretical foundations for this study by reviewing the existing research on public service innovation, including the value of social capital. This is then followed by a discussion of the role of public service motivation, including its relationship to Confucian values and to social capital. We formulate several hypotheses based on this review of extant theory and research. Next, we describe the research methods used to test these hypotheses. Third, we present our findings regarding how and to what extent (1) Confucian cultural values influence public service motivation; (2) public employees' PSM generates positive and significant effects on social capital; and (3) social capital plays a positive and significant role in fostering public service innovation. Finally, we discuss the theoretical and practical implications concerning public human resource management and organization management in the context of South Korea and China.

THEORETICAL FOUNDATIONS

The theoretical model assessed in this study is presented in Figure 1. The outcome of the observed interest is in public service innovation, defined as a precondition for improving the quality of public service and its performance based on human resource capacity and organizational resources. In this study, public service innovation is operationalized in terms of both creative behavior and perceived organizational innovativeness. Innovation is predicted to be a function of the level of social capital (Bono and Anderson 2005; Houghton, Smith, and Hood 2009;

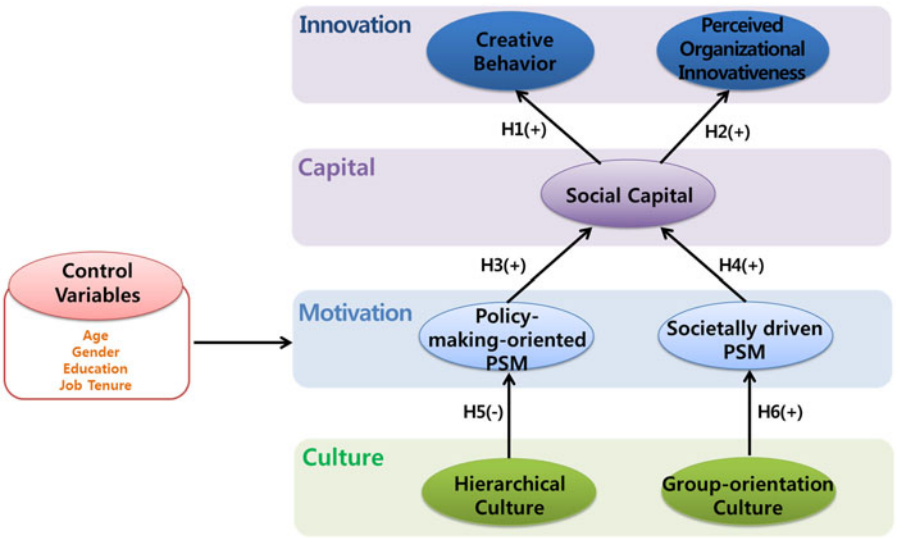

Figure 1. Research framework.

Chen et al. 2016), which is thought to be enhanced by two types of public service motivation: policymaking-oriented and societally driven PSM (Lee, Kim, and Park 2016). Finally, we anticipate that public service motivation is related to a belief in Confucian cultural values (Kim 2009, 2012; Liu, Tang, and Zhu 2008), a hierarchical culture that is related to policymaking-oriented PSM, and a group-oriented value that is related to a societally driven PSM. In the following, we begin with a discussion of public service innovation and provide the rationale for our assertion that social capital is related to increased innovativeness. Then, we consider the role of public service motivation, differentiating between the two types of PSM, clarify how PSM helps to build social capital, and explain why these two types are likely to be influenced by the two Confucian values. In essence, we argue that PSM and social capital serve to mediate the relationship between cultural values and public service innovation.

Public Service Innovation

Newly implemented public management reforms are expected to boost the public sector's effectiveness and efficiency in South Korea and China. However, the limited success of those reforms prompted us to seek other forces that have the potential to rejuvenate the public sector. Thus, this study focuses on public service innovations with the idea that they are potential alternatives. Public service innovations can be translated into improved service content, processes, delivery methods, providers, and other mechanisms that enhance public service and sustainable development (Jing and Osborne 2017). Additionally, there is a growing perception that public service innovation can be a significant factor in reestablishing the legitimacy and effectiveness of the public sector (Jing and Osborne 2017:2). Thus, we presume that the improvement in the quality of public service and its performance can be achieved through public service innovation, which is derived from the capacity of human resources (e.g., public service motivation) and organizational resources (e.g., social capital). In this study, public service innovation is operationalized in terms of two different components: (1) creative behavior (e.g., the engagement of an individual in a creative act); and (2) perceived organizational innovativeness (e.g., members' perceptions of their organizations' willingness to change).

Creative Behavior

Recently, as governments have been required by the public to be more competitive and innovative, the practice of creative behavior has been receiving increased attention. Specifically, creativity is a crucial factor to reduce the budget (Fox 2012) and to deliver effective public service (Nahavandi et al. 2013). In the inherently complex and fast-changing conditions of modern society, organizational behavior research indicates that there is value in retaining the ability to manage change, learn and improve performance, and enhance competitiveness (Rego et al. 2012:429). Min, Ugaddan, and Park (2016), who empirically explore the effect of organizational leadership and employee empowerment on creative tendency, offer suggestions for how to improve and advance a creative and innovative culture in

public organizations, while also pointing to the need for more research on the topic.

Despite limited empirical investigation on the role of creative behavior in the public sector, scholars offer different definitions. Amabile (1988:126) defined creativity as "the production of novel and useful ideas by an individual or small group of individuals working together." Drazin, Glynn, and Kazanjian (1999:290) explained creativity as "the engagement of an individual in a creative act." Viewing creativity from a behavioral perspective, the present study uses the definition of creativity put forth by Nahavandi et al. (2013:63): "action and activities, outward creative behavior, or the creative product that results in the development of something new." Kim, Lee, and Park (2016:4) emphasized the importance of distinguishing creativity from innovation. Creativity refers to the growth of novel, potentially useful ideas (Amabile 1988; Ford 1996; Oldham and Cummings 1996; Rego et al. 2012; Shalley 1991; Shalley and Gilson 2004; Zhou 1998), while innovation is defined as the implementation of a novel or useful idea (Amabile 1996; Anderson and King 1993).[2]

Perceived Organizational Innovativeness

For this study, we assessed the perceived organizational innovativeness (POI), which refers to members' perceptions of their organizations' willingness to change (Simonson 2000). Johnson et al. (1998:34) described POI as an index of an insider's viewpoint of the organization's overall approach to innovation or, in other words, "a viewpoint from those most intimately aware and knowledgeable—its members—of the organization's overall approach to innovation." POI can influence the overall perceptions of an organization's climate, members' work attitudes such as satisfaction, and the likelihood of individuals initiating innovation (Hurt and Teigen 1977).

Beyond a study by Johnson et al. (1998), which analyzed how formalization, role conflict, role ambiguity, and communication quality impact POI when providing a cancer information service, limited empirical research has examined these valuable insider perceptions of organizational innovativeness. More generally, however, research on organizational innovativeness and innovation indicates that it is related to a number of factors, such as the members' participation in an innovation decision (Kanter 1983), the administrative intensity put on innovation, the proportion of managers (Damanpour 1987), specialization (Aiken and Hage 1971), the boundary-spanning activity, self-confidence (Pierce and Delbecq 1977), and technological knowledge resources (Dewar and Dutton 1986). As will be discussed, the current study focuses on the role of social capital as a determinant of organizational innovation, as expressed through members' creative behavior and their perceptions of innovativeness.

The Role of Social Capital

Mulgan and Albury (2003) argue that innovation results from a combination of technological and organizational factors. In other words, not only new technology,

but also key organizational features such as the alignment of culture, systems, and management methods, are necessary to enable innovation. Moreover, Starkey and McKinlay (1988) noted the importance of an organizational environment aimed at innovative change. In order to stimulate innovation, cultivating shared organizational values and culture is necessary. Shared values provide a necessary foundation for the increased trust and mutual support that help to build social capital within organizations.

While definitions of social capital vary among scholars,[3] a representative definition emphasizes the importance of "social networks, norms of reciprocity, mutual assistance, and trustworthiness" (Putnam, Feldstein, and Cohen 2003:2). In the context of public organizations, which rely on limited resources and are required to operate efficiently and effectively, the benefits of social capital are important. First, trust and reciprocity increase members' willingness to exchange useful and timely information, knowledge, skills, and abilities that enhance their professionalism and give them confidence that these exchanges will be helpful in performing their tasks. Tsai and Ghoshal (1998) suggest that members in organizations with more social capital will have a better understanding of what they need and how they can act to accomplish the organization's goals. Scholars also argue that social capital facilitates the exchange and combination of existing capital that contributes to the generation of new capital (Nahapiet and Ghoshal 1998; Tsai and Ghoshal 1998). Second, strong social capital assures employees that they can propose new ideas, behave in creative ways, and take risks based on the belief that their organization and colleagues trust and support them (Adler and Kwon 2002; Leana and Van Buren 1999; Mulford 2007).

Choi (2016) has shown a positive association between social capital (including trust and shared norms), organizational commitment, and individual knowledge sharing that promotes creative behavior. Leana and Van Buren (1999) also verified the role of social capital for supporting rational and positive behavior that is closely related to long-term group and organizational goals. Moreover, Liu (2013) notes that social interaction (e.g., trust) encourages knowledge sharing among organizational members, while increasing learning and creativity in employees. In other words, employees utilize their own personal network for the retention of new information or creative ideas (Chen et al. 2016). Therefore, our first research hypothesis posits that social capital offers a significant contribution to the explanation of creative behavior (H1).

Chen et al. (2016) explored the roles of internal and external social capital in transformational leadership and organizational innovation. They also argued that social capital actively stimulates innovation by increasing the capability to gather and deal with multiple sources of information (Bono and Anderson 2005; Houghton et al. 2009). In addition, research by Farsi, Rezazadeh, and Najmabadi (2013) revealed that social capital is related to organizational innovation and change management when responding to vulnerable environments (Brooks and Nafukho 2006; Kaasa et al. 2007; Laursen et al. 2012). Therefore, organizations require the management of several types of social capital (e.g., organizational,

cognitive, structural, and relational social capital) to lead innovation. Similarly, Wu et al. (2008) argued that social networks (an important component of social capital) promote positive individual attitudes and are an effective part of technological innovation. We thus hypothesize that social capital is also related to the perceived organizational innovation (H2).

H1: Social capital is positively associated with creative behavior.
H2: Social capital is positively associated with perceived organizational innovativeness.

Public Service Motivation

Public service motivation refers to "motives in the public domain that are intended to do good for others and shape the well-being of society" (Perry and Hondeghem 2008:3). According to Perry and Wise (1990), these motives can fall into three categories: (1) rational PSM reflecting a motivation to maximize utility by achieving particular public interests; (2) norm-based PSM based on adherence to norms and the pursuit of desirable values; and (3) affective PSM that is a response to emotions such as self-sacrifice and compassion for others. However, PSM research has identified some problems with this typology. First, a general concern is that a construct and measurement scale developed in the U.S. and utilized primarily in Western countries may not be relevant in other contexts. Some scholars have tried to test the validity and reliability of PSM to confirm its existence in other countries (Horton and Hondeghem 2006; Kim et al. 2013). Van der Wal (2015) analyzed empirical PSM studies from non-Western countries published between 2000 and 2014, with his findings suggesting that PSM research in an Asian context needs to take into account the effect of cultural values and societal disposition as motivators.

A second concern is that the notion of rational PSM may be problematic in the Asian context, or at least quite distinct from the other two types. For example, Kim (2009) found that the rational motive of attraction to policymaking is not valid in Korea and argued that rational motives might not be relevant to PSM in the Korean context. Kim (2014) revealed the low level of rational PSM motives among Korean public employees working for the local government as compared to their counterparts in other regional and societal clusters based on the GLOBE study. More generally, it has been argued that rational motives are associated with personal interests (Wise 2000; Wright and Pandey 2008) and the goal of maximizing utility for a particular group or special interest, and thus are distinct from "the altruism beyond personal interest" that is the main feature of PSM. Park and Kim (2015) treated rational PSM as the motivation derived from extrinsic motives due to its low publicness value, and they found that it was not as strongly associated with accountable, responsible, and voluntary behavior to the same extent as affective and norm-based PSM. On the other hand, rational PSM motives may not be entirely self-interested (Kim and Vandenabeele 2010:702), as they might reflect a desire to obtain the sense of self-

esteem and respect from others that result from making decisions involving public matters. This sense of fulfillment might drive their intent to perform public tasks. However, this motive still seems distinct from other motives associated with norm-based and affective PSM, and is rooted in altruism.

A third concern regarding the classification of PSM dimensions is that norm-based and affective PSM are not clearly differentiated from each other conceptually (Wright and Pandey 2008; Kim 2012). Affective PSM is based on emotions such as loving people and society, related to the pursuit of social equity, commitment to the public, and loyalty to the nation. In other words, affective PSM is ultimately associated with desirable values and norms that are the key factors of norm-based PSM (Batson and Shaw 1991; Piliavin and Charng 1990; Kim 2012). More generally, the two motives overlap, as they are both based on altruism, yet it is difficult to discern whether an altruistic motive stems from an emotion or the pursuit of a core value. Kim and Vandenabeele (2010:703) argued that "motivation exists only in the interaction of individual values and an actual situation that enables an individual to put those values into practice." They suggested that self-sacrifice is a fundamental element of PSM, yet the distinction between affective and normative bases for such acts of altruism cannot be readily discerned.

For the present study, it is important to use a classification of PSM types that reflects current Korean and Chinese public employees' motives. Two distinctive sets of traits and behaviors are emphasized and valued in public employees in the Asian context. The first is 立身揚名 (lìshēn yángmíng), which means "achieving fame and prestige" and refers to the fact that receiving social acknowledgement for creating public interest through participation in policymaking is a desirable objective for public officers. This value continues to be manifested in modern society through the establishment of systems that are highly regarded, such as the civil service examination. Those who pass this examination gain fame and prestige. Koreans consider passing the civil service examination to be an act of bringing glory to the family. The second is 愛民精神 (ài mín jīngshen), which means "love for the people" and refers to an attitude of loving and caring for the citizens. This is a symbolic virtue of the great king Se-jong, who was the Koreans' most respected king. Over the centuries, Korean people have believed that good public officers should have a basic love for the people.

Reflecting the previous distinction, we include two types of PSM in our analysis: (1) policymaking-oriented PSM associated with "achieving fame and prestige" (立身揚名); and (2) societally driven PSM associated with "love for the people" (愛民精神). The former is a motive based on active participation in decision making. This trait is exhibited by people who like to have an opinion about policymaking and are interested in public matters, regardless of whether the purpose is to fulfill their own or public interest. They are willing to provide their opinions on public issues, and this "action" itself makes them feel satisfied. The latter refers to motives driven by society, neighbors, and people. A prosocial propensity, reflecting emotions such as loving and caring for others, and/or values such as equity and human rights are key factors that drive some public employees

to perform public tasks. Thus, policymaking-oriented PSM is more compatible with the notion of rational PSM, while societally driven PSM is more compatible with the affective/normative types in the Perry and Wise (1990) framework. As we discuss later, this categorization of PSM in the Korean and Chinese public sector can be supported by two key Confucian values in this socio-cultural context.

The Impact of PSM on Social Capital

Many studies have identified the positive effects of PSM on an organization. Among these benefits, the present study focuses on the development of social capital. Schneider (2009) argues that organizational theorists have not paid as much attention to social capital as scholars from other fields have, even though social capital plays a positive role in both inter-organizational relationships and inner-organizational relationships. Social capital benefits organizations by helping them build a community on the basis of trust and reciprocity, which facilitates productive activity amongst actors (Coleman 1988). In other words, social capital is generated and accumulated through socially reciprocal relationships and reflected in the tight bonds among the members of a group (Putnam 1995; Schneider 2009). The greater the level of trust between members, the stronger the social capital becomes within the group. In this sense, social capital is distinctive because it increases the more it is used (Putnam 1993:36).

The stewardship theory (Davis, Schoorman, and Donaldson 1997) provides a useful perspective on how public service motivation helps to formulate social capital in an organization. According to this theory, and in contrast to agency theory (Eisenhardt 1989), some members of an organization have a tendency toward pro-organizational and collectivist behaviors, and thus can be considered as stewards of organizational resources. Stewardship theory explains members' actions focused on organizational benefits by arguing that this is a "situation in which managers are not motivated by individual goals, but rather are stewards whose motives are aligned with the objectives of their principals" (Davis et al. 1997:21). PSM is thus regarded as a motive inspired by the public interests that the principal seeks. According to Houston (2006), the desire to serve the public interest implied by the PSM concept is closely related to observable behavior oriented towards the benefit of society. Further, Park (2012:7) stated that "intrinsically or internally motivated employees are more willing to recognize the social values of streamlined communications, high standards of integrity, equitable treatment, and psychological attachment and, hence, that they are more likely to affectively trust organizational constituents." In other words, employees with high levels of interest in public goods, humanism, and the well-being of all citizens have a tendency to behave pro-socially in the organization, which in turn provides a foundation for the trust and reciprocity inherent to social capital.

Empirical research also provides support for the link between public service motivation and social capital. Park (2012) explored the effects of extrinsic and intrinsic motivations on cognitive and affective trust, and found that intrinsic motivation is a significant cultivator of affective trust. While we do not distinguish between the two types of trust, his description of affective trust as something that

"can be pronounced, especially when managers and supervisors show a genuine concern for the welfare of employees, commit to intrinsic values, and believe in reciprocal virtue of such relationship" (Park 2012:5) is compatible with the notion of social capital, which is addressed in the present study. Research by Cho and Song (2017) indicated that the autonomy associated with intrinsic motivation enhances organizational trust among Korean social workers. Kim (2006) also concluded that PSM is positively associated with the altruistic and compliance behavior found within Korean organizations. However, the positive relationship between PSM and social capital is not limited to South Korea. Clerkin, Paynter, and Taylor (2009) found that graduate school students in the U.S. with a high level of PSM are more likely to participate in charitable activity. Likewise, Coursey et al. (2011) demonstrated that individuals with high PSM have a tendency to choose volunteer work.

Research by Davis (2011) verified that an attraction to politics and policymaking had a positive impact on the membership of a social network in Switzerland. Additionally, Urio et al. (1989) revealed that Swiss upper-level public managers participated more in social networks for the purpose of gathering critical information on their social profile, promoting career development, and supporting public values. Moreover, public employees with policymaking PSM focus more on public goods, social services (Brewer 2003), minority rights, and equality (Blair and Garand 1995). Thus, we expect that policymaking-driven PSM increases the level of social capital (H3).

As for societally driven PSM, Goodsell (2005) argued that public employees in general are more concerned with participation in policymaking, democratic values, and civic life than with private sector workers. Public employees are more committed to altruistic work and charitable behavior, and thus are more benevolent with funding (Houston 2006). Clerkin, Paynter, and Taylor (2009) argued that compassion and commitment to the public interest, similar to societally driven PSM, are positively associated with volunteering for human service. Likewise, compassionate PSM involves the desire to help others and motivates volunteering. We therefore expect that societally-driven PSM will also increase the level of social capital (H4).

H3: Policymaking-oriented PSM is positively associated with social capital.
H4: Societally driven PSM is positively associated with social capital.

The Effects of Confucian Values on PSM

According to the GLOBE study (House et al. 2004), Korean and Chinese national cultures have been characterized by Confucianism, an influential social philosophy and managerial ideology adopted in these countries and incorporated into public organizations as Confucian management practices. Some scholars have investigated the dependence of Confucian values (e.g., *ren*, *yi*, and *li*) on modern public values and the differences in values between the East and the West (Yang

2016; Yang and Van Der Wal 2014), while others have examined how Confucian values affect organizational performance (Kim, Kim, and Park 2016). Based on this research, we believe that the Confucian heritage contributes to both organizational and management practices (Wang et al. 2005), and expect that particular Confucian values exert influence on employees' job attitudes and behaviors, including public service motivation. Results from a rigorous survey conducted in China and the Netherlands (Van der Wal and Yang 2015; Yang 2016) indicate that loyalty and people orientation are two typically representative Confucian values that have comparative counterparts amongst Western values. Loyalty, which is rooted in *xiao* (孝) and *li* (礼) (Higgins 2013), refers to subordinating oneself to a superior. People orientation is defined as the humanity expressed by an official, such as their loving and caring for citizens (Yang 2016). Traditionally, loyalty and people orientation are values consistent with two organizational features identified by the GLOBE study—hierarchical culture and group orientation[4]—that we also focus on in this study.

In particular, we expect that hierarchical culture and group orientation will each be related to one of the two types of public service motivations identified earlier. Previous researchers have examined the antecedents and consequences of PSM at the individual, organizational, and societal levels (Kim 2006; Perry 1996; Moynihan and Pandey 2007; Naff and Crum 1999; Vandenabeele 2007), looking at the effects of factors such as family, religion, national culture, professional background, and organizational type (Kim 2017; Moynihan and Pandey 2007; Perry et al. 2008). Findings suggest that national, regional, and institutional differences have important effects on the level of PSM (Vandenabeele and Van de Walle 2008; Westover and Taylor 2010), verifying that societal culture is an important determinant of PSM (Anderfuhren-Biget, Varone, and Giauque 2014; Ritz and Brewer 2013). For example, Kim (2014) analyzed data from nine countries and showed that the levels of each dimension of PSM are different across the regional clusters, concluding that the cultural characteristics of societies influence individuals' PSM. As a result, Van der Wal (2015) has asserted the need to consider the influence of cultural values and societal dispositions on PSM in non-Western contexts.

Focusing on an Asian cultural context, we are interested in exploring whether and how Confucian values affect the two types of public service motivations among Korean and Chinese public employees. According to Confucian values, hierarchical relationships between subordinates and superiors are considered appropriate and natural. However, Wang et al. (2005) noted that a high respect for hierarchy had a negative effect on the probability of desiring to participate in decisions, often resulting in a lack of employee initiative in regard to decision making or empowerment. Likewise, Huo and Von Glinow (1995) argued that a low level of participative management is related to a focus on positional authority and hierarchy. Evidence reveals that public employees perceive more red tape, more ambiguous goals, and less autonomy than their business peers do, and accordingly exhibit lower organizational commitment and job involvement

(Park 2012). In essence, "the rigid social hierarchy under the Confucian paradigm may also prevent fully autonomous and flexible teamwork" (Wang et al. 2005:319). They suggest that these tendencies and practices stem from the influence of Confucianism as reflected in an educational system governed by teachers and obedience (Lee 2001).

Nevertheless, hierarchy is an important feature in Korean and Chinese organizations today. It can be defined as a management style that combines strong discipline and authority with fatherly benevolence (Farh and Cheng 2000:91). In South Korea and China, hierarchy is usually demonstrated in public agencies by paternalistic leadership. Based on previous research, we expect that the stronger the respect for the hierarchy, the lower the likelihood of demonstrating policymaking-oriented PSM (H5).

Both South Korea and China exhibit the collectivist influence of Confucianism. In a collectivist culture, individuals are viewed as part of a whole group that emphasizes the interest of the group over the interests of the individual. As part of the group, an individual's self-sacrifice is a virtue and a desirable attitude. Thus, Yung (2014) found that serving "other-regarding" rather than "self-regarding" ends in public matters has been emphasized in Confucian cultures. In terms of the organizational impact of this culture, argued that people in collectivist societies are more eager to fulfill their obligations to their organization and are more likely to exhibit their loyalty to their organization or society. Likewise, Ford et al. (1997) explained that it is not easy for collectivistic Chinese employees to distance themselves from the organizations they belong to and are unable reduce the influence of the organization on its members. On the other hand, Wang et al. (2005:316) point to the desirable impact of group-oriented values on organizations, including encouraging members to have significant commitment to teams and teamwork, which can lead to improved job performance, organizational citizenship, and the intention to remain with an organization (Becker 1992; Bishop and Scott 1997; Chen, Bishop, and Scott 2000). Moreover, the positive effects of the Confucian group orientation are not limited to organizations, as the virtue of self-sacrifice for the group is relevant to the whole society. As advocated in Confucian ethics, public officials should keep the interests of the people in mind, rather than their own personal interests (Yung 2014:285).

Based on the earlier information, we can infer that employees in group-oriented cultures are more likely to act in service to their organization or society (Hofstede, Hofstede, and Minkov 2010). Kim (2006:724) suggested that the "we-spirit" existing in Korean values is illustrated via the qualities of equality, solidarity, quality inter-personal relationships, and a harmony-oriented culture. Further, Kim (2009) suggested that this value orientation is associated with normative and affective PSM more than with rational motives. Likewise, Bangcheng (2009:361) proposed that normative and affective PSM in Chinese public officers' attitudes, ethics, and behaviors could be attributed to Confucian values. In other words, it seems reasonable to conclude that the group orientation of a Confucian culture can enhance

public employees' altruistic orientation and pro-social attitudes. Thus, we predict that a group orientation will have a positive impact on societally driven PSM (H6).

H5: Hierarchical culture is negatively associated with policymaking-oriented PSM.
H6: Group-orientation culture is positively associated with societally driven PSM.

RESEARCH METHODS

Data and Sample

Data were collected through responses to the "Public Sector Entrepreneurship Survey" conducted by the Global Research Network teams at Sungkyunkwan University, Yonsei University, and Zhejiang University from March to June of 2015. The survey targeted public officials working in public institutes in South Korea and in Hangzhou city in China in order to gather information on the employee attitudes, organizational behaviors, and organizational cultures prevalent within Korean and Chinese public organizations. The sampling was conducted to reflect the demographic characteristics of public organization members in both countries in order to adequately represent the population. Specifically, this study employed the quota sampling method, which aims to include a particular number of respondents from sub-groups in the population based on age, gender, and job tenure in the sample. The respondents consisted of 1,215 public officials from 37 different agencies in South Korea (out of 1,500 distributed questionnaires, for a response rate of 81%), and 552 public officials from 20 different agencies in China (out of 617 distributed questionnaires, for a response rate of 89%). Table 1 illustrates detailed information about respondent characteristics.

Measures

Measures for all variables were based on responses to the survey, with scales calculated as the average score on the survey items corresponding to those variables. Hierarchical culture was measured with four items and group-orientation culture with two; policymaking-oriented PSM was measured with three items and societally driven PSM with 11; social capital was measured with seven items, three addressing the issue of trust and four focused on reciprocity; and creative behavior was measured with three items and POI with four (the specific survey items for each scale are provided in the Appendix). To verify the reliability of these scales, an internal consistency analysis was performed. The resulting Cronbach's α scores validate the reliability of all measurement scales except for the group-oriented culture in both countries, which were lower than the recommended value of .60 (see Table 1).

TABLE 1
Descriptive Statistics among Study Variables

Korea (N = 1215)					
Variables (KOREA)	*Mean*	*Std. D.*	*Min.*	*Max.*	*Cronbach's α*
Demographic Factors					
Age	2.55	0.48	1	5	–
Gender	1.37	0.23	1	2	–
Education	3.08	0.77	1	5	–
Job Tenure	3.32	1.43	1	5	–
Confucian Values					
Hierarchical Culture	3.84	0.62	1	5	.733
Group-Orientation Culture	2.25	0.85	1	5	.579
PSM Factors					
Policymaking-Oriented PSM	2.89	0.88	1	5	.773
Societally Driven PSM	3.32	0.57	1.09	5	.842
Org. Capital Factor					
Social Capital	3.41	0.53	1.14	5	.680
Innovative Outcomes					
Creative Behavior	3.49	0.75	1	5	.931
POI	3.29	0.96	1	5	.906
China (N = 552)					
Variables (CHINA)	Mean	Std. D.	Min.	Max.	Cronbach's α
Demographic Factors					
Age	1.51	0.57	1	4	–
Gender	1.57	0.49	1	2	–
Education	3.04	0.25	2	5	–
Job Tenure	1.78	0.80	1	5	–
Confucian Values					
Hierarchical Culture	3.94	0.69	1.50	5	.650
Group-Orientation Culture	3.93	0.77	1.50	5	.451
Public Value Factors					
Policymaking-Oriented PSM	2.84	1.02	1	5	.866
Societally Driven PSM	3.63	0.57	1.09	5	.824
Org. Capital Factor					
Social Capital	3.89	0.54	1.71	5	.702
Innovative Outcomes					
Creative Behavior	3.75	0.88	1	5	.862
POI	3.12	1.03	1	5	.923

Note: Age: 1 = 20s, 2 = 30s, 3 = 40s, 4 = 50s, 5 = Over 60s; Gender 1 = Male, 2 = Female; Education: 1 = High School, 2= College, 3= Bachelor, 4= Master, 5 = Ph.D.; Job Tenure: 1 = 1 Mon. ~ 3 Years, 2 = 3 ~ 5 Years, 3 = 5 ~ 10 Years, 4 = 10 ~ 15 Years, 5 = More than 15 Years.

ANALYSES AND RESULTS

Preliminary Analyses

Validity tests

To examine the latent constructs of the research variables in the Korean and Chinese public sectors, we employed a first-order confirmatory factor analysis model for those variables. The resulting CFI, NFI, IFI, RFI, RMR, and RMSEA values suggest that the model can be considered a very good fit for the data in both of these countries (see Table 2).

To confirm the convergent validity of these constructs, we used internal consistency analysis, construct reliability (CR), and average variance extracted (AVE). All constructs achieved AVE (>.5) and CR (>.7) scores indicating high convergent validity, except for the group-oriented culture in both countries (see Table 3). Additionally, to test discriminant validity, we identified the variance inflation factor (VIF) and conducted a first-order CFA. The results revealed that the VIF values were less than 10 (values greater than 10 are often regarded as indicative of multicollinearity) and the values of covariance extracted from a first-order CFA ranged from .10 to .40 for both countries.

Table 4 shows the results of verifying discriminant validity of the constructs. Anderson and Gerbing (1988:416) suggested that discriminant validity is to determine whether the confidence interval (±two standard errors) around the correlation estimate between the two factors includes 1.0. We found that none of the correlations (±two standard errors) exceeded the 1 values for any of the constructs, indicating that discriminant validity was good.

Test for common method bias

Because we measured individual perception and organizational characteristics using single data sources, we may expose CMB in this research (George and Pandey 2017).[5] In order to remedy the CMB (which pertains to the perceptions of individuals), we adapted Harman's single-factor test as a post-hoc test. This more precise test identifies all factors with eigenvalues above 1, with the first factor explaining a total variance of only 22% in South Korea and 23% in China; this is well under the 50% threshold suggested as the cutoff point. Also, we used the

TABLE 2
Overall Fit Indices of CFA

Model	X^2/df	*RFI*	*NFI*	*IFI*	*CFI*	*RMSEA*	*RMR*
Suggested Cutoff Values	<3	>0.90	>0.90	>0.90	>0.90	<0.08	<0.08
Korea	4.763	.872	.888	.909	.909	.056	.078
China	2.615	.860	.877	.920	.920	.054	.076

TABLE 3
The Tests for Convergent Validity

	Korea				*China*			
Variable	*Estimate*	*S.E.*	*AVE (>.50)*	*C.R. (>.70)*	*Estimate*	*S.E.*	*AVE (>.50)*	*C.R. (>.70)*
Hierarchical Culture	.672	.280	.509	.801	.860	.417	.537	.820
	.760	.196			.635	.423		
	.547	.489			.639	.531		
	.476	.536			.728	.421		
Group-Oriented Culture	.641	.401	.502	.669	.649	.379	.626	.763
	.636	.407			.970	.436		
Policymaking-Oriented PSM	.811	.420	.513	.757	.826	.444	.626	.834
	.611	.681			.799	.440		
	.768	.435			.858	.346		
Societally Driven PSM	.510	.732	.501	.915	.756	.461	.504	.918
	.501	.747			.700	.405		
	.593	.496			.688	.456		
	.696	.457			.636	.434		
	.770	.400			.649	.448		
	.758	.408			.610	.330		
	.707	.459			.607	.496		
	.827	.300			.655	.436		
	.604	.553			.578	.406		
	.718	.463			.692	.407		
	.854	.273			.693	.459		

Social Capital	.862	.348	.503	.930	.546	.430	.630	.921
	.799	.304			.801	.164		
	.671	.314			.761	.236		
	.522	.206			.658	.317		
	.588	.292			.836	.340		
	.906	.175			.878	.253		
	.780	.327			.718	.577		
Creative Behavior	.845	.188	.826	.935	.807	.360	.686	.867
	.900	.136			.883	.239		
	.875	.157			.780	.334		
POI	.739	.238	.765	.928	.689	.685	.692	.899
	.932	.153			.888	.283		
	.946	.122			.939	.155		
	.892	.443			.919	.208		

TABLE 4
The Tests for Discriminant Validity

	Correlation ± 2 × S.E. ∉ 1	
Correlation	*Korea*	*China*
Hierarchical Culture ↔ Group-Oriented Culture	.192 ± 2 × .014 =.164 ~ .220	.614 ± 2 × .028 =.558 ~ .670
Hierarchical Culture ↔ Policymaking-Oriented PSM	.174 ± 2 × .017 =.140 ~ .208	.170 ± 2 × .029 = .112 ~ .228
Hierarchical Culture ↔ Societally Driven PSM	.135 ± 2 × .013 =.109 ~ .161	.272 ± 2 × .023 = .226 ~ .318
Hierarchical Culture ↔ Social Capital	.618 ± 2 × .016 =.586 ~ .650	.876 ± 2 × .015 = .846 ~ .906
Hierarchical Culture ↔ Creative Behavior	.239 ± 2 × .013 =.213 ~ .265	.154 ± 2 × .024 = .106 ~ .202
Hierarchical Culture ↔ POI	.150 ± 2 × .012 =.126 ~ .174	.109 ± 2 × .033 = .043 ~ .175
Group-Oriented Culture ↔ Policymaking-Oriented PSM	.166 ± 2 × .025 =.116~ .216	.255 ± 2 × .031 = .193 ~ .317
Group-Oriented Culture ↔ Societally Driven PSM	.127 ± 2 × .019 =.089 ~ .165	.353 ± 2 × .024 = .305 ~ .401
Group-Oriented Culture ↔ Social Capital	.096 ± 2 × .021 =.054 ~ .138	.849 ± 2 × .016 = .817~ .881
Group-Oriented Culture ↔ Creative Behavior	.169 ± 2 × .019 =.131 ~ .207	.221 ± 2 × .025 = .171 ~ .271
Group-Oriented Culture ↔ POI	.167 ± 2 × .019 =.129 ~ .205	.155 ± 2 × .035 = .085 ~ .225
Policymaking-Oriented PSM ↔ Societally Driven PSM	.159 ± 2 × .023 =.113 ~ .205	.393 ± 2 × .033 = .327 ~ .459
Policymaking-Oriented PSM ↔ Social Capital	.164 ± 2 × .025 =.114 ~ .214	.541 ± 2 × .017 = .507 ~ .575
Policymaking-Oriented PSM ↔ Creative Behavior	.153 ± 2 × .022 =.109 ~ .197	.287 ± 2 × .033 = .221 ~ .353
Policymaking-Oriented PSM ↔ POI	.130 ± 2 × .022 =.086 ~ .174	.176 ± 2 × .046 = .084 ~ .268
Societally Driven PSM ↔ Social Capital	.139 ± 2 × .019 =.101 ~ .177	.804 ± 2 × .016 = .772 ~ .836
Societally Driven PSM ↔ Creative Behavior	.493 ± 2 × .020 =.453 ~ .533	.824 ± 2 × .029 = .766 ~ .882
Societally Driven PSM ↔ POI	.384 ± 2 × .019 =.346 ~ .422	.334 ± 2 × .037 = .260 ~ .408
Social Capital ↔ Creative Behavior	.188 ± 2 × .018 =.152 ~ .224	.824 ± 2 × .015 = .794 ~ .854
Social Capital ↔ POI	.123 ± 2 × .018 =.087 ~ .159	.840 ± 2 × .025 = .790 ~ .890
Creative Behavior ↔ POI	.387 ± 2 × .018 =.351 ~ .423	.339 ± 2 × .039 = .261 ~ .417

correlation-based marker technique (Podsakoff, MacKenzie, and Podsakoff 2012) to determine whether the marker variable might have affected the observed relationships. In our study, we chose the type of job duty as the marker variable (0 = Policy and Planning, 1 = Management and Support). With one exception (a low correlation between job duty and group-oriented culture), the marker variable was not conceptually or statistically correlated with the variables in either country. The results of the marker variable and Harman's single-factor tests indicated no biases in our sample from CMV and also supported the discriminant validity of the research variables.

Comparing the South Korean and Chinese Samples

In order to investigate whether there are significant differences between the two countries on any of the research variables, we first used an independent samples t-test method to compare the responses of the South Korean sample (Group 1) and the Chinese sample (Group 2) regarding the two Confucian culture values, the two types of PSM, social capital, and the two indicators of public service innovation. The results, provided in Table 5, indicate that there are significant differences in the mean levels of all of the variables included in the model except for policymaking-oriented PSM.

We also performed a multi-group analysis to examine the differences in parameter estimates between the responses from the Korean and Chinese public employees. Table 6 reports all of the invariance model criteria proposed for the multi-group analysis, including the X^2, CFI, RMSEA, and the X^2 difference test. The X^2 difference ($\Delta\ X^2 = 96.08$, $p < .01$) provides evidence of moderation by group. The results of the CFI, NFI, IFI, RFI, TLI, and RMSEA values in both of the models suggest that the model is a good fit for the data.

Model Analysis

The unstandardized path coefficients for the unconstrained model are reported in Table 7. Comparisons between the groups are based on unstandardized estimations because the groups have different variances (Kline 2015). First, social capital significantly and positively influences creative behavior (K: $\beta = 2.205$, $p = .000$; C: $\beta = .895$, $p = .000$) and POI (K: $\beta = 2.309$, $p = .000$; C: $\beta = 1.264$, $p = .000$) in both countries (supporting Hypotheses 1 and 2). Second, policymaking-oriented PSM significantly and positively affects social capital ($\beta = .033$, $p = .000$) in the South Korean public sector, while policymaking-oriented PSM significantly and negatively influences social capital ($\beta = -.086$, $p = .004$) in the Chinese public sector (partially supporting Hypothesis 3). In addition, societally driven PSM directly, significantly, and positively influences social capital in both South Korea and China (K: $\beta = .159$, $p = .000$; C: $\beta = .500$, $p = .000$) (supporting Hypothesis 4). Third, hierarchical culture significantly and negatively influences policymaking-oriented PSM in the South Korean public sector ($\beta = -.318$, $p = .000$), while hierarchical culture significantly and positively influences policymaking-oriented PSM

TABLE 5
Independent Sample t-Test

		Levene's Test for Quality of Variance		*t-Test for Equality of Means*				
Variables		*F*	*Sig.*	*t*	*df*	*Sig.*	*M Difference*	*SE Difference*
Hierarchical Culture	Equal variance assumed	25.48	.00	−3.31	1765	.00	−.106	.032
Group-Oriented Culture	Equal variance assumed	3.75	.05	−39.82	1764	.00	−1.46	.036
Policymaking-Oriented PSM	Equal variance assumed	35.24	.25	1.13	1763	.25	.053	.047
Societally Driven PSM	Equal variance assumed	1.24	.00	−10.36	1763	.00	−.306	.029
Social Capital	Equal variance assumed	3.32	.00	17.49	1765	.00	.485	.027
Creative Behavior	Equal variance assumed	19.710	.00	−6.09	1764	.00	−.241	.039
POI	Equal variance assumed	6.183	.00	3.27	1765	.00	.166	.050

TABLE 6
The Results of the Invariance Test

Model Estimated	*NPAR*	X^2	*df*	p	X^2/ df	ΔX^2
Unconstrained	276	4175.79	1282	.000	3.257	–
Path Constrained	270	4271.88	1288	.000	3.317	96.08
Model Fit	NFI	IFI	RFI	TLI	CFI	RMSEA
Unconstrained	.867	.904	.846	.888	.903	.036
Path Constrained	.864	.901	.843	.885	.900	.036

in the Chinese public sector ($\beta = .362$, $p = .000$) (partially supporting Hypothesis 5). In addition, group-orientation culture significantly and positively influences societally driven PSM in both South Korea and China (K: $\beta = .310$, $p = .089$; C: $\beta = .484$, $p = .000$) (supporting Hypothesis 6).

To assess whether PSM and social capital mediated the effects of Korean and Chinese Confucian cultures on innovation factors, we used bootstrap analysis and a Sobel Z statistic test (see Table 8). The results of the bootstrap analysis revealed that PSM and social capital mediated the relationship between Confucian cultures and public service innovation ($p < \alpha = 0.05$) in both countries. In addition, the Sobel Z statistic test confirmed that creative behavior and POI were indirectly but meaningfully influenced by the two types of PSM as mediated by social capital in both countries. Social capital was indirectly but meaningfully influenced by Confucian cultures as mediated by the two types of PSM in the Chinese public sector. Social capital was indirectly but meaningfully influenced by hierarchical culture as mediated by policymaking-oriented PSM in the Korean public sector.

DISCUSSION

Conclusions

In this study, we investigate the issue of public service innovation by analyzing a theoretical framework that incorporates variables associated with Confucian culture (hierarchical and group-oriented values), public service motivation (policy-making-oriented and societally driven), and social capital, using data collected from public sector employees in South Korea and China. While previous research has investigated the antecedents of perceived organizational innovation (e.g., Ahmed 1998; Martins and Terblanche 2003) and creative behavior (Min et al. 2016), there has been little research on public service innovation in an Asian public-sector context (Jing and Osborne 2017). The present study was inspired by the notion that development of the social capital necessary to cultivate public service innovation may be contingent upon employees' values, motivations, and congruence with organizational culture.

Overall, the results provide considerable support for the hypothesized relationships, while also demonstrating important similarities and differences

TABLE 7
Unstandardized Path Coefficients (Unconstrained Model)

Paths (Korea)	*Unstandardized Estimate(β)*	*S. E.*	*C. R.*	p
Policymaking-Oriented PSM ← Hierarchical Culture	−.318	.067	−4.717	***
Societally Driven PSM ← Group-Orientation Culture	.310	.182	1.698	.089
Social Capital ← Policymaking-Oriented PSM	.033	.009	3.604	***
Social Capital ← Societally Driven PSM	.159	.027	5.882	***
Creative Behavior ← Social Capital	2.205	.376	5.861	***
POI ← Social Capital	2.309	.395	5.847	***
Policymaking-Oriented PSM ← Age	−.072	.050	−1.460	.144
Policymaking-Oriented PSM ← Gender	−.170	.057	−2.973	.003
Policymaking-Oriented PSM ← Education	.098	.035	2.811	.005
Policymaking-Oriented PSM ← Job Tenure	−.022	.028	−.814	.416
Societally Driven PSM ← Age	.149	.040	3.711	***
Societally Driven PSM ← Gender	−.110	.046	−2.390	.017
Societally Driven PSM ← Education	.052	.028	1.845	.065
Societally Driven PSM ← Job Tenure	.032	.022	1.436	.151
Paths (China)	**Unstandardized Estimate(β)**	**S. E.**	**C.R.**	**p**
Policymaking-Oriented PSM ← Hierarchical Culture	.362	.070	5.202	***
Societally Driven PSM ← Group-Orientation Culture	.484	.112	4.309	***
Social Capital ← Policymaking-Oriented PSM	−.086	.030	−2.841	.004
Social Capital ← Societally Driven PSM	.500	.062	8.058	***
Creative Behavior ← Social Capital	.895	.116	7.700	***
POI ← Social Capital	1.264	.160	7.880	***
Policymaking-Oriented PSM ← Age	−.026	.070	−.368	.713
Policymaking-Oriented PSM ← Gender	.439	.077	5.695	***
Policymaking-Oriented PSM ← Education	−.163	.150	−1.090	.276
Policymaking-Oriented PSM ← Job Tenure	.078	.049	1.592	.111
Societally Driven PSM ← Age	.156	.054	2.864	.004
Societally Driven PSM ← Gender	.078	.059	1.340	.180
Societally Driven PSM ← Education	.128	.116	1.106	.269
Societally Driven PSM ← Job Tenure	.026	.038	.677	.499

***$p < 0.001$.

TABLE 8
Results of the Sobel Test

Path (South Korea)	*Test Statistic*	p-*value* ($p < \alpha = 0.05$)
Hierarchical Culture → Policymaking-Oriented PSM → Social Capital	**−2.901**	**0.003**
Group-Orientation Culture → Societally Driven PSM → Social Capital	1.636	0.101
Policymaking-Oriented PSM → Social Capital → CB	**3.108**	**0.001**
Policymaking-Oriented PSM → Social Capital → POI	**3.106**	**0.001**
Societally Driven PSM → Social Capital → CB	**4.155**	**0.000**
Societally Driven PSM → Social Capital → POI	**4.148**	**0.000**
Path (China)	Test Statistic	*p*-value ($p < \alpha = 0.05$)
Hierarchical Culture → Policymaking-Oriented PSM → Social Capital	**2.507**	**0.012**
Group-Orientation Culture → Societally Driven PSM → Social Capital	**3.809**	**0.001**
Policymaking-Oriented PSM → Social Capital → CB	**2.687**	**0.007**
Policymaking-Oriented PSM → Social Capital → POI	**2.694**	**0.007**
Societally Driven PSM → Social Capital → CB	**5.574**	**0.000**
Societally Driven PSM → Social Capital → POI	**5.643**	**0.000**

between the Korean and Chinese samples. The results of the independent samples t-test and multi-group analysis revealed that there were some differences between the two groups in terms of both the mean values on some of the variables and the strength or direction of the casual relationships between some of these variables. This finding itself is important because it indicates that, even though both of these countries incorporate Confucian values, meaningful differences in other contextual factors undoubtedly generate unique patterns of employee responses and organizational consequences in each country.

A first common finding in both countries is that social capital demonstrates a strong, positive relationship to both creative behavior and perceived organizational innovativeness (supporting Hypotheses 1 and 2), which is consistent with the results of previous studies (Nahapiet and Ghoshal 1998; Liu 2013; Yli-Renko, Autio, and Sapienza 2001; McFadyen and Cannella 2004). This suggests that social capital is an important cultivator and activator for innovation among Korean and Chinese public agencies. The Chinese sample scored higher on both social capital and creative behavior than the Korean respondents, while the Koreans scored a little higher on POI, but it is not clear that these differences are meaningful in the larger context. It is more plausible that social capital plays an important mediating role in stimulating innovative activities regardless of culture, such that these

findings from two Confucian societal cultures are compatible with the more general literature on this topic (cf. Zheng 2008).

Another pattern of results demonstrated in both countries is that social capital seems to be generated by higher levels of societally driven public service motivation (supporting Hypothesis 4). This supports the previous research findings of Pandey, Wright, and Moynihan (2008). As we supposed, such societally driven public service motivation is partially derived from group-oriented cultural values (supporting Hypothesis 6). Coupled with the fact that societally driven PSM has a stronger relationship with social capital than with policymaking-oriented PSM in both countries, this pattern points to the importance of the affective and normative factors that shape employee attitudes and behavior. A group-oriented culture in which members pursue collective benefits and altruistic values more than self-interest may enhance members' societally driven PSM (Hofstede et al. 2010). In turn, societally driven PSM influences not only oneself, but also one's colleagues, by helping to form, maintain, and enhance social capital that in turn leads to an increased capacity for innovation. Working together, then, employees who are oriented toward the well-being of their group or organization and are motivated to benefit society can generate more social capital, which further enhances their innovativeness.

The primary difference between the two samples lies in the nature of the relationships between hierarchical culture, policymaking-oriented PSM, and social capital. We predicted that hierarchical culture would have a negative effect on policymaking-oriented PSM (Hypothesis 5). Since we anticipated that policymaking-oriented PSM would contribute to social capital (Hypothesis 3), the overall expectation was that hierarchical culture would have a negative effect on social capital and that it would therefore have a negative effect on organizational innovation. While this net effect was confirmed in both countries, the dynamics are quite different in China than they are in Korea. Responses from the South Korean public employees supported the hypotheses, suggesting that those aligned with a hierarchical culture are less motivated to participate in policymaking in order to support their particular interests (Panagiotis, Alexandros, and George 2014). Hierarchical culture compels people to adapt to their assigned position in society and behave according to their status (Moynihan and Pandey 2007), which decreases their motivation to engage with others and society. As such, in South Korea the hierarchical culture impedes innovation (Büschgens, Bausch, and Balkin 2013) by reducing policymaking-oriented PSM and in turn has a negative effect on social capital.

In contrast, hierarchical culture is positively related to policymaking-oriented PSM in China. It may be that hierarchy is seen more favorably in China than in Korea, connoting such positive traits as efficiency improvement and quality enhancement (Quinn and Kimberly 1984), and displaying fewer of the negative attributes (control, obedience, and order) characteristic of Korean hierarchies. Furthermore, Chinese respondents may not react as negatively to hierarchical culture as their Korean counterparts, who may have developed more cynical attitudes as a result of New Public Management reform efforts based on the premise that bureaucratic control is problematic and managerial discretion should be increased.

Despite the positive association between hierarchical culture and policymaking-oriented PSM in China, these respondents rather surprisingly demonstrated a negative relationship between this PSM and social capital. One possible factor is that low-level bureaucrats in China, under existing socio-political conditions, are not likely to actively participate in actual decision-making processes, despite having a high level of policymaking-oriented PSM. Hence, even if these public employees are highly motivated to engage in policymaking, they do not necessarily have the opportunity to facilitate the accumulation of social capital under the integrated political administration in China (Jing 2010).

Implications and Limitations

With changing dynamics and uncertain organizational environments, contemporary organizations in the public sector require public service innovation to enable them to function effectively. This study focused on two indicators of such innovation: the creative behavior of public employees and their perceptions of organizational innovativeness. We investigated the antecedents of these variables by developing a theoretical framework that explains how Confucian cultural values, employees' public service motivation, and social capital help to create an organizational context that supports higher levels of innovation. Above all, the main value of this research is that it not only suggests a new theoretical perspective, filling the gap of previous studies, but it also tested the theory employing empirical data. In other words, valuable theoretical and practical implications can be drawn from it. Our findings regarding the nature of the relationships among these variables, as demonstrated by the survey responses from a sample of public employees in South Korea and China, suggest a number of straightforward implications regarding steps to take in order to develop greater innovative capacity in public organizations.

A first point to make is that the cultural values of employees seem to matter. That is because those values shape the attitudes and behaviors of other employees, who then have an important effect on organizational outcomes, including innovative capacity. This study focused on two key values associated with Confucian cultures, and found that each of them are significantly associated with one type of public service motivation among the public employees in our sample. Moreover, while the two values are rooted in Confucian culture, there is some variation across employees regarding the extent to which they share these values. An implication here is that organizations can help to develop or to reinforce a desired culture by selecting employees who hold values that are likely to lead to the attitudes and behaviors needed to enhance organizational performance. In terms of the values and behaviors addressed in our study, organizations can ascertain whether they could benefit from more policymaking-oriented PSM and/or more societally driven PSM. The organizations can then focus on hiring individuals with an appropriate mix of hierarchical and group-oriented values. Of course, given that the relationship between values and behavior may itself be context-specific (i.e., hierarchical culture has the opposite effect on policymaking-oriented PSM in China than it

does in South Korea), hiring decisions that take such values into account should be based on a good understanding of the likely consequences of particular value orientations. Furthermore, organizations should be concerned about whether the characteristics of their cultures encourage and reward motivation that enhances public value, adheres to public ethics, and maintains accountability. Organizational cultures that reflect a group orientation encourage individuals to act harmoniously and to achieve the goals and missions of their respective organization. Additional research on the links between employee values, attitudes, and behaviors in a broader array of cultural contexts would contribute to this understanding.

More generally, public managers should pay explicit attention to developing PSM among employees who are responsible for creating social capital within the organization. In particular, they should be concerned about whether individuals with high levels of PSM encourage social capital that enhances creative behavior and perceived organizational innovativeness. Specifically, societally driven PSM based on altruism promotes individuals to act pro-socially in favor of organizational benefits. Thus, an organization consisting of several employees with a high level of PSM who proactively strive to build trust, a positive atmosphere, and strong reciprocity within the organization will drive public service innovation. In addition to hiring and promoting individuals who have high levels of societally driven PSM, organizations can shape social capital by utilizing socialization mechanisms to achieve greater congruence between employee values, attitudes, and behavior and those required for organizational success. For example, training and development activities can be designed to validate and activate employees' public service motivation, and can build social capital in the workforce. Likewise, human resource development programs should be carefully designed and tailored to enable and encourage open two-way communication between managers and employees. This creates an important foundation for the trust and reciprocity needed to build social capital in the organization. As suggested by our findings, taking steps such as these should result in more creative behavior displayed by employees, which will contribute to organizational innovativeness.

Despite the significance of our findings, this study has certain limitations that should be noted as well. First, this research was limited by the fact that all variables were measured using responses to a single survey questionnaire, thus possibly giving rise to CMB that may inflate the statistical relationships among the constructs included in our analysis. Using survey data measured by self-perceptions can be prone to CMB, whereby spurious results are highly likely (Meier and O'Toole 2012). Although there are criticisms that Harman's test does not appear particularly effective in diagnosing the CMB (Favero and Bullock 2015), Harman's one-factor test is one of the most used post-hoc approaches to handling CMB (Fuller et al. 2016). Fortunately, results of those post-hoc tests (i.e., Harman's single-factor test and the marker variable technique) proved that common method variance is not problematic in this research. In terms of employing survey data, some scholars (Andersen, Heinesen, and Pedersen 2016; Jakobsen and Jensen 2015; Favero and Bullock 2015; Meier and O'Toole 2012) empirically proved the impact

of CMB, but their results are disputed in that those results are based upon selective evidence, such as focusing on performance-related dependent variables, U.S.-based samples, or educational setting (George and Pandey 2017). Furthermore, we need to consider some variables' natures. When dealing with attitudes and perception in studies of behavior or organizations, we cannot avoid measuring individual perception and attitudes. In other words, HRM outcomes such as feeling, satisfaction, judgement, and motivation are perceptual by nature. Another alternative of survey data to avoid CMB is usage of archival sources, but archival sources can be flawed. When using self-report survey data, measurement and construct validity are left in the researcher's hand; archival sources of data, however, "must be taken as such with no intentional effort guiding measurement validity and construct validity" (George and Pandey 2017:261). Thus, we should not judge that all results drawn from self-report survey data are invalid, since there are myriad cases depending on variable, context, and research designs. At the same time, we still need to seek to minimize CMB potential, such as by making the question tightly specific (Meier and O'Toole 2012), ensuring measurement validity and reliability, and procedural remedies (George and Pandey 2017).

In fact, not only CMB but also reverse causality can be raised as a problem caused by using the survey data. Regarding this, we would like to recommend that future researchers measure dependent variables at two different time periods and examine change in the dependent variable (Oberfield 2012). A controlled experiment is recommended as a good solution to avoid potential reverse causality (Cook, Campbell, and Shadish 2002).

We also acknowledge the limitations of using the global measures of the two PSM constructs, in terms of undermining the face, content, and construct validity of these variables. Future research on this topic should aim to use more rigorous measures and methods, including collecting data on the independent and dependent variables using distinct approaches (Jakobsen and Jensen 2015:17).

Next, it is important to note that our findings are probably not universally applicable, in the sense that different patterns of relationships among these variables are likely to be found in other cultural contexts. Despite sharing roots in Confucian culture, our findings demonstrated an important difference between the Chinese and Korean contexts with regards to the motivational impact of a hierarchical culture. Since it is reasonable to expect divergent findings in other countries with Confucian cultures, and in cultural contexts not grounded in Confucian values, future research can aim to clarify the cross-cultural differences and similarities with regards to how hierarchical and group-oriented values shape public service motivation among public employees. Likewise, since policymaking-oriented PSM had opposite effects on social capital in the two countries in our sample, more research is needed to clarify whether one or the other of these effects is more typical across Confucian cultures, and in other cultural contexts as well.

We hope that this study stimulates additional research into the complex question of how cultural values shape employee motivation and behavior in ways that contribute to public service innovation. Social capital plays an important role in

this process, such that a key task for public managers is to create an organizational culture that taps into employees' intrinsic motivations to shape public policy and/or improve society and nurtures the development of trust and reciprocity as they work together to improve organizational performance. Research that clarifies how best to accomplish this in different cultural and national contexts is a worthwhile focus for public management scholars.

NOTES

1. Damanpour (1991:560) contends that there are distinct differences between private and public organizations in terms of "environmental demands, managerial roles, managerial perceptions of external control, structural features, decision-making processes, and work-related attitudes among employees."
2. Our intention was to argue that "creativity" and "innovation" are not synonymous. That is, creativity is a cognitive form of "thoughts" and "attitudes" (preconditions), while innovation is the "implementation" and "actions" (outcomes). Based on Kim et al. (2016), we presume that "creative behavior" forms a bridge between "creativity" and "innovation." For that reason, we argue that "creative behavior" constructs a sub-dimension of public service innovation as a "behavior." As such, it can be differentiated from "creativity" (a form of thought).
3. The different definitions of social capital according to the scholars are as follows:

Researcher	Conception of Social Capital
Woolcock (1998:153)	The information, trust, and norms of reciprocity inhering in one's social networks
Putnam (1995:67)	Features of social organization such as networks, norms, and social trust that facilitate coordination and cooperation for mutual benefit
Portes and Sensenbrenner (1993:1323)	Those expectations for action within a collectivity that affect the economic goals and goal-seeking behavior of its members, even if these expectations are not oriented toward the economic sphere
Inglehart (1997:188)	A culture of trust and tolerance, in which extensive networks of voluntary associations emerge
Fukuyama (1995:10)	The ability of people to work together for common purposes within groups and organizations

Boxman, De Graaf, and Flap (1991:52)	The number of people who can be expected to provide support and the resources those people have at their disposal
Bourdieu and Wacquant (1992:119)	The sum of the resources, actual or virtual, which accrue to an individual or a group by virtue of possessing a durable network of more or less institutionalized relationships of mutual acquaintance and recognition

4. *Group orientation* refers to individual coexistence with others for social harmony and stems from the need to belong to a group (Wang et al. 2005). It means that people cannot live in isolation, and are members of a complex group or family that maintains harmony by acting appropriately with each other. Similarly, *hierarchy* refers to the Confucian principle of Wu Lun (five types of hierarchical human relationships) (Keller and Kronstedt 2005; Wang et al. 2005). Wu Lun has regulated the hierarchical behaviors among human relationships and social order. According to hierarchical values, people have fixed positions in society and behave according to their societal status.
5. George and Pandey (2017) suggested that the three methods for confirming the CMV are as follows: (1) ensure measurement validity and reliability; (2) use procedural remedies such as Harman's one-factor test and correlation-based marker technique; and (3) devise a relevant aggregation method for remedy to use team or organization variables that are measured by the individual's perception or beliefs. Common method bias (CMB) refers to a circumstance where some unmeasured element encourages a respondent to exhibit similar answer patterns to different survey items. To the extent that common source bias is present in these data, an additional construct would emerge from a factor analysis of the variables included in our analysis. The results from a factor analysis do not reveal a single underlying factor in our data (available upon request). Given that our results do not indicate a single underlying factor, we moved on to examine measurement accuracy using confirmatory factor analysis. We also ensure validity and reliability of the research variables (e.g., Cronbach's α scores, internal consistency analysis, construct reliability (CR), and average variance extracted (AVE)). In addition, in order to confirm whether the CMB (which pertains to the perceptions of individuals) is not significant in the model, we also employed Harman's single factor test and a correlation-based index marker technique. Unfortunately, we cannot use the aggregation method (e.g., hierarchical linear modeling: HLM) due to the limitation of the use of single data source (Enticott, Boyne, and Walker 2009). However, we do not find any clue in CMB. Although we cannot completely correct the problem of CMB, we believe future research should aim to provide a more rigorous research design in order to reduce it.

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