

Public Service Motivation:
A Cross-National Examination of East Asian Countries

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DEDICATION

To My Dearest Parents

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I would love to give my thankfulness to University of Tennessee, they offer me the great opportunity to learn from many respected and diligent scholars in this beautiful campus.

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ABSTRACT

The study of public service motivation (PSM) has been thriving since Perry and Wise firstly defined the concept in 1990. The United States and developed European nations have dominated the researches in this area, while empirical studies outside Western societies are less common. Furthermore, most studies are based on a single-nation analysis. Is public service motivation also relevant in East Asia? To what degree do East Asian cultures cultivate public service motivation? Do the national contexts affect the extent of public service motivation? The purpose of the current research study is to investigate the theoretical and practical plausibility of public service motivation in East Asian society. In particular, this study examines the relationship between occupational locus (government and non-government) and occupational focus (public service and non-public service) on preference for work motives associated with public service motivation. By studying public service motivation in East Asian countries with cultures influenced by Confucianism, we consider the influence of national context on public service motivation. Survey data from three East Asian countries (Japan, Taiwan and South Korea) are taken from the International Social Survey Programme's 2005 Work Orientations III module. Using logistic regression analysis, we found that public service motivation distinguishes employees in the government and non-government sectors, as well individuals in public service and non-public service occupations, but the function is not strongly supported as hypothesized. The role that Confucianism plays in East Asian cultures likely complicated the picture as it pertains to public service motivation. We find that previous research findings on public service motivation in Western societies are not fully applicable to other areas in the world. Additional research is needed to develop a deeper understanding of the relevance of public service motivation in East Asia.

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CHAPTER I

INTRODUCTION AND GENERAL INFORMATION

If there is one concept which can compete with value in generating intellectual distress and philosophical confusion it is probably that of motivation.

-----Hodgkinson, 1996, p.12

Section 1.1 the Origin and Background of Public Service Motivation

Viewed theoretically, the unsatisfactory nature of traditional public choice theory's application in the public administration field was the driving force for public service motivation's development. Public service motivation emerged in response to the critiques about the limitation of public choice theory.

Public choice theory also called rational choice theory was originated in the 1940s. It sets the "economic man" hypothesis as the foundation for explaining all phenomena and behaviors in rational economic terms. "Economic man" was the imaginary figure created by the famous classic economist Adam Smith (1723–1790) who advocated individual's behaviors are all rooted in economics incentives. Adam Smith claimed people instinctively fight for their maximized economic benefits and make choices among courses of actions based upon the calculation of the utility. They choose the alternative that has the largest expected returns according to the calculation. Based on the self-interested motivation as the starting point, a direct behavior model was simply build by public choice theory. Economic man's rationality and self-interest is the complete and static motivation that explains all the bureaucratic behaviors.

Public choice theory's assumption of rational economic man provides a solid theoretical foundation for the New Public Management movement which was carried out in United States and almost the whole of Western society for improving governments' effectiveness and responsiveness

at the turning of 1980s. New Public Management is characterized as introducing a series of market-oriented management approaches and technologies from the business sector to remodel public institutions, such as a system built on competition, pay-for-performance rewards and financial incentives structure. Rational “economic man” also explained the social phenomena of declining public trust since the post-war period as it satisfactorily offers appropriate interpretations for lazy bureaucrats and power-abusing, duty dereliction in the governments (Dilulio, 1994).

However, in practice public administration is run in a different manner from the private business management. Public choice theory may not be as useful for implementation in the public sector. For instance, pay-for-performance is an incentive driven form designed to enhance employees’ obedience and efficiency in businesses, but implementing it in the public area may not be as functional. Even worse, it could cause corruptions. Frederickson (1997) proposed that ethical motives and behaviors should be the central theme of public administration and argued that the principles from the market-place are not always successfully applied in the public institutions. A business management approach and a system based on the principles of a competitive market might jeopardize the innate ethical contents of public administration.

Public choice theory’s hypothesis of bureaucratic behavioral incentives neglects the altruistic and public interest spirits among public servants; and overlooks the moral foundation of the bureaucratic behavior. When facing the great number of hard-working, dedicated, self-sacrificial public servants, public choice theory lose its explanatory power (Dilulio, 1994). Also, it is poorly equipped to explain the pro-social behaviors people witnessed in many public, non-profit and voluntary organizations.

Shamir has clarified the deficiencies of traditional motivation theory in details in his paper (1990):

- 1) An individualistic bias: The focus of early motivation theory was on rational economic man's individual satisfaction---maximizing their personal utility. That motivational model fits the American or Western individualistic societies, but may not be valid in other collective cultures, like Japan where individuals' attaching to the organization and achieving organization goals are highly stressed. Even within Western society, emphasizing the individualism of the motivational roots made many working phenomena unexplainable. One example is "transformational leadership," which is based on an inspirational leadership style. Leaders and followers raise one another to higher levels of morality and motivation. In this way, transformational leadership is more of collective oriented, not oriented around self-interest.
- 2) A bias towards a "strong" situation: Traditional motivation theories are based on an idealistic assumption that rewards are specifically stated, and performances-and rewards are strongly correlated. All of these are what is characterized as a "strong situation". But the real world turns out to be a different case, as most of the time we only confront the "weak"-situations instead.
- 3) An emphasis on the explanation and prediction of discrete behaviors: Traditional motivation theories ignore the complexity of the patterns of behavior. They are solely concerned with observable and measurable acts that occur in a short period of time. Their predictive power becomes weak because it leaves no place for the broader patterns of behaviors and the acts performed repeatedly over time or in various spaces.
- 4) A limited concept of intrinsic motivation: People may perform an activity with no expectation of tangible rewards. They may act just because of the task means something to them.

For instance, one of the major functions of work is to explore an individual's existence, or to state one's membership in certain group. Contemporary economic-based motivation theories pay little attention to these phenomena.

5) The exclusion of values and moral obligations: Individual motivation cannot be simply translated solely into rewards or personal satisfaction. To an extent actions can be accounted by the desire to fulfil one's moral obligation. The sociological concepts of values constitutes the major part of behavior at a moral level, but this is missing in theories of motivation from a public choice motivation perspective.

Frederickson and Hart (2008) pointed out that public administration in the United States faces a dilemma because it uncritically relies on the values from business management. The importance of a public service ethos has been reconsidered after public choice theory dominated people's thinking with respect to motivations in bureaucratic organizations. It is commonly recognized by the public that there exists a distinctive sense of responsibility and integrity in the public sector and non-profit sectors. Also, public servants are expected to be motivated partly out of a consideration for the broad needs of the public rather than their own self-interest.

A service-oriented government has long been an ideal from ancient civilization (Horton, 2008). Conventional wisdom assumed public servants working in governments possess certain kinds of ethical senses of responsibility and a special desire to make their contribution for the well-being of the entire society. This kind of incentive to work for the public interest is somewhat missing in the business sector. Later on this desire was described as public service motivation. For these reasons, another theory based on more than self-interest is needed to better account for the observed public service ethic in public institutions.

Public service motivation theory therefore was developed as an alternative to the uncritical application public choice theory in public management since the latter oversimplified the complexity of behavior in public administration. Public service motivation theory confirms the variety of human motives, and recognizes the influence of altruistic desires as coexisting with self-interest. But it does not propose that altruistic incentives solely direct bureaucratic behavior and not discount self-interested motivation of bureaucratic behaviors. What it claims is that people are motivated by a number of considerations including self-interested incentives and altruistic drives as well.

Overall, public service motivation theory does not cover all the motives in the field of public service, but it confirms the existence of altruistic incentives when people are pursuing the public interests. Public service motivation theory offers a new way of thinking for scholars and lifts them from the unanswered questions created by public choice theory.

Section 1.2 Our Research Question and Contributions

Since Perry and Wise (1990) coined the term public service motivation (also referred to as public service ethos or a public service spirit in Europe), it has been developed with contributions from scholars in a variety of academic disciplines in the social and behavioral sciences. In addition to its multi-disciplinary influences, research on public service motivation has an international character as it has become a popular topic for scholars in America and Europe.

However, will public service motivation have been found in Western democratic countries also be found in the far-east which has its own traditional ethical principles? What is the effect of culture on the presence and effect of public service motivation? Does national cultural trait make a difference? If yes, to what degree and in what direction (Kim, 2009)?

In response to these questions, our focus will be on examining public service motivation in East Asia, a geographic area that largely has been ignored in empirical research. We are going to examine public service motivation's general presence in an area where scholars have failed to conduct sufficient analysis. More importantly, we will take culture into consideration, by comparing East Asia where the nations are shaped by Confucian traditions to Western concepts of bureaucracy and morality to see whether cultural factors present us a different picture.

Section 1.3 Research Approach and Research Framework

We will formalize the construct of our present research in the following chapters: At the beginning, we will present background information about public service motivation and develop an understanding, about the circumstances under which the concept of public service motivation was developed. In the second chapter, we will discuss the growing body of literatures in respect to public service motivation. We will review the public service motivation's concept, its measurement, its antecedents, and its basic character to capturing the spirit of public service. Also, we will check the international research conducted by scholars outside of America to understand its application in other national context. Next, we will describe the unique cultural dimension of East Asian nations that is based on Confucianism. We will consider how Confucianism relates to the study of public service motivation. In the remaining pages, we will explain our empirical investigation and present results. Finally, we will discuss the limitations of the present study and offer for extensions for future research.

CHAPTER II LITERATURE REVIEW

Section 2.1 the Concept of Public Service Motivation

Literally, public service refers to the service provided to the public or the service authorized and funded by government. Motivation is the need or desire that drives a person to act. Putting the two concepts together, public service motivation refers to the desire to serve the public interest and offers an explanation for the reasons why public service activities take place.

The earliest articulation of public service motivation was offered by Rainey (1982). In an investigation comparing public and private managers, he found that the managers from the public organizations scored prominently higher on an interest in “engaging in meaningful public service” than their counterparts from the business sector. Rainey accordingly predicated the sectorial difference in terms of the desire to serve the public interest. Simultaneously, he stated that this motivation is an elusive concept, as it referred to a type of motivation individuals can achieve satisfaction through activities carried out for the public interest. Over the same period, Schwartz (1983) introduced the concept of deontic motivation. He explained the motivation through perspectives of moral obligations based on the traditional psychological analysis.

Dr. James L. Perry and Dr. Lois Recascino Wise from Indiana University, Bloomington published their paper titled “The Motivational Bases of Public Service” in the fiftieth-anniversary volume of the *Public Administration Review*—which has become the foundational piece for the study of public service motivation. Perry and Wise (1990) formally articulated the conceptual definition of public service motivation, in their paper, public service motivation was considered a psychological desire, “an individual’s predisposition to respond to motives was grounded

primarily or uniquely in public institutions and organizations” (Perry and Wise, 1990. p. 368), highlighting the public institution-centered character of the concept.

In the same paper, Perry and Wise (1990) further indicated three basic typologies of motives primarily associated with the pluralistic public service motivation based on Knoke and Wright-Isak (1982). These categories of motives are: rational motives, norm-based motives and affective motives.

1). Rational Motives:

Rational motives can also be called instrumental motives as they are grounded in individual’s utility maximization. People naturally make decisions with the hope their expected benefits will be delivered. They may engage in public service in order to pursue their personal instrumental goals, as they can gain stable pensions or advanced training opportunities by working for the government.

People may also enter into the public sector with the hope of satisfying their personal motivational needs and enjoy the feeling of self-importance. For instance, people can achieve certain social reputations if they are committed to public programs, or they join the public sector because they will receive the chance to advocate and facilitate the group’s special interests they are representing. Steven Kelman (1981) predicated participation in the process to formulate good public policy was one of the appealing advantages of government employment since it can reinforce one's image of self-importance and realize their self-identifications when they serve society.

2). Norm-based motives:

Norm-based motives describe the motives grounded on roles. Norm-based motives are value-based motives that follow the normative conformity, and they emphasize the impact of value-social norms (Knoke and Wright-Isak, 1982). Norms are informal knowledge that governs individuals' societal behavior. Norms include values, customs and traditions that represent individuals' basic understanding of what people are supposed to do. "Norms are learned from interactions with others in diverse communities about the behavior that is expected in particular type of situation" (Ostrom, 1998, p. 9).

It is generally agreed that public administration is built on certain values and principles: such as nationalism, social equity, individuals' concern for the whole society, the desire to pursue the public interest, and a sense of loyalty, etc. (Buchanan, 1968; Downs, 1967). Frederickson and Hart (1985) suggested that the obligation of public administration was to provide service efficiently and economically, and to guarantee social equity. People could be motivated to provide public service because they are required to perform their duties and they are asked to meet certain kinds of ethical or professional standards.

3). Affective Motives:

Affective motives are the moral state bonding with public service, representing the psychological and emotional connection of public service motivation. Frederickson and Hart (1985) posited that the central motive of public servants should be the "patriotism of benevolence", which refers to the extensive love of all people and self-sacrificial attitudes toward a broad community. Affective motives also include sympathy toward disadvantaged groups and self-sacrifice. Sympathy judges public service motivation from the perspective of morality. It is the important dynamic that drives people to conduct public service work. Self-sacrifice is another main

factor of public service motivation, as public service requires that servants to not be narrowly concern with their own interests. They are not to only care about what materialistic profits they can achieve, but they are expected to consider the interests of the broad public. Public servants are supposed to set public interests as their major objectives and accordingly conduct a series of activities. When the public interest conflicts with people's own profits, a self-sacrificial spirit should lift the employee from their self-interests to achieve the public interests.

Perry and Wise's (1990) definition has become widely cited. However, some critiques of their definition have been offered (Wright, 2008; Rainey, 1997; Vandenabeele et al., 2006; Vandenabeele, 2007). First, rational motives should not be appropriate to be identified as public service motivation since maximizing individual's self-utility and real benefit are seemingly opposing to the spirit of public service. Public service is the altruistic spirit of intangible value. Second, public service motivation is a broad multi-faceted concept that is composed of multiple dimensions (Wright, 2008). It takes different forms in different service agencies and is represented differently among different departments (Rainey, 1997). Moreover, public service motivation is a psychological state. It dynamically changes through time and is constantly transforming. More importantly, Perry and Wise's (1990) definition was created in America and it may not be suitable for other national context (Vandenabeele et al., 2006; Vandenabeele, 2007).

Therefore, there is a considerable amount ambiguity in regards to the meaning of public service motivation. Scholars that followed Perry and Wise (1990) put forward diverse range of expanded definitions based on their own investigations and research. Brewer and Selden (1998) stressed the part of serving people's interests and regarded public service motivation as "the motivational force that induces individuals to perform meaningful public, community and social

service” (p. 417). Rainey and Steinbauer (1999) associated public service motivation with “general, altruism in referring to serve the interests of a community of people, a state, a nation or human kind” (p. 20). They defined public service motivation as “a general motive to provide significant service that benefits the community, the public, or society in dutiful, compassionate and self-sacrificing ways” (p. 25).

Later, Vandenberg (2007) employed “value” as one of the components. He defined public service motivation as “the beliefs, values and attitudes that go beyond self-interest and organizational interest that concern the interest of a larger political entity and that motivate individuals to act accordingly whenever appropriate” (Vandenberg, 2007, p. 547). The most recent definition was proposed by Perry and Hondeghem (2008) relates public service motivation with altruism by stating that it is “an individual’s orientation to delivering services to people with a purpose to do good for others and society” (p. 7). Public service motivation can refer to the motivation of people who feel a passionate sense of duty or responsibility, or contributing in self-sacrificing mannerly to the welfare of others and to the common good of the community or society. Thus, public service motivation is the commitment toward public interest and represents the obligation of is public servant to meet to the basic requirements of public service.

Section 2.2 Measurement of Public Service Motivation

Public service motivation remains an elusive concept after more than two decades of development. For this reason, precisely characterizing and operationalizing a measure of public service motivation continues a core challenge project. It is inherently difficult to determine how public service motivation can be visualized and quantified since it is an intrinsic, recessive psychological process, Staats (1998) stated that public service motivation is an “an attitude, a sense

of duty or even a sense of morality” (p. 601). Additionally, public service motivation is influenced by the external environment. It can be expressed differently in different environmental backgrounds. As we know, public service motivation is an elusive, multi-faceted concept. It changes through time and takes on different forms among different government offices. So, public service motivation is rather hard to measure. After reviewing the previous related researches, we conclude that three approaches are most frequently used to measure public service motivation.

Section 2.2.1 Survey Questionnaire

The first measurement approach is to use established multi-item indices. Public service motivation contains pluralistic dispositions as it is a cluster of various attitudes toward performing public service. Perry (1996) formalized the initial index which interpreted the components of the public service motivation construct. In his study, Perry developed 40 5-Point Likert-type scales with response ranging from 1=strong disagreement to 5=strong agreement. The survey items tapped six main dimensions of public service motivation based on the three types of motives: attraction to public policy-making (rational motives), commitment to the public interest, civic duty and social justice (norm-based motives), compassion and self-sacrifice (affective motives).

Questionnaires were distributed to public administration graduate students and respondents were required to express the attitudes and view-points on each item. Confirmatory factor analysis was used to combine response into a single scale. Subsequently, Perry (1996) abridged the survey into 24 items that loaded on four dimensions: attraction to public policy making (APP), commitment to the public interest (CPV), compassion (COM), and self-sacrifice (SS) (See Appendix A).

Perry's index influenced much of the effort to measure public service motivation. Following his lead, many other studies extended Perry's scale. For instance, Coursey and Pandey (2007) constructed a revised 10-item questionnaire by reducing the four dimensions into three: attraction to policy-making, commitment to the public interest and compassion (See Appendix B). Their 10-item abridged instrument has the advantage of being more convenient since it requires smaller number of items and its dimensions better parallel Perry and Wise's (1990) three types of basic public service motives.

The limitation of the multi-faceted dimension scales is the "factorial structure of measurement" has been found to vary across countries and languages (Castaing, 2006; Vandenabeele, 2006; Vandenabeele & Hondeghem, 2004). The scales' usage in cross-national comparisons has not been without problems. This is not successful; this is noted by Vandenabeele and Van de Walle (2008). Various institutional and societal factors resulted in the different patterns of public service motivation between countries. In developing a public service motivation index applicable to Belgium, Vandenabeele (2006) found it necessary to add the dimension "democratic governance." Leisink and Steijn (2009) formed a simplified measurement model since the full scale developed by Perry (1996) was rather problematic when applied in the Netherlands. When examining public service motivation in Switzerland by administering a national survey to 3,754 civil servants from 279 municipalities, Giauque et al. (2011) considered "Swiss democratic governance" as a national value in addition to the four dimensions identified by the Perry (1996) scale.

Liu and his colleagues (2008) revealed the general efficiency of a public service motivation scale was limited, as they investigated the public service motivation level of 191 public servants

in China. Only three of the four dimensions (attraction to policy-making, commitment to public interest and self-sacrifice) were supported in China, the dimension of compassion received no conformation. They concluded: “Public service motivation is not a universal or etic concept; the construct and dimensions of PSM are affected by cultural and institutional context (emic)” (p. 696). Kim (2009a) conducted two surveys among civil servants among central government ministries/agencies and local governments in Korea. He found the attraction to policy-making to not be a valid dimension among his survey participants. This latter finding is in accordance with what Norris (2003) declared politics and policy in Asia was not a ‘public’ dimension as common to other regions on the globe. An explanation for this finding is Asian nations are deeply rooted in Confucian and collectivistic culture. Thus, civil servants in Korea are not inclined to be motivated by their own interests. In contrast, normative and affective motives were more prominent in the Korean context. Lately, for an international-applied measurement instrument, a group of researchers including Kim, Perry, Liu , Taylor Wright and Vandenabeele from 12 countries (Kim et al., 2013) generated a revised framework containing four dimensions using sixteen items, that framework offers a better theoretical and empirical foundation for measuring public service motivation across cultures (see Appendix C).

Section 2.2.2 Reward Preference Checking

The second measurement approach has been to operationalize public service motivation in terms of work-related preferences (i.e., those work motives an individual regards as important in a job). Crewson (1997) identified two general kinds of rewards: intangible intrinsic rewards and tangible extrinsic rewards, intrinsic rewards are individual service-oriented rewards derived from the satisfaction an individual receives from performing a task, such as self-value realization, the

feeling of having “contributed to the society.” and a sense of accomplishment, intrinsic rewards belong to the top level of Maslow hierarchy of needs pyramid. On the other side, tangible extrinsic rewards are external stimuli. They come from the influences outside of individuals. Extrinsic rewards tend to be economic-oriented material incentives such as financial benefits, promotion opportunity, occupational status, high level of job security, or good working condition, flexible working hours and social prestige (Norris, 2003). These are regarded as lower level needs since they fall at the bottom of Maslow’s hierarch of needs pyramid.

Employees differ in balancing between these two categories of rewards (Perry and Porter, 1982). Emphasizing intrinsic or extrinsic rewards distinguishes different motivation foundations (Rainey, 1982, 1997). Using the intrinsic-extrinsic work reward dichotomy, public service motivation can be understood as prioritizing intrinsic rewards above extrinsic ones (Crewson, 1997; Houston, 2000). It is commonly recognized that individuals with higher level of public service motivation pursue more intrinsic rewards rather than the utilitarian inducements, since monetary rewards are not considered part of the public service ethic (Brewer and Selden, 1998; Brewer, Selden and Facer, 2000).

Comparisons of rewards attitudes and preferences between employees in the government and private sectors are broadly applied to aid our understanding public service motivation. Many sector comparisons were conducted between government and private employees’ attitudes regarding job security, high pay, promotion opportunity and prestige (Rainey, 1982; Jurkiewicz, Massey and Brown, 1998; Wittmer, 1991; Crewson, 1997; Houston, 2000). Considerable evidence has amassed about these preferences: Public employees are less stirred by monetary incentives and they are more stimulated by altruistic motives such as duty and self-sacrifice (Rainey, 1982),

Crewson (1997) collected data from the GSS (General Social Survey) and the IEEE (Institute for Electrical and Electronics Engineers) surveys. He found that the for-profit organizational employees tend to be more economically-oriented, while employees from public and non-profit organizations tend to be more service-oriented.

Also, based on the GSS (General Social Survey) data of 1991, 1993 and 1994, Houston (2000) analyzed the reward preferences of 101 employees from the government sector and 1,356 employees from the private sector by estimating multivariate logistic regression models. The same conclusion was drawn: private-sector employees emphasized high income and fewer working hours. In contrast, extrinsic rewards such as high income and short working hours were of lesser concern to government employees, who attached more value to “work that is important” and a sense of accomplishment. Houston advocated the dual nature of public service motivation: positively correlated with the intrinsic rewards and negatively with the extrinsic ones. He also stated that monetary rewards might produce negative and detrimental effects as focusing on extrinsic rewards may crowd out intrinsically motivated effort.

There always exists surprising exceptions to a general: Gabris and Simo (1995) offer such an exception as they discovered no significant differences in the desire to help others, high pay or job security after examining a sample of employees from government, private and non-profit sector. Furthermore, Houston (2011) argued that only obligation-based intrinsic motives (e.g., work that is useful to society, work that helps others), not enjoyment-based intrinsic motives (e.g., work that is interesting or enjoyable), were actually consistent with a public service motivation, as enjoyment-based intrinsic motives are driven by the pursuit of self-interest (Frey and Osterloh, 2000).

As a matter of fact, the government-business distinction has been consistently captured by scholars in the study of administration at the higher-status executive level many years before general comparisons were offered between the two sectors. For instance, government managers obtain a higher sense of achievement than business managers (Guyot, 1962). Government managers had the faith that their work was more prestigious and more important, and are more likely to value their job because it is socially meaningful (Warner, Van Riper, Martin, and Collins, 1963). Government managers were lower in rating financial rewards, they placed less emphasis on higher pay as a motivator, and more highly value meaningful social service, and doing worthwhile work for the society and helping others (Kilpatrick, Cunnings and Jennings, 1964; Schister, 1974). Government managers scored noticeably higher on the desire to engage in public service, and public and private employees differed significantly with respect to the incitements (Rainey, 1982). Managers from public and hybrid organizations preferred helping others and participating in broader community service, while managers in private organizations preferred high salaries, status and prestige (Wittmer, 1991). Government managers often emphasized the value helping others and the ethical contributions to the broad society (Hartman and Weber, 1980; Lasko, 1980; Kelman, 1989; Sandeep, 1989).

Subsequent research suggested the altruistic ethics was also grounded in public institutions among general employees. The incentive for public service set the public servants apart from their business counterparts (Staats, 1988). James Q. Wilson (1989) stated a sense of duty motivate government sector workers despite a lack of financial incentives. Government sector employees as well as their managers were motivated by some utilitarian incentives which were absent in the commercial enterprises (Crewson, 1997). Government employees held more altruistic attitudes

than private sector workers (Rainey, 1982), unlikely the business employees who placed higher value on financial benefits, such as high wage and good welfare, public servants were more likely to emphasize the altruistic dedication to public goods (Karl and Sutton, 1998) and were more likely to emphasize the altruistic dedication to public goods (Karl and Sutton, 1998). Norris (2003) also found that public employees were more eager to do meaningful and useful work for the whole society.

The above two methods for measuring public service motivation are limited due to social desirability bias. People naturally are inclined to choose socially acceptable answers when completing survey questionnaires, raising the concern that survey results may not be reliable. In order to avoid this concern, a third way to measure the existence of public service motivation has also been employed.

Section 2.2.3 Checking the Related Behaviors

The third approach for measuring public service motivation examines behaviors that may result from a public service ethic. This approach is justified because public service motivation theory "has a significant behavioral implication" (Perry, 1996; p. 5). Traditional psychology suggests behavior is expressive of feelings and self-concepts. As a theoretical concept, motivation describes a reason or reasons for behaving in a particular way, and therefore is used to explain behavior. Besides, motivation is not directly observable whereas, behaviors are and therefore are more easily measured. We can judge the level of public service motivation by observing the related behaviors. For this reason, the relationship between public service motivation and public servants' working behaviors is also the focus in the empirical researches of public service motivation.

For instance, Brewer and Selden (1998) presented whistleblowing as a special case to explore individual behaviors as they contend that it is an output of public service motivation. Whistleblowing means the disclosure of illegal, immoral or illegitimate misconducts within an agency. Whistleblowers place themselves at risk for possible retaliation and punishment for safeguarding the common good and the public interest. Reporting the wrongdoing of peers may also be regarded as an act of destroying co-workers' relationship or group harmony (Park, Rehg, Lee, 2005). Brewer and Selden (1998) employed maximum likelihood logistic regression analysis to estimate the relationship between motives and reporting inappropriate acts. Based on a survey of executive employees in the federal government, they found that whistleblowers had high levels of public service motivation as compared to observers of waste or corruption who failed to report what they saw. Thus public service motivation and whistle blowing are closely associated (Near, Dworkin and Miceli, 1993; Callahan and Dworkin, 1994).

Civic participation or pro-social behaviors also demonstrate a level of public service motivation (Cooper and Robertson, 1986; Houston, 2005), pro-social behavior refers to performing "with the intention or promoting the welfare of the individual, group, or organization toward which it is directed" (Brief and Motowildlo, 1986, p. 711). Government sector employees were civic minded and were more likely to engage in charitable activities and volunteering (e.g., making monetary contributions, blood donation and volunteering time to charity) than their counterparts in the commercial institutions. Even though pro-social behaviors may be stirred by a combination of altruism and self-interest, the role of public-serving motives cannot be ruled out (Monroe, 1994). We will discuss the related behaviors in detail in the following section regarding to the consequence of public service motivation.

Section 2.3 Practical Implication of Studying Public Service Motivation

Perry and Hondeghem (2008) lay out a range of topics that scholars of public service motivation need to consider: “Public service motivation’s construct and its measurement, articulating key institutional assumptions about public service motivation, exploring the relationship between public service motivation and performance, studying public service motivation in different settings, and improving the practice of public management.” (p. 8). Specifically, as long as there exist certain distinctive motivations within the public organizations, it is necessary to consider how those motivations are applied. The practical value of studying public service motivation is to provide the guidance for effective human resources management in the government sector with respect to:

- 1) Recruitment----to attract individuals with potentially high public service motivation level and the capability work in organizations for that deliver public services.
- 2) Retention----to keep and encourage public employees stay in public institutions, reduce the loss dues to turnover of valuable human resource.
- 3) Employees’ performance----to give lay to the impact public service motivation into effective employee performance, utilize the individuals’ productivity in the public institution.
- 4) Organizational performance in the public sector----to raise the productivity of the overall organizations: to free public institutions from having to rely on material incentives to achieve effectiveness.

Section 2.4 Antecedents of Public Service Motivation

How is public service motivation developed at the individual level? What are the key structural and incidental variables that account for the development of public service motivation? How can manager foster and sustain the motivation of the employees? These are a few of the questions that scholars of public service motivation need to devote their research efforts. Getting to know the antecedents is helpful for us to comprehend public service motivation at the individual level.

An important the principle in public administration is “to get the right person onto the bus”- ---That is, it is important find qualified workers who fit the needs of the organization. Understanding the factor that influence a worker’s level of influencing factors of public service motivation will help us to have the insights to choose the right ones. We will see who potentially possesses a sense of duty/responsibility to serve the common good or the public interest, who possesses more zeal for public service, and should be selected for effective human resource management in the public sector.

Perry (1997) used the data collected from public sector employees and inspected five clusters of antecedent variables, such as parental socialization, religious socialization, professional identification, political ideology and demographic correlates. Specifically, some of the variables that were included were church attendances, closeness to God, parental modeling, parents’ relationship, professional identity, liberalism/conservatism, education, gender and income. He found the closeness to God, parental modeling, education and age to be those four factors influenced certain dimension of public service motivation.

In a later study, Perry suggested that research on the antecedents of public service motivation needs to bring the society in, “Individuals are social creations who come by their values and identities in a variety of ways” (Perry 2000, p. 480). Perry’s framework (2000) involves four categories of variables: 1) Socio-historical context which refers to variables that represent the environmental or socialization context in which an individual’s motivation and preferences are shaped. This socialization comes from various institutions such as the family, schools and churches, as well as life-events in all kinds of settings. 2) Motivational context refers to the specific situations in the organization that influence an individual’s motivation. It includes job characteristics work environment and the incentives provided by the organization. Including the role of institutions represents a departure of public service motivation theory from traditional motivation theories. 3) Individual characteristics are an individual’s abilities and other attributes. 4) Behavior represents the outcomes that are produced by an individual (See Appendix D).

An individual’s preferences and values are acquired through social process. They are formulated by the influence of the external environment and formative experience. According to social learning theory, Bandura (1977) states: “most human behavior is learned observationally through modeling: from observing others one forms an idea of how new behaviors are performed, and on later occasions this coded information serves as a guide for action.” (p. 22). Learning is a cognitive process developed within institutions. Those institutions could be their families, churches, and schools. After reviewing previous related literatures and empirical investigations, the following factors are most frequently discussed:

1). Family association:

From one perspective, values and preferences are learned through modeling (Bandura, 1986), especially parental modeling. According to Norris (2003): “young children can articulate a fairly developed sense of what they want to do when they grew up; they were influenced by observing roles around them” (p. 5). The importance of family life to individual values and attitudes, especially the parent-child relationships has been identifying by an increasing number of studies. For instance, Frederickson (1967) discovered that the 1424 students he surveyed from schools of government tended to hold positive attitudes toward public service if their parents were politically active. Clary and Miller (1986) found that an individual’s altruism is to parental modeling of altruistic behavior. The career education levels, religious beliefs and political ideologies of parents have all been found to facilitate the developments of public service motivation in an individual (Perry, 1997). For instance, individuals are more likely to engage in government work if one of their parents has worked for government (Lewis and Frank, 2002).

From another perspective, pleasant relations between parents and children also cultivate the growing earth for public service motivation (Rosenhan, 1975). Clary and Miller (1986) found that warm relationship between parents and children accounted the altruistic behaviors by children in adulthood. An affective relationship with parents will significantly help to sustain children’s altruistic commitments as Pattakos (2004) stated: “I come from parents who believed that helping others was the best way to spend your life....service to humanity is the best work of life”(p. 11). Perry (2008) studied the winners of the “Daily Point of Light Award” and “the Presidents Community’s Volunteer Award” to investigate the influencing factors that influence public service motivation level. He found that family socialization directly or indirectly (the impact path is not

clear) determined individual's public service motivation level through the intermediary variable of volunteering services.

In sum, parental relationship and public service motivation are closely associated with each other.

2). Religious background:

“Religion is one of the most important of the many ways in which American getting involved in the life of their community and society.” (Belah, Madsea, Sullivan, Swidler and Tipton, 1985, p. 219). Religion's impact on public administration may be more prominent than expected as a determinant factor of social values (Bruce, 2000; Cunningham, 2005; deHaven-Smith, 2003; Lowery, 2005). Religion shapes an individual's worldview. The effect of religion on public service motivation is also thought to be large.

The majority of world religions emphasize the consciousness of humanity, the spirit of dedication, social responsibility and intangible rewards over materialist rewards. So a religious person normally will participate more passionately in social and altruistic activities. This coincides with the public interest and compassion dimension of public service motivation. “Closeness to God” motivates people to engage in spiritual and social activities (Welch and Legee, 1988). A positive relationship is expected between religious activities and public service motivation (Houston and Freeman, 2010), as higher public service motivation is likely to be associated with higher level of church attendance and involvement in religious activities.

3). Education:

Education's role in shaping and reinforcing motives has been acknowledged (Lewis and Frank, 2002; Moynihan and Pandey, 2007). Education enhances and promotes the development of

public service motivation as a constituting part of social and experiential background (Perry, 1996; Perry, 2002), if a person has higher educational attainment, he may concern less about the pay and job security, but he may be more likely to value “doing meaningful work” (Houston, 2000). Moynihan and Pandey (2007) as well supported the above conclusion as they find that educational level and public service motivation are strongly correlated with each other. However, Chetkovich (2003) received contradictory findings in that students with higher levels of education in his research showed relatively less interest in working in the government sector.

4). Gender:

Frederickson (1997) claimed men had more positive attitudes in engaging in civil service than women. In contrast, other scholars found women were more likely to work in the government sector (Lewis and Frank, 2002) and more frequently got involved in valuable and meaningful public service (Naff and Crum, 1999; White, 1999; Houston, 2000).

Naff and Crum (1999) identify gender as the important independent variable in their research to investigating the influence of demographic factors’ on public service motivation. They found that females on average have a slightly high level of public service motivation level morality tests, demonstrating that females are more ethical than males. Houston (2000) applied GSS data to conduct a comparison of the importance of work incentive comparison between public sector and business sector; he found males were not likely to do more valuable and meaningful work (such as working as public servants). In contrast, Frederickson (1997) discovered that gender is related thoughts people have about conducting public service with males having more positive attitudes about public service work than the female counterparts.

In general compassion is considered a feminine trait, while the public policy making is regarded to be masculine trait. Perry (1997) discovered that gender difference existed in the public service dimension of public responsibility and self-sacrifice. While DeHart-Davis, Marlowe and Pandey (2006) found that research data indicated female scored higher on the dimension of compassion. Similarly, females have higher scores on the dimension in participating policy making, but no gender difference was found in the dimension of public responsibility. In addition, it is commonly assumed that females more highly value job security than male (Houston, 2011).

Moreover, other demographic characteristic such as age could also be an explanatory variable for the level of public service motivation possessed by an individual. Perry (1997) found the positive correlation between age and public responsibility, Bright (2005) indicated that older civil servants possess a higher level of public service motivation. Houston (2011) found age to be negatively correlated with the importance of high income and promotion opportunity (Houston, 2011), a finding that was not replicated by Moynihan and Pandey (2007). Pandey and Stazyk (2008) suggest that people more willing to dedicate themselves to socially important activities when they become older.

Perry (1997) suggested political ideology as well as an antecedent of public service motivation. He stated liberalism is related to public service motivation.

Section 2.5 Consequences of Public Service Motivation

The importance of public service motivation for public administration can be seen in its purported impact on employees' behaviors and workplace operations (Rainey, 1982; Rainey and

Steinbauer, 1999; etc.) and also on the efficiency of the public management(Perry, 2000; Brewer and Selden, 2000; Kim, 2005).

In this chapter we will analyze the consequence of public service motivation from the individual level and the organizational level perspective.

Section 2.5.1 Individual Level

i) Within the Organization

Perry and Wise (1990) offered three consequence of public service motivation. Specifically, the within-organizational behaviors and attitudes can be indicated in terms of three hypotheses: occupation hypothesis and performance hypothesis and reward hypothesis.

- 1) Occupational selection hypothesis: “The greater an individual’s public service motivation, the more likely the individual will seek membership in a public organization” (Perry and Wise, 1990, p. 370).
- 2) Performance hypothesis: In public organizations, public service motivation is positively related to individual performance (Perry and Wise, 1990, p. 370).
- 3) Reward preference Hypothesis: Public organizations that attract members with high levels of public service motivation are likely to be less dependent on utilitarian incentives to manage individual performance effectively (Perry and Wise, 1990, p. 371).

1) Occupation Selection Hypothesis:

Job Selection: Public service motivation explains individual employment selection and organizational entry (Crewson, 1995; Rainey, 1982). A positive linkage has been found between public service motivation and employee job selection (Perry and Wise, 1990; Vandenabeele, 2008). The higher the level of public service motivation an individual possesses, the more likely

they are to search for a position in public organizations. People naturally look for a good fit between themselves and the organizations they join. For this reason, Perry and Wise (1990) hypothesized: “The greater an individual’s public service motivation, the more likely the individual will seek membership in a public organization” (p. 370).

Turnover tendency: Crewson (1997) considered how the importance of intrinsic work motives related to employee turnover intention. He discovered the prominent negative correlation between public service motivation and resignation; public service motivation enhanced the stability of public organizations (Bright, 2007). This correlation has been confirmed repeatedly by other scholars (Wright and Pandey, 2008; Bright, 2008; Steijn, 2008).

2) Performance Hypothesis:

Job Satisfaction: Job satisfaction refers to the feeling an employee has about his or her job. Public service motivation is expected to be positively associated with job satisfaction (Brewer and Selden, 1998). Individuals with high levels of public service motivation will be more satisfied public workers and the mood to participate in public service. Naff and Crum (1999) investigated 9,710 federal government employees and found public service motivation significantly affected the job satisfaction. Kim’s research (2005) on 1739 government employees in Korea indicated that public service motivation is positively correlated with the job satisfaction.

Higher public service motivation leads to more pleasant and productive employees (Naff and Crum, 1999; Alonso and Lewis, 2001; Frank and Lewis, 2002; Bright, 2007; Vandenabeele, 2009). As individual’s performance will be enhanced when employee’s values match the organization’s mission. In the case of whistle blowers, most whistle blowers with higher levels of public service motivation are also high performers. Individual’s productivity is thus credited to

their level of public service motivation (Brabeck 1984; Miceli and Near 1988 and 1992, 135; Miceli, Near, and Schwenk 1991).

Other scholars have found that public service motivation has an indirect effect on job satisfaction. For instance, Bright (2007) revealed that the person-organization fit mediates the relationship between public service motivation and job satisfaction. In this context person-organization fit refers to the “compatibility between people and entire organizations” (Sekiquichi, 2007, p. 119).

When public servants are compatible with organizational characteristics, their job satisfaction will rise to a favorable degree. But public service motivation cannot guarantee an absolute compatibility between the individual public servant and the public organization. Wright and Pandey’s empirical research (2008) pointed out the uniformity of organizational value and employees’ value serves as the catalysis for the relationship between public service motivation and job satisfaction.

To sum up, public servants tend to possess a higher level of public service motivation than those in the private sector. As a result, public servants they possess higher levels of job satisfaction, are less inclined to leave the current job, and exhibit a higher level of organizational commitment (Brewer et al., 2000; Alonso and Lewis, 2001; Moynihan and Pandey, 2005; Taylor, 2007, 2008; Pandey et al., 2008; Cerase, 2009).

3) Reward preference hypothesis:

The relationship between reward preference and public service motivation was stated comprehensively in the former measurement section, so we do not repeat it here.

ii) Beyond the Organization

Civic behaviors: Besides organizational citizenship behaviors, public service motivation also influences civic and political behaviors. Public servants vote at higher rate (Frey and Pommerhue, 1982; Wolfinger and Rosestone, 1980), and they more actively join in a political organization (Longford, 1996). Public servants with a higher level of public service motivation are recognized to have a higher sense of civic duty than ordinary citizens (Conway, 2000), and they are more willing to conduct pro-social behavior, to expend effort to benefit other people (Perry and Hondeghem, 2008).

Pro-social behaviors and volunteering activities: Prosocial behavior intends to provide helps to other people. These are characterized by a concern about other people's rights, feelings and welfare. People with higher levels of public service motivation are more willing to conduct pro-social behavior, to expend effort to benefit other people (Perry and Hondeghem, 2008). Volunteering behaviors are also a consequence of public service motivation as workers in the public sectors are more likely to volunteer their time and effort to charitable organizations (Wuthow, 1994; Hodgkinson and Weitzman, 1992). Volunteering behaviors and altruism have been consistently found to be related (Dekker and Halman, 2003). In addition, public servants with greater public service motivation are more likely to donate blood (Houston, 2006), as blood donation involves altruism and empathy.

Section 2.5.2 Organizational Level: Organizational Effectiveness

At the macro-level, job preferences, job satisfaction, and organizational commitment have implications for organizational success (Romzek, 1990). "Altruism can actually lead to enhanced organizational effectiveness" (Perry, 2000, p. 474). Public service motivation helps the organization meet performance standards, and advance the organization's interests. The store of

public service motivation is thought to influence the efficiency, effectiveness, fairness and responsiveness of public service organizations (Brewer and Selden, 2000; Lewis and Frank, 2002). Kim (2005) confirmed a positive relationship between public service motivation and organizational effectiveness using individual level data in Korea. Greater employee identification with the public interest has been found to lead to greater organizational efficiency in public institutions (Ritz, 2009). However, the direct effect of public service motivation on perceived organizational efficiency is still inconclusive (Lewis and Frank, 2002; Leisink and Steijn, 2009; Vandenabeele, 2009). It is the mediating effect of employee-environment value congruence through which public service motivation indirectly functions at the collective level (Bright, 2007; Hondeghem and Perry, 2008).

In general, as a concept, public service motivation can influence many work-related attitudes and behaviors such as job satisfaction (Rainey, 1982; Naff and Crum, 1999; Bright, 2007; Steijn, 2008; Taylor, 2008; Wright and Pandey, 2008), organizational commitment (Crewson, 1997; Camilleri, 2006, 2007; Moynihan and Pandey, 2008; Taylor, 2007, 2008), turnover tendency (Bright, 2007; Steijn, 2008), job performance (Naff and Crum, 1999; Alonso and Lewis, 2001; Bright, 2007) and organizational productivity (Brewer and Selden, 2000; Kim, 2005). Public service motivation also influences the attitudes and behaviors beyond the organizations, such as altruism, trust in government and civic participation (Brewer and Selden, 1989, 2000; Brewer, et al. 2000; Pandey et al. 2008).

Section 2.6 Locus and Focus Perspectives of Public Service Motivation

The above occupational hypotheses are all rooted in Schneider's (attraction-selection-attraction) theoretical model. Individuals are attracted to the organizations whose characteristics

are similar to their own personality characteristics. Through the process of selection and self-selection, individuals enter into the organizations that best suit them. People are more likely to remain in the organizations as long as a certain “fit” occurs. Also organizations tend to select those people who share their values and through socialization can lead to change in the individual so that the value of the employees and organizations become increasingly similar over time.

Similarly, the hypotheses relating public service motivation of job selection, job satisfaction, turn-over tendency, organizational commitment and improved organizational performance can be fit into the framework of person-environment fit (P-E) (Wright and Pandey, 2008). P-E fit describes how individual and environmental characteristics match. Individual characteristics could include a person’s personality, biological and psychological needs, abilities, personal values and goals, while environmental characteristics include the collective culture of an organization, the intrinsic and extrinsic rewards offered to employees, and demands of a job or role (French et al., 1982). Schneider (1987) asserted the importance of the people in the organization. People are responsible for the culture of the organization. Organizations select people who are compatible with the organization. Otherwise, people will leave if they do not experience a good fit the work environment. P-E fit was frequently applied to explain the effect of public service motivation (Vandenabeele, 2008a; Bright, 2007; Steijn, 2008).

Section 2.6.1 Person-organization Fit

Person-organization fit and person-job fit are frequently applied in the academic field of management. Person-organization fit refers to the “compatibility between people and entire organizations” (Sekiquichi, 2007, p. 119). In the former section, we mentioned that person-organization fit represents employees’ trusts and identification with their organizations which

alludes to the occupational locus (i.e., government or non-government) perspective of public service motivation. This is illustrated by Perry and Wise's (1990) definition of public service motivation as: the "predisposition to respond to motives grounded primarily or uniquely in public institutions and organizations" (p. 368). As alluded to earlier, public service motivation is thought to be a characteristic that is more pronounced among certain workers, notably public servants. Individuals are attracted to organizations whose existing members share their common values (Mowday, Porter and Steers, 1982). Because public organizations offer opportunities to fulfill an individual's motivational needs for public service, public service oriented people are naturally seeking public service sector employment.

Simultaneously, people themselves help to formulate the macro-level context and culture of an organization by remaining in the jobs that they selected because these jobs provide an attractive situation for them. Similarly, organizations search for employees whose abilities satisfy the position requirements and whose core values or goals are similar to the organization's- according to the attraction-selection-attraction framework (ASA), potential job candidates are attracted to and selected by organizations where the environment coincides with their needs, wants and preferences (Schneider, 1987). The more compatibility there is between the values held to be important by both employees and their organizations, the greater will be employee job satisfaction (Tepeci and Barlett, 2002). This explains why employees with higher levels of public service motivation possess less intention of leaving their jobs in the public sector (Bright, 2007). The effect is an increase in organizational productivity. Other than that, person-organization fit within public service motivation has implications for the development of organizational citizenship behaviors

(OCBs). Employees will be more actively engaged in pro-social behaviors if they are psychologically attached to public organizations (Schappe, 1998; Obeng and Ugboro, 2000).

A lack of congruence between the traits and attitudes of an individual and the workplace would result in destructive consequences (Vroom, 1964). Once individuals experience poor person-environment fit with the organizations they worked for, their work related attitudes will become negatively affected (Kanungo, 1979).

Public service appears to be synonymous with government service, but it really “signifies much more than one’s locus of employment” (Perry and Wise, 1990, p. 368). Public service motivation is more grounded in public institutions, but it is not sector specific but an individual concept (Brewer and Selden, 1998). The concept of public service motivation transcends sector boundaries because the “public” character is by no means its absence in other institutions associated with public service. Perry and Wise’s (1990) definition implies public service motivation is more prevalent among government servants than employees from the business sector, but the “public” character highlights the service-centered character, as many people work outside of the government as well have strong motives to perform meaningful public service. Perry and Hondeghem (2008) drew a clear distinction between public service motivation and public sector motivation in order to remove the potential misconception: public sector motivation refers to the specific advantage that attracts people to take public sector jobs, such as job security, stable pension schemes, quality of life, etc. (Perry and Hondeghem, 2008).

Section 2.6.2 Person-job Fit

Person-job fit is another aspect of person-environment fit that is related to public service motivation (Leisink and Steijn, 2008). Person-job fit is the compatibility between a person’s

characteristics and those of the job or tasks that they performed at work (Sekiguchi, 2007, p. 119). It assesses refers to the suitability of the workers for the anticipated demands of the jobs. For this reason, person-job fit elucidates the occupational focus aspect of public service motivation. For instance, Buelens and Van den Broeck (2007) discovered job content was a more powerful explanation of the motivational differences between public sectors than merely the sector in which a job was located.

Section 2.7 the Construct and Core Characteristics of Public Service

Motivation

Perry (2000) identified four foundational premises of the theory motivation:

Premise 1:

Rational, normative, and affective processes motivate humans. Humans are motivated not by one single but by a plurality of dispositions, and it this pluralistic premises was frequently validated by the scales measuring public service motivation.

Premise 2:

People are motivated by their concept of self. March and Olsen (1989) distinguished between “logic of consequence” and “logic of appropriateness.” Logic of consequence refers to a concern with the outcome of a decision. Logic of appropriateness indicates whether the behavior is consistent with what is considered to be appropriate in a specific situation. The core issue in the logic of appropriateness is whether the individual’s concept of self, as an important motivational pattern, and the importance was visualized in a specific case of moral exemplars. They instinctively perceived one morally right way of behaving. Brewer et al., (2000) identified four types of self-concepts associated with public service motivation: 1. Samaritans: who are driven to help other

people, 2. Communitarians: who are motivated by civic duty and public service, 3. Patriots: who are concerned for the public rather than personal benefits and act out of benevolence, protect and advocate the good for the public, and 4. Humanitarians: who are stirred by a strong sense of social justice and the desire to make a difference. These four types differentiate public servants, but they also with each other in an expressed desire to serve the public.

Premise 3:

Preferences of values should be endogenous to any theory of motivation. Public service motivation is endogenous to the theory. Public institutions are not only the external conditions as was typically assumed in the social and behavioral sciences. Instead, individuals and the environments influence each other.

Premise 4:

Preferences are learned through social processes. Cultural identity theory (people's senses of belong to a particular group that shares the same beliefs and principles) and social learning theory (people learn through observing other's behaviors and attitudes in a social context) both explain formation of preference come from social influences.

Based on the previous literature, we summarize three basic features of public service motivation:

First of all, public service motivation is an endogenous or intrinsic motivation. Public service motivation drives people to engage in the service behavior for its own sake, and it creates a feeling of satisfaction from performing a service activity. Public service motivation exists within the individual rather than relying on an external desire for reward. It is driven by an interest or enjoyment in the public service task itself.

Second, even if it is easy to equate public service motivation with public sector motivation, public service motivation is service-oriented not sector oriented. Public service motivation is not unique to the government sector. That is, people engage in public service are not necessarily to be employed in public institutions.

Public service motivation is the dynamic that drives individual to engage in meaningful public service activity. It is the altruistic motivation that goes beyond self-interest. Public service motivation closely related with public service, but not confined to a specific sector. It is true that the public service motivation is more prominent in the government sector, only because of the common recognition that government sector creates more opportunities for individuals to devote themselves to public service. People with higher level of public service motivation are inclined to search for government sector employment to satisfy their inherent desire---This is the self-selection effect. On the other hand, after entering into the government sector, individuals get assimilated into the organization's cultures, values and structures. This is the effect of organizational socialization that reinforces the public service motive. Because of the existence of the above two effects (self-selection effect and effect of socialization), public service motivation is generally acknowledged to be more prominent in the government sector than the business sector.

Public service motivation is "an individual's orientation to delivering services to people with a purpose to do good for others and society" (Perry and Hondeghem, 2008, p. 7). It is the motive related to the behaviors of public service, but does not necessarily refer only to the government sectors. However, as public service and government sector highly overlap, offering public service is the core function of government sectors. Therefore, people easily confuse public service motivation with the individual behavioral motivation within public institutions.

Perry and Hondeghem (2008) emphasized public service motivation was significantly different from government sector motivation. The latter is usually refers to the extrinsic motives that attract people to work for public organizations. These extrinsic motives may be the higher level of job security, career development opportunities, better pension plan or other external interests. The government sector also provides the flexibility to enable people to balance family and work which is often referred to as “quality of life”. Public service motivation is the motivation individuals have to carry out public service activities. It correlates with public service activities but does not necessarily refer to whether the individual works in the government sector.

The equating of public service motivation with public sector motivation can be bewildering. People will wrongly construct all the employees in the public sector as possessing the desire to serve the public and assuming that employees in other sectors are lack this kind of motivation. As a matter of fact, if public service is regarded as providing a valuable service and goods to the whole society or to others, the government sectors only assume part of the service responsibility. Non-profit organizations and even private organizations as well undertake the work of offering public services. People do not have to enter into the government sector to deliver the public service affairs. Even employees from the business sector can engage in for voluntary activities during their spare time. Thus, public service motivation has transcends the government sector.

Finally, the concept of public service motivation has a complex nature; it is formulated through the process of socialization and is influenced by external factors such as culture and institutions. Therefore, public service motivation may differ depending on geographic, historic, political and institutional context.

Section 2.8 International Researches on Public Service Motivation

The generalizability and appropriateness of public service motivation has been consistently challenged (Wise, 2000; Coursey and Pandney, 2007; Vandenabeele, 2008b; Giaque, et al., 2011; Ritz and Waldener, 2011) as the country of the origin is regarded to be an important factor. Public service motivation was first studied in the American context, as the concept was initially postulated by American scholars (Rainey, 1982; Perry and Wise, 1990), America native domestic researches constitute the majority of the research to date. However, it is necessary to put public service motivation into the context of other geographic areas, as its nature likely depends on nation and region.

First, different regions and countries may possess distinctive pattern of values. Thus, public service does not always have the same meaning across nations; it may be difficult to achieve a commonly shared understanding of public service (Rainey, 1982; Norris, 2003). For example, in the United Kingdom, impartiality and neutrality are highlighted as public service values, while France stressed individual compassion and in the Netherlands, what public service focuses on a collective compassion (Vandenabeele and Van de Walle, 2008).

Second, the formulation of public service motivation is a process of socialization that is significantly affected by religion, family, professional socialization, education and organizational characteristics (Perry, 1997; Moynihan and Pandey, 2007). All of those factors vary across nations. Public service motivation is the intrinsic motivation derived from inside an individual. As Staats (1988) stated “a concept, an attitude, and a sense of duty....even a sense of publicity morality” (p. 601).

As a psychological issue, it is determined by the self-characteristics of ideologies and values (Gabris and Simo, 1995) and national culture has a lasting effect on those basic psychological domains (Chen, 2008). Cultural and institutional variations naturally produce different values. For this reason, motivation theories inevitably are encumbered by the national and regional culture. Vandenabeele et al. (2006) compared the dimensions of public service motivation in the United States, the United Kingdom and Germany. Each country has its own distinctive pattern of values which has implications for the validity of the various dimensions of public service motivation (see Table1).

Ideologies, values and attitudes behind each dimension vary across different national context. Moreover, other national traits such as political institutions, economic conditions and social factors may also result in differing levels of public service motivation across countries at the macro-level. To sum up, there may exist some differences among people's motivation to search for employment in the public sector in different political, social and cultural systems.

Finally, the diversity of national context can not only be seen in the varying conceptual and operational definitions (Giauque et al, 2011; Vandenabeele, 2008b), but also diversity exist in research on the prevalence, antecedents, and consequences of public service motivation (Houston, 2011; Vandenabeele, and van de Walle, 2008). For these reasons, the geographic scope of public service motivation has expanded outside of the United States to Latin America (Snyder, Osland & Hunter, 1996), France (Hondegheem and Vandenabeele, 2005; Castaing, 2006), the United Kingdom and Germany (Vandenabeele, et al, 2006), Belgium (Vandenabeele, Scheepers, and Hondegheem, 2006), the Netherlands (Steijn, 2008; Vandenabeele, 2005), Italy (Cerase and Farinella, 2006), and Australia (Taylor, 2007, 2008).

Table 1 The Cross-Cultural Differences of Public Service Motivation's Dimension and Content

Country	United States	United Kingdom	Germany
Attraction to Politics and Policy	Policy-making Regard of Politics	Policy-making Primary of Politics Multiple Loyalties	Defense of Policies Primacy of Politics Loyalty to Minister
Public Interest	Community Interest Meaningful Public Service Civic duty	Government of the day Public Welfare	Local Interest Public Welfare Defending rule of Law
Compassion	Compassion (Emotional) Need for Social Policy	Public Welfare	Public Welfare
Self-sacrifice	Public Interest Self-sacrifice	Disinterestedness Self-sacrifice Public Service as a calling	Public Interest
Equality		Equal Treatment	Equal Treatment Democracy
Service Delivery		Efficiency Quality	Upholding Constitutional Welfare
Technical Competence		Generalist Knowledge Professional and Managerial Merit	Legal Knowledge Professional Competencies Merit
Bureaucracy		Equality Objectivity Impartiality Independence Permanency (decreasing) Anonymity (decreasing) Accountability (multiple)	Equality Formality Discipline Hierarchy Continuity Rule of Law

Even with the increased international attention, most studies of public service motivation have narrowly focused on developed western democracies. We seldom see research findings beyond a Western social background. It is necessary to encompass the area in our research where few studies have been carried out. East Asian countries provide such an opportunity to explore the applicability of public service motivation in non-western cultures.

East Asian countries have social foundations deeply-rooted in the ideology of “ethic centrality” (Frederickson, 2002). This suggests public service motivation may differ in the East Asian context as compared to the American or western European context.

Section 2.9 Limitations of Previous Researches of Public Service

Motivation

Another limitation of previous international research is that it is mainly comprised of single-nation analysis. One of the few multi-nation studies of public service motivation is Norris (2003), who divided the ISSP data from 1999 into five major regions based on the cultural background: Anglo-American, Central and Eastern Europe, Scandinavian, Asian and Western Europe. Later, Vandenabeele and Van de Walle (2007) investigated survey data administered across 38 countries; Houston (2011) examined 11 North American and Western European nations from the following regions: Anglo-Saxon, Continental, and Scandinavia. Kim with other scholars from 12 countries contributed to our understanding of public service motivation globally by conducting a systematic international study for developing a universal scale of public service motivation (Kim, et al., 2012). The most recent systematic international study was also directed by Houston (2014) which examined work motive attitudes in 5 post-communist countries in Central and Eastern European, and Russia. Although academic investigations have been conducted

in Korea (Choi, 2001; Kim, 2006; Frederickson and Hwang, 1997) and China (Liu, et al., 2008; Liu 2009), comprehensive comparative studies among Asian nations draws almost no attention. The existing literatures in this area are depressing. How public service motivation cross-nationally operates in East Asia has remained unexplored. To date, little information has been provided regarding this region and hopefully, our research can fill this gap.

Also, we have found that in the public service motivation literature, most empirical research has limited itself to sample data collected from only the governmental sector. Public Service Motivation has been clearly not recognized as a sector specific concept even though public service in general is assumed equals government service (Perry and Wise, 1990). Most of the research has applied the dichotomy of government sector vs. non-government sector comparison in the reward preferences and behavioral consequences (Crewson 1997; Houston, 2000; etc.). Investigations from the perspective of public service motivation's occupational focus are not plentiful. Only Houston (2011, 2014) has specified the occupational locus in government and the occupational focus on public service in estimated models. We need to investigate specifically whether public service motivation is more prominent among government workers than non-government workers and whether it is more prominent among those in public service occupations than it is among those in non-public service jobs.

CHAPTER III

CULTURAL DIFFERENCES OF PUBLIC SERVICE MOTIVATION IN EAST ASIA

The purpose of this chapter is to offer the brief information of Confucian culture cluster in East Asia, the area has not been frequently touched regards to public service motivation. Also this chapter aims to help us achieve the basic knowledge what are the distinct cultural characteristics of this region and how the characteristics and the criterions included influence the field of Public Administration and public service motivation.

In this chapter, we will firstly trace back the origin and development path of Confucianism in those Confucian-identified communities; see how it became the classical East Asian civilizations. Then we will get to know the main principles of Confucianism and its relation to the pre-dominant bureaucratic culture in the area, realize how it different from the Western civilization. We will also view public service motivation in East Asia through the lens of Confucianism and investigate how those factors help people make their minds to participate into the public service activities.

Section 3.1 Introduction

It is not uncommon to challenge the scope and appropriateness of applying public service motivation beyond the American context (Wise, 2000; Coursey and Pandney, 2007; Vandenabeele, 2008; Crease and Fairnella, 2009; Giauque, et al, 2011; Ritz and Waldener, 2011). This concept was initially postulated by American scholars (Rainey, 1982, Perry and Wise, 1990), and most of the subsequent empirical research has also been conducted in America (Crewson,

1990; Houston, 2000, 2006). The dominance of a single-nation approach to this research has limited the development of a theory of public service motivation applicable to across countries.

As an unobservable psychological contract, public service is built on that values that are most important in a nation. Different regions and countries possess different values that constitute public service, and is why public service motivation's meaning and measurement are different across languages, societies and cultures (Rainey, 1982; Norris, 2003). Therefore, it will be a barrier to blind one from seeing how public service motivation may be constituted different in other different settings. The roles of public service motivation in East Asia, where we will focus our research, may differ from that found in the Western world. Ignoring the regional distinctiveness of in East Asia may lead mistakenly presume that public service motivation is apparent in the same manner there as in the rest of the world. A cross-national comparison will aid in the development of our knowledge of public service motivation in different locales.

Section 3.2 Confucianism Culture of East Asia

Section 3.2.1 Brief Introduction of East Asia

Geographically, East Asia refers to the eastern part of Asia, which contains the greater area of China (including Hong Kong, Macao and Taiwan), Japan, the Korean peninsula and Mongolia. East Asia also refers to the cluster of nations have historically derived from Chinese culture form a unique cultural grouping (Inglehart and Carballo, 1997) Countries in the region share cultural similarities that unite them into a cohesive and distinct region. Therefore, East Asia can be accepted as the East Asian cultural sphere or Sino-sphere. The core of the East Asian cultural sphere are China, Taiwan, Hong Kong, Macau, Korea, Vietnam, Mongolia and other territories

which are predominantly associated with Chinese immigrants and descendants such as Singapore and Malaysia. This regional distinctiveness is based on two unifying aspects of life: the Chinese writing system and Confucianism.

1) Throughout, East Asian nations Chinese characters are used as the written language. Histories and literatures written in Chinese constitute a core vehicle for the transmission of cultural values and norms in East Asian nations, although several nations such as Japan, Korea and Vietnam have subsequently created their own characters.

2) East Asia is also distinct as a Confucian cultural sphere. Confucian philosophy is a powerful guiding impact in East Asia. Confucianism is hailed as the guiding ideology in those nations, and Confucian traditions noticeably serve as East Asia's regional identity.

Section 3.2.2 Origin and Development of Confucianism

Confucianism (also known as Ruism) is a complex ideological system of social and political ethics. It contains a wide variety of sophisticated principles regarding philosophy, religion, morality, education and many other perspectives. Confucianism is not only the dominant thought-ruling instrument which shapes the ordinary citizen's minds and preferences, but also serves as the principal foundation of East Asian feudal culture. It manifests itself as the moral construct and ideological foundation of the regions. Confucianism has influence East Asia's political, economic and cultural activities for up two thousand years as it has permeated almost every aspect of ordinary citizens' psychology and behavioral manners in much of the East Asian region.

Confucianism, as the name implies, is based on the teaching of Confucius (551-479 BCE). It was developed more than two millennia ago during the most politically and social turbulent

period in Chinese history---- the Time of Spring and Autumn (770-476 BCE). Confucius, whose Chinese name was Kong Qiu, is most often referred to the honorific Kong Fuzi which literally means “Master Kong” in China. It was Matteo Ricci who Latinized Kong Fuzi’s name into “Confucius” during his Jesuit missionary in China. It is that name, Confucius, has been generally recognized throughout the globe. Confucius was a politician and a celebrated philosopher. He toured various states to preach his own political views and longed to construct a new system according to his own political thinking. Confucius’ influence in East Asia is as far-reaching as Socrates is to Western society, and his thoughts have become an inseparable constituting part of civilization in East Asia.

Confucianism was only one of among hundreds of competing ancient Chinese philosophers during his time. Disciples Mencius (372 BCE- 289 BCE) and Xunzi (313BCE - 238 BCE) further expanded and systemized Confucius’ thoughts after his death. It was not until Han Dynasty (220BCE-220 BCE) that Confucianism became the official national ideology that dominated the state’s intellectual life of the state. Confucius-follower Dong Zhongshu (179 BCE- 104 BCE) was responsible for Confucianism becoming the orthodoxy of feudal culture. Emperor Wu, Liu Che (156 BCE-87 BCE), the seventh emperor of Han accepted Dong Zhongshu’s suggestion to dismiss hundreds of other schools, but accept only Confucianism. It was then that Confucianism was set as the state-run ideology. Since the Song Dynasty (960-1279), Confucianism was set up as the basis of the national imperial examination system for selection civil servants. These administrative government officials were selected through competitive civil service examinations based on Confucianism knowledge. Passing the exam was a requirement for entering into the profession.

China was the primary locale for Confucian social cultural level through ancient history. Later, Confucianism flowered and propagated into China's neighboring states such as like Japan, Korea, and Vietnam, through centuries of cultural migration and exchanging activities. However, the nature of Confucianism varies across states in East Asia due to different development paths these nations experience.

KOREA:

Confucianism was introduced to Korea early in the first century. Six hundred years later in 788, Confucianism was adopted as the foundation of the Korean national examination system used to select, bureaucratic officials were selected according to their performance on the exams. During the Yi dynasty (1392-1897), Confucianism became the major state ideology in Korea. Korean governments from then on set Confucian moral norms as the main force to sustain their social order. For many generations, a tradition in South Korea is the celebration of the Confucius Memorial Ceremony every spring and fall. Even until modern times, "Xiangxiao" are continually built throughout Korea. "Xiangxiao" is the Confucian cultural institution where people memorize Confucius and learn Confucianism. Confucianism functions as the standard to regulate the daily moral norms in Korean society.

JAPAN:

Confucianism reached Japan through the Korean scholar: Wang-In (270-310 approximately) at the right time when Japanese political leaders longed for a system of doctrines to establish a harmonious society. Confucianism does not play the predominant leading role in Japan as it does in shaping other East Asian societies. Buddhism and Shintoism co-exist with Confucianism in Japan. Japan did not import the Confucian examination system for selecting

officials until 1887. Another prominent trait of Japanese Confucianism is the social status of military soldiers. One of the primary principles of Confucianism is to emphasize the intellectual education but despise the labor work. So soldiers are at the bottom level of the social pyramid in many Confucian nations, but have samurai always received a remarkable amount of social respect in Japanese society.

VIETNAM:

Vietnam used to belong to China. Throughout its history Vietnam has been conquered by several powerful Chinese dynasties, such as Qin and Han, naturally. Naturally, Chinese feudal rulers brought Confucian culture to this region after conquering the territory. Confucianism received a harsh critique and was regarded as the backward value system in Vietnam when the left-wing communist party came into power. However, in recent years, Confucianism's value and importance was reconsidered during Vietnam's economic reform. Vietnam celebrates their teacher's day in September 28th, the same day as Confucius's birthday.

SINGAPORE:

It is impossible to ignore the Confucian background of Singapore, as Chinese people comprise 76% of the national population. After declaring its independence in 1965, Singapore has witnessed rapid economic development. But at the same time, materialism and utilitarianism became the major social problems in Singapore society. The Singapore government realized the necessity of traditional Confucianism education to strengthen the social development and family harmony. Since the 1980s, the whole entire nation has been involved in the systematic study of Confucianism. Singapore even established the Institution of East Asian Philosophies to conduct specialized research on Confucianism.

East Asian nations may not all be pure Confucian societies. For instance, Korea, Japan, Taiwan and Hong Kong are influenced by the West bureaucratic concepts and morality, and China is dominated by a communist ideology. But all of these countries belong to the Confucian cultural grouping. Deep-rooted Confucian wisdom exerts profound influence in throughout this region.

Confucianism received destructive attacks in the first part of 20th century. After absorbing a variety of new Western sociologies, Chinese scholars began to associate the social disarray since the late Qing Dynasty (1840-1911) with the most influential and far-reaching form of Confucianism. After the Qing dynasty came to its end in 1911, and after a series of other political and cultural movements that followed, such as the “May Fourth New Cultural Movement” in 1919 and “Cultural Revolution” after Communist Party took the power of China after 1949, Confucianism’s position in the ideology of China has been seriously diminished.

However, Confucianism received a great deal of renewed interest and fascination after the 1980s when, scholars were inspired to reclaim an understanding of traditional Confucian culture (Inglehart, 1988). Max Weber used to claim that Confucianism is not compatible with the development of rational entrepreneurial capitalism (Weber, 1951), as Confucianism’s linkage to collectivism and “community-orientation” rather than individual’s innovation became the obstacle to modernity. But the famous sociologist’s viewpoint was challenged soon by the economic situation in East Asia (Berger, 1986). East Asia under Confucianism influence has been the most energetic and competitive area in global economic development. Japan and the Asian “Four Tigers” have experienced great economic growth during 1960-1980s. During this period, Japan became one of the most advanced and wealthiest nations in the world. South Korea, Taiwan, Hong Kong and Singapore joined the ranks of high economic performers. Since the 1970s, the Chinese

economy has rapidly expanded. The two spheres, East Asian Industrial civilization sphere and Confucian civilization sphere, overlap with each other making it impossible to avoid the conclusion the revival of Confucianism facilitated East Asia's rapid economic development.

Section 3.2.3 General Principles of Confucianism

The former Minister Mentor of Singapore Lee Kuan Yew (1923-2015) was one of the famous proponents of the dominance of Confucian values. In the 1990s, Minister Lee encouraged nurturing "Asian values" or "East Asian Confucian values", Minister Lee's "East Asian Confucian values" contends:

- a) Taking precedence in to emphasize personal responsibility for the state and society, insisting on collectivistic interpersonal ethics.
- b) Powerfully applying the policy of benevolence; a merciful, paternalistic government is the reward for people behaving obediently and respecting the authority.
- c) Maintaining an orderly society, since order is the stepping stone for stable social lives.
- d) Valuing family, because family is the foundation of the whole society. Happy family lives are the motives and targets for people to work hard.
- e) Repressing competition and conflict but advocating harmony and consensus. (Government White Paper, Cmd 1 of 1991 Shared Values, Straits Times, 16 January, 1991)

Minister Lee's summary generally covers the main spirit of classic Confucianism, based on that we will base our list of fundamental principles of the Confucian doctrines as follows:

A) Morality centrality or ethic centrality: Confucianism values the principle of morality and stresses the value of ethics, "Young people should be filial to their parents at home and respectful to their brothers when they are with them" (Analects 1:6). Confucianism advocates that

all people instinctively possess moral potentials for goodness, and that people have the desire for self-ethical cultivation. Confucius created a core concept of “Junzi” to demonstrate his ideology of “ethic centrality”, “Junzi” is often translated into----“a hereditary elite”, “a hereditary ruler” or “a man of honor” or an “educated, culturally refined, absolutely moral public official” (Frderickson, 2002, p. 616). “Junzi” is model of the ideal personality Confucius set for individuals to exercise self-ethical improvement. It refers to a gentleman with a good education, a high level of personal morality and an ethical disposition. In contrast, “Xiaoren” refers to the petty man or a person of disgrace who, only seeks immediate gains and possesses no virtuous traits. “Junzi” pursues righteousness, while “Xiaoren” cares about their personal profit. “The gentleman has his mind fixed on virtue; the petty man has his mind fixed on land. The gentleman has his mind fixed on penalties; the petty man has his mind fixed on bounty.” (Analects 4: 11), “A man of honor grasps the value of virtues, possesses a high ethical standing while a man of disgrace is egotistic.”(Analects 4:16), “The gentleman is composed, at peace with things. The petty man is constantly fretting and fretting.” (Analects 7:35), “The gentleman is self-possessed but not arrogant. The petty man is arrogant but not self-possessed.”(Analects 13: 26).

“Junzi” is supposed to have a series of personality characteristics: “Ren--benevolence, Yi--loyalty, Lian--incorrupt, Chi-shame, Li--ceremony, Zhi--wisdom, Xin—honesty, Wen--moderate, Liang--beneficent, Gong—respectful, Jian—sparing and Rang—tolerant.”(Analects 12) Among them, “Ren” is the most fundamental characteristic. “Ren” means benevolence, righteousness and good moral disposition (Shi, 2008). It is the primary feature among the set of Confucian ethical roles. Benevolence embodies: 1) the benevolent love of others.2) respecting others and 3) appropriately restraining one ’ s personal desires. “ Junzi ” ’ s personal

benevolence-cultivation serves as the foundation for an orderly society. “Only the humane person is able to like other and is able to hate others.” (Analects 4:3).

Frederickson (2002) claimed that the difference between East Confucian bureaucratic society and Western protestant practices was the difference between “ruler of morality” and “ruler of law”. Western democratic society prefers a government of laws with constitutions serving as the hall-mark of this perspective. Instead, people in East Asian Confucian-influenced societies put more focus on unwritten social contracts and the rules of virtue (Leys, 1997). All bureaucratic relations are to be guided by moral conventions rather than Weber’s legal order. Penal laws and punishments are viewed as an ineffective solution for maintaining the order in a benevolence-guided society.

Confucius was the first philosopher who discerned the limitations of the law and the superiority of moral guiding. Confucius regarded laws directed to the loss of basic values and civilization in a society as, “an increase in lawmaking is an indication of a breakdown in social morality” and, “compulsive law-making and constant judicial interventions are a symptom of moral illness” (Leys, 1997, p. 176). However, that does not equate to the lack of a legal system in Confucian civilization. The role law plays has by no means been dismissed but is placed into a secondary position. Morality is the main foundation upon which a Confucian society is established while, law is a supplement.

B) Collectivism: Unlike the Western liberal system which gives priority to freedom, individual autonomy and encourages individual pursuit of their own rights and interests. Confucianism tells a distinctively different story of group-based culture. The central difference between East Confucian culture and Western liberal culture is the distinction between group-

oriented collectivism and an individual-centered individualism where individuals are valued over the society (Early, 1989, 1993). Western ethics is the individual's ethics, while the Confucian ethics is the ethics sets by the nation, family and other organizations as the collective.

Even though Confucianism emphasizes self-improvement that raises and cultivates individual morality, its final purpose is to place the individual into the social network and to promote cooperative interaction. Confucius defined "Ren" as an "extensive loving all men" (Analects, 12:22). A "Junzi" is supposed to possess a special altruistic obligation to others and if necessary be willing to sacrifice his own welfare for the benefit of others. The ultimate object of a "Junzi" is social justice and to maximize the benefit for the whole society. "Junzi"'s obligation is to "self-cultivating, family-regulating, state-ordering and finally world peace" because "the empire has its basis in the state, the state in the family and the family in one's own self." (Mencius IVA: 5; trans. in Lau, 1984, vol. 1, p. 141).

Having an altruistic and humanistic sensibility is the pre-requirement for caring about and respecting others. The spirit of "others first, I second"—putting others' interests in front of one's own (Wang and Lu, 2007; Ren, 2008) is consistently stressed in Confucian ethics. Group and societal interests are placed above the individual interests, as the collective whole is more important than each individual. All in all, Confucianism promotes collectivism. Encouraging people to pursue national and organizational benefit at the expense of their own benefit is one of the primary principles of Confucianism.

Confucianism represents the enduring interaction between ordinary citizens and their institutions. Confucian society possesses the tradition of respect for the social organization. East Asians are encouraged to regard themselves as the typical member of their group. When a person

becomes a member of certain group, he has several obligations that need to be kept in mind: a) be loyal and dedicated to the team he belongs to; b) be obedient to the leadership of superiors and, comply with the group's discipline; and c) respect the groups' harmony; apply mutual support, solidarity and cooperation to maintain good relations within the group.

A Confucian system highlights social obligations, as well as the norms of obedience and loyalty. But the prominent group consciousness does not equate to a lack of respecting self-wishes and an individual's own interest in Confucianism. Confucianism requires the close linkage between personal development and the group's growth. People are social beings as, they are live in social institutions such as families, societies, and countries. An individuals' moral obligation in Confucianism is ensure harmony and the common interest of these institutions. "Family responsibility", "community-concern," and "national supremacy" are the types of concepts deeply rooted in East Asian countries. Actually, the tendency to respect the collective group is fundamental in East Asia to achieve political stability during its economic development.

C) Hierarchy and Order: A Confucian society is hierarchically organized. Hierarchical order goes beyond individual freedom in East Asian nations. One of the basic statements of Confucianism is "let the lord be a lord, the subject a subject, the father a farther, the son a son" (Leys, 1997, p.57). People are differentiated into divergent statuses, and correspondingly, the status determines their attitudes and conduct. The traditional nature of social order in Confucian civilization is based on the union of natural law and humanity. It becomes practicable into the Three Cardinal Guides (ruler guides subject, father guides son and husband guides wife) and the Five Constant Virtues (beneficent emperors and faithful ministers, the affectionate father and dutiful son, showing love and respect between brothers, couples are different, trust between

friends). Those are important factors sustaining a society. Unlike Western democracy which encourages the participation of ordinary citizens' in policy-making and voting for officials, Confucianism asserts governments should run by a small group of talented and virtuous leaders. Ordinary people are not permitted to participate in the political process. Government is supposed to be trusted, respected and highly obeyed. Necessary government intervention is advocated in Confucian societies.

D) Harmony and Unity: Confucius was born and lived in the most politically turbulent period in ancient Chinese history. Witnessing social disorder and instable living conditions inspired his desire for a harmonious and peaceful society. The harmonious operation of the universe and nature drives all the issues. People are required to uphold a stable society in Confucianism, "The gentleman acts in harmony with others but does not ape them. The petty man apes others but is not in harmony with them" (Analects 13:23). Any activities that undermine social harmony are discouraged. Mutually beneficial interpersonal relationships such as "Wu Lun" are disciplined in the proper way for effective social harmony. "Wu Lun" (Mencius 3A: 4) refers to the five cardinal relationships: ruler and subject, father and son, husband and wife, elder and younger, and friend and friend. The former of each set are the superiors and the latter ones are subordinates. Subordinates have the obligations to be obedient to the superiors. But the obedience is not unconditional as, it is always given that superiors will take care of the subordinates. Confucian harmony embraces the emphasis on hierarchical relationships (Kim, 1991) as, social order is the foundation of social harmony, and social harmony guarantees the stability of the social order. Confucius' spirit of harmony and social order is distinctive from Western societies that hold individual self-interest comes first and the spirit of equality that "everyone is born equal".

E) In addition, Confucianism established the most comprehensive family ethic throughout the history of human civilization. Compared with Christian culture which is formulated on the basis of society or organizational relationships, Confucianism is established on the foundation of the family relationship. Confucius emphasized that families are the most fundamental agents for moral cultivation especially during people's formative years. Family association accounts for people's attitudes and behaviors in their later lives. People in a Confucian society fully understand the role family plays in their lives. Individuals are compelled to possess loyalty and a sense of responsibility toward their family. They are to sacrifice themselves to safeguard their family's dignity and interests. Three Confucian family ethical principles are noteworthy: a) A strong emphasis on the filial piety to parents. Children are not only required to support their parents, more importantly, they need to respect or even hold their parents in awe. b) An obligation to maintain the unity and harmony of the family. A happy family is the foundation of a successful life, it is the dynamic as and the target for every individual as, people are to work hard to fulfill their family members' expectations. c) Paying particular attention to the next generation because they are the continuation of their lives. Advocates of Confucius pay particular attention to their children's education, since educating the next generation is needed for maintaining a cultural heritage.

Family relations are not only present within but also outside of families. To some extent, Confucian society can be described as a paternalistic institution, family relation is the foundation of social life----“Filial piety and fraternal duty are the roots of humanness” (Analects 1:2), “While one's parents are alive, one should not travel to distant places” (Analects 4:19). For instance, supervisors in an organization need to take the father's responsibility to lead at the work place, and other members should have the duty to keep the organization running as a functional family. In

many cases, Confucian society's valuing of family leads people to prioritize human relationship over the legal principles. This may also explain the reason why in a Confucian society, "the rule of the morality" is placed above "the rule of law."

F) Another prominent characteristic of Confucianism we want to mention here is it pays considerable consideration to education and knowledge. Like "To learn and at due times to repeat what one has learnt, is that not after all a pleasure?" (Analects1:1), "Learning without thought is pointless. Thought without learning is dangerous" (Analects2:15), "Broad in learning, dedicated in will, acute in questioning, reflecting on things close at hand----look for humaneness there" (Analects 19: 6). Confucius was not only considered to be the greatest a philosopher in the history of East Asia, he was also regarded as the supreme. Historically, Confucius was the first create private schools. He was respectfully called the "model teachers of all ages" through hundreds generations of dynasties, even up until today Confucius' birthday has been regarded as Teachers' Day in several Confucian states such as Korea and Vietnam.

In sum, Confucian values can be encapsulated into cultivating virtues in one's mind and acting positively in world affairs. This demonstrates the two perspectives of Confucianism: crusading tirelessly to improve one's inward nature and joining into the society as an outlet for ambition, pursuing political ideas and achieve social missions. Confucianism encourages people to take seriously both their individual and collective responsibilities. At the individual level, Confucianism encourages people to become moral and civilized members through, improvement and social responsibility. At the societal level, through Confucian norms and networks, citizens are required to constitute a stable society and a moral community in which they can live a peaceful life. Confucianism represents "a political order in which the rule of gentlemen prevails, where duty

is central, political inequality is taken for granted, moral concern overrides the political bargaining process and harmony prevails over conflict” (Baogang He, 2010, p. 20).

Confucianism offers East Asia two distinct characteristics that makes this area different from Western societies:

First, collectivism prevails in East Asian Confucian societies. Confucianism stresses the priority of group goals over individual goals. Second, relation-ism suggests private personal affection was considered as the most important operating mechanism in Confucian human relationships. In certain cases, it can even override all fairness and justice. Combining the two characteristics together, East Asians in Confucian societies have the tendency to find their senses of security within the broader collective groups that are based on reliable inter-personal relationships.

Meanwhile, there are some evident limitations of Confucianism that makes it incompatible with urbanized and industrialized societies. First, Confucianism’s sense of a high on hierarchy and harmony advocates social peace and concordance. Confucianism stresses compromise and conservative trends, it pays insufficient attention to individual character which hinders the innovation to go beyond oneself and inhibits personal development.

Second, Confucianism over-emphasizes the role of morality as the effective methods to rule a society. Governors use their authority by setting moral models for the public. Confucius regarded that the ideal society would be a virtue-oriented one with no litigation. Legislation is only use to force people obey the social order. Laws and constitutions punish them with a penalty, but would not bring them a sense of shame. (Frederickson, 2002). Thus in a Confucian society, non-official regulations and traditional moral customs may be more valued than legal authority to

sustain the social order. The ignorance of litigation leads to the deformation of the legal system in the Confucian society makes it a “ruled by man” instead of “ruled by laws” system (Leys, 1997).

Third, education in Confucianism does not promote technical expertise, even though Confucianism attaches extraordinary importance to education. Science and technology is given rather limited in the Confucian societies throughout history which impeded the development of productive social forces in East Asian nations.

Fourth, Confucianism overemphasizes the righteousness-seeking, and separates profit from righteousness----“The gentleman knows what is right; the mean person keeps his mind only on gains” (Analects 4:16). Pursuing self-interest was considered shameful in a Confucian-oriented society. This caused social rigidity and suppressed economic progress in East Asia when the Western world set business and industry as their social foundation in the beginning of modern time.

Confucius can be regarded as holding women in lower esteem as compared to men. Confucius seldom mentioned women in his thoughts, and even when he did the limited words are not pleasant. An example of the lack of respect he held toward women can be seen in the following words: “only women and flunkies are hard to live in peace with” (Analects 17:25). The Confucian principles such as “community-concern,” and “national supremacy” are generally required for men and excluded women. Confucius had a strong aversion to women meddling in state affairs and becoming government officials. In Confucianism, women are expected to take on roles that confine their function with their families. The obedience of women to their husbands is one of the Three Cardinal Guides (ruler guides subject, father guides son and husband guides wife).

In the modern time, Confucian ethics remain the spiritual guide for most East Asians. As Puritan ethics in West, Confucian thoughts penetrate into ordinary people's daily and economic lives in East Asia. Confucian principles provided the spiritual dynamics and cultural resources for the rise of Four Tigers and the whole East Asia during the postwar time. Kahn (1979) elaborated modern Confucianism possessed more advantages compared with Weber's Puritan ethics, as Confucianism cultivates the spirit of self-control, family-centered, industry and thrifty. It is not denying that introduction of West Capitalistic methods like free competition, marketing system, favorable legal orders are the major reasons for the rapid economic development of East Confucian cultural sphere. The distinctive ethical thoughts of modern Confucian nations also play an important role in helping modern Confucian society reach the higher developing speed and economic benefit (Kahn, 1979).

First, developing the human resources is the key factor for realizing modernization, Confucianism has the long tradition to emphasize education, valuing education and wisdom offers East Asian industrialization a great amount of talented persons and highly qualified labor force, respecting wisdom as well guaranteed the economic rise of East Asian region. Then, Confucianism is well-known for the ethic view and moral norm of belittling individual's profits, over expanding profit-seeking may cause some negative phenomena such as mercenary individuals, corruptions and unreasonably exploiting of the nature resources, Confucianism's highlighting the benevolence and moral form can balance the competitive consciousness of market economy. Moreover, the family-oriented principle of Confucianism can be transformed into the occupational loyalty and the whole society's respecting to authoritarianism, emphasizing order and harmony promotes the orderly development of modern market economy. To sum up, Confucianism's highlighting

collectivism, human-oriented management, and emphasizing the social responsibility valuing hierarchy and harmony formulated the organizational ethics enable the incredibly quick economic rising of East Asia. Confucianism provides the key impetus for the formulation and development of East Asian model.

Section 3.3 Confucianism's Resonance with Public Administration and Public Service Motivation

Frederickson (2002) worried about a lack of focus on ethics in public administration in the West. Public administration emerged from Woodrow Wilson's (1856-1924) politics-administration dichotomy, identified administration as the implementation of public policy whereas politics involved the formation of policy activities. Based on the politics-administration dichotomy, early scholars of public administration, therefore, regarded management as business-side of government that is issue to be separated from politics. Consistent with this view of public administration, a civil service system based on Max Weber's ideal type bureaucracy embraces the value of politically neutral competency.

The disadvantages of Weberian bureaucracy were gradually: Hierarchical bureaucracy became an ossified. It oppressed an individual's enthusiasm, and failed to achieve effective management objectives. The civil service cannot be absolutely politically neutral as they inevitably rub their own subjective judgments into administrative activities. Under certain circumstances, civil servants purposely act illegally and unethically for their own interests at the expense of violating the moral principles of public organizations.

But Confucianism refers to a special bureaucratic culture that is different from Western bureaucracy. Confucian ideals provide "an ancient, robust and durable moral justification for

public administration” (Frederickson, 2002, p. 601), that resonates with the missing moral foundation of public administration. That moral foundation can be represented in the following set of principles:

a) Moral convention: Constitutions and laws are the bedrock of public administration in the West. Public administration is law in action in Western democratic government (Frederickson, 2002). The concept of contract exists everywhere in a Christian society, and social order is coerced with the support from laws and penalties. But Confucius preferred morality as a more functional instrument to rule society. Morality is the foundation for maintaining social order. It is maintained through traditional social customs and etiquette accumulated from experience. Compared with applying punitive laws which can only be imposed through the state, moral ethics are more dissuasive and conducive for the people. Confucianism has faith in morality, as every individual is expected to be consistent in both words and deeds. Morality motivates ordinary citizens to fulfill their duties and stay loyal to their government. It also is the ethical basis for a good official. Government officials are required not only to provide for the material well-being of the public but also the social security of their citizens. Therefore, the social elite should first of all, be the moral elite. Virtue and competence are the proper characteristics for selecting officials. Morality is the fundamental criterion in balancing the hierarchical order within a Confucian society. This echoes Frederickson’s (2002) claim that public administration is a “form of morality” and “morality in action” (p. 617). Political leaders have the moral obligation to ensure the security and justice of the citizens, while the citizens have the obligation to be obedient to the rulers if they meet the moral standards. Philanthropic governance is the highest political ideal (Yung, 2014). The official in Confucian authority can also be called the “father and mother to the people” or “Fu mu guan”

(Dao, 1996; Masco, 2008). The principle of paternalism encourages moral leaders to protect the interests of ordinary citizens as parents protect their children (Zhang, 1999). However, Confucianism did not exclude the role of legal authority. Governments cannot control the country solely through benevolence. Coercion and virtues are the two indispensable norms that run parallel with each other, and they should be coordinated for social order and efficiency. It should be necessary to establish a positive partnership between the “rule of law” and “rule of morality”.

b) Self-cultivation: Confucian ideology highly focuses on the cultivation of people with integrity. The fundamental purpose of Confucianism for individual is to demonstrate their virtue and benefit for others by achieving the highest level of perfection possible. This rule of conduct has profound significance for public administration. Confucianism emphasizes the civil servants’ moral behavior as fulfilling an exemplary role. Civil servants generally are the dominant elite of a society. They take on the important mission of leading via systematic decision-making and implementing programs that promote social development. Every word and deed of the civil servants demonstrates to the people ethical action of the state. Civil servants should be strict with themselves by requiring integrity. Only when the politically powerful take the lead in acting ethically, do leaders possess qualification to rule the citizens. Citizens naturally will follow the virtuous leader, otherwise, dissatisfaction rises. Rulers’ moral perfection is viewed as the foundation for a social atmosphere that promotes the internalization of social moral standards into the consciousness of the people. The virtuous civil servants can dilute many unnecessary suspicions that people have toward government. Thus, the basic requirement for executive level governors and civil servants to carry out the effective administration is building up their own moral

character. Daily self-examining and growth by civil servants is needed to promote effective governance.

c) People-Oriented Principles: The basic topic of official administrative ethics is the relationship between officials and ordinary citizens. Confucianism views citizens as the foundation of society. An important principle of Confucianism is “Minben”, “Min” refers to people, and “ben” refers to roots, the whole word means treating “people” as the fundamental basis, “the people are of supreme importance” (Mencius 7B:14). “MinBen” is “to govern for the people (min), for their well-being, their prosperity and their security, thus tending to the people as one would tend to the roots (ben) of a tree” (Nuyen, 2002, p. 135). People are the foundation of a society. As soon as people feel satisfied with their lives, national stability and unity can be achieved. Mencius clearly proposed: “people are the most important, state comes second, and rulers are the least”. Traditional Confucian theories emphasized “benevolence”: love people, value people, close to people, and benefit people (Mencius IVA: 9).

The political elites are required to clearly recognize the power of people, and firmly establish people-oriented thoughts. Hampering and constraining the ruling class will be helpful to the public trust and social production in Confucianism. According to the people-regarding instead of self-regarding motives of Confucianism, serving the public as an official used to be and is still is, one of the noblest social positions in a Confucian society. It is a typical Confucian tradition to select prospective bureaucrats from the best students in the best universities. Those who are well-educated and best qualified are to be selected to be a public official. A good public official is expected to assert moral influence, practice a higher level of moral behavior, set a moral example for the public, and ensure ethical principles operate within Confucian society, because “ If the

person himself is correct, then although you do not order him to do so, he will act. But if the person himself is not correct, then although you order him, he will not obey” (Analects 13: 6). He is obligated to work for the people’s interest, dedicate himself to the common good, and his actions are to be from a people-centered concern (Kim, 2009). Confucianism educates government officials to put the country as their priority. They are expected to love the citizens as their children.

In conclusion, the mainstream bureaucratic cultural dimension in East Asia is typically rooted in Confucianism. Under traditional Confucian virtues and ideals, public administration serves a core ethical role, and possesses the highest social reputation and prestige. Public officials are highly respected and honored. East Asia is associated with collectivism as individuals are called to act in socially responsible way, and are encouraged to sacrifice their individual well-being and for the good for society. This is quite different from the role and expectations of public officials in developed Western democracies, which are characterized by individual-based ethics and a self-centered culture. Individualism and civil rights are highlighted. People are encouraged to fulfill their personal achievements and pursue their own identities.

Yung (2014) explored the interconnection between public service motivation and Confucian philosophy. Confucianism administrative ethics look highly pertinent to Perry’s substitutive dimensions of public service motivation:

A) Public affairs are regarded as the extension of people’s self-cultivation in Confucianism, Confucius’s “Junzi” are required to take the world as their own duty, which is consistent with the dimension of “attraction to public policy making” in public service motivation.

B) According to Confucianism, an official is “to govern for the people, for their well-being, their prosperity and their security thus tending to the people as one would tend to the roots of a

tree” (Nuyen, 2002, p. 135). Officials should keep the interests of the people in their mind. It is the governors’ obligation to provide a peaceful and happy society for the public. The public interest should be the guiding force for Confucian officials, which is pertinent to the “commitment to the public interest” dimension of public service motivation.

C) Frederickson and Hart (1985) termed compassion as the “patriotism of benevolence.” Compassion is one of the dimensions of public service motivation. Confucianism advocates the necessity of compassion as the foundation for good management. Confucianism stresses that all humans possess potentially compassionate hearts. The compassion of government officials’ is supposed to be even greater. Public officials need to feel sympathetic toward the disadvantaged and treat the public like parents treat their children.

D) The standard of “Junzi” includes loyalty, moral obedience, honesty, generosity, nobleness and more importantly self-sacrifice when facing risk, “To apprehend what is righteous and not to do it is cowardice” (Analects 2:24). Those standards match the dimension of self-sacrifice in public service motivation.

The Korean scholar Kim (2006) also discussed the fit tried between Confucianism and public service motivation. In his research, Kim found that only three of the four public service motivation dimensions converge with Confucianism. He contends that the Confucian principles of benevolence and collectivism are highly resonant with the following dimension of public service motivation: compassion—the “extensive love of all the people within the political boundaries,” (Perry, 1996, p.2); self-sacrifice---the “willingness to substitute service to others,” (Perry, 1996, p. 2); and commitment to the public interest. It is notable that Kim (2009) discovered policy-making is not a valid dimension in a Confucian-influenced society because it is more of a self-interested

dimension. All in all, Confucianism provides a cultural ground for public service motivation, as the traditional values of Confucianism have been frequently applied as a special reference into the ethical constitution of public administration.

CHAPTER IV DATA AND METHODS

Our present research aims to design a comparative analysis of the East Asian region to identify whether public service motivation functions differently in these countries influenced by Confucianism than what has been found throughout other parts of the world. The primary research question from our curiosity is: Does public service motivation vary according to the locus and the focus of occupation in East Asian countries? Our second research question is: Are East Asian countries distinctive in their typical level of public service motivation? Does Confucianism as the region's dominant wisdom play a role in shaping the overall public service motivation? To address this later question, we will briefly compare the overall pattern of public service motivation in East Asian countries to those outside this region.

Section 4.1 Data Source

We will utilize the secondary survey data gathered by the International Social Survey Programme (ISSP) for the 2005 Work Orientation III module. ISSP is an annual cross-national data collaboration which has been undertaken since 1983. It is based on global surveys that focus on various social science topics conducted among nationwide populations of its fifty-three member countries. Multi-stage probability sampling procedures are employed in each country to generate a nationally representative sample.

In 2005, the ISSP is focused on attitudes that respondents have about their work. Among the items contained in the Work Orientations III module are attitudes about what people regard to be important in a job. Thirty-one member countries completed the questionnaire through face-to-face interviews between 2005 and 2006 on a total 44,365 respondents globally. Surveys were

translated from British English into the equivalent local language of the ISSP members. The three nations in East Asia that participated in the ISSP 2005 that are examined are: Japan (JP), South Korea (KR) and Taiwan (TW). Our interest in East Asia is due to the fact that this area is a Confucian-culture oriented area. However, the Philippines, is one of the four East Asian nations that is not included in the analysis because of its history as a multi-linguistic society. Chinese people only make up 2% of the national population of the Philippine which means that Confucianism does not play as dominant of a role as in the other three countries that are the focus of the analysis.

For the reason stated above, our national sample contains three East Asian nations: Japan, South Korea and Taiwan. The ISSP 2005 III module survey covers 4,705 responses in these three countries, and the response rates range from 45.7% (Taiwan) to 64.5% (South Korea), with Japan's falling between these two nations with a response rate of 51.2%. The detailed information about the surveys strategy, such as how the respondents are selected for inclusion in the samples, how the questionnaires are distributed, and the method of survey administration, will be described in the next chapter prior to reporting the analysis for each nation.

Section 4.2 Research Methods

We will conduct our research into two stages. At the beginning, we will offer the descriptive analysis by reporting the percentage distributions of respondents' choices of their attitudes regarding several work motive items. We will investigate the existence of public service motivation in each of the three East Asian nations. We will examine whether the level of public service motivation varies between the public and non-public sectors. Also, we will determine whether there is a distinction between public service occupations and non-public service

occupations in terms of the expression of a public service motive. As well, we will combine occupational locus and focus together to formulate four categories (government, public service; government, non-public service; non-government, public service; and non-government, non-public service), and examine the attitudes of respondents in each category. The frequency and percentage distributions of each sector and occupational category will be reported. Later, we will employ binary logistic regression analysis to conduct a multivariate analysis to provide a more comprehensive look at work motive attitudes. By doing so, we are attempting to discover whether the attitudes citizens' have about extrinsic and intrinsic job rewards are determined by occupational locus and focus after controlling for socio-demographic factors.

In another stage we will conduct a brief comparison of attitudes toward work motives between respondents in the East Asian countries with those outside of this region. Doing so allows us to consider whether the public service motive is different in the three East Asian nations that possess Confucian cultures from these attitudes in other national settings.

Section 4.3 Variables

Section 4.3.1 Independent Variables

The key explanatory variables at the individual level in our research will be the occupational locus and the occupational focus of the survey respondents. Occupational locus will be denoted by a binary dummy variable that assigns "1" to respondents who work for government organizations (governments, public-owned firms and national industry) and "0" for other non-government institutions.

The focus of an occupation as well will be denoted with by a binary variable. Park and Perry (2009) defined a public service occupation as "those that are vital for human health, safety

and welfare, while non-public services are those that involve discretionary individual consumption” (8). We used occupational codes established by the International Standard Classification of Occupations (ISCO-88) to identify respondents with occupations consistent with this definition. A “1” will be recorded for the respondents who work in the following occupational categories: secondary education, librarians, environmental protection, health care, public security or postal service, information professional, social work professional, safety-care workers, firefighters, and police officer (see Appendix E). A “0” will be assigned to respondents in other occupations.

Section 4.3.2 Control Variables

Socio-demographic antecedents are also related with individual’s public service motivation level (Crewson, 1997; Houston, 2000). One of the major reasons for us to choose ISSP Work Module data as our data source is, it contains a sufficient number of demographic variables that have been found to be related to the formulation of public service motivation. These variables are: being a supervisor at work, gender, marital status, age, attendance at religious services, education level, and urban/rural region.

To create a variable for being a superior, respondents who supervise others at work were assigned a value of “1” and the rest who do not supervise were assigned with a “0.” The variable “SEX” in the 2005 ISSP Work Orientations module was coded as “1” stands for being a male and “2” represents being a female. For marital status, we created the variable “married” based on the initial variable “MARITAL” in the ISSP dataset. All the respondents who make their choice of “living as married” were recoded with “1,” and responses other than that are coded as “0.” Age in

years is used in the analysis will be presented through the generated new variable “ageyrs” with the highest value being 89, as all the age numbers larger than 89 will be replaced with 89.

Attendance at religious services is represented as a binary variable indicating that a respondent attends religious services at least “once a month,” frequency larger than “once a month” will be codes as “1,” other responses coded as “0.” There are five values for the ISSP variable “URBRURAL” that indicated the locale in which respondent lives. The response options, “urban, big city” and “suburb, outskirt of a big city” are assigned a value of “1” while the responses, “town or small city,” “country village” and “farm or home in the country” are assigned a “0” value.

Section 4.3.3 Dependent Variables

The core dependent variables for the analysis are created from survey questions that individuals were asked about their preferences for various work motives. Respondents were asked the question: “For each of the following, please show how important you personally think it is in a job?” Among the work motives that respondents assessed were: job security, high income, good opportunities for advancement, an interesting job, a job that allows someone to help other people and a job that is useful to society.

Two of the above six items represent obligation-based intrinsic motives (a job that allows someone to help other people and a job that is useful to society), one represents an enjoyment-based intrinsic motive (an interesting job), and the remaining three are categorized as the extrinsic rewards (job security, high income, good opportunities for advancement). Respondents were required to rate their attitudes to these motives along a scale from “1,” indicating “very important,” to a value of “5,” meaning “not important at all.”

We are aware that the respondents rarely make the choice of “not important” and “not important at all” options for any of these items. Instead, the responses “very important” and “important” make up more than 75% of the total responses for all the items. The detailed percentage distribution for the full range of responses to each item is presented in Table 2.

Table 2 Distribution of the Ranking Attitudes toward Intrinsic and Extrinsic Motivation

%	SEC	INC	ADV	INT	HLP	USE
Very Important	57.4 (24,886)	35.2 (15,275)	31.1 (13,388)	48.7 (21,904)	29.3 (12,632)	29.4 (12,689)
Important	36.4 (15,775)	48.0 (20,812)	44.5 (19,115)	43.4 (18,819)	49.3 (21,254)	48.7 (20,989)
Neither Important Nor Unimportant	3.7 (1,594)	12.5 (5,423)	15.8 (6,777)	5.8 (2,523)	16.7 (7,211)	16.6 (7,165)
Not Important	2.0 (880)	3.9 (1,682)	7.1 (3,057)	1.8 (777)	3.9 (1,681)	4.3 (1,868)
Not Important at all	0.5 (228)	0.4 (165)	1.5 (657)	0.3 (147)	0.8 (357)	1.0 (408)
Total	100.0 (43,363)	100.0 (43,375)	100.0 (42,994)	100.0 (43,360)	100.0 (43,135)	100.0 (43,119)

(The numbers in parentheses are the number of respondents for each item)

SEC=Job Security

INC=High Income

ADV=Opportunity for Advancement

INT=Job is Interesting

HLP=Job allows to Help others

USE=Job is Useful to Society

The skewedness of the above distributions encourage us to do the recoding for later binary logistic regression analysis. Responses are collapsed into two categories by coding “very

important” a value of “1” and all of the other responses are assigned a value of “0.” The following Table 3 reports the dichotomous percentage distributions for each of these recorded variables.

Table 3 Distribution of yes-no Portion in terms of the Motivation Attitudes

Very Important%	SEC	INC	ADV	INT	HLP	USE
YES	57.4 (24,886)	35.2 (15,275)	31.1 (13,388)	48.7 (21,094)	29.3 (12,63)	29.4 (12,689)
NO	42.6 (24,886)	64.8 (28,082)	68.9 (29,606)	51.3 (22,266)	70.7 (30,503)	70.6 (30,430)
Total	100.0 (43,363)	100.0 (43,357)	100.0 (42,994)	100.0 (43,360)	100.0 (43,135)	100.0 (43,119)

(The numbers in parentheses are the number of respondents for each item)

SEC=Job Security

INC=High Income

ADV=Opportunity for Advancement

INT=Job is Interesting

HLP=Job allows to Help others

USE=Job is Useful to Society

Section 4.4 Hypotheses

We suggest the following hypotheses that are based on the review of the above literatures:

H1: In East Asian nations, public employees will exhibit a higher level of public service motivation than non-public employees, as illustrated by a greater preference for prefer intrinsic rewards.

H1a: Public employees in East Asia regard “a job that allows someone to help other people,” “a job which is interesting” and “a job that is useful to society” as more important than non-public employees.

H1b: Public employees in East Asia place less importance on “job security,” “high income” and “good opportunities for advancement” than non-public employees.

H2: In East Asian nations, employees from public service occupations will exhibit a higher level of public service motivation, as illustrated by a greater preference for intrinsic rewards.

H2a: Employees from public service occupations regard “a job that allows someone help other people” and “a job that is useful to society” as more important than the employees from non-public service occupations.

H2b: Employees from public service occupations place less importance on “job security,” “high income” and “good opportunities for advancement” than non-public service employees.

Regarding the effect of demographic variables on public service motivation, we offer the following hypotheses:

H3: Church attendance is positively related with the level of public service motivation.

H4: Education is positively related with the level of public service motivation.

H5: Supervisors are more likely to exhibit higher level of public service than non-supervisors.

H6: Males are likely to exhibit a lower level of public service motivation than females.

H7: Age is positively related to the level of public service motivation.

H8: People who live in populous areas will exhibit a lower level of public service motivation than those living in less populous areas.

CHAPTER V FINDINGS AND DISCUSSIONS

Section 5.1 General Descriptive Analysis

After dropping off the missing values and invalid responses, we received the decreased data set which covers three East Asian nations' regional sample with a total 2,130 respondents. Of the respondents, 669 come from South Korea, 1,085 from Taiwan, and Japan has the smallest sample size of 376 respondents. The average age of respondents in the three nations is 41.4 years old and the average amount of education they receive is 12.7 years. Males comprise 38% of the entire sample, 68.61% of the respondents are married, 49.97% of them live the urban area, and 14.23 of the respondents from the three East Asian nations attend church at least once a month. 12.6% of the respondents in the survey are employed by the government sector, and 15% of them perceive the public service occupations.

The following Table 4 represents the detailed workforce percentage distribution from both occupational locus and focus perspective. We can see that in the three East Asian nations, the government sector and public service occupations overlap with each other. In the government sector, more than half of the respondents are not involved in public service, on the other side, a considerable portion of public service jobs are delivered by the employees who work in non-government organizations. This finding is consistent with the following statement proclaimed by Perry and Wise (1990): "Public service signifies much more than one's locus of employment" (page 368). The observation that employment in the public sector and public service occupations overlap but are not perfectly aligned justifies our examining both occupational locus and focus perspectives.

Table 4 the respondents' locus and focus Percentage Distribution in East Asia

Government Worker	Public	Service	Total
	No	Yes	
No	1,666	193	1,859
(Percentage)	78.33%	9.07%	87.40%
Yes	142	126	268
(Percentage)	6.68%	5.92%	12.60%
Total	1,808	319	2,127
(Percentage)	85.00%	15.00%	100.00%

Table 5 reports us the percentage distribution of the workforce in terms of occupational locus and focus separately for each of the three nations. In Japan, we see public services are almost equally distributed into the two sectors (5.9% in government sector and 6.6% in the non-government) with even a little more of the public service occupations in the non-government sector. More than half of the government sector is not dealing with public service issues (6.94% in government, non-public service compared with 5.9% in government, public service).

In Taiwan, more than half of the government workers in the ISSP 2005 Work Module survey are conducting public service jobs (8.2% of government, public service category compared with 6.5% of government, non-public service category). In South Korea, less than 10% of the respondents work in the government sector, and government workers with public service occupations solely take 2% of the entire sample.

Clearly, the most common category in all the three nations is non-government, non-public service occupations. Non-government, non-public service occupations take more than three quarters of the respondents in each nation (80.6%, 76.2% and 80.5% in Japan, Taiwan and South Korea respectively).

Table 5 Percentage Distribution of Locus and Focus in the three East Asian Nations

Nation:	Government, Public Service	Government, Non-public Service	Non- government , Public Service	Non- government, Non-public Service	Total Number
Japan	5.85% (22)	6.91% (26)	6.65% (25)	80.59% (303)	376
Taiwan	8.22% (89)	6.46% (70)	9.14% (99)	76.18% (825)	1,083
South Korea	2.25% (15)	6.89% (46)	10.33% (69)	80.54% (538)	668

(Cases number is reported in parentheses)

Section 5.2 Investigation of Public Service Motivation in Each of the three East Asian Nations

In order to obtain the in-depth knowledge of the existence of public service motivation in East Asia, we will firstly observe the general pattern of public service motivation in each of the three East Asian nations; in the next step we will pool the three national samples together to view the overall situation of the whole East Asia area.

Section 5.2.1 Investigation of Public Service Motivation in Japan

The ISSP Work Orientation module was fielded in Japan during November 2005 over 7 days. The questionnaires were translated in to Japanese and distributed to 1,800 interviewees, at 150 survey spots that were randomly selected based on the streets and village-sections from the similar local characteristics and industrial structure.

Within every survey spot, 12 individuals were selected according to a fixed random number for the study. Face-to-face interviews were used together with advance letters. In Japan, a total 921 questionnaires were received from the entire 1800 that were distributed. Respondents were ranged from 16 to 83 years old, with an average age of 47. Respondents from Japan received on average 13 years of education, 66.5% of them were male, and a quarter of the interviewees were living in urban area. Twenty-one percent of the respondents supervise at work, church-going people (attend religious services at least once a month) constituted 7.8 % of the respondents, and 71.2 % of them were married.

Table 6 Occupational Classification by Occupational Locus in Japan

	Government Employees (N = 46)	Non- Government Employees (N = 306)
Armed forces	4.35%	0.00%
Managers	2.17%	8.50%
Professionals	30.43%	3.59%
Technical and associate professionals	6.52%	17.97%
Clerical and support workers	43.48%	15.69%
Service and sales workers	13.04%	12.09%
Skilled agricultural, forestry and fishery workers	0.00%	2.94%
Crafted and related trades workers	0.00%	19.28%
Plant and machine operators, and assemblers	0.00%	10.46%
Elementary occupations	0.00%	9.48%

Table 6 indicates the occupational classification of Japanese respondents by occupational locus. We see in Japan that most of the government employees in our sample work as professionals (30.43%) and clerical and support workers (43.48%). While the non-government employees are more likely to be crafted and related trade workers (19.28%), technical and associate professionals (17.97%), and clerical and support workers (15.69%).

Table 7 Percentage of Rating Work Motivations “very important” by Occupational Locus in Japan

%	Non-		Total Number	Pearson Chi2(1)
	Government Employee	Government Employee		
Help Other People	12.50	14.56	364	0.14
Useful to Society	22.92	21.67	371	1.32
An Interesting Job	49.06	40.56	372	6.13**
High Income	25.00	28.75	375	0.29
Job Security	43.75	38.01	369	0.58
Opportunity for Advancement	2.08	6.25	368	1.35

* $p \leq 0.10$; ** $p \leq 0.05$; *** $p \leq 0.01$

According to Table 7 which reports the comparison of job motive attitudes between the government and non-government sectors in Japan, we only found the percentage of choosing the enjoyment-based intrinsic work motivation----“an interesting job” to be valued differently across the sectors by a larger enough amount to be statistically significant. Government workers valued an interesting job at a higher level than non-government workers. Forty-nine percent of the

government workers think “an interesting job” is very important, while 40.6% of the non-government employees hold the same attitudes, which is a difference of 8.5 percentage points between the two counterparts. In contrast to what was hypothesized, the two obligation-based intrinsic items “help other people” and “useful to society” are observed to be uncorrelated with occupational locus in Japan.

In terms of extrinsic work motives, differences between government and non-government employees are in the directions hypothesized, but none are large enough to be statistically significant. We found a smaller percentage of the government employees prioritize monetary income, as 25% of them choose “high income” to be very important compared with the percentage of 28.5% we get from the non-government employees.

Similarly, 2.1% of the government employees chose “opportunity for advancement” to be very important, the percentage of non-government sector making the same choice is three times larger at 6.3%. In contrast, the percentage of the employees from government sector chose “job security” as very important is more than the non-government sector (43.8% compared with 38.0%).

Not surprisingly, job security, pension system and the better balance between work and life are commonly regarded as the incentives drive people into the public sector even though they are extrinsic motives. However, we are not confident to state the association between extrinsic work motive attitudes and occupational locus is strong in Japan, because we did not discover any statistical significant differences in any of the items of extrinsic motives. Simply, in Japan, workers who are employed in the government sector are more likely to value the enjoyment-based intrinsic work motive than their counterparts in the non-government sector: the percentage of confirming

the importance of intrinsic motive “an interesting job” among government employees is higher than the ones from non-governmental field.

Table 8 Percentage of Rating Work Motivations “very important” by Occupational Focus in Japan

%	Public Service Occupations	Non-public Service Occupations	Total Number	Pearson Chi2(1)
Help Other People	14.89	14.20	364	0.02
Useful to Society	25.53	21.30	371	0.43
An Interesting Job	29.79	26.46	372	0.23
High Income	21.28	29.27	375	1.29
Job Security	36.17	39.13	369	0.15
Opportunity for Advancement	2.13	6.23	368	1.28

* $p \leq 0.10$; ** $p \leq 0.05$; *** $p \leq 0.01$

Occupational focus has the association with all kinds of work motives generally in the direction as we expected. That is, public service workers value intrinsic motive highly, and extrinsic motives less highly, when compared with non-public service workers. However, the difference is statistically significant only for the interesting job item. Therefore, based on this bivariate analysis there is not a strong association between work motives and occupational focus in Japan. Table 8 reveals the association between occupational focus and the attitudes toward different work motives in Japan by telling us the percentage difference between public service and non-public service occupations. We realize the percentage difference between public service

occupations and non-public service occupations regarding a job that allows them to help others to be “very important” is small (14.9% compared with 14.20%).

Employees in Japan who have public service occupations are quite similar to the rest of the workers with non-public service occupations in terms of their recognizing the importance of “helping other people through their work”. The differences (between public service and non-public service occupations) on the attitudes toward other types of work motives are more apparent. The percentage of workers involve in public service occupations choosing the other intrinsic work motives to be “very important” is 3-4 percentage points above those in non-public service occupations. In terms of a job that is “useful to society.” 2.5% of public service works regard this motive to be “very important” as compared to 21.3% of those in non-public service occupations. Regarding a job that is interesting, 29.8% of those in public service indicate it to be “very important” as compared to 26.5% of others.

A smaller percentage of the people from public service occupations choose extrinsic work motives to be very important than the ones from non-public service occupations. For instance, 21.3% of public service workers indicate high income is “very important.” as compared to 29.3% of non-public service workers. Of those in public service workers who choose promotion opportunity to be “very important”, the percentage is 2.3% and 6.2% of non-public service workers. However, in Japan, none of the importance of work motives does correlate with occupational focus.

Simply, in Japan, workers who employed in the government sector are more likely to value the enjoyment-based intrinsic work motive-“an interesting job” than their counterparts who work in the non-government sector: the percentage of confirming the importance of intrinsic motive “an

interesting job” among government employees is higher than the ones from non-governmental field. Other than that we did not find any differences with statistical significance between sectors and occupations.

We also want to do the comparison between public service workers and non-public service workers in both government area and private area. According to Table 9 which reports the comparison of job motive attitudes between the public and non-public in government and non-government area in Japan. We are not able to confirm the relationship between work type and attitude toward work motives, as none of the comparison are statistical significant in any of the items.

Table 9 Work Motivation “Very Important” by Work Type in Japan

	Govt., Public Service	Govt., Non- public Service	Non- govt., Public Service	Non- govt., Non- public Service	Total No. of Cases	Chi- square
Help Other People	18.2%	7.7%	11.5%	15.0%	367	1.46
Useful to Society	27.3%	19.2%	23.1%	21.3%	374	0.55
Interesting Job	40.9%	42.3%	19.2%	25.3%	375	6.52
High Income	13.6%	34.6%	26.9%	29.0%	378	2.93
Job Security	36.4%	50.0%	34.6%	38.4%	371	1.64
Opportunity for Advancement	0.0%	3.9%	3.9%	6.4%	371	1.94

* $p \leq 0.10$; ** $p \leq 0.05$; *** $p \leq 0.01$

In order to obtain the full knowledge of the operation of public service motivation, binary logistic regression analysis is employed in our research for deeper investigation. We put the attitudes towards different work motives as the dependent variables, the occupation locus and focus as the independent variables. Other socio-demographic variables will be set as the control variables.

Table 10 reports the estimated binary logistic regression models. We expected that government workers were going to be more intrinsically motivated than workers not in government. Similarly, those in public service occupations are expected to be more likely to regard intrinsic motives as important, but to view extrinsic motives as relatively less important than non-public service workers.

However, neither of the occupational locus and occupational focus variables have statistically significant coefficients. This indicates that in Japan there is no meaningful difference between government and non-government workers regarding what they view as important in a job. This same conclusion can be applied to public service versus non-public service workers.

Looking at the other variables included in the estimated models, we see being a supervisor is negatively related with considering the importance of “high income”, but supervisors are positively correlated with their valuing “being useful to the society”. An explanation for these findings may be that as someone’s status within an organization rises, their extrinsic desires are being fulfilled by receiving high monetary payment. This allows them to be able to focus more on the importance of doing work that is important to benefit others.

Table 10 Logistic Regression Models of Japan

	Opportunity for Advancement	Job Security	High Income	Job is Interesting	Allows to help others	Be useful to the Society
Public Service Occupation	-0.925 (0.40)	-0.065 (0.94)	-0.256 (0.80)	-0.146 (0.87)	0.1492 (1.16)	0.0395 (1.29)
Government Workers	-1.175 (0.31)	0.3728 (1.46)	0.0743 (1.08)	0.5834 (1.79)	-0.440 (0.64)	-0.818 (1.05)
Supervisor Position	-0.708 (0.49)	-0.178 (0.84)	-0.816 (0.44)**	0.1482 (1.16)	0.5049 (1.66)	0.7361 (1.26)**
Male	0.4651 (1.59)	0.1241 (1.13)	0.1564 (1.17)	-0.330 (0.72)	-0.053 (0.95)**	-0.283 (0.78)
Age	0.0062 (1.01)	0.0079 (1.01)	-0.003 (0.997)	0.0006 (0.98)	-0.003 (0.99)	0.0105 (1.01)
Education Years	0.0625 (1.07)	-0.050 (0.951)	-0.129 (0.88)**	0.0491 (1.00)	0.0535 (1.06)	0.1374 (1.02)**
Married	-0.570 (0.57)	0.3601 (1.43)	0.3240 (1.38)	0.0521 (1.05)	0.3085 (1.36)	-0.157 (1.40)
Children in the Household	1.1092 (3.03)	-0.056 (0.95)	0.0821 (1.09)	0.2168 (1.24)	-0.240 (0.79)	0.020 (1.0)
Church Attendance Month	0.2072 (1.23)	0.2225 (1.25)	0.0339 (1.03)	0.1422 (1.15)	0.88 (2.42)	0.450 (1.90)
Urban	0.8917 (2.44)	-0.010 (0.99)	0.1027 (1.18)	0.0770 (1.08)	-0.860 (0.42)**	-0.436 (0.65)
Constant	-4.235	-0.540	0.596	-1.644	-2.436*	-3.40***
N	332	332	339	335	328	335
Pseudo R ²	0.0734	0.0156	0.0352	0.018	0.0351	0.0379

* $p \leq 0.10$; ** $p \leq 0.05$; *** $p \leq 0.01$ (Odds ratios are reported in parentheses.)

In our research model in Japan, males are found to care less about whether a job would “allows them to help other”. And that is consistent with the hypothesis from other researches that have already indicated females were more altruistic and compassionate (White, 1999; Naff and Crum, 1999).

Education is negatively related to the important of the extrinsic work motive “high income”, meaning that the more education someone receives, the less likely a respondent will value “high income”. In contrast, education has a positive effect on the importance of “being useful to society”. But people with higher education are more likely to value the importance of a job “being useful to the society”. Moynihan and Pandey (2007) explained the positive correlation between education level and public service motivation: more education directs people to personal achievement of self-satisfaction from conducting meaningful work instead of the fulfillment gained from receiving monetary payback and other extrinsic rewards such as a stable job.(Houston, 2000).

Houston (2011) discovered people who live in populous areas are more likely to think about the importance of “the opportunity for advancement”. In our model, we found individuals who lived in urban areas in Japan seemingly to care less about the importance of “whether a job offers the chance to help other people”. We assume the people in the urban area are under more pressures in their daily lives, so not surprisingly they are more self-centered and have fewer altruistic tendencies.

In sum, when looking at the data from the Japanese national sample, a distinction based upon occupational locus was found in the bivariate analysis in terms of the enjoyment-based intrinsic work motive, an interesting job. A larger percentage of government workers indicated an

interesting job to be “very important” than non-government workers. But when examined in the multivariate analysis, no differences were found between government and non-government workers on this, or any of the other, work motives. In a similar way, occupational focus apparently does not play an important role influencing work motive attitudes as none of the occupational focus variables are statistically significant in the estimated models. Therefore, contrary to the common hypothesis in public administration, government workers and public service workers do not differ from others in terms of what they regard as important in a job.

Section 5.2.2 Investigation of Public Service Motivation in Taiwan

In Taiwan, advance letters and telephone calls together with the face to face interview were used to complete the survey for the ISSP 2005 Work Module III. Mandarin Chinese, Fukien dialect and Hakka dialect were applied for the survey conducting, in order to match the national population characteristics, the data were weighted by gender, age, education and urbanization through a ranking scheme.

Of the respondents in Taiwan, 50.8% are male. Most of the interviewees are in the age range between 15 and 64 years, and the average age was 39. In terms of education, the sample education level was evenly distributed between “Primary and junior high” (31.75%), “Senior high” (32.98%) and “College and more” (32.12%). The average number of years of education on the Taiwanese sample was the respondents of the sample 12.6. 57.3% of the respondents were male. Eight percent of the interviewees attended church at least once a month. 29.4% of them took supervisory responsibilities at work, more than half of the respondents lived in an urban area (52.3%). and 66% are married.

According to Table 11, we found a similar pattern in the occupational classification by occupational locus in the Taiwanese sample. Professionals and clerical and support workers are the two largest occupational categories among government workers in Taiwan (33.54% and 18.29% respectively). The most common occupational classifications among non-government employees are technical and associate workers (24.24%), and service and sales workers (15.11%).

Table 11 Occupational Classification by Occupational Locus in Taiwan

	Government Employees (N = 164)	Non- Government Employees (N = 953)
Armed forces	9.1%	0.00%
Managers	5.49%	5.67%
Professionals	33.54%	8.71%
Technical and associate professionals	14.63%	24.24%
Clerical and support workers	18.29%	12.91%
Service and sales workers	8.54%	15.11%
Skilled agricultural, forestry and fishery workers	0.00%	1.99%
Crafted and related trades workers	2.41%	12.38%
Plant and machine operators, and assemblers	3.66%	13.33%
Elementary occupations	4.27%	5.67%

As reported in following Table 12, the percent of government employees who choose the “very important” options is nearly 10 percent higher than non-government employees in terms of

each of the obligation-based intrinsic rewards. For instance, 27.04% of the government workers indicate that a job that allows them to “help other people” is very important and 30.19% indicate this same attitude about a job that allows them to be “useful to society”. In contrast, non-government employees were less likely to indicate the same attitudes as 17.41% of them think help other people to be very important in a job, while 20.6% of the non-government employees.

Table 12 Percentage of Rating Work Motivations “very important” by Occupational Locus in Taiwan

%	Government Employee	Non-Government Employee	Total Number	Pearson Chi2(1)
Help Other People	27.04	17.41	1,082	8.23***
Useful to Society	30.19	20.59	1,082	7.29***
An Interesting Job	49.06	40.56	1,082	1.62
High Income	20.75	23.37	1,079	0.52
Job Security	57.86	53.57	1,083	1.01
Opportunity for Advancement	18.24	23.59	1,079	2.20

* $p \leq 0.10$; ** $p \leq 0.05$; *** $p \leq 0.01$

The same situation occurs in the enjoyment-based intrinsic reward as: 49.1% of the government employees choose “an interesting job” to be very important, while in the non-government sector, 40.6% of the employees make the same choice. However, this difference for the enjoyment-based intrinsic work motive is not statistically significant. In conclusion, in the government sector in Taiwan, there exists large a portion of employees who pay more attention to their self-intrinsic achievements, being altruistic and making contributions to the whole society than in the non-government sector.

In terms of the extrinsic work motives, 20.8% of government employees confirm “High Income” is very important compared with the percentage of 23.37% from the non-government employees. Attitudes about the “opportunity of advancement” runs in the expected direction, as we expected, as 18.24% of government employees think it is very important compared with 23.6% of the non-government employees. Interestingly, “Job Security” is more important to government employees, as the percentage of government employees indicating “job security” to be very important is 4 percentage points higher than for the non-government employees (57.9% compared with 53.6%, respectively).

In comparison to non-government employees, government workers are more likely to regard interesting work and job security to be “very important” and less likely to think this way about high income and a chance for promotion. It appears that government workers are more public service motivated than those outside of government. The differences between government and non-government employees in their choosing “very important” in different extrinsic work motives are not as prominent as what we found in the intrinsic items since we did not find any statistical significance in all the three extrinsic rewards.

Table 13 reports the situation from the occupational focus facet, the consequences here are more pronounced. As expected, intrinsic work motives are more highly valued by the employees with public service occupations.

The percentage of workers involved in public service occupations indicating the intrinsic work motive help other people is “very important” is 25.5%, eight percentage points higher than the percent of workers with non-public service occupations (17.4%). Similarly, 31.2% percent of employees with public service occupations consider a job “being Useful to Society” to be very

important, as compared to the workers with the non-public service occupations make the same choice as only one in five (20%). Forty-seven percent of the employees with public service occupations give priority to “an interesting job.” as compared to 35.64% from non-public service occupations—an 11% difference. These differences between those in public service and non-public service occupations regarding the importance of intrinsic work motives are all highly statistically significant.

Table 13 Percentage of Rating Work Motivations “very important” by Occupational Focus in Taiwan

%	Public Service Occupations	Non-Public Service Occupations	Total Number	Pearson Chi2(1)
Help Other People	25.53	17.38	1,080	6.77***
Useful to Society	31.22	20.00	1,084	11.46***
An Interesting Job	46.56	35.64	1,084	7.93***
High Income	21.16	23.32	1,081	0.41
Job Security	65.61	51.79	1,085	12.01***
Opportunity for Advancement	25.93	22.09	1,081	1.31

* $p \leq 0.10$; ** $p \leq 0.05$; *** $p \leq 0.01$

However, according to Table 13, the difference between public service and non-public service occupations are not as great for extrinsic work motives. The only extrinsic motive for which this is a statistically significant difference in attitudes is job security. As expected, public service workers are more likely to consider job security to be “very important” than are non-public service workers. Of respondents working in public service, 65.6% choose the “very important” response

for security, while 51.8% of the non-public service occupational workers made the same choice for this item.

Government employees in Taiwan place more priority onto the altruistic intrinsic job rewards, as more of them choose “help other people” and “being useful to society” to be very important than the non-government employees. Public service motivation in Taiwan also functions significantly in the occupational focus perspective. Employees with public service occupations in Taiwan rate intrinsic work motives more important than their counterparts with non-public service occupations in our research. Job security is more stressed in Taiwan by the workers with public service occupations even though it belongs to the extrinsic rewards category.

The above two tables (12 and 13) only indicate the comparison of percentage distribution of people’s attitudes between occupational locus and occupational focus. Additionally, a more sophisticated analysis is needed in order to get a better understanding as to how occupational locus and focus relate in the attitudes toward each work motives. The binary logistic regression models serve this purpose.

The difference in attitudes among the four categories (government, public service; government, non-public service; non-government, public service; and non-government, non-public service) is more prominent in Taiwan as presented in Table 14. We discovered all differences across work types to be statistically significant for all the work rewards.

In the public sector, employees with public and non-public service did not exhibit different attitudes in the intrinsic job reward of “helping other people.” About 27% of the employees with public service occupations choose that item to be “very important,” as compared to 26.8% in non-public service occupations.

Thirty-one percent of the government employees with public service jobs agreed on the importance of the job reward “useful to society,” which is three percentage points higher than the employees with the job other than public service in the government. In terms of the enjoyment-based intrinsic job reward on “interesting job,” public service workers and non-public service workers in Taiwanese government are more distinctive. There was 13 percentage point difference between these two kinds of occupations (48.4% and 35.2% respectively).

Table 14 Work Motivation “Very Important” by Work Type in Taiwan

	Govt., Public Service	Govt., Non- public Service	Non- govt., Public Service	Non- govt., Non- public Service	Total No. of Cases	Chi- square
Help Other People	26.9%	26.8%	24.5%	16.5%	1,117	12.2***
Useful to Society	31.2%	28.2%	31.1%	19.0%	1,121	15.7***
Interesting Job	48.4%	35.2%	46.6%	35.6%	1,121	9.80**
High Income	12.9%	31.0%	30.1%	22.7%	1,118	10.9**
Job Security	57.0%	56.3%	72.8%	51.1%	1,122	18.0***
Opportunity for Advancement	18.3%	18.3%	35.0%	22.1%	1,118	10.8**

* $p \leq 0.10$; ** $p \leq 0.05$; *** $p \leq 0.01$

In contrast, in the private sector we observed that the differences between the public service and non-public service occupations are more apparent. There are 8 percent, 12 percent and 11 percent point differences respectively in regarding the three intrinsic job motives to be “very

important”: 24.5% compared with 16.5% in “help other people,” 31.1% compared with 19.0% in “useful to society,” and 46.6% vs 35.6% in “job is interesting.”

In Taiwan, 12.9% of the public service employees in the government confirmed the importance of “high income,” 8 points lower than the percentage of the non-public service employees who make the same choice. We found no difference between public service and non-public service occupations in government in terms of employees’ attitudes in two other extrinsic job rewards “job security” (57.0% of the employees who conduct public service jobs compared with 56.3% who do not in the government sector) and “opportunity for advancement” (the percentages of viewing it “very important” in the two occupations are both 18.3%).

We realized the occupational focus in employees’ reward attitudes in the private sector was more functional, but not in the direction as we expected. Respondents who get involved in public service jobs according to Table 14 showed us their more consideration for the extrinsic job rewards. We found 30.1% of the employees doing public service jobs in the private sector chose “high income” is “very important,” in contrast to 22.7% of the non-public service workers.

Therefore, we conclude employees who have public service occupations rated intrinsic motives more important than those who do not have public service jobs. The effect occupational focus on attitudes toward intrinsic work rewards in our research in Taiwan is more prominent in the private sector than in the government sector.

The effect as well is more obvious in the non-government sector in terms of the extrinsic job rewards, but surprisingly the direction goes against the common expectation that respondents with public service jobs in the private sector value extrinsic job motives more than the respondents without the public service jobs.

The effect of occupational focus' on attitudes about work motives in Taiwan is examined in the binary logistic regression models reported in the following Table 15. In terms of a job that is useful to society, the coefficient for the public service motivation variables indicates that public service workers are about 1.6 times more likely to regard a job that is "useful to the society" to be "very important" than workers not in a public service occupation.

However, the coefficients for the public service occupation variable are statistically significant for the other two intrinsic work motives, although they have the expected positive signs. Also consistent with the bivariate analysis, we see a positive coefficient the occupational focus variable for employee attitudes about job security. In Taiwan, public service workers are about 1.8 times more likely than non-public service workers to regard job security to be "very important".

Occupational focus is strongly related to attitudes about the intrinsic work motives. In none of the here models with attitudes about intrinsic work motives as dependent variables is the coefficient for the government worker variable statistically significant. This coefficient does have the expected positive sign for in the two obligation-based intrinsic motives models, it is not statistically significant.

The only extrinsic work motive for which being a government employee is significantly related to attitudes is for the "opportunity for advancement". Government employees in Taiwan are only about 0.6 times as likely to regard an opportunity for advancement to be "very important" than are non-government employees.

Table 15 Logistic Regression Models of Taiwan

	Opportunity for Advancement	Job Security	High Income	Job is Interesting	Allows to help others	Be useful to the Society
Public Service Occupation	0.3480 (1.42)	0.6085 (1.84)***	-0.075 (0.93)	0.2289 (1.26)	0.1838 (1.20)	0.4467 (1.56)**
Government Workers	-0.552 (0.58)**	-0.089 (0.91)	-0.200 (0.82)	-0.019 (0.98)	0.330 (1.391)	0.1969 (1.22)
Supervisor Position	0.1303 (1.14)	-0.111 (0.90)	-0.064 (0.94)	-0.031 (0.97)	0.5125 (1.17)	0.1117 (1.12)
Male	0.0986 (1.104)	0.0200 (1.02)	-0.267 (0.77)*	-0.146 (0.86)	-0.393 (0.68)**	-0.375 (0.69)**
Age	-0.025 (0.98)***	-0.005 (0.99)	0.0115 (1.01)	-0.025 (0.98)***	-0.000 (0.99)	0.0093 (1.01)
Education Years	0.0380 (1.04)	-0.008 (0.99)	0.0061 (1.01)	0.0871 (1.09)***	0.0633 (1.07)**	0.0337 (1.03)**
Married	0.0131 (0.99)	0.2041 (1.23)	0.0265 (1.03)	0.1952 (1.22)	0.3396 (1.40)	0.3750 (0.07)*
Children in the Household	0.2366 (1.26)	0.0338 (1.03)	0.1977 (1.22)	-0.009 (0.92)	0.0346 (1.04)	-0.120 (0.89)
Church Attendance Month	-0.2.26 (0.82)	-0.467 (0.63)**	-0.269 (0.77)	0.0543 (1.06)	-0.06 (0.94)	0.510 (1.66)**
Urban	0.2646 (1.30)*	1.1204 (1.01)	0.1137 (1.12)	0.0821 (1.09)	0.258 (0.77)	-0.16 (0.85)
Constant	-1.099	0.2710	-1.704***	-0.745*	-2.14***	-2.163***
N	1075	1079	1075	1078	1074	1078
Pseudo R ²	0.028	0.0133	0.0085	0.377	0.0257	0.0282

* $p \leq 0.10$; ** $p \leq 0.05$; *** $p \leq 0.01$ (Odds ratios are reported in parentheses.)

Being male significantly correlated with three work motives. The models indicate that males are less likely to identify the importance of a job “allows helping other” and a job “being useful to the society” as compared to females. These negative relationships are consistent with the common notion that females are more altruistic (Houston, 2000). Males in Taiwan are also not as likely as females to value high income as very important. This latter finding is contrary to what may be a commonly belief that males are more extrinsically oriented than females.

Age is significantly correlated with the opportunity for advancement in a negative direction, the reason for this may be as people grow older, and they will be less passionate for the so called worldly achievements. An older person will be more tend to make more social contributions and be more likely to care about their social responsibilities. But in our model, we did not find the expected positive correlation between age and the valuing of intrinsic rewards. As reported in the models, as people grow older, they are less likely to prioritize the enjoyment-based work motive--“job is interesting”.

Education is revealed to be positively correlated with all the intrinsic motives. The more education people get, the more likely it is they will prefer the enjoyment-based “interesting job”, and the obligation-based motives job “allows helping others” and “be useful to the society”.

Church attendance will improve people’s social responsibilities, so we found the positive correlation between church attendance and the intrinsic work motive item “Be useful to the society”. The more frequently people participate in church activities, the less preferences the respondents will have for job security in Taiwan.

Urban people are found to care more about the opportunity for advancement in a job. As people live in urban area face more life pressures, their focus may be the practical tangible rewards such as job promotion opportunity.

In general, public service motivation in Taiwan operates consistently with most of the previous related research. We notice that in selecting “very important” in the intrinsic work motives (two of the three items), government sector obtains a larger percentage of respondents than the non-government sector. For all three intrinsic work motives, workers with public service occupations possess a higher likelihood of choosing “very important” than the workers who are not involved in public service occupations. Job security is a unique case, though it belongs to the extrinsic work motive, as it is highly valued by the employees in public service occupations. This is a reasonable finding as security.

Section 5.2.3 Investigation of Public Service Motivation in South Korea

The ISSP Work Module (2005) was conducted by Sungkyunkwan University (Seoul Korea) from June 25, 2005 to August 30, 2005. 2,500 questionnaires were distributed in person, telephone calls were also applied as the pre-contact in some cases, and total 1,613 completed questionnaires have been received. The average age of the respondents in South Korea was 43 years old, 67.7% of them were male, 38.7% of the respondents were supervisors at different levels in their organizations, and they received an average of 12.6 years of education. South Korea is deeply penetrated by Christian religions, in the ISSP 2005 survey, more than a quarter (28.1%) of the Korean respondents went to church more frequently than once a month. Fifty-seven percent of the respondents in ISSP (2005) lived in the urban area and 71.4 % of them were married.

From Table 16, we found in South Korea, clerical and support workers comprise 40.63% of government employees surveyed, while technical and associate professionals is the next most common occupational classification (15.63%). This distribution of government workers by occupational classification is different from the previous two nations where clerical and support workers together with professionals constitute most of the government workers. Among the non-government employees in South Korea, the largest proportion in the same are in managerial jobs (20.22%), while service and sales workers are the second most common occupational classification (15.57%).

Table 16 Occupational Classification by Occupational Locus in South Korea

	Government Employees (N = 64)	Non- Government Employees (N = 623)
Armed forces	6.25%	0.00%
Managers	15.63%	20.22%
Professionals	6.25%	9.47%
Technical and associate professionals	10.94%	12.84%
Clerical and support workers	40.63%	10.59%
Service and sales workers	9.38%	15.57%
Skilled agricultural, forestry and fishery workers	0.00%	9.63%
Crafted and related trades workers	1.56%	8.03%
Plant and machine operators, and assemblers	3.13%	8.51%
Elementary occupations	6.25%	5.14%

The general locus operation of public service motivation in South Korea is exhibited in Table 17. Surprisingly, government employees do not show a higher preference for indicating intrinsic rewards to be “very important”. We found 21.3% of the government employees choose “very important” when they were asked about their attitudes to “help other people”, a percentage that is smaller than what we found for non-government employees holding the same attitudes (33%).

Table 17 Percentage of Rating Work Motivations “very important” by Occupational Locus in South Korea

%	Government Employee	Non-Government Employee	Total Number	Pearson Chi2(1)
Help Other People	21.31	33.00	661	3.48
Useful to Society	34.43	38.29	659	0.35
An Interesting Job	45.9	58.46	658	3.57
High Income	31.15	43.67	661	3.55
Job Security	57.38	65.04	656	1.42
Opportunity for Advancement	36.07	53.94	658	7.08***

* $p \leq 0.10$; ** $p \leq 0.05$; *** $p \leq 0.01$

The similar situation is also discovered when we checked the other two intrinsic rewards. Thirty-four percent of government employees think “being useful to society” is very important as compared with 38.3% of the non-government employees making the same choice. For the item of “an interesting job”, 45.9% of government employees rate it as “very important”, while 58.5% of the non-government employees possess the same attitude. It seems that being employed by the government sector is negatively related with the intrinsic work motives in the Korean society. However, none of these three relationships are statistically significant which means that there is not

a meaningful difference between employees in these two sectors regarding the importance of intrinsic work motives.

Government employees in South Korea are expected to be less likely to value extrinsic work motives than the non-government employees. From Table 17 we see the percentage of government employees who choose the extrinsic work motive item----“high income” to be “very important” is 31.2% which is less than the percentage we get from the non-government sector, as 43.7% of non-government employees who make the same choice.

“Job security” remains a great concern in South Korea in both sectors as 57.4% of the government workers choose it to be very important, and 65.04% of the non-government employees make the same choice. The results of the locus perspective related to extrinsic work motives run into the same direction as we assumed. Extrinsic work motives are not valued by the government employees as their counterparts who work in the non-government sector, but unfortunately, we do not find the difference to be statistically significant for these two items.

Our confidence to claiming the existence of public service motivation in the South Korea’s government sector is low as among the six items of work motives, “opportunity of advancement” is the only item with a statistically significant difference. The percentage of government employees who choosing “opportunity for advancement” to be very important is 36.1%, which is smaller than the percentage for non-government employees (53.94%).

From Table 18 which reports the percentage of respondents in public service and non-public service occupations rating “very important” the different types of work motivations, we again found the results are not consistent with our expectations. According to Hypothesis 2, employees in public service occupations are assumed to be more likely to value intrinsic rewards

than those in non-public service occupation. Instead, we discovered that most of the items are unrelated with the occupational focus. Only the extrinsic motivate “high income” turn out to be significantly related to occupational focus as 31.0% of the workers with public service occupations indicate that this item as “very important”, while among workers with non-public service occupations, the percentage of them making the same choice reached to 44.3%, about 14 percentage points higher than those in public service occupations.

Table 18 Percentage of Rating Work Motivations “very important” by Occupational Focus in South Korea

%	Public Service Occupations	Non-Public Service Occupations	Total Number	Pearson Chi2(1)
Help Other People	29.76	32.18	662	0.20
Useful to Society	36.90	38.02	660	0.04
An Interesting Job	65.48	56.17	659	2.59
High Income	30.95	44.29	662	5.34**
Job Security	58.33	65.27	657	1.54
Opportunity for Advancement	50.00	52.70	659	0.21

* $p \leq 0.10$; ** $p \leq 0.05$; *** $p \leq 0.01$

The existence of public service motivation in Korean society is only realized in terms of government employees in valuing extrinsic work motives less highly. Government employees are less likely to regard the extrinsic work reward—of a job promotion opportunity to be “very

important” than non-government employees. This difference is also exists when we examine compared with the percentage from non-government employees who have the same attitudes. The difference is also obvious when we check from the occupational focus perspective.

Table 19 reports that the percent of public service employees in Korean government who choose the “very important” response options was nearly 4 percent higher than non-public service employees in terms of an interesting job (50.0% and 45.8% respectively). In contrast, the difference in the business area is much larger as we observed 70.5% from the public service occupations compared to 57.5% the non-public service occupations chose this response.

Table 19 Work Motivation “Very Important” by Work Type in South Korea

	Govt., Public Service	Govt., Non- public Service	Non- govt., Public Service	Non- govt., Non- public Service	Total No. of Cases	Chi- square
Help Other People	12.5%	22.9%	33.3%	33.0%	684	4.95
Useful to Society	31.3%	33.3%	35.9%	38.33%	682	0.9
Interesting Job	50.0%	45.8%	70.5%	57.5%	681	8.40**
High Income	25.0%	35.4%	30.1%	45.8%	684	9.68**
Job Security	75.0%	66.1%	57.7%	66.1%	679	6.17
Opportunity for Advancement	25.0%	40.0%	56.4%	54.2%	681	9.14**

* $p \leq 0.10$; ** $p \leq 0.05$; *** $p \leq 0.01$

We found the same situation when we compared attitudes toward “high income.” Public service workers and non-public service workers have a 10 percentage point difference in the government sector in choosing high income to be very important (25% in the public service occupations and 35.4% in the non-public service occupations). While in the business sector, the percentage difference is even larger of 15 points. Thirty percent of the workers doing public service jobs make the choice of “very important,” whereas 45.8% of the workers who do not do public service work in the private sector offered this item opinion.

Occupational focus positively affects the attitudes toward promotion opportunity as one every of four government workers with public service occupations identified “opportunity for advancement” to be very important as compared to 40% workers without public service occupations. But in the private sector, the influence of occupational focus on the attitude of an “opportunity for advancement” does not go in line with the government sector both in the degree and direction. Fifty-six percent of the public service workers think it very important, whereas 54.2% of those in non-public service jobs feels the same way, a difference of only 2 percentage points.

The logistic regression models for South Korea in Table 20 displays a negative coefficient for the public service occupation for respondents’ attitudes toward the extrinsic reward of “high income”. Employees who are in public service occupations will be less likely to agree that a high income is “very important.” In contrast, occupational focus is unrelated with attitudes about the rest of work motivations as none of these coefficients are statistically significant in the rest of the models. We observed that occupational locus is correlated with attitudes about the extrinsic work motive of the “opportunity for advancement”.

Table 20 Logistic Regression Models of South Korea

	Opportunity for Advancement	Job Security	High Income	Job is Interesting	Allows to help others	Be useful to the Society
Public Service Occupation	-0.25 (0.78)	-0.40 (0.67)	-0.60 (0.55)**	0.1431 (1.15)	-0.100 (0.90)	-0.001 (0.99)
Government Workers	-0.837 (0.43)***	-0.322 (0.72)	-0.463 (0.63)	-0.686 (0.50)**	-0.584 (0.56)*	-0.093 (0.91)
Supervisor Position	0.4771 (1.61)**	0.113 (1.12)	-0.435 (0.65)**	0.0316 (1.03)	0.0870 (1.09)	0.0987 (1.10)
Male	0.444 (0.64)**	-0.199 (0.82)	-0.23 (0.80)	-0.514 (0.60)***	-0.279 (0.76)	-0.245 (0.78)**
Age	-0.033 (0.97)***	-0.016 (0.98)*	-0.004 (0.99)	-0.027 (0.97)***	-0.009 (0.99)	0.001 (1.00)
Education Years	0.0307 (1.04)	0.028 (1.03)	-0.028 (0.97)	0.0613 (1.06)**	0.0018 (1.01)	-0.008 (0.99)
Married	0.6259 (1.87)	0.237 (1.27)	-0.160 (0.85)	0.2919 (1.34)	0.4582 (1.58)*	0.5256 (1.69)**
Children in the Household	0.032 (1.03)	0.2716 (1.31)	0.2924 (1.34)	0.1408 (1.15)	-0.04 (0.96)	-0.02 (0.98)
Church Attendance Month	0.097 (1.10)	0.0911 (1.10)	-0.115 (0.89)	0.3268 (1.39)*	0.330 (1.39)*	0.398 (1.50)**
Urban-Sub	0.230 (1.26)	0.3168 (1.37)*	0.1644 (1.18)	0.1085 (1.12)	0.0460 (1.05)	0.138 (1.15)
Constant	0.621	0.6178	0.5800	0.6502	-0.59	-0.87
N	650	648	653	650	653	650
Pseudo R ²	0.0720	0.323	0.0261	0.0639	0.0177	0.0187

* $p \leq 0.10$; ** $p \leq 0.05$; *** $p \leq 0.01$ (Odds ratios are reported in parentheses.)

Government employees are less than half as likely to regard the promotion opportunities to be “very important” than non-government employees. Government workers are also found to value less the enjoyment-based intrinsic motive of an interesting job and the obligation-based intrinsic motive for a job that allows one to help others in South Korea.

Supervisors are more than one and a half times more likely to highly value a promotion opportunity than ordinary employees. That means people with higher positions in their organizations are more concerned with job promotion. In contrast, we find being a supervisor is negatively correlated with the “high income”. The higher the employees’ position, the less likely they will give a priority care to high income.

Males in South Korea pay more attentions to the job promotion opportunity. Also males are less likely to regard the importance of the enjoyment-based motive of a job that is interesting as attractive than to females. Gender’s (male) effect on another intrinsic motivation “being useful to society” is also negative and statistically significant. This finding is consistent with other research that reports males have lower altruistic level than females (DeHart-Davis, Marlowe and Pandey, 2006).

We found that age is related with both extrinsic and the intrinsic rewards in a negative way. Specifically, as people grow older, they will not value advancement opportunity as much and they will care less about the importance of an interesting job. An explanation of that phenomena is that passion for these rewards decreases as people grow older. What catches our eyes here is that age shows a slightly negative correlation with job security. It is a broadly-accepted as common sense that as people grow old, they become more concerned about the stability of their lives. Therefore, job security will be more important, a relationship that is highlighted especially in Korean

Confucian society. However, the model here shows the opposite relationship as the higher a respondent's age, the less a respondent will consider "job security" to be very important.

The variable "years of education" is positively correlated with the enjoyment-based intrinsic motive. This means that the more education respondents get, the higher they regard an "interesting job" "very important".

We found married people have a higher tendency to value the intrinsic job rewards in our research. The two extrinsic work motives----"allows helping others" and job "useful to society" are significantly correlated with the marital status. Married employees are over 1.5 times likely to value a job that "allows helping others". The same direction is seen for a job that is useful to society as those who are married are 1.69 times more likely to regard this obligation-based intrinsic motive to be "very important" than unmarried respondents.

Regular church attendants are more active likely to rate all the three intrinsic rewards as "very important". However, none of the coefficients with intrinsic job rewards are statistically significant.

Respondents who live in an urban area show a greater preference for job security to in our model. That follows Houston's (2011) conclusion that people who live in populous areas are more likely to value the importance of extrinsic work motives (Houston, 2011).

Section 5.3 Investigation of Public Service Motivation of the whole three East Asian Nations

Section 5.3.1 Comparison of the Attitudes towards Work Motivation between Different Sectors and Occupations in East Asia

One of the limitations of the above investigations is that there may not be a sufficient number of cases for estimating the models that are reported. The sample sizes for each of these

East Asian nations are: 376 from Japan, 1085 from Taiwan and 669 from South Korea. The small cases number of cases for any one country may result in unreliable statistical models.

To increase the sample size and increase the statistical power of the analysis, we will enlarge the sample size for estimating the models by pooling total the data of all the three nations together. The results of this pooled analysis are presented in this section.

We can state the above table 21 that, clerical and support workers, and professionals are the largest occupational categories in the government sector throughout the three East Asian samples as workers, they make up the 27.74% and 26.64% of government employees respectively. In contrast, technical and associate professionals, along with service and sales workers, make up the two largest portions of the non-government workforce. One of every five (19.45%) employees in the non-government sector in East Asia are technical and associate professionals. Service and sales workers comprise 14.77% of East Asian non-government employees.

Also, we will examine the difference in the level of public service motivation between sectors (locus) and occupations (focus) to examine whether public service motivation is applicable in East Asia. The level of public service motivation in our research is depicted by the respondents' attitudes toward different types of job rewards since public service motivation can be understood as putting greater importance on the intrinsic rewards but less caring about the extrinsic rewards (Crewson, 1997; Brewer and Selden, 1988; Houston, 2000). People in the government sector and in public service occupations are expected to possess higher levels of public service motivation (Houston, 2000).

Table 21 Occupational Classification by Occupational Locus in East Asia

	Government Employees (N = 274)	Non- Government Employees (N = 1,882)
Armed forces	7.66%	0.00%
Managers	7.30%	10.95%
Professionals	26.64%	8.13%
Technical and associate professionals	12.41%	19.45%
Clerical and support workers	27.74%	12.59%
Service and sales workers	9.49%	14.77%
Skilled agricultural, forestry and fishery workers	0.00%	4.68%
Crafted and related trades workers	1.82%	12.06%
Plant and machine operators, and assemblers	2.92%	11.26%
Elementary occupations	4.01%	6.11%

As stated in Chapter 3, we will focus on the percentage distribution in the first stage of this polled analysis to offer the descriptive analysis. Then we will investigate the percentage of the respondents who choose “very important” for all of the given job motivations (both intrinsic ones and extrinsic ones) between the government and non-government sectors, as well as between those in public service and non-public service occupation, to test the association between work motive attitudes and both occupational locus and focus. We first will achieve the overview of the whole situation of East Asia, and then analyze the specific existence and operation of public service motivation in each of the three individual East Asian nations.

Our Hypothesis1a proposed that government employees in East Asia regard intrinsic rewards more to be important than non-public employees. Public sector employees have been found to rate the feeling of accomplishment higher than private employees (Crewson, 1997), and individuals from the public sector place more values on the social reorganization (Edwards, Nalbandian and Wedel, 1981).

They viewed offering help to others and performing meaningful work for society of greater value than private employees (Rainey, 1982; Wittmer, 1991). However, hypothesis 1a has not been confirmed in our research. According to Table 18, we do not see a statistically significant difference in the percentage comparison between government and non-government workers in terms of the intrinsic motivation.

But the comparison between government and non-government employees' regarding extrinsic motivation agrees with our hypothesis2b that: fewer public employees consider high income very important than non-public employees. We found 23.9% of the public employees choose high income to be very important as compared with the non-public employees' percentage of 30.91%. This finding is in line with Houston's (2000) conclusion that public employees do not care as much about the extrinsic rewards such as high-income or short work hours.

The same difference has been observed when respondents were about "the opportunity of advancement" in a job. Nineteen percent 19.04% of the public employees chose that is "very important", in contrast, to 30.4% of the non-public employees a finding consistent with previous research (Rainey, 1982; Wittmer 1991; Jurkiewicz, Massey and Brown, 1998).

Table 22 Percentage of Rating Work Motivations “very important” by Occupational Locus in East Asia

%	Government Workers	Non-government Workers	Total Number	Pearson Chi2(1)
Help Other People	23.13	22.02	2,103	0.17
Useful to Society	29.85	26.52	2,112	1.32
An Interesting Job	42.91	41.70	2,112	0.14
High Income	23.88	30.91	2,115	5.51*
Job Security	55.22	54.57	2,108	0.04
Opportunity for Advancement	19.40	30.43	2,105	13.80***

* $p \leq 0.10$; ** $p \leq 0.05$; *** $p \leq 0.01$

In the following step, we investigated the relationship between occupational focus and public service motivation level in East Asia workers from different occupations are expected to value job motives differently meaning that, “it is the focus of an occupation that is important” (Houston, 2011, page 764). Table 19 tells us that respondents who do public service work have a greater tendency to acknowledge the importance of “a job that is useful to society” (31.9%) than the respondents who are not in public service occupations (26.0%).

Also, workers in public service occupations place a higher value on “a job that is interesting” (49.1% of the workers from public service area make the choice of “very important” compared to 40.6% of the workers from non-public service occupation). The difference in intrinsic work motivation in terms of the focus of an occupation is more pronounced than that observed for the locus of occupation.

Table 23 Percentage of Rating Work Motivations “very important” by Occupational Focus in East Asia

%	Public Service Occupations	Non-public Service Occupations	Total Number	Pearson Chi2(1)
Help Other People	25.08	21.60	2,106	1.90
Useful to Society	31.87	26.02	2,115	4.74**
An Interesting Job	49.06	40.56	2,115	8.07***
High Income	23.75	31.15	2,118	7.07***
Job Security	59.38	53.82	2,111	3.37
Opportunity for Advancement	28.75	29.08	2,108	0.01

* $p \leq 0.10$; ** $p \leq 0.05$; *** $p \leq 0.01$

Based on the results in Table 23, we also found that a lower percentage of public service workers think high income is very important as compared to the workers who are not in public service occupations (23.8% compared with 31.2%, respectively). Again this, disparity is more noticeable than the one we found between the public and non-public sectors (23.9% and 30.9%, respectively).

For the “opportunity for advancement” and “job security”, employees involved in public service occupations and non-public service occupations do not show a distinct difference between one another as there is not a statistically significant difference in the attitudes held between these two groups. Based on the above observations, we conclude that public service workers are more intrinsically motivated than the non-public service workers.

In the government sector, according to Table 24, almost half of the government workers doing public service jobs in East Asia rated an “interesting job” as “very important” (47.3%), 7 points higher than the percentage from the government respondents with no public service jobs. The difference became larger in the private sector, workers with public service jobs who regarding

“interesting job” to be “very important” are 12 percent points higher compared with the one with non-public service jobs. As well, occupational focus functioned more apparently in the private sector in valuing intrinsic job reward of “interesting job”.

Table 24 Work Motivation “Very Important” by Work Type in East Asian Nations

	Govt., Public Service	Govt., Non- public Service	Non- govt., Public Service	Non- govt., Non- public Service	Total No. of Cases	Chi- square
Help Other People	23.7%	22.1%	26.2%	21.5%	2,168	2.5
Useful to Society	30.5%	28.3%	31.9%	25.6%	2,177	5.1
Interesting Job	47.3%	40.0%	52.2%	40.7%	2,177	11.6****
High Income	14.5%	33.1%	30.0%	31.2%	2,180	16.7****
Job Security	55.7%	53.8%	62.3%	53.6%	2,172	5.7
Opportunity for Advancement	16.0%	22.8%	39.1%	30.0%	2,170	23.9**

* $p \leq 0.10$; ** $p \leq 0.05$; *** $p \leq 0.01$

Public service workers in the government sector are not likely to treasure the monetary income, fourteen percent of them think “high income” is “very important” and that percentage doubles for the non-public service workers in government (33.1%). In the business sector, the difference between that attitudes is not visible, there is only one percent different between the public service workers and non-public service workers (30.0% compared with 31.2%), the result

is not wield because basically people make their job selections for the business sector to achieve monetary payment.

Also it is not surprising that government workers with public service jobs are less likely to concern the “opportunity for advancement”. Sixteen percent of the public service employees in the government choose promotion opportunity to be very important while 22.8% of the non-public service employees make the same choice on that item.

In the private sector, promotion opportunity is more important to the public service employees. About forty percent (39.1%) of the private employees who do public service jobs make the choice of “very important” for advancement opportunity, whereas, thirty percent of who deliver a public service express the same attitude, a difference of nine percentage between these two categories of occupations in the private sector.

Section 5.3.2 Binary Logistic Regression at the Individual Level

For a more sophisticated and comprehensive treatment, we carried out the binary logistic regression analysis to better assess the effect of the primary independent variables’ (occupational focus and occupational locus) on public service motivation level in East Asia. In addition, socio-demographic control variables are included in this part of the analysis. The estimated binary logistic regression models are reported in Table 25:

Our main research question is whether public service motivation is prominent in the government sector and among the public service occupations in the three East Asian nations. We expected that employees from public service occupations would regard extrinsic motives of lower importance than the non-public counterparts.

Table 25 Logistic Regression Models of East Asian Nations

	Opportunity for Advancement	Job Security	High Income	Job is Interesting	Allows to help others	Be useful to the Society
Public Service Occupation	0.108 (1.11)	0.282 (1.33)**	-0.256 (0.77)	0.198 (1.22)	0.151 (1.16)	0.252 (1.29)*
Government Worker	-0.728 (0.48)***	-0.718 (0.93)	-0.264 (0.77)	-0.188 (0.83)	-0.064 (0.94)	0.494 (1.05)
Supervisor Position	0.405 (1.50)***	0.092 (1.10)	-0.221 (0.80)	0.121 (1.13)	0.235 (1.26)	0.228 (1.26)**
Male	0.0456 (1.05)	0.0217 (1.02)	-0.117 (0.89)	-0.200 (0.82)**	-0.256 (0.77)**	-0.249 (0.78)**
Married	0.2260 (1.25)	0.2686 (1.31)**	0.0403 (1.04)**	0.1790 (1.20)	0.389 (1.50)	0.358 (1.40)**
Age	-0.279 (0.97)***	-0.011 (0.99)**	0.0064 (1.01)	-0.021 (0.98)***	-0.004 (1.00)	0.007 (1.01)
Years of Education	0.0252 (1.03)	-0.010 (0.99)	-0.164 (0.98)	0.0682 (1.07)**	0.0282 (1.03)	0.0201 (1.02)
Children in the Household	0.1653 (1.80)***	0.110 (1.12)	0.133 (1.14)	0.009 (1.01)	0.030 (0.97)	-0.100 (1.00)
Church Attendance each Month	0.5683 (1.77)***	0.125 (1.1)***	0.154 (1.17)	0.517 (1.68)***	0.500 (1.63)***	0.640 (1.90)***
Constant	-0.07527	0.338**	-0.91***	-0.58*	-1.70***	-1.86***
N	2057	2059	2067	2063	2055	2064
Pseudo R ²	0.054	0.010	0.01031	0.0395	0.0166	0.0237

* $p \leq 0.10$; ** $p \leq 0.05$; *** $p \leq 0.01$ (Odds ratios are reported in parentheses.)

We find our hypothesis 2 is not consistently supported by the models in Table 25. The items “opportunity for advancement” and “high income” showed no significant correlation with public service occupation. But the coefficient for “job security” is positive and statistically significant, which indicates that in East Asia, employees from public service occupations are more likely to regard job security as “very important” than employees from the non-public service occupations. A reason for this is that public services in East Asia includes government organizations, public institutions and other non-profit organizations which are widely acknowledged for their advantage of offering stable job positions and promotion opportunities.

In terms of intrinsic work motives, we observe that public service occupation is uncorrelated with the first two items, a “job that is interesting” and a job that “allows to help others”. However, a job that is “useful to the society” is the statistically correlated with occupational focus, in the direction that was hypothesized.

In addition, we examine the odds ratio for each variable to quantify the effect of each independent variable on the dependent variables. According to the odds ratios in Table 14, we realize respondents employed in the public service occupations have the odds of regarding the intrinsic motivations of a job that is useful to the society as “very important” that is 1.29 times higher compared to the non-public service employees. This finding reflects the effect that occupational locus has on motivation attitudes and provides support for the correlation that workers from public service are tend to value intrinsic fulfilment more highly do non-public service workers (Houston, 2000).

The correlation between of occupational locus' on attitudes toward extrinsic rewards is not pronounced, as none of the coefficients for the government worker variables are statistically significant for intrinsic work motives.

When investigating the attitudes toward extrinsic motives from the occupational locus perspective, we find being employed in the government organizations is negatively correlated with attitudes about the "opportunity for advancement". Government workers are only about half as likely as non-government workers to regard the "opportunity for advancement" as very important.

We assumed being a government employee is a key attribute for valuing intrinsic motives. There is some evidence that employees from the public service occupations put more importance on the intrinsic motivations than the non-public service workers. But the picture we see here is more complicated than our assumption. If public service motivation level is exemplified in a less likelihood of choosing extrinsic motives as very important, public service motivation is a bit more sector-oriented than service-oriented in the East Asian nations. However, if valuing intrinsic motivation as "very important" means a higher level of public service motivation, the function of occupational focus is more prominent than the effect of occupational focus. That is to say, "putting more importance on intrinsic motives" of public service motivation is a bit more service-oriented than sector-oriented in East Asia. Thus the occupational locus and focus' effect on public service motivation is mixed in East Asia.

Section 5.3.3 The Socio-demographic Variables' impact on Public Service Motivation

Supervision position:

The coefficients for having a supervisor position in the model for the intrinsic work motive "be useful to the society" is statistically significant and supports previous research that has found

that supervisors are more likely to value intrinsic rewards (Houston, 2011). In terms of the importance of the extrinsic motives: job security and high income are uncorrelated with being supervisors, but having a supervisory position is significantly correlated with valuing promotion opportunity as supervisors are 50% more likely to think opportunity for advancement is very important than ordinary employees.

Gender:

An interesting job, being useful to society and helping other people are not as important to men as they are to women. This finding is consistent with previous that matches former research's finding that women are more intrinsically motivated than men (Houston, 2000). In this instance, males are about 20% less likely to regard each the intrinsic motives as "very important" as compared to women. The correlations between all the three extrinsic motives and gender are statistically insignificant. This finding is in contrast to Naff and Crum (1999) and Houston (2000), who report that women are more likely to be in civil services, and their public service motivation is of higher levels than men. However, males can be more positively engaging in public service (Frederickson, 1967), so further effort need to be take on our part to reveal gender's effect on public service motivation in East Asia.

Age:

Older people are expected to be more willing to take on social responsibilities and are more likely to possess altruistic hearts (Perry, 1997). Contrary to what had been found in the previous studies, we found the correlation between age and valuing a job that allows one to "be useful to the society" and "to help others" to be statistically insignificant. While the correlation between age and valuing a "job that is interesting" is significant and negative, but the impact is rather weak.

The effect age on the attitudes toward advancement opportunities is also negative. A possible explanation for this finding could be that with the increasing of ages, people will not be as passionate as before to achieve occupational success. Also we found that as people grow older they will be less likely to regard job security as very important.

Education:

A statistically significant correlation between education and the intrinsic reward “job is interesting” is also worth pointing out. The higher the education level of respondent, the more important a “job is interesting” is considered to be by respondents. This finding means that a higher education level leads to the pursuing of enjoyment-based motivation, a conclusion that runs counter to the conclusion from prior studies that higher education level enhances the searching for obligation-based motives (Houston, 2000).

Religion:

Church attendance strengthens the priority of intrinsic rewards significantly (Smidt, 2003). Religions purify people’s hearts and raise people’s concern for others and their social obligations, religious activities and public service motivation have been found to be positively related in previous research (Houston and Freeman, 2010). However, we find in our research that church attendance is not only positively correlated with the importance of intrinsic rewards, it is also positively related to most of the extrinsic rewards.

In conclusion, the socio-demographic variables offered us mixed findings based on what has been found in previous research. People in East Asia have a more complicated set of attitudes towards intrinsic and extrinsic job motives than what was expected.

Section 5.4 Comparison of Public Service Motivation at the Regional Level

Public service motivation is not a universal concept. The dimensions of public service motivation have considerable variety in different cultural contexts (Liu et al. 2008). Given the lack of statistical significance in many parts of our current research results, we are inclined to agree with Liu (2008)'s finding that----simply applying the concept or the scale of public service motivation from Western area into other geographic region turned out to be problematic. Before jumping to any conclusions, we will further our investigation by comparing the East Asian area with the non-East Asian region contained in the ISSP data. (The List of the non-East Asian nations is represented in Appendix H.).

We will set out the regional level analysis by comparing job selection and reward preferences between East Asia and the non-East Asian world. Job selection and work reward preferences items are the two key concepts in effects to develop a theory of public service motivation (see Chapter 2).

Table 26 informs us that the government workers ISSP sampled in East Asia only take 12.6% of the overall interviewees' sample, whereas government workers constitute 28.2% of the non-East Asian nations' workforce. In contrast, we did not see a distinctive difference between East Asia and the rest of the world in terms of the percentage of workers who are involved in public service occupations. (15.0% of the respondents in East Asia work in the public service area and 15.3% of the Non-East Asia).

We then compared the job rewards attitudes between East Asia and Non-East Asia nations by comparing the percentage of people in these two regions making the choice of "very important" on for each of the extrinsic and intrinsic motives.

Table 26 Intra-regional Comparison between the three East Asian Nations and Non-East Asian Nations in terms of the workforce Distribution

Nation:	Government, Public Service	Government, Non-public Service	Non- government , Public Service	Non- government, Non-public Service	Total Number
East Asia	5.92%	6.68%	9.07%	78.33%	376
Non-East Asia	10.70%	17.49%	4.61%	67.21%	1,083

Table 27 shows us East Asia people's extrinsic rewards preferences compared with the rest of the world. Thirty percent of the respondents in East Asia consider high income of a job as "very important", while 35.1% of people from non-East Asian nations make the "very important" choice on that issue.

Table 27 Comparison of the percentage of choosing "very important" in Extrinsic Motivations between the three East Asian Nations and the Non-East Asian nations

%	East Asia	Non-East Asian Nations
High Income	30.03	35.08
Job Security	54.67	57.73
Opportunity for Advancement	29.03	29.88

The percentage of employees who choose the extrinsic motive of job security to be “very important” is 54.7%, which is lower than the world level of 57.73%. The percentage who choose “opportunity for advancement” to be “very important” is 29.0% in East Asia, which is just slightly lower than the world average percentage of 29.9%.

The findings regarding the importance of intrinsic motives indicate that more of a difference exists between East Asia and non-East Asia (see Table 28). All the percentage numbers from East Asia indicated here maintain the inferiority to the one from non-East Asian nations (22.1% compared with 27.8% in “help other people”, 26.94% compared with 28.2% in “useful to society” and 41.9% compared with 50.34% in “an interesting job”).

Table 28 Comparison of the percentage of choosing “very important” in Intrinsic Motivations between the three East Asian Nations and Non-East Asian nations

%	East Asia	Non-East Asian Nations
Help Other People	22.13	27.77
Useful to Society	26.94	28.17
An Interesting Job	41.86	50.34

Confucianism in this part of our research neither led to distinctive differences in making the occupational and sector choice, nor the overall motivation attitudes in East Asia from the other region of the world. Measuring and constructing public service motivation in a Confucian society

possess its own unique nature, from one side, certain dimensions like attraction to policy-making are not valid in the Confucian and collectivistic culture (Kim 2009), from another, public service motivation somehow may be more on the rational side as public service officials may be drawn by some extrinsic motives other than pure altruistic ones. For instance, job security is particularly important concerned in many non-Western nations. Public service occupations usually provide more benefits than the business jobs through stable employment and high pay. Pleasant pension system and social prestige are especially associated with public service jobs in some East Asian nations like China and Korea (Kim, 2009; Liu and Tang, 2011). Under different historical, cultural and organizational contexts, public service motivation means something different conceptually in East Asia. For that reason, Zeger (2014) proposed the necessity of developing some special theories of PSM outside the Western context instead of simply validating Western findings.

CHAPTER VI CONCLUSION AND EXTENTION

Section 6.1 Conclusion of the Current Research

The study of public service motivation has bloomed since the concept was defined as “a general motive to provide significant service that benefits the community, the public or society in dutiful compassionate and self-sacrificing ways” (Rainey and Steinbauer, 1999.p 25). Public service motivation portrays public employees and workers who involve public service occupations differently from workers in the business sector. Public service motivation critically challenges the application of market-business management in the public field. Since people possess public service motivation are driven by an intrinsic altruistic ethic, simply offering them monetary rewards or other extrinsic benefits may not be an effective method to improve job performance and organizational effectiveness. The research of public service motivation provides recommendations for public management such as properly balancing extrinsic and intrinsic rewards in public organizations and recruiting people who possess a high level of public service motivation.

The primary findings stressed the significance of public service motivation in effective public management, but the dominance of Western developed nations has always been questioned for its validity in other geographical area (Kim, et al., 2013). We are aiming to enrich our knowledge about public service motivation in East Asia through our research by checking the existence and operation of public service motivation in the non-Western Confucian settings and also investigating whether Confucianism makes the intra-regional difference.

Public service motivation level in our research is depicted by the respondents’ attitudes toward different types of job rewards. We take this measurement approach as public service

motivation can be embodied into prioritizing intrinsic rewards over extrinsic rewards (Crewson, 1997; Brewer and Selden, 1988; Houston, 2000). A key hypothesis in research on public service motivation is that people in the government sector and those in public service occupations are expected to possess higher levels of public service motivation than others (Houston, 2000). The above findings in Chapter V bring us a brief understanding of public service motivation's existence in East Asia.

In the three East Asian nations, public service motivation places a useful role to distinguish public and non-public sector, also draws apart from public service occupations from other non-public service occupations. In East Asia, government employees and non-government employees are not completely alike. Government employees are more inclined to regard intrinsic motivations (as a job helps other people and a job is useful to society) “very important”, while extrinsic motivations like high income are not as concerned by them as their non-government counterparts. On the other side, people involve into public service occupations place higher importance on intrinsic motivations, and pay fewer attentions to the extrinsic ones in comparison with other occupations. We can generally confirm that in East Asia, the whole situation of public service motivation generally provides weak support for the previous research findings obtained in the West societies.

It appears that Confucianism not as important a factor in job selection and their work motive attitudes as expected, even though it overlaps with Perry's public service motivation dimension (Frederickson, 1997). The Confucian culture should matter for public service motivation, but our findings exemplify the function of occupational locus and focus on public

service motivation in East Asian Confucian society is arguably weak as we did not receive sufficient results with statistical significances from our multivariate analysis.

We found in the Confucian societies, occupational focus only affect one of the three extrinsic work motives—“job security”, but into the opposite direction from what we expected, people with public service occupations in East Asia did more highly value job security. Occupational focus’ effect on intrinsic job motivation is also positively confirmed in the item of “be useful to the society”, that may illustrate the long history in East Asia of encouraging ordinary citizens to maintain the traditional Confucian bureaucratic form to regard serving the world as one’s own foremost duty. The effect of occupational locus on intrinsic job motivation are of no significance in East Asian nations, but the effect on extrinsic job motivation is more prominent, “opportunity for advancement” is less valued by the government workers.

Furthermore, the expected positive impact Confucianism would have on embracing intrinsic motives was not supported as on all three intrinsic items. Respondents in East Asia were less likely to rate the intrinsic job rewards as “very important” when compared to respondents in non-East Asian countries.

We found in terms of extrinsic work motives, the percentage who state the extrinsic motive “job security” and “opportunity for advancement” to be “very important” in a job among East Asian employees did not differ much from the world average. However, we did find that income is less likely valued by respondents in East Asia than the government workers of the entire world. This findings may be rooted in the Confucianism desired and expected principle----injustice and richness are only the clouds.

Confucianism as the dominant culture in the modern East Asian societies does not always mean the essential foundation of higher level of public service motivation, and that made us unable to confidently claim the role of Confucianism plays. To sum up, the current research provides a complicated picture. Confucianism's relevance to public service motivation in East Asia connotes multiple diverging influences. As a result, it may be inadequate to state solely that Confucianism has a simple positive or negative important on public service motivation.

We conclude that the findings from previous public service motivation studies conducted mainly in Western settings may not be able to represent other geographic regions like East Asia. The generalized way to promote public administration through effective motivation in Western nations may not be applicable in East Asia.

Section 6.2 Limitation and Extensions

There are several shortcomings of the above research that must be noted. Public service motivation is well known for its multi-faceted, complex nature. The concept of public service motivation covers countless fields such as political science, sociology, culture, psychology, management, economics and history. Our research does not master all the literatures systematically and completely. A more in-depth literature review may better meet the target of our analysis.

Our research also suffers from the major problem of the limited sample size. Three nations included in the analysis have a total 2,130 respondents. A larger ample size may be more sensitive to the differences that were not found to be statistically significant. It would be ideal to have data from other East Asian nations. For instance, the ISSP does not include China which is the largest Confucian civilization state.

Third, the regime type of a nation impacts the level of public service motivation observed in a country (Houston, 2014), but we are not able to check the influence of national political or institutional factors in the above analysis. All of three nations we selected for our research are supportive of democratic values and have all gone through the process of democratization and decentralization. For this reason, our research exemplifies the critique that public service motivation research continues to focus on developed nations (Liu, 2009; Liu and Tang, 2011). We are encouraged to look for data from other nations with different regime types and make our research more generalizable.

In addition, we are solely concerned with full-time employees in our analysis. However, part-time employees are also worth investigating. We can increase the sample size for research like that conducted above and also examine whether apart-time or a full-time position matters for public service motivation.

Moreover, we treat Confucianism as the dominant regional culture in East Asia. However, cultures are not rooted in a simple tradition with a single dominant strain. Instead, cultures contain multiple, overlapping and contradictory subordinate strands. East Asia is powerfully influenced by a mixture of cultural trends. The major culture not only derives from Confucianism or Neo-Confucianism, but also Taoism, Buddhism, Shintoism and other cultural patterns, and even Christianity (in South Korea). All of these traditions influence the distinctive features of East Asian culture. Future research should be conducted to investigate the concept of public service motivation in other East Asian traditions, such as Christian, and Islamic philosophies.

Another concern we need to recognize is that the ISSP survey instrument was designed in British English and then translated into the native language of each member nation. The use of different language may mean that the meaning of the questions may vary or not to be understood in the same way by respondents across in the survey nations.

Finally, besides the peculiar regional cultural values, the influence of other macro national characteristics must be considered in future research. For instance, national economic factors may also affect the level of public service motivation level of the whole country. In research that focuses on more than three countries, national-level variables such as economic growth, GDP per capita, the inflation rate, the unemployment rate, and income inequality can be considered as factors that explain variation in public service motivation across countries.

In conclusion, more sophisticated comparisons based on a larger amount of data should be considered. Such larger research projects will help to increase of the generalizability of findings from previous research on public service motivation's research. The result would be to better provide guidance to improve the productivity of public management in the delivery of public services in East Asia.

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APPENDICES

Appendix A. Perry's Public Service Motivation Items by Subscale

Attraction to policy making:

PSM1: Politics is dirty word

PSM2: Give and take of public policy making does not appeal to me

PSM 3: I do not care much for politicians

Commitment to the Public Interest:

PSM4: It is hard for me to get intensely interested in what is going on in my community

PSM5: I unselfishly contributed to my community

PSM6: I consider public service my civic duty

PSM7: Meaningful public service is very important to me

PSM8: I would prefer seeing public officials for what is best for the whole community even if harmed my interest

Compassion:

PSM9: It is difficult for me to contain in my feelings when I see people in distress

PSM10: Most social programs are too vital to do without

PSM11: I am often reminded by daily events how dependent we are on one another

PSM12: I am rarely moved by the plight of the underprivileged

PSM13: To me, patriotism includes seeing to the welfare of others

PSM14: I have little compassion for people in need who are willing to take the first to help others

PSM15: There are few public programs that I wholeheartedly support

PSM16: I seldom think about the welfare of people I do not know personally

Self-sacrifice:

PSM17: Doing well financially is definitely more important to me than doing good deeds

PSM18: Much of what I do is for a cause bigger than myself

PSM19: Serving other citizens would give me a good feeling even if no one paid me for it

PSM20: Making a difference in society means more to me than personal achievements

PSM21: I think people should give back to society more than they get from it

PSM22: I am prepared to make enormous sacrifices for the good of society

PSM 23: I am one of those rare people who would risk personal loss help someone else

PSM24: I believe in putting duty before self

Appendix B. Coursey and Pandey (2007)'s Dimension

Attraction to Public Policy making

- Politics is a dirty word(reversed)
- The give and take of public policy-making does not appeal to me(reversed)
- I do not care much for politicians(reversed)

Commitment to public interest/civic duty

- I unselfishly contribute to my community
- Meaningful public service is very important to me
- I would prefer seeing public officials do what is best for the whole community even if it harmed my interest
- I consider public service my civic duty

Compassion

- It is difficult for me to contain my feelings when I see people in distress
- I am often reminded by daily events about how dependent we are on one another
- I have little compassion for people in need who are unwilling to take the first step to help themselves(reversed)

Appendix C. Kim et al (2012)'s Public Service Motivation Scale

Attraction to Policy Making

- I admire people who initiate or are involved in active to aid my community
- It is important to contribute to activates that tackle social problems
- Meaningful public service is very important to me
- It is important for me to contribute to the common good

Commitment to the Public Interest

- I think equal opportunities for citizens are very important
- It is important citizens can rely on the continuous provision of public
- It is fundamental that the interests of future generations are taken into account when developing public policies
- To act ethically is essential for public servants

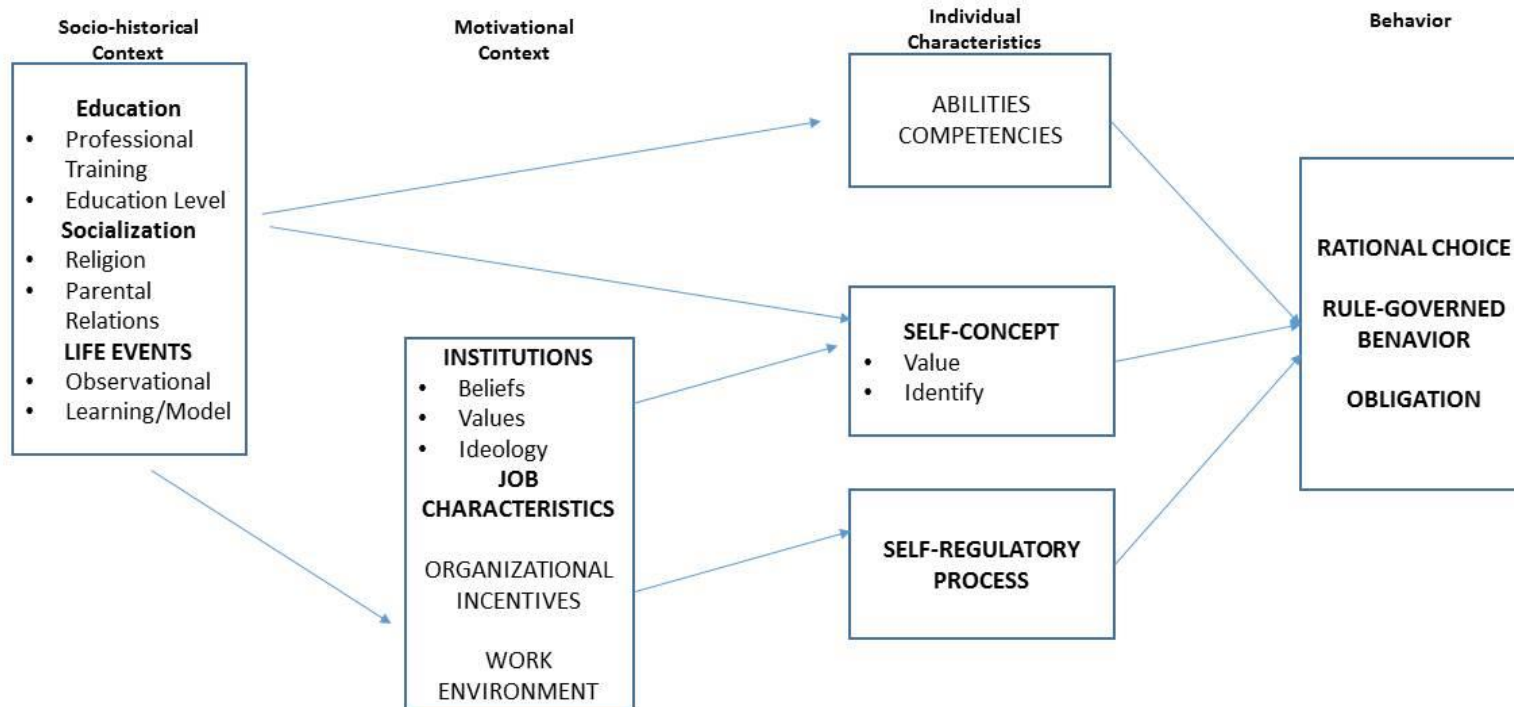
Compassion

- I feel sympathetic to the plight of the underprivileged
- I emphasize with other people who face difficulties
- I get very upset when I see other people being treated unfairly
- Considering the welfare of others is very important

Self-Sacrifice

- I am prepared to make sacrifices for the good of society
- I believe in putting civic duty before self
- I am willing to risk personal loss to helps society
- I would agree to a good plan to make a better life for the poor, even if it costs me money

Appendix D. Framework of Perry (2000)'s Process Theory of Public Service Motivation



Appendix E. Values of Hofstede's Cultural Indices for 40 Countries

Country	Power Distance(1)	Uncertainty Avoidance(2)	Individualism Collectivism(3)	Masculinity Femininity(4)	Confucian Dynamism
Argentina	49	86	46	56	
Australia	36	51	90	61	31
Austria	11	70	55	79	
Belgium	65	94	75	54	23
Canada	39	48	80	52	
Chile	63	86	23	28	
Colombia	67	80	13	64	
Denmark	18	23	74	16	
Finland	33	59	63	26	
France	68	86	71	43	
Great Britain	35	35	89	66	25
Germany(F.R)	35	65	67	66	31
Greece	60	112	35	57	
Hong Kong	68	29	25	57	96
India	77	40	48	56	
Iran	58	59	41	43	
Ireland	28	35	70	68	
Israel	13	81	54	47	
Italy	50	75	76	70	
Japan	54	92	46	95	80
Mexico	81	82	30	69	44
Netherlands	38	53	80	14	
Norway	31	50	69	8	
New Zealand	22	49	79	58	30
Pakistan	55	70	14	50	0
Peru	64	87	16	42	
Philippines	94	44	32	64	19
Portugal	63	104	27	31	
South Africa	49	49	65	63	
Singapore	74	8	20	48	48
Spain	57	86	51	42	
Sweden	31	29	71	5	33
Switzerland	34	58	68	70	
Taiwan	58	69	17	45	87
Thailand	64	64	20	34	56

Country	Power Distance(1)	Uncertainty Avoidance(2)	Individualism Collectivism(3)	Masculinity Femininity(4)	Confucian Dynamism
Turkey	66	85	37	45	
U.S.A	40	46	91	62	29
Venezuela	81	76	12	73	
Yugoslavia	76	88	27	21	
Mean	52	65	50	50	
Std. Deviation	20	24	25	20	
Range	11-104	8-112	Dec-91	May-95	
Additional Countries:					
Brazil	69	76	38	49	65
China	80	20	50	60	118
Costa Rica	35	86	15	21	
Ecuador	78	67	8	63	
Guatemala	95	101	6	37	
Jamaica	78	48	14	46	61
Indonesia	45	13	39	68	
Korea	60	85	18	39	75
Malaysia	104	36	26	5	
Panama	95	86	11	44	
Russia	95	50	40	90	10
Salvador	66	94	19	40	
Uruguay	61	100	36	38	
Regions:					
East Africa	64	52	27	41	25
West Africa	77	52	20	46	16
Arab Countries	80	68	38	53	

- (1) Higher Number-Large Power Distance
- (2) Higher Number-High Uncertainty Avoidance
- (3) High Number-Individualist
- (4) Career Success (Masculine)/ Quality of Life (Feminine)-High Number- Masculine
- (5) Description of Hofstede's Cultural Indices for 40 Nations

Appendix F. Public Service Occupations (According to ISCO-88):

armed forces(all personnel), legislators, senior government official, traditional chiefs and heads of villages, senior officials of human and other interest organizations, medical doctors, dentists, veterinarians, pharmacists, health professionals, nursing and midwifery professionals, teaching professionals, college/university and higher education teacher, secondary education teacher, high school teacher, teacher in vocational training, primary and pre-primary education teacher, primary education teaching professionals, pre-primary education teaching professionals, special education teaching professionals, other teaching professionals, education methods specialists, school inspectors, extra-systemic teacher, judges, archivists and curators, librarians and information professionals, social work professionals, religious professionals, air traffic pilots, air traffic safety technicians, safety and quality inspectors, building and fire inspectors, safety, health and quality inspectors, medical assistants, sanitarians, dieticians and nutritionists, optometrists and opticians, dental assistants, physiotherapists and rel. assistant professionals, veterinary assistants, pharmaceutical assistants, modern health assistant professionals, nursing and midwifery assistant professionals, nursing associate professionals, midwifery associate professionals, traditional medicine practitioners, faith healers, teaching associate professionals, primary educational teaching associate professionals, pre-primary educational teaching associate professionals, special education teaching associate professionals, other teaching associate professionals, customs and border inspectors, government tax and excise officers, government social benefits officers, government licensing officers, government employee, government administrative officers, senior government executive officers, middle level government executive officers, customs, travel and related government officers, police inspectors and detectives, national police, fireman officials,

social work associate professionals, religious associate professionals, library and filing clerks, mail carriers and sorting clerks, child care workers, institution-based personal care workers, home-based personal care workers, personal care and related workers, fire-fighters, police officers, prison guards, protective services workers, bus and tram drivers.

**Appendix G. Percentage of Rating Work Motivations “Very Important”
by Occupational Locus and Focus in Each of the three East Asian Nations**

%Help Other People "Very Important"	Government Workers	Public Service Occupation(ISCO88)	Total
JP	12.5	14.89	14.29
TW	27.4	25.53	18.83
SK	21.31	29.76	31.87
East Asia	23.13	25.08	22.13

%High-Income "Very Important"	Government Workers	Public Service Occupation(ISCO88)	Total
JP	25	21.28	28.27
TW	20.75	21.16	22.98
SK	31.15	30.95	42.15
East Asia	23.88	23.75	30.02

%Job Security "Very Important"	Government Workers	Public Service Occupation(ISCO88)	Total
JP	43.75	36.17	38.75
TW	57.86	65.61	54.19
SK	57.38	58.33	64.38
East Asia	55.22	59.38	54.67

%Opportunity for Advancement "Very Important"	Government Workers	Public Service Occupation(ISCO88)	Total
JP	2.08	2.13	5.71
TW	18.24	25.93	22.8
SK	36.07	50	52.28
East Asia	19.04	28.75	29.03

%Job is Interesting "Very Important"	Government Workers	Public Service Occupation(ISCO88)	Total
JP	41.67	29.79	26.88
TW	42.14	45.56	37.62
SK	45.9	65.48	57.29
East Asia	42.91	49.06	41.86

%Job is Useful to Society "Very Important"	Government Workers	Public Service Occupation(ISCO88)	Total
JP	22.92	25.53	21.83
TW	30.19	31.22	22
SK	34.43	36.9	37.94
East Asia	29.85	31.87	26.94

Appendix H. Non-East Asian nations in ISSP 2005 Work Orientation III module

Australia, Belgium/Flanders, Bulgaria, Canada, Switzerland, Cyprus, Czech Republic, Germany-East, Germany West, Denmark, Dominican Republic, Spain, Finland, France, Great Britain, Hungary, Ireland, Israel, Latvia, Mexico, Netherlands, Norway, New Zealand, Philippines, Portugal, Russia, Sweden, Slovenia, United States, South Africa.

VITA

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