
A pilot study on measuring organisational culture in Vietnamese corporations in light of task and relationship orientations

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Abstract: In this global and international world, organisational culture is a topic often inspected. This research attempts to find out what is the main characteristic of organisational culture in Vietnamese corporations. In total, 276 Vietnamese working adults in two regions in Vietnam participated. The findings from the survey data display that while task orientation is the common organisational culture in current Vietnamese companies, negative attitudes are surprising discovered. Implications are explained for further Vietnamese superiors and subordinates so that they might cooperate effectively in the future.

Keywords: task orientation; relationship orientation; culture; organisational culture; negative attitudes; Vietnam.

Reference to this paper should be made as follows: Tran, Q.H.N. (2019) 'A pilot study on measuring organisational culture in Vietnamese corporations in light of task and relationship orientations', *Int. J. Export Marketing*, Vol. 3, No. 1, pp.20–34.

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1 Introduction

There are different beliefs about organisational culture in various cultures as examined in cross-cultural studies (Deal and Kennedy, 1999; Schein, 1990; Scholz, 1987). In the globalised world, understanding organisational culture is the primary duty of superiors, leaders and coaches as it supports them to build a significant structure and the standard of conduct that supports businesses worked out in their working environment. The goal of this study is to explore the task and relationship orientations in Vietnamese working adults. More detail, this study aims to answer the main research question: what is the main characteristic of organisational culture in Vietnamese corporations? In resolving this question, the author uses the organisational culture questionnaire (OCQ), provided by

Vadi et al. (2002) to collect a personal profile of individual behaviour concerning task and relationship orientations.

The author selected Vietnam for two reasons. Firstly, though a few studies have been investigated to address the cultural aspects of employee's behaviour in Vietnam (Nguyen and Mujtaba, 2011; Nguyen et al., 2013a, 2013b), all studies explored consistent results between social behaviours and leadership in Vietnam context. Therefore, the reviews of the coefficient between cultural aspects and organisational culture in Vietnam is still under questions. Furthermore, there is an urgent call for more studies in this field. Secondly, Vietnam, which currently holds a principal role in the Asia Pacific region, is a potential market with rapid economic growth as a gross domestic product (GDP) increased from 26% in 1990 to 70% in 2007 (Tran, 2013). An economic reform, named as Doi Moi, was crucial to the combination of Vietnam into global markets, especially the East Asian market. Though the fact that Vietnam economy was dropped out in the worldwide crisis of 2008, it has been significantly recovered based on activeness in global demand and an abundant and cheap labour force as a consequence of the economic crisis. The financial reform, which was established in 1986, switching Vietnam labour force from the agricultural segment to industrial and service sectors (Tran, 2013).

Due to the requirement to convert but still immersed in Confucianism, the Vietnamese economy has been in a combined situation, undertaking substantial changes and conflicting within old and new forms simultaneously. This convertibility brought in local working adults as they were not readily qualified to meet the latest trend (Wee, 2015). Vietnamese managers are deficient in management know-how to deal with the human resource issues arising in a rough economy (Truong and Nguyen, 2002). McDaniel et al. (1999) indicated that the managerial abilities of those local superiors need to be improved to cope with global categories of human-related issues to survive in the grim market economy. Thereby, following the inflow of extended enterprises in Vietnam, the call for more studies about local organisational culture is necessary for local companies and managers since it supports them to prepare to cope with other competitors.

The remainder of the study is organised as follows. The next section will display theoretical studies on Vietnamese culture, organisational culture and its impact on the local context. The relevance of data and empirical results will be established in the Section 3. The following section will introduce discussion and implication, and the last section includes the recommendation and conclusion.

2 Review of literature on Vietnam workplace context

2.1 The Vietnamese context

The Socialist Republic of Vietnam is a South-Eastern Asian country with a mixed culture and historical background. Vietnamese's capital is Hanoi and Vietnamese is the most common language whereas English and Chinese are moderately recognised as the second and third language. Vietnam expresses a significantly various and mixed culture, being a reasonably sizeable cultural community (Nguyen et al., 2012b). After being colonised by Western and Asian countries for thousand years, Vietnamese culture has been relatively blended with Chinese, Japanese French and American cultures as people's thinking and

behaving towards to power distance, collectivism and long-term (Ralston et al., 2006; Quang and Vuong, 2002).

Vietnam has a history of being colonised by Asian and Western countries. Given its primary location, Vietnam has frequently been occupied by China (Karnow, 1994). This country had been invaded by China for over 1,000 years in 1st century BC before fighting for independence in the early 10th century (Karnow, 1994). The value of Confucianism, Taoism and Mahayana Buddhism pervaded in Vietnam in that period. However, the country's liberation was not established as China conquered and being defeated by Vietnam many times until the 19th century. During the 20th century, Vietnam continued to be invaded and occupied by Japan, France and the USA. An official liberation was only established in Vietnam after the Vietnam War (1945–1975) when the communist government in the North of Vietnam defeated that in its South to unite the nation (Karnow, 1994).

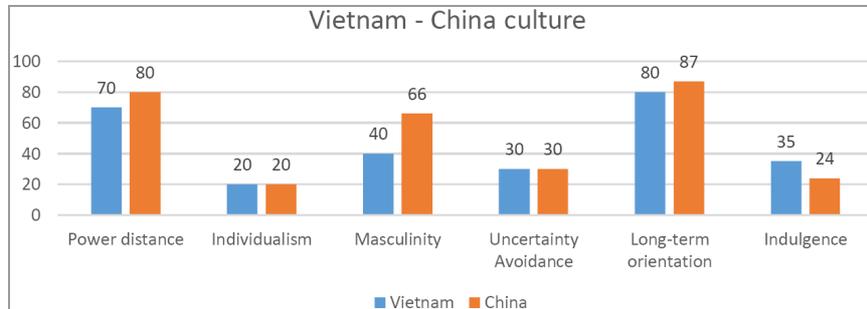
Several common cultural aspects of Vietnamese have been investigated in the Hofstede studies as he identified rankings off a variety of countries in the world concerning the six cultural orientations. In stock, the distinction among nations even within one region are significant in several cases. For instance, though Germany and Austria are closely correlated in geography, they are somewhat different in power distance and masculinity (Hofstede, 2001). Thereby, it is necessary to compare the cultural values of one country with others to explore whether cultural values are the consequence of living styles or there is a definite origin of country peculiarity. In this study, the author selects China to contrast with Vietnam because of the similarity in the region and culture as both countries are immersed in Confucianism, Taoism and Mahayana Buddhism. The ranks derive from indices which in turn are based on the consequences of all people answering the surveys collected in each nation. Figure 1 displays the ranking of Vietnam and China in six cultural orientations.

- *Power distance (PDI)*: this orientation expresses that people in societies are unequal as it indicates the extent to which individuals in a culture agree with rank and status as well as how they approve of power and hierarchy (Hofstede, 2001). With a high score of 70, Vietnamese people welcome inequalities in their society as they deal with hierarchical order. Power tends to be centralised to a higher degree of the hierarchy and respect to the authority and experience of the superiors. The tie between superiors and subordinates are formal and Vietnamese people prefer being controlled and receiving orders from their managers. In comparison with China (80), Vietnam has a moderately lower score. It should be noted that though both countries get involved with the hierarchical system, Vietnam is less hierarchical than China.
- *Collectivism/individualism (IDV)*: the orientation determines the level of interdependence a country maintains within its people (Hofstede, 2001). In individualist countries, the relationship among members is loose as individuals look forward to being independent and take care of themselves and their relatives only. They would like to work individually and refer to be self-assured and decisive. In the collectivist country, individuals prefer having strong relationship and trust in adherent groups as they are convinced by being an 'in-groups', they are going to be safe and protected and that the group will look after them in exchange for their absolute loyalty. With the same low score of 20, both Vietnam and China are collectivist societies as people like working in groups and look forward to being less

self-assured and decisive. The countries toward a paternalistic culture that considers the corporation as an extended relative hierarchy. The relationship among individuals prevail over the company's tasks, and recruitment and promotion assign to a person having a strong tie in the company.

- *Masculinity/femininity (MAS)*: this orientation displays the extent to which a country highlights masculine or feminine characteristics as it indicates the influence of gender on society (Hofstede, 2001). A high score (masculine) confirms that the nation is task-oriented, highlight material achievement and success, while a low score (feminine) exerts that the country makes an emphasise on interdependent sensitivity, respect to others, and life balance (Chwialkowska and Kontkanen, 2017). With a score of 40, the Vietnamese are somewhat more feminine than China (66) as they concern for interpersonal ties and individual thinking. Superiors are required to approve of their employees and refer to participatory decision making where the conclusion is given based on involvement. Vietnamese people look forward to behaving together to gain consensus. Superiors aspire to consent, and subordinates appreciate equality, consensus and life balance. Discussion and agreement are the most popular tools to deal with conflicts as Vietnamese are labelled as their long negotiation until the contract has been completed (Hofstede, 2001).
- *Uncertainty avoidance (UAI)*: this orientation displays the level of individuals in society deals with threat and ambiguity as it indicates how significantly people confide in managing the future (Hofstede, 2001). The ambiguity calls for anxiety and various cultures have attempted to cope with it in multiple ways. With the same score of 30, Vietnam and China display a low preference for avoiding risks as people tolerate ideas and behaviours that deviance from norms. Vietnamese people are ready to deal with ambiguous situations and resolve problems by flexibility.
- *Long-term orientation (LTO)*: this orientation exerts the extent to which a culture appreciates towards future, including perseverance and providence as it indicates whether the individual in a group put forward to short-term or long-term insight (Hofstede, 2001). The scores of Vietnam and China are 80 and 87, approximately, which indicate that Vietnam is a long-term society as they have high regard on tradition, loyalty and rationality. They also have great respect for convention and honesty as guidelines. Vietnamese people are sensitive to convert traditions into various conditions to reach outcomes.
- *Indulgence*: the orientation displays the degree to which country let individuals take pleasure in life and freedom (Hofstede, 2001). It calls for the level of which people have been moulded by society to control their desires and passion. With the scores of 35 (Vietnam) and 24 (China), two countries are labelled as a restrained society as they are prone to be defeatism and cynicism, which do not call for free time and control the well-being of people's desires. People immersed in this orientation have the belief that their thinking and behaving towards national traditions and 'out of the norms' is unacceptable.

To sum up, though there are a few differences in power distance, masculinity, LTO and indulgence scores, Vietnam and China are significantly similar in cultural values. Therefore, the position of Vietnam on the Hofstede cultural values does not deviate from the respective features of other nations within the Asian region.

Figure 1 Vietnam cultural dimensions (see online version for colours)

Source: Hofstede (2001)

2.2 *The meaning of organisational culture and its causality relationship to task and relationship orientations*

Culture is a complicated concept with different definitions spreading from general to detail scopes. In general, culture identified the identification of people and the way they behaved and acted (Bell DeTienne et al., 2004). In particular, the central cores of culture included patterns and behaviours transmitted by traditional symbols, artefacts, heroes and values (Hofstede, 2001; Akuffo, 2018; Chwialkowska and Kontkanen, 2017). Schein (1992) suggested that culture was seen as an iceberg with many layers, but only a small proportion of visible features might be regarded above the water; whereas, under the water were the espoused values and the fundamental underlying values. Also, Trompenaars and Hampden-Turner (2004) mentioned culture as a practical way, in which many people solved issues and composed dilemmas. Overall, with all kinds of concepts of culture, they are instruction for people work and life.

There is a variety of definitions of organisational culture. The most common approach defined it as the way people work around their environment (Deal and Kennedy, 1999). According to Scholz (1987), the organisational culture was considered as the casual, subtle and intrinsic elements inside the organisation, which prompted the conduct of its workers. By contrast, Schein (1990) suggested organisational culture as an arrangement of standards that an organisation has concocted and discovered to fit with the issues of internal integration and external adjustment, which would be taught to new employees as a correct approach to carry on, think and perceive. In general, organisational culture is regarded as many attitudes, normative beliefs, and values shared by members within corporations, enhancing leaders to make the decision and allocate tasks within corporations.

Several studies in the tie between organisational culture and task and relationship orientations are mentioned in the past (Trompenaars and Hampden-Turner, 2004; Judge et al., 2004; Oaklander and Fleishman, 1964; Schermerhorn et al., 2008). According to Trompenaars and Hampden-Turner (2004), one dimension of organisational culture is the contrast between task and relationship orientations. In task orientation, the significance is on the accomplishment of the best results, high competition and delegation. As a corporation deals with this orientation, a subordinate must be proficient and focus on their work to keep a job or climb up to a higher position. In contrast, relationship orientation emphasises the preservation of proficient personal cohesion as it aims to

create a friendly working atmosphere. The workplace is considered as ‘second family’ and subordinates might be supported by intangible assets as praise and recognition rather than by tangible assets as money.

Two orientations were also labelled as consideration and initiating structure (Judge et al., 2004; Oaklander and Fleishman, 1964; Fleishman, 1967). The earliest and most essential research has been Ohio State University studies since the 1940s as they discovered two core values of behavioural characteristics: initiating structure (task orientation) and consideration (relationship orientation) (Oaklander and Fleishman, 1964). The former put forward to the goals and task aspects of superiors as they focus one’s attention on objectives, assignments and delegation. The leaders involve oneself in establishing and categorising tasks and their implementation (Oaklander and Fleishman, 1964). Initiating structure managers deal with specific objectives and job efficiency that tend to goal fulfilment. In contrast, the latter displays and maintain a rigid and quality relationship, provide big favour and delegate powers to their employees. The superiors establish proper respect, consensus and regard of their subordinates (Nguyen et al., 2012).

Another study that displays similar results to the Ohio State University research is the research of Michigan University as it presented two same types of behavioural characteristics: production-centred and employee-centred (Schermerhorn et al., 2008). Production-centred people who correspond to the initiating structure managers, emphasise on objectives, jobs and the regard of these objectives and tasks (Nguyen et al., 2012). In contrast, employee-centred people, who imitate the consideration superiors concerns for the happiness of their subordinates. Relationship-oriented and task-oriented behaviours are not seen as mutually exclusive but can be merged [Mujtaba et al., (2010), p.179]. In several cases, superiors are high on both methods (Schermerhorn et al., 2008).

2.3 Organisational culture in Vietnam and its tie to the task and relationship orientations

These two orientations have been examined in Vietnam as local people come across as being more task and relationship orientations than Russian, Omani, Japanese and German counterparts (Nguyen et al., 2012, 2013b). The two behavioural orientations have also been found out in the local working context as Nguyen and Mujtaba (2011) investigated that Vietnamese adults were somewhat less task orientation than relationship orientation.

Also, Quy (2011) conducted a study about the organisational culture in Vietnamese state and private sectors, and to research whether or not the distinction in organisational culture between two sectors. Based on four dimensions of Cunha and Cooper (2002) including task orientation, corporate integration, relationship orientation and market orientation, the author adapted data collected from 790 respondents, including 438 respondents from state enterprises and 352 respondents from private enterprises. As a result, the study displayed that while task orientation was the most robust orientation, relationship orientation was the weakest cultural dimension in both sectors. To explain for this result, the author suggested that in an extremely competitive market, companies had to organised and served the market so that task orientation was the proper choice.

Phuong et al. (2015) also used the theory of Cunha and Cooper (2002) to estimate the effect of orientations on the managerial effectiveness on the privatised companies, public companies and joint ventures in Vietnam. Regarding the administrative efficiency, the authors divided it into five dimensions including mutual relations, know-how,

management, success direction, and flexibility. As a result, as task orientation and relationship orientation had positive influences on managerial capability, two orientations ranked the first and third position, respectively. This result is related to the study of Quy (2011), in which task orientation had the most influence on Vietnamese enterprises. From the above studies, it can be concluded that while relationship orientation still plays a vital role in Vietnamese society, the development of the economy has gone along with the movement from relationship-oriented to task-oriented style. To sum up, the research is guided by one primary research question:

- What is the main characteristic of organisational culture in Vietnam corporations in terms of task and relationship orientations?

For answering this question, the empirical study takes an in-depth look at main assumptions which sought to display whether task orientation or relationship orientation appear to have a higher influence on location and category of the corporation. As the empirical questionnaires were collected in two most important and wealthy cities in Vietnam, which is called Hanoi and Ho Chi Minh cities, and two divisions of corporations are state enterprises and private enterprises, the assumptions contribute to the study by showing that:

- *Assumption 1:* Vietnamese respondents will have higher scores for task orientation rather than relationship orientation.
- *Assumption 2:* Vietnamese respondents in state enterprises will have different scores for task orientation as those in private enterprises.
- *Assumption 3:* Vietnamese respondents in state enterprises will have different scores for relationship orientation as those in private enterprises.
- *Assumption 4:* Vietnamese respondents work in Hanoi city will have different scores for task orientation as those working in Ho Chi Minh city.
- *Assumption 5:* Vietnamese respondents work in Hanoi city will have different scores for relationship orientation as those working in Ho Chi Minh city.

3 Study methodology and analysis

This study investigates whether Vietnamese respondents are more task orientation or more relationship orientation in terms of their locations and categories of corporations. It further tries to indicate whether respondents work in government sectors and private sectors as well as in Hanoi city and Ho Chi Minh city have a distinction based on tasks and relationships. The OCQ of Vadi et al. (2002) are used to collect a typical profile of a respondent following task-oriented and relationship-oriented determinants. In the survey, the respondents were required to fill the items on a ten-score scale, where 1 indicates the full disapproval with the statement and 10 expresses total approval with the statement about a single corporation.

The original English version of the survey was translated into Vietnamese by one Vietnamese expert who used English correctly. Afterwards, it was back-translated by another Vietnamese-English specialist to guarantee the meaning remained. The questionnaires were assigned to the respondents and collected back from them for over

two months' period. Some 500 inquiries were received from Vietnamese working adults, both female and male, who worked in private and state corporations in Hanoi and Ho Chi Minh cities. In turn, 276 hard copy surveys were accumulated, meaning a response percentage of 55.2%. The collected data were coded into an Excel file for analysis. Of 276 respondents, 134 are male, and 142 are female, which accounts for 49.2% and 50.8%, respectively. Also, 129 respondents (46.7%) are from Hanoi city, and 147 respondents (53.3%) are from Ho Chi Minh city. Of the 276 subjects, 127 respondents (46%) have worked in the public sectors while 149 respondents (52%) have worked in the private areas. Finally, in addition to educational status, 1.6% appeared to have a high school background, 3.2% have a college degree, 82.4% gains a bachelor degree, 10.4% graduates with a master degree, and 1.4% have a doctorate.

Table 1 The results of factor analysis: the Vietnamese sample

Items	Factor loadings		
	1	2	3
Tasks are explained clearly	0.774	0.232	-0.033
The goals of the organisation are known	0.766	0.231	-0.103
Collective activities are arranged	0.736	0.063	-0.026
People know how to communicate with each other	0.649	0.276	0.023
Collective events are popular	0.637	0.146	-0.005
Many people have been working together for a long time	0.615	-0.027	0.096
Several friendship groups have formed	0.598	0.264	-0.081
New employees are adopted quickly	0.595	0.243	-0.021
Every person is evaluated	0.533	-0.004	0.058
The competitors are well known	0.471	0.210	0.196
Everyone has freedom of activity	0.108	0.749	-0.123
Positive changes take place constantly	0.253	0.728	-0.054
People are not afraid of making mistakes	0.007	0.648	0.193
A distance between superiors and subordinates is not articulated	0.064	0.618	0.110
People enjoy their work	0.216	0.613	-0.097
The misunderstandings are solved promptly	0.284	0.609	0.035
The opinion of the employees coincides with the manager's view	0.256	0.535	0.148
People feel ashamed while talking about their job	-0.088	0.192	0.793
Many people would like to change their job	-0.078	-0.057	0.770
People think more about their own needs than of the goals of the organisation	0.014	0.061	0.595
People come to work unwillingly	0.078	-0.146	0.759

As the questionnaire for the Vietnamese respondents was translated from English, factor analysis was handled to challenge their accuracy. The researcher tested sampling competency and sphericity to determine whether it is valuable with the study. As Kaiser (1974) pointed out, Kaiser-Meyer-Okin (KMO) is possible to check whether the variables in the research sample are valid to correlate. The central rule is that a KMO value must higher than 0.5 for proceeding factor analysis. For this research, KMO score

is 0.854 so that the data can continue to factor analysis. Besides, the factor analysis was conducted on the condition that only items displayed loading more than 0.4 and factor loading on the chosen element must be two times higher than that of other factors. After rotating the factor loadings, 21 items can proceed with factor analysis in Table 1.

The author selected SPSS ver22 to run exploratory factor analysis and Table 1 indicates the results of all items between factors, so the bold items are the factor loadings that fulfil the standard requirement of the data analysis. The first factor includes items relating to the achievement of the task and how corporation support job fulfilment. Therefore, the scholar labels the element as a task orientation. The second factor concerns personal feelings, and how to acquire group cohesion. Thereby, the author names it as relationship orientation. The third-factor is surprisingly discovered, which the author does not expect to look for in the process of analysing the data since this suggested the dark side of employees' attitudes in their workplaces. Thereby, the scholar labels this factor as negative attitudes. For the reliability checking, the Cronbach alpha must be greater than 0.6 as a criterion for the validity of the result. As a result, the reliability test displays a Cronbach's scores of 0.846, 0.801 and 0.761 for task orientation, relationship orientation and negative attitudes, respectively, which confirmed that questionnaires are valid in social science study.

The correlation coefficient of the three factors is displayed in Table 2. The evidence reveals that there is no significant correlation between task orientation and negative attitudes. Also, relationship orientation has a positive association with task orientation and adverse reactions. It should be noted that while the positive coefficient between task and relationship orientations is somewhat logical and understandable, the definite tie between relationship orientation and negative attitudes is surprising discovered. The explanation for this issue would be lying on the Vietnamese concept of face, which will be deeply explored in the discussion section.

Table 2 Correlation model of the selected factors

<i>Factors</i>	<i>Task orientation</i>	<i>Relationship orientation</i>	<i>Negative attitudes</i>
Task orientation	1		
Relationship orientation	0.516**	1	
Negative attitudes	0.092*	0.208**	1

Notes: * $p < 0.5$ and ** $p < 0.05$.

Source: Author's own calculations

3.1 *Task and relationship orientation results*

As being displayed from Table 3 and adapting to the t-test for distinctions in the three means, at a 0.05 category of significance, the first assumption is supported because task orientation score is higher than relationship orientation score. This result agrees with the results of previous studies (Quy, 2011; Phuong et al., 2015). Perhaps the influence of economic reform from state-centralisation to private-centralisation leads to the transformation of organisational culture from relationship orientation to task orientation in Vietnam.

Table 3 Orientation scores (SD) of Vietnamese working adults

<i>Dimensions</i>	<i>Mean (SD)</i>	<i>Number</i>	<i>Paired sample t-test</i>	<i>P</i>
Task orientation	7.545 (1.352)	276	Relationship and task orientations	0.000
Relationship orientation	6.620 (1.613)	276	Negative attitudes and task orientation	0.000
Negative attitudes	5.236 (2.213)	276	Relationship orientation and negative attitudes	0.000

As being displayed from Table 4, the second assumption is rejected because no statistically noteworthy distinctions were identified in the mean comparison of task orientation scores ($F = 2.879$, $p = 0.091$) for state sectors and private sectors. Similarly, the third assumption cannot be supported because the relationship orientation score ($F = 1.019$, $p = 0.314$) between state enterprises and private enterprises appear to be similar.

Regarding the location, the fourth assumption is rejected because no statistically noteworthy distinctions were identified in the mean comparison of task orientation scores ($F = 1.690$, $p = 0.195$) for people working in Hanoi and Ho Chi Minh cities. Similarly, the fifth assumption cannot be supported because the relationship orientation scores ($F = 0.012$, $p = 0.913$) between adults working Hanoi and Ho Chi Minh appear to be similar. The only exception is the negative attitudes between two regions as people working in Hanoi seems to have a slightly higher score than counterparts working in Ho Chi Minh city ($F = 5.098$, $p = 0.025$).

Table 4 Orientation scores (SD) of Vietnamese based on categories of enterprises and locations

<i>Dimensions</i>	<i>Number</i>	<i>Companies/location</i>	<i>Mean (SD)</i>	<i>F</i>	<i>P</i>
Task orientation	127	State enterprises	7.397 (1.469)	2.879	0.091
	149	Private enterprises	7.672 (1.236)		
	127	Hanoi city	7.688 (1.263)	1.690	0.195
	149	Ho Chi Minh city	7.420 (1.418)		
Relationship orientation	127	State enterprises	6.569 (1.676)	1.019	0.314
	149	Private enterprises	6.663 (1.562)		
	127	Hanoi city	6.593 (1.654)	0.012	0.913
	149	Ho Chi Minh city	6.643 (1.582)		
Negative attitudes	127	State enterprises	5.316 (2.243)	0.416	0.519
	149	Private enterprises	5.167 (2.192)		
	127	Hanoi city	5.316 (2.243)	5.098	0.025
	149	Ho Chi Minh city	5.167 (2.192)		

According to the results, the task orientation score seems to be higher than the relationship orientation score in Vietnamese organisational culture. Perhaps due to the economic reform starting from 1986, which have displayed the transformation from state centralisation to private centralisation led to the more emphasis on the task rather than

relationship. It was hypothesised that Vietnamese respondents work in state and private sectors can have different scores for task and relationship orientations, and the current results rejected these hypotheses as two orientations scores of Vietnamese respondents in two regions did not appear to be dissimilar. It was hypothesised that Vietnamese working adults in private enterprises and state enterprises could have different ratings for task and relationship orientations, but the current study rejected these hypotheses since people in two sectors appeared to be similar scores in two orientations.

4 Discussion and implication

4.1 The dominance of task orientation in Vietnamese organisational culture

The results displayed that task orientation is the prevailing organisational culture in modern Vietnam corporations. The high task orientation of Vietnamese can be very well strongly impact on the advancement and ongoing enhancement of subordinates' performance. Because of the economic reform since 1986, which led to the movement from state sectors to private sectors, the Vietnamese respondents have been socialising for an orientation toward goals, competition and wealth.

Also, the findings display that there is no statistically significant difference between Vietnamese people working in state and private sectors. Similarly, there are no differences in both orientations between the two most important and wealthy cities in Vietnam, which perhaps demonstrates the peculiar cultural aspect of Vietnam. Because of their corporate culture, Vietnamese people are socialised to display both task and relationship-oriented styles to vigorously compete with their domestic and foreign counterparts in such various labour force. They always suppose more authorities at their place of work and in turn are a prerequisite for better comprehend tasks and colleagues around them. This is perhaps influenced by the cultural aspects in Vietnam as this country is a fair society where highlights interdependence sensitivity, getting involved in others, and standard of life.

4.2 The impact of national culture on organisational culture in Vietnam corporations

The dominance of Confucianism and nurtured by decades of one party have had the primary effect on Vietnamese context as it appears to have a significant impact on Vietnamese respondents in this study since their scores for both orientations vary in average and high mean scores. In general, Vietnamese organisations have the hierarchy as 'family' and superiors as 'surrogate parents' (Redding, 1996). Therefore, employees consider organisations as 'in-group' and have a duty to follow the regulations and performance indicators created by the corporations. Francesco and Chen (2004) suggested that collectivism played an essential role in countries in East Asia such as China, Japan, and Vietnam. In these countries, individuals tend to follow the group intention rather than themselves.

Under the affection of Confucianism, Vietnamese traditional values are absorbed into the workplace. Employees tend to see directors and managers as 'father' or 'uncle', which emphasise the importance of harmony, modesty, and consensus. Relationship orientation has favoured the cultural background of Vietnam. These main characteristics

of relationship orientation are profoundly highlighted including formal communication, hobbies and employees' satisfaction. As such, it can be concluded that socialisation in Confucius principle allows individuals to be concentrate on guaranteeing a cohesion group in the working environment. In contrast, a 'glass ceiling' still happens, which drive Vietnamese people to become more self-possessed and task-oriented to keep pace with rivals in the labour force. Thereby, Vietnamese people might be relationship orientation in mind but must be task orientation in the working environment.

4.3 The negative attitude of Vietnamese employees in their workplace

While the economic development of Vietnam has been recognised in recent years, its dark side was displayed through the existence of the third dimension called negative attitudes. In detail, the rapid growth of companies' capabilities has gone along with the enormous pressure from corporations to employees. As a result, negative attitudes were significantly discovered in several items in the survey including Vietnamese respondents wanted to change the job; considering their goals rather than corporations' goals; being ashamed to talk about jobs and did not ready to work. In detail, the structure prevents employees from being free to work and make a decision.

The positive correlation between negative attitudes and relationship orientation derives from the Vietnamese concept of face. As Tran (2001) pointed out, the face is very paramount to Vietnamese people. Within Confucius heritage values, Vietnam is regarded as 'face culture' to contrast with a 'dignity culture' as Western cultural values, where individuals consider themselves from their own eyes more than others eyes (Kim and Cohen, 2010). Within a 'face culture', as an individual loses her/his face, she/he expresses the sense of shame which includes a worry of the total self-being criticised by others, which towards painful emotion rather than scant embarrassment (Kim and Nam, 1998). As such, the Vietnamese have a quote: "die is better than losing face."

To keep 'face culture', Vietnamese people are expected to have a friendly and positive relationship with others, which label them as the right citizen. Thereby, even they have negative attitudes with colleagues and tasks in workplaces, they tend to view themselves having a positive relationship with them. Hence, it can be a hypothesis that the negative attitude of Vietnamese employees in their workplace and the concept of face is an organic part of the organisational culture in Vietnam, which deserve to develop in future research.

5 Limitation and contribution for further research

In this research, there are several limitations. Firstly, this research confirms several findings concerning orientations in Vietnam, given that Vietnam is a complicated country. Due to the geographical and financial difficulty of data collection, it was hard to collect data from all provinces in Vietnam. Thereby, a more diversified sample should be done to develop the size of the various groups for more future research. Secondly, this research only identifies organisational culture in light of task orientation and relationship orientation, so that other dimensions such as market orientation and organisation integration are overlooked. The last limitation is that Vietnamese respondents who participated in the current research had a variety of cultural background. Thereby, it is

hard to define whether the organisational culture's differences were derived from a geographical distance or position distance.

Future research might contrast samples with same experience backgrounds and demographic categories in various corporations across Vietnam. Thereby, they can concentrate on developing the population size with corresponding counterparts in Vietnam and other nations. As such, future research can also investigate the answers collected from various training experiences, gender and type of education to determine if having more age, educational qualification or being older has a distinction in the relationship and task-oriented scores.

6 Conclusions

To sum up, this study has displayed that Vietnamese adults are highly oriented toward task rather than relationship orientations. These respondents need to comprehend the necessity of completing work, competition and delegation. Vietnamese respondents work in two categories of sectors in two cities does not have different scores on both orientations. The results are expected to support state and private Vietnamese companies to find practical solutions for developing their organisational culture. Moreover, foreign companies might find out an active corporate culture to work in Vietnam.

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