
Assessment of Vietnamese adult people about the local organisational culture: an examination based on age, gender, job title and government work experience

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Abstract: Many organisations in emerging countries are facing the reform in organisational structure because of the rising wave of global corporations that penetrate their market. Coping with this issue requires an understanding of the modern organisational culture of local organisations. This study aims to explore the organisational culture in Vietnamese organisations. This research adopted the four factors of competing value framework, namely clan, hierarchy, adhocracy and market. A total of 294 Vietnamese people are socialised variously on the basis of their gender, age, working experience and job title in private versus state sectors. Findings showed a significant difference in age and working experience in the current Vietnamese organisational culture. Old and experienced people are linked to market culture whereas young and newcomers are involved with clan culture. These results are valuable for organisations, superiors and practitioners who work with Vietnamese-born workers.

Keywords: culture; organisational culture; competing value framework; CVF; Vietnam.

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1 Introduction

Organisational culture is a theory that identifies working environments (Mannion et al., 2009), and aims to develop performance outcome (Parmelli et al., 2011). It is a formation of shared norms, worth and beliefs that distributes codes of conduct for the organisation (Schein, 1990). Many studies have been conducted to investigate the implication of organisational culture in developed and developing countries (Deal and Kennedy, 1999; Scholz, 1987; Tran, 2019b). Organisational culture was examined to influence organisational commitment and employee satisfaction in Australian companies (Lok and Crawford, 2004). It also affected organisational performances in England, Canada and the USA (Jacobs et al., 2013; Schein, 1990; Callen et al., 2007). Thus, the literature has confirmed the positive aspect of organisational culture in the Western context. In the Asian context, positive association amongst organisational culture, job satisfaction and the business outcome was argued in the Malaysian context (Abdul Rashid et al., 2003). The relationship amongst organisational culture, leadership style and employee satisfaction was also investigated in Taiwan organisations (Tsai, 2011).

The year 1986 is regarded as a historical and breakthrough memory in Vietnam's history and economy. On this year, the Vietnamese state official committed to a turning point, that is, an economic reform from state-owned (SO) centralisation to private-owned (PO) centralisation. This economic reform is termed as 'Doi Moi'. During this economic process, the Vietnamese state had established various policies and procedures to shift to the market economy towards the direction of socialism, which leads to the flourishing of private and foreign enterprises and integration of Vietnam with the global economy.

Two reasons led to the 'Doi Moi' economic reform in Vietnam. Firstly, the reform is originated from the drawbacks of the internal factors of local enterprises. Bureaucracy structure, wrong direction of economic fields, outdated technology, weak managerial ability and slow adaptation to change in production were the main causes that limited the development of Vietnamese sectors for several decades. Secondly, the international challenges from foreign enterprises were a result of globalisation, which pressured the Vietnamese government to collaborate with the rest of the world. As a consequence, the Vietnamese state has participated in several worldwide agreements, including the WTO in 2007, the Asia-Pacific Economic Cooperation in 1998, and the Asian Free Trade Area in 1996 (Tran, 2013).

The organisational culture in Vietnam was investigated for several reasons. According to Tran (2013), although the Vietnamese government officially announced an economic reform since 1986, the efficiency and productivity of its local enterprises have still questionable. The bureaucratic managerial capacity, low adaptability to change and backward facilities are the main reasons that limit the development of local sector organisations. In detail, they must resolve a certain challenge, that is, to transfer themselves into a performance-oriented, creative and innovative formation whilst being

directed by the socialist orientation (Tran, 2013). This challenge prevents Vietnamese enterprises from selecting a proper organisational structure and culture. Therefore, an understanding of the Vietnamese organisational culture will support local enterprises to work efficiently and effectively. However, despite the availability of a body of literature on organisational culture in Western and Asian contexts, the understanding about national and organisational cultures in Vietnamese setting is limited. Thus, this study is expected to fill this gap. Furthermore, although extensive studies on the Vietnamese organisational culture have been explored (Tran, 2019a, 2019b; Quy, 2011), they only examined a few dimensions of organisational culture as task and relationship orientations or limited contexts in the location (Quy, 2011), stock market (Tuan, 2011), and bank (Phuong, 2014). Therefore, the broad picture of organisational culture in Vietnam is questionable.

The scope is widened in this research, and an investigation on whether the competing value framework (CVF) created by Quinn and Rohrbaugh's (1983) can be used in Vietnam or not is conducted. A central research question is whether sectors (private vs. state organisations), job title (superiors and subordinates), age and working experience change the Vietnamese organisational culture. Moreover, understanding the organisational culture in Vietnamese corporations scientifically in theoretical and practical contexts would be interesting.

The content of the research is structured as follows. The next chapter reviews theories on organisational culture, CVF; and its implication. Then, the data analysis and findings are presented. The following chapter establishes the discussion and practical effects. The last section comprises future recommendation and conclusion.

2 Theoretical framework and hypotheses

Several researchers highlighted that 'culture' comprises beliefs, norms, values, rituals and behaviours that are embedded within a detail group of people (Schein, 2004; Deal and Kennedy, 1999). Cultural values are labelled as the beliefs about what is right or wrong that are generally regarded and agreed by all member of a group, irrespective of an organisation, a city or a country (Hofstede, 1980). Beliefs are developed, learned and passed widely and regarded as 'code of conduct' for a society (Boyd and Richerson, 1991; Schein, 2004).

Scholars have researched culture across societies and corporations (Schein, 2004). Being colonised by China for centuries, Vietnam has been generally defined as a 'Confucian country' (Bich, 1999; Tran, 2019a). Thus, our literature review begins with a brief overview of Vietnam and Confucian's influence on the lives of local people. Then a study on the effects of Vietnamese culture and organisational culture types on local organisations is conducted. Thus, the CVF and hypotheses are included in this study.

2.1 Vietnamese context

Socialism was officially established with the birth of the Socialist Republic of Vietnam in 1945. The bureaucracy system in Vietnam adopted from the Soviet Union in the 1950s went along with the birth of the only party state. In recent times, norms, beliefs and values linked to socialism have blended with the pre-existence of Confucianism in Vietnam (McHale, 2002a). Furthermore, Confucian culture highlights the role of

collectivism, high power distance and sympathy that have consolidated the bureaucracy and hierarchical Vietnamese government system (Hallinger and Truong, 2016). However, the global economic transition has recently affected the booming economy of Vietnam, whose state expressed the *Mở Cửa* or open door policy (Tran, 2013). This policy has reformed the economic model from state-centralisation to private-centralisation whilst upholding the communist party (Tran, 2001; McHale, 2002a). Moreover, the open door policy has expressed the implication of globalisation in the society, culture and economy of Vietnam. In conclusion, Vietnam is labelled as the combination of culture, society; and values that originated from communism, Confucianism and globalisation (Tran, 2019b; McHale, 2002b).

According to Tran (2020), Vietnamese culture is the combination of communism and Confucianism. For instance, although Confucian values have labelled traditional Vietnam culture as collectivism and power distance, communism has restructured these cultural values into a uniquely Vietnamese way (Tran, 2013; Dalton et al., 2002). A preference for high power distance, collectivism and hierarchy still play an active part in the Vietnamese society. In detail, older adults are strongly respected by people who have a lower social title (Dalton et al., 2002). Respect is showed by listening and following advice from older adults and those who have high social status. In the organisational context, trainees or new employees often wait for their manager's orders to avoid conflicts and mistakes (Truong et al., 2017).

2.2 *Confucianism in Vietnam*

Confucianism is labelled as an ethical mechanism, a political approach and a traditional system created by The Chinese philosopher Confucius (Yao, 2000). Confucian ideology comprises each person as a part of the human relationship (Yao, 2000). Confucianism requires satisfying one's duties in this social coordination to observe consistency and sympathy within a nation or a society. This concept confirms the main impact of Confucianism on Vietnam.

Confucius highlighted that a government should use the power of morality rather than rules and regulations to maintain consistency in the society. According to Yao (2000), morality provides belief and sympathy in society, whereas rules and punishment can only limit wrong behaviour for a short time. Confucianism is structured on the faith that human is a mix of a community and an individual (McHale, 2002a). Altogether, Confucianism is labelled as "the root of social relationships, the foundation of stability, peace and prosperity of the state, the family and individuals" [Yao, (2000), p.26].

Values have emerged from Confucianism and its code of conduct blended with Vietnamese socialist systems and globalisation. After the Vietnam War in 1975, communism has underlined a dominant position in the Vietnamese political system and society. In recent times, the influences of globalisation (e.g., individualism, low power distance, and personal freedom) have immersed in local culture (Hallinger and Truong, 2014; Tran, 2013). However, McHale (2002a) emphasised that the basic ideology of Confucian value still existed in Vietnamese culture and society.

At present, Confucian influence remains broadly in Vietnamese society and morality. McHale (2002a) shared the moral system in Vietnamese society into two main parts: 'traditional morality' and 'socialist morality'. The former is widely based on Confucianism and beliefs that has been transferred by the society, schools and families

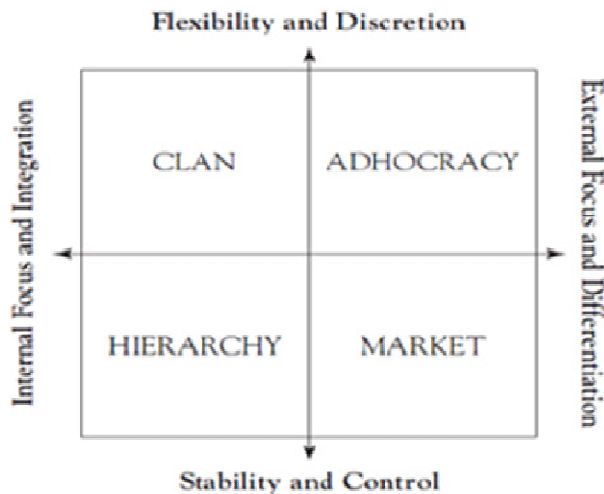
for centuries. The latter comprises beliefs and values created by the communism, that are widely transmitted to local people through national law and the social media.

2.3 Theory of organisational culture

Organisational culture has various meanings because of the complex framework created by several scholars. A crucial concept of organisational culture comprises a range of norms, values and beliefs that identify the necessary recognition of organisations and form the working behaviour of people (Schein, 1990). Cameron and Quinn (2011) considered Schein's (1990) concept of organisational culture as a rich body of central values, assumptions and comprehension that were imparted to employees in an organisation and trained to newcomers.

Several frameworks have been established to examine the admitted role of organisational culture to organisations. Amongst the systems that measure organisational culture, CVF is a standard approach that has been recently used in previous literature (Cameron and Quinn, 2011; Linnenluecke and Griffiths, 2010; Lamond, 2003). Thus, CVF has become a well-known approach in organisational culture studies and is an effective system to express cultural movement to reach expected results (Kwan and Walker, 2004). The CVF divides culture into two dimensions: flexibility versus stability in work systems and external versus internal factors of the corporation (Cameron and Quinn, 2011) (Figure 1).

Figure 1 The competing values framework



Source: Cameron and Quinn (2011)

Figure 1 displays four kinds of organisational culture. The upper left corner corresponds to the clan culture, which comprises internal focus and flexibility. This culture represents a group-style corporation, wherein all participants are included in the decision-making process, and group cohesion plays a vital role in the workplace. The upper right corner presents the adhocracy culture, which includes external focus and flexibility. This culture highlights innovation and fast change in an organisation. The lower-left corner illustrates

the hierarchy of culture that focuses on internal focus and stability. It relates to bureaucratic procedures and policies within an organisation. A vertical approach with clear guidance and orders should be implemented in the organisation that adapts the use of this cultural type. The lower right corner presents the market culture, which focuses on external focus and stability. This type of culture is strongly related to performance outcome, competition and success. This cultural type is led by the requirement to distribute trade with external stakeholders in exchange for collecting a positive result for the organisation.

The CVF has been applied in many kinds of literature, but only a few studies were conducted in Vietnamese setting. Tuan (2011) explored the association amongst organisational culture, trust and corporate governance in 286 employees in South Vietnam and confirmed the effects of market and adhocracy cultures on corporate governance. Another study has applied the CVF in examining the organisational culture in the Vietnamese banking sector and suggested the dominance of clan culture in four central banks (Phuong, 2014). Given the lack of studies that use CVF in Vietnam, its implication in the organisational culture in this country are questionable. Therefore, this study aims to explore the main features of organisational culture in various Vietnamese organisations. This study attempts to open the scope of the current organisational culture in Vietnam, and apply its implication can apply to other Asian regions that share the same social, cultural and economic features. In conclusion, this study aims to answer the research question:

- What is the main feature of organisational culture in Vietnamese organisations?

This empirical research is conducted to challenge several hypotheses, that examines whether the four types of organisational culture, namely clan, hierarchy, adhocracy and market cultures have different aspects in terms of organisation types, job titles, age and working experiences. Few types of literature have assessed the difference between male and female in organisational culture. Men are labelled as task-oriented, masculine and strict, whereas women are considered as relationship-oriented, feminine and sensitive based on traditional culture. As support for this argument, Nguyen and Mujtaba (2011) suggested that Vietnamese females were more clan or relationship-oriented than males. By contrast, Tran (2019a) highlighted an insignificant difference between Vietnamese male and female in clan and market cultures. Therefore, the difference between Vietnamese males and females in organisational culture is still questionable. To fill this gap, Hypothesis 1 is displayed as follows:

Hypothesis 1 The scores of Vietnamese male respondents for clan, hierarchy, adhocracy and market cultures will differ from those of female respondents.

In Vietnam, only one literature has been examined the use of CVF in assessing organisational culture between state and private sector enterprises (Quy, 2011). As a result, private enterprises obtained a higher score on adhocracy and market than state enterprises. Given that the result of one study cannot represent the whole country, this study aims to fulfil this gap. As such, Hypothesis 2 is displayed as follows:

Hypothesis 2 The scores of Vietnamese respondents who work in state enterprises for clan, hierarchy, adhocracy and market cultures will differ from those who work in private enterprises.

Several authors highlighted that superiors have different attitudes towards organisational culture than subordinates (Mujtaba and Sims, 2011; Mujtaba et al., 2010; Nguyen et al., 2012). For example, Omanis employees expressed low scores on clan and market cultures, whereas those superiors displayed higher scores on these cultures. By contrast, Mujtaba and Isomura (2012) highlighted that Japanese managers and employees do not have a significant difference in organisational culture types. Therefore, attitudes towards organisational culture between superiors and subordinates are still under question. As such, Hypothesis 3 is presented as follows:

Hypothesis 3 The scores of Vietnamese superiors and subordinates for clan, hierarchy, adhocracy and market cultures will differ.

Within the Confucian ideology, the age of 30 years is an important milestone for the human because he/she is regarded as an adult (Yao, 2000). Therefore, this age is considered standard in comparative studies. Few literature uncovered that experienced Chinese people, who were 30 years old and older and had been working for 10 and more years, have different evaluations of organisational culture compared with those, who were 29 years old and younger, and have been working for 9 and fewer years (Mujtaba et al., 2013; Huang and Mujtaba, 2010). Considering that Vietnamese culture is similar to Chinese culture in several aspects, this study is expected to examine whether differences in organisational culture between more experienced people and less experienced people exist. To conduct an exact comparison with Chinese respondents, the same criteria in years of age and working experience for the two countries are selected. Therefore, the study aims to compare adult Vietnamese people who are 30 years of age and older; with those who are 29 years of age and younger. Moreover, this study compares Vietnamese people who have 10 and more years of working experiences with those who have 9 and fewer years of working experiences. As such, Hypotheses 4 and 5 are displayed as follows:

Hypothesis 4 Vietnamese respondents who are 30 years of age and older have different scores for clan, hierarchy, adhocracy and market cultures from those who are 29 years of age and younger.

Hypothesis 5 Vietnamese respondents who have 10 and more years of working experiences have different scores for clan, hierarchy, adhocracy and market cultures from those who have 9 and fewer years of working experiences.

3 Study methodology and analysis

3.1 Quantitative measures

The key indicator of the research is the organisational culture estimated by four aspects, including clan, hierarchy, adhocracy and market, which is measured using the Organisation Culture Assessment Instrument (OCAI). The OCAI is developed by the concept of the CVF, which is created by Cameron and Quinn (2011). The OCAI approach measures six main domains of the organisational culture, including organisational leadership, organisational glue, management of employees, strategic emphases, criteria of success and dominant characteristics.

From each of the six domains, respondents were required to score the four types of organisational culture (e.g., clan, adhocracy, hierarchy and market) based on the mission of their corporation. Each respondent was expected to provide a total score of 100 points, by marking each item in the four types of organisational culture. The framework, where organisation A, B, C, and D refers to the clan, adhocracy, hierarchy, and market cultures, respectively.

The scale reliability for every four types of organisational culture has been confirmed correctly, with Cronbach's alphas expecting to be higher than 0.70. In this research, the Cronbach's alphas of the clan, adhocracy, market and hierarchy culture were 0.636, 0.688, 0.689, and 0.695, respectively. Although the scale reliability of these types is slightly lower than the standard score (0.70), it is still valid in business research as organisational culture.

A convenient sampling approach was used in selecting the main respondents. The main respondents include Vietnamese working adults who are 18 years old and above. The original English version was translated into Vietnamese by one local English-proficient expert. Then, it was back-translated in English by two experts to confirm the validity of the questionnaire. The survey was presented as a printed copy that could be provided to respondents directly, and as an online survey with a specific link that could be sent via email. Though these approaches, the response rate was increased because Vietnamese respondents prefer to conduct surveys that are distributed by someone in their networking, such as colleagues, managers, and assistant. The description of the questionnaire, informed consent, and guidelines on how to conduct the survey was included. We supposed that if the respondents followed the instructions carefully, they could complete the questionnaire. For the online surveys, the data were saved and transferred into a database in Excel for further analysis. The data for the difficult surveys were imported manually.

The questionnaires were provided to the participants in January 2019 and were expected to be returned within two months. A total of 500 surveys were returned by Vietnamese adult people, who worked in various fields such as sale, logistic, marketing, consultant, analysts and accountants from government and private sectors in three megacities including Hanoi (the capital in the North), Vinh (in the middle) and Ho Chi Minh (in the South).

After removing invalid surveys, 294 completed surveys went to the data analysis, meaning a percentage of 58.8%. The data were imported to an Excel file for study. Of 294 participants, 117 were male, and 177 were female, which represented for 39.7% and 60.3%, respectively. Besides, 172 participants (58.5%) were 29 years of age and younger, 80 participants (27.2%) were from 30 to 39 years of age, 28 participants (9.5%) were from 40 to 49 years of age, and 14 participants (4.8%) were 50 years of age and older. Of the 294 subjects, 254 respondents (86.3%) were subordinates while 40 respondents (13.7%) were superiors. Regarding enterprise sectors, 116 participants (39.4%) experienced public work sectors, whereas 178 participants (60.6%) experienced private work sectors. Finally, in terms of working experience, 216 respondents (73.2%) experienced nine and fewer years of working while 78 respondents (26.8%) experienced ten and more years of working.

3.2 Measurement model

Stata 14 was used to examine the data. Firstly, the use of confirmatory factor analysis was adapted to explore data efficiency. The indexes used to check the model include comparative-fit index, Tucker-Lewis index and root mean square error of approximation. According to Table 1, nearly all organisational culture types expressed acceptable model fit, except for the hierarchy culture [i.e., RMSEA = 0.102, which was higher than the expected outcome (0.08)]. Therefore, this cultural type was removed from the data analysis.

Additionally, Harman's test was selected to examine the standard method variance (CMV). As a consequence, eight factors with eigenvalues higher than one represented 74.52% of the total difference, which was higher than the expected outcome (70%). Also, the first factor referred to 23.35% of the variance, which was below the 30% threshold. Altogether, CMV did not call for a significant problem in the data.

Table 1 Descriptive statistics of the dimensions

<i>Dimensions</i>	<i>Number of items</i>	<i>Mean</i>	<i>SD</i>	<i>CD</i>	<i>CFI</i>	<i>TLI</i>	<i>RMSEA</i>	<i>Conclusion</i>
Clan	6	25.185	6.854	0.667	0.907	0.826	0.080	Accepted
Adhocracy	6	23.455	5.502	0.605	0.894	0.801	0.080	Accepted
Hierarchy	6	25.455	6.265	0.786	0.897	0.779	0.102	Rejected
Market	6	26.011	7.638	0.716	0.956	0.926	0.063	Accepted

Source: Author's calculations

4 Findings and discussion

As being regarded from Table 2 and using the T-test for differences in three organisational culture dimensions, at a 0.05 level of significance, the first hypothesis is rejected because of the insignificant differences between Vietnamese male and female in clan ($t = -1.201$, $P > 0.05$), adhocracy ($t = 0.293$, $P > 0.05$) and market ($t = 0.851$, $P > 0.05$).

Table 2 Organisational culture scores of Vietnamese respondents based on gender

<i>Dimensions</i>	<i>Number</i>	<i>Gender</i>	<i>Mean (SD)</i>	<i>Levene's test for equality of variances</i>		<i>t-test for equality of means</i>	
				<i>F</i>	<i>Sig.</i>	<i>T</i>	<i>Sig. (2 tailed)</i>
Clan	117	Male	24.595 (6.794)	0.024	0.876	-1.201	0.231
	177	Female	25.575 (6.885)				
Adhocracy	117	Male	23.571 (5.732)	0.281	0.596	0.293	0.769
	177	Female	23.379 (5.366)				
Market	117	Male	26.477 (7.778)	0.005	0.941	0.851	0.396
	177	Female	25.702 (7.549)				

Source: Author's calculations

As being regarded from Table 3, the second hypothesis is rejected because of the insignificant differences between two types of enterprises in clan ($t = -1.899$, $P > 0.05$), adhocracy ($t = 0.432$, $P > 0.05$) and market ($t = 1.655$, $P > 0.05$) scores. These findings are contradicted to previous literature (Quy, 2011) which confirmed the dominance of market culture in private enterprises compared to public enterprises.

Table 3 Organisational culture scores of Vietnamese respondents based on the type of enterprises

<i>Dimensions</i>	<i>Number</i>	<i>Enterprises</i>	<i>Mean (SD)</i>	<i>Levene's test for equality of variances</i>		<i>t-test for equality of means</i>	
				<i>F</i>	<i>Sig.</i>	<i>T</i>	<i>Sig. (2 tailed)</i>
Clan	138	State enterprises	24.382 (6.227)	2.119	0.147	-1.899	0.058
	156	Private enterprises	25.896 (7.310)				
Adhocracy	138	State enterprises	23.603 (4.797)	1.099	0.295	0.432	0.666
	156	Private enterprises	23.325 (6.070)				
Market	138	State enterprises	26.792 (7.390)	0.792	0.374	1.655	0.099
	156	Private enterprises	25.319 (7.809)				

Source: Author's calculations

Table 4 Organisational culture scores of Vietnamese respondents based on job status

<i>Dimensions</i>	<i>Number</i>	<i>Job-status</i>	<i>Mean (SD)</i>	<i>Levene's test for equality of variances</i>		<i>t-test for equality of means</i>	
				<i>F</i>	<i>Sig.</i>	<i>T</i>	<i>Sig. (2 tailed)</i>
Clan	254	Subordinates	25.044 (6.908)	0.534	0.466	-0.891	0.374
	40	Superiors	26.083 (6.513)				
Adhocracy	254	Subordinates	23.451 (5.594)	0.151	0.698	-0.030	0.976
	40	Superiors	23.479 (4.942)				
Market	254	Subordinates	26.098 (7.610)	0.118	0.732	0.492	0.623
	40	Superiors	25.458 (7.889)				

Source: Author's calculations

As being described from Table 4, the third hypothesis is rejected as there were no significant differences among the mean of clan ($t = -0.891$, $P > 0.05$), adhocracy ($t = -0.030$, $P > 0.05$), and market ($t = 0.492$, $P > 0.05$) for superiors and subordinates.

Table 5 Organisational culture scores of Vietnamese respondents based on age

Dimensions	Number	Age	Mean (SD)	Levene's test for equality of variances		t-test for equality of means	
				F	Sig.	T	Sig. (2 tailed)
Clan	172	29 years old and younger	26.037 (7.180)	0.937	0.334	2.503	0.013*
	122	30 years old and older	24.018 (6.213)				
Adhocracy	172	29 years old and younger	23.539 (5.894)	0.678	0.411	0.360	0.719
	122	30 years old and older	23.303 (4.923)				
Market	172	29 years old and younger	25.085 (7.783)	0.522	0.471	-2.533	0.012*
	122	30 years old and older	27.362 (7.272)				

Note: * $p < 0.05$.

Source: Author's calculations

Table 6 Organisational culture scores of Vietnamese respondents based on working experiences

Dimensions	Number	Working experiences	Mean (SD)	Levene's test for equality of variances		t-test for equality of means	
				F	Sig.	T	Sig. (2 tailed)
Clan	216	Nine and fewer years	25.709 (7.043)	0.866	0.353	2.194	0.029*
	78	Ten and more years	23.375 (6.112)				
Adhocracy	216	Nine and fewer years	23.764 (5.818)	2.029	0.155	1.605	0.110
	78	Ten and more years	22.600 (4.436)				
Market	216	Nine and fewer years	25.446 (7.831)	0.826	0.364	-2.122	0.035*
	78	Ten and more years	27.575 (6.883)				

Note: * $p < 0.05$.

Source: Author's calculations

As being recognised from Table 5, there were significant differences in clan ($t = 2.503$, $P < 0.05$) and market ($t = -2.533$, $P < 0.05$) between working adults who were 29 years of age and younger and those who were 30 years of age and older. As a result, the clan mean score for the former (26.037) was higher than that for the latter (24.018). By contrast, the market means score for the younger working adult (25.085) was lower than, the older working adult (27.362). Altogether, Hypothesis 4 is partially supported.

As being discussed from Table 6, there were significant differences in clan ($t = 2.194$, $P < 0.05$) and market ($t = -2.122$, $P < 0.05$) between people who experienced ten and more working years and those who experienced nine and less working years. As a consequence, the clan mean score for the former (23.375) was lower than the latter (25.709). By contrast, the market means score for the more experienced adult people (27.575) was higher than those who experienced less working years (25.446). Altogether, Hypothesis 5 is partially supported.

5 Discussion and implication

Vietnamese respondents were assumed to obtain varying scores for different organisational culture types. The present research partially supported this hypothesis. Vietnamese adult people insignificant differences in clan, adhocracy, hierarchy and market cultures according to state work experience and lack thereof. This result is contradicting with prior literature (Quy, 2011) given that Vietnamese people have strong tendency to follow clan culture in the public sector. Moreover, Vietnamese superiors are expected to have varying scores for different organisational culture types with subordinates. However, the current study rejects this hypothesis. Several reasons explain the dissimilarity between our result and that of Quy (2011). The time gap is the first reason, because the previous study was conducted nine years ago, which is somewhat outdated in social science research. As such, its results cannot adapt to the current Vietnamese organisations. The sample size of Quy (2011) is only located in one city in the South of Vietnam (Ho Chi Minh City). Thus, its results cannot represent the whole country. By contrast, our sample size is located in three megacities in the North (Hanoi City), the Middle (Vinh City) and the South (Ho Chi Minh City). Altogether, our results seem to be updated and more valid than the previous study.

According to Tsai (2011), men obtained higher scores than women in the four types of organisational culture. However, this research displays insignificant differences between Vietnamese male and female participants on organisational culture types. Perhaps, the economic reform and the penetration of Western culture in the Vietnamese setting have led to changes in the role of female in the workplace. In recent times, Vietnamese women play an essential role in their organisations. Some of them even reach managerial positions. Therefore, Vietnamese women are expected to be treated equally as men in the workplace regardless of the type of organisational culture.

Vietnamese who are 30 years old and older focus less on clan culture and more on market culture than those who are 29 years old and younger. The reason is that they had been experienced in the workplace for a longer time than younger workers who experienced tough lives and thereby, become more professional. Therefore, they would comprehend the significance of tangible values, such as money, status and job responsibility better, and thus, are more directed to market orientation, goal fulfilment and performance outcome. By contrast, as a newcomer in the organisation, younger

Vietnamese must focus on building a relationship with older colleagues and superiors. As a collectivist and Confucian country, relationships at Vietnamese workplace are influenced by high power distance and vertical approach. As such, younger employees are expected to create a close association with older colleagues and managers. Therefore, they must be more focused on clan culture than older adult people.

Similarly, experienced Vietnamese people who have 10 and more working years are reported to focus less on clan culture and more market culture than those who have 9 and less years of work experience. This finding is expected because experienced adult people worked in an older and bureaucratic approach with a well-clarified task description. By contrast, new and private-centralised organisations expect employees to be more flexible and cooperative with each other. These results are in line with the previous literature (Nguyen et al., 2012) which explored that the more experienced people from Germany, Oman and Japan have been focused on market culture.

Findings show that Vietnamese respondents are more focused on clan and market cultures. According to Cameron and Quinn (2011), the former relates to employee satisfaction, whereas the latter refers to performance outcome. Therefore, superiors and expatriates should understand that the Vietnamese people are expected to strike a balance between two cultural types by enhancing their working result and relationship with colleagues and superiors. In particular, Vietnamese adult people are likely to remain competitive in their workplace whilst maintaining group cohesion. On the other hand, foreign superiors should understand the reality that older and experienced Vietnamese workers are mainly focused on task results to reach promotion, high job status and salary. Younger and new counterparts focus primarily on building a strong relationship with colleagues and manager to learn and maintain a stable position in organisations. In conclusion, this research not only discovers the core comprehension of Vietnamese organisational culture based on the empirical result but also distribute valuable information for global organisations, superiors and practitioners.

6 Limitations and recommendation for future research

Several limitations should be addressed in this research. Firstly, this research was conducted on limited areas, including three cities in Vietnam, including Hanoi, Vinh and Ho Chi Minh. Further research should comprise of the adult population from other regions in the country. Secondly, because of the modest sample size, the findings cannot represent for the larger adult population. Further research should increase the size of the sample. Lastly, this research only investigates Vietnamese respondents. Thus, new research can explore the organisational culture type across cultures.

Given that cultural aspect and organisational culture can strongly influence performance outcome, managerial practices and competitiveness, we firmly recommend that the research plays a vital role in understanding the working process. Given that the economic reform and the penetration of Western values have caused significant movements in social and economic aspects in Vietnamese setting, the findings of organisational culture in this research is reflective of the recent situations in Vietnamese organisations.

7 Conclusions

Regarding organisational culture can support superiors and practitioners to manage their employees better. This research shows that Vietnamese respondents focus on clan and market cultures. Age is an indicator of the difference of organisational culture type because older adult Vietnamese people who are 30 years and older prefer working in the organisation which refer to a market culture that focuses on market orientation, goal fulfilment and performance outcome. By contrast, counterparts who are 29 years of age and younger prefer working in the organisation towards clan culture that focuses on relationship orientation, group cohesion and sympathy. Working experience also affects a difference in organisational culture types because Vietnamese adult people who have 10 and more years of experience are likely to work in the organisation following market culture. By contrast, those who have 9 and fewer years of experience are likely to work in the organisation following clan culture.

This research is succeeded to provide theoretical implication on the rich body of knowledge about organisational culture. A review of the literature shows that organisational culture and CVF are the main contributors to the success of the organisational. However, as the majority of studies have been conducted in the Western context, its implications on the Asian context as Vietnam is questionable. Moreover, though CVF has been applied to a few research in Vietnam (Quy, 2011; Tuan, 2010; Phuong, 2014), they were only tested in limited fields and samples. Thereby, the general conclusion is unclear. As such, the results of this study fulfil this gap by providing a deeper insight into the organisational culture types in Vietnam.

This research also distributes more empirical findings concerning the organisational culture of Vietnamese adults based on age, gender, working experience, job title and sectors. The study also distributes many practical implications in running a business or collaborating with Vietnamese adult people. Before doing any business in Vietnam or with Vietnamese organisations, it is significantly recommended that one must take an in-depth look in how the company is accomplished in the nation and collect a proper comprehending of Vietnamese organisational culture.

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