

TRAN NGUYEN HOANG QUAN

Perception of organisational culture
in terms of task and
relationship orientations
in Vietnam



DISSERTATIONES RERUM OECONOMICARUM
UNIVERSITATIS TARTUENSIS

88

DISSERTATIONES RERUM OECONOMICARUM
UNIVERSITATIS TARTUENSIS

88

TRAN NGUYEN HOANG QUAN

Perception of organisational culture
in terms of task and
relationship orientations
in Vietnam



UNIVERSITY OF TARTU
Press

School of Economics and Business Administration, University of Tartu, Estonia

The dissertation is accepted for the defense of the degree of Doctor Philosophy (in Economics) on the 16th April 2024 by the Council of the School of Economics and Business Administration, University of Tartu.

Supervisors: Professor Maaja Vadi (PhD), University of Tartu, Estonia

Associate Professor Krista Jaakson (PhD), University of Tartu,
Estonia

Opponents: Professor Mukta Kulkarni (PhD), Indian Institute of
Management Bangalore, India

Associate Professor Mike Franz Wahl (PhD), Tallinn University
of Technology, Estonia

The public defense of the dissertation is on June 10th, 2024 at 10.00 in Micro-
soft Teams (online)

The doctoral thesis has been completed with the support of the European
Regional Development Fund.



European Union
European Regional
Development Fund



Investing
in your future

ISSN 1406-1309 (print)

ISBN 978-9916-27-540-5 (print)

ISSN 2806-254X (pdf)

ISBN 978-9916-27-541-2 (pdf)

Copyright: Tran Nguyen Hoang Quan, 2024

Tartu University Press

www.tyk.ee

TABLE OF CONTENTS

| | |
|---|-----|
| LIST OF AUTHOR'S PUBLICATIONS | 6 |
| INTRODUCTION | 8 |
| List of papers | 8 |
| Motivation for the research | 8 |
| Research objectives and novelty of the thesis | 11 |
| Vietnam as a study setting | 13 |
| Contributions of the author | 18 |
| Acknowledgements | 18 |
| LITERATURE REVIEW AND RESEARCH QUESTIONS | 20 |
| 1. Perception of organisational culture: Definitions and concepts | 20 |
| 2. Organisational culture and the orientations of task and relationship | 22 |
| 3. The relationship between leadership and organisational culture | 25 |
| METHODS | 27 |
| EMPIRICAL STUDIES | 31 |
| DISCUSSION OF RESULTS AND CONCLUSIONS | 96 |
| 1. Discussion of research questions | 96 |
| 2. The theoretical contributions of the thesis | 100 |
| 3. The practical implications of the thesis | 103 |
| CONCLUSION | 106 |
| LIMITATIONS AND AVENUES FOR FURTHER RESEARCH | 107 |
| REFERENCES | 109 |
| SUMMARY IN ESTONIAN | 116 |
| KIRJANDUSE ÜLEVAADE JA UURIMISKÜSIMUS | 118 |
| CURRICULUM VITAE | 123 |
| ELULOOKIRJELDUS | 124 |

LIST OF AUTHOR'S PUBLICATIONS

Articles

1. Tran, Q. H. (2019). "The Organisational Culture of Vietnamese and Chinese Corporations: Do Age and Gender Make a Difference?" *Public Organization Review* 20 (3): 1–14.
2. Tran, Q. H. (2021). "Organisational culture, leadership behaviour and job satisfaction in the Vietnam context." *International Journal of Organizational Analysis*, 29(1), 136–154.
3. Tran, Q. H. N., Jaakson, K., & Vadi, M. (2023). "Universal task and two faces of relationship orientation: a novel scale to measure organisational culture in Vietnam." *Asia Pacific Business Review*, 1–23.

Other articles

1. Tran, Q. H. N. (2019). A pilot study on measuring organisational culture in Vietnamese corporations in light of task and relationship orientations. *International Journal of Export Marketing*, 3(1), 20–34.
2. Tran, Q. H. N., & Tran, L. D. (2020). Assessment of Vietnamese adult people about the local organisational culture: an examination based on age, gender, job title and government work experience. *International Journal of Export Marketing*, 3(3), 245–260.
3. Tran, Q. H. (2021). Stress, task, and relationship orientations of Vietnamese working adults: do age, gender, and government work experience make a difference? *Public Organization Review*, 21(1), 85–101.
4. Tran, Q. H. N. (2022). Exploring relationships among overload stress, work-family conflict, job satisfaction, person–organisation fit and organisational commitment in public organisations. *Public Organization Review*, 1–17.
5. Tran, Q.H.N. (2023). A cross-cultural comparison of organisational culture: evidence from academic libraries in Vietnam and China. *Global Knowledge, Memory and Communication*, Vol. ahead-of-print No. ahead-of-print.

Conferences and Presentations

1. "Corporate culture in Vietnamese corporation." Paper presented at the Inaugural Nordic International Business & Export Marketing Conference, 03–04 Nov 2018. Tallinn, Estonia.
2. "The Missing Ingredient of Organisational Culture Scale in East Asia." Paper presented and awarded the Best Papers at the Virtual 2nd Nordic IB, Export Marketing & Tourism Conference, 7th – 8th November 2020.
3. "The Missing Ingredient of Organisational Culture Scale in East Asia." Paper presented at 37th Eurasia Business and Economics Society (EBES) Conference, 6th – 8th October 2021, Berlin, Germany
4. "Universal task and two faces of relationship orientation: Organisational culture in East Asia." Paper presented at European Academy of Manage-

ment (EURAM) 2022 Leading Digital Transformation, 15th – 17th June 2022, Winterthur/Zurich, Switzerland.

5. “Universal task and two faces of relationship orientation: Organisational culture in East Asia.” Paper presented at 38th European Group for Organizational Studies (EGOS) Colloquium – Organizing: The beauty of imperfection, 7th – 9th July 2022, WU Vienna, Austria.
6. “Universal task and two faces of relationship orientation: Organisational culture in East Asia.” Paper present and award the Best Papers (Top 10%) at 82nd Annual Meeting of the Academy of Management (AoM), 5th – 9th August 2022, Seattle, Washington, USA – The most prestigious management conference globally.
7. “Exploring the relationship between leadership behaviours, organisational justice, person-organisation fit and organisational citizenship behaviours in primary schools: evidence from Vietnam”, 25th – 26th August 2023. Paper presented at 4th International Conference on Research in Management & Technovation (ICRMAT), Academy of Finance, Hanoi, Vietnam

INTRODUCTION

List of papers

The thesis is made up of three articles.

1. Tran, Q. H. (2019). “The Organisational Culture of Vietnamese and Chinese Corporations: Do Age and Gender Make a Difference?” *Public Organization Review*, 20 (3), 1–14.
2. Tran, Q. H. (2021). “Organisational culture, leadership behaviour and job satisfaction in the Vietnam context.” *International Journal of Organizational Analysis*, 29(1), 136–154.
3. Tran, Q. H. N., Jaakson, K., & Vadi, M. (2023). “Universal task and two faces of relationship orientation: a novel scale to measure organisational culture in Vietnam.” *Asia Pacific Business Review*, 1–23.

Motivation for the research

Organisational culture has been confirmed for contributing to the success of organisations (Parry & Proctor-Thomson, 2002; Seidu et al., 2022; Sinha & Dhall, 2020). The theory of organisational culture has been well-known since the development of Japanese organisations in the last century (Alvesson, 1987). Schein (2010, p.18) regarded organisational culture as “a pattern of shared basic assumptions learned by a group as it solved its problems of external adaptation and internal integration, which has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think, and feel in relation to those problems”. The rise of theories of organisational culture has also led to the development of different types and orientations. Organisational culture’s type refers to mutual behaviors, values, and beliefs, which identifies the organisation’s formal structure, coordination, and decision-making principles (Quinn & Rohrbaugh, 1983; Wallach, 1983). Scholars and researchers can better understand the underlying dynamics shaping organisational structures, values, and norms by dividing organisational cultures into various types. Quinn and Rohrbaugh (1983) highlight four types of organisational culture, including clan, hierarchical, adhocracy, and market cultures. Wallach (1983) divides organisational culture into three types – bureaucratic, innovative, and supportive.

Organisational cultural type is a product of underlying orientations within an organisation, reflecting its values and beliefs (Mavondo & Farrell, 2003; Westbrook & Black, 2002). In addition, organisational cultural type are formed by orientations, which guide an individual’s decision-making and behaviours. These orientations identify the perception of workers about their workplaces, including fulfilling tasks and relationships with colleagues. For example, an orientation focusing on task completion will shape a market cultural type that highly values competition, achievement and outcomes. In contrast, an orienta-

tion that focuses on relationships identifies the role of clan cultural type, emphasising teamwork, coordination, and collaboration (Cameron & Quinn, 2006). Therefore, it can be said that organisational culture's type and orientation coordinate in deciding how the organisational culture facilitates the objective of the organisations.

While types of organisational culture have been investigated in numerous studies, the study of the theory of two orientations in organisational culture, namely *task* and *relationship*, is modest (Quinn, 1988; Schein, 2000; Vadi et al., 2002). The theory of organisational culture's orientation has been developed to identify how individuals interact with culture of their organisations. Dividing orientations in task and relationship provides a framework for guiding worker's attitudes and behaviours within workplaces. The theory of task and relationship orientations has been used not only in organisational culture but also in leadership studies (Ermasova et al., 2017; Nguyen et al., 2013; Northouse, 2007; Tran, 2021). These two orientations represent various facets of human behaviour and interactions within an organisation or group, which are two facets of organisational culture, and not opposing each other (Schein, 2004; Tran, 2019). Task orientation refers to reaching goals, results, and working outcomes within organisations; as a result, workers are focused on achieving goals and adhering to established procedures and working outcomes. On the other hand, relationship orientation focuses on interpersonal collaboration between organisational members, which nurtures positive relationships, trust, and commitment, so that workers identify the importance of open communication, sympathy, and collaboration. Leaders and managers should create a positive working environment, and realise the importance of achieving working results while nurturing positive relationships between members (Lee, 2005; Tran 2024).

There are four main reasons for selecting Vietnam as the subject of this doctoral research. First, Vietnam represents a unique historical and geopolitical context and has also enjoyed extraordinary economic growth. Its independence is a result of several wars in previous centuries (Tran, 2013). Consequently, these wars have changed the entire country's political, cultural and social context, making it a culturally unique country in the Asia Pacific. This is largely because traditional Chinese culture, namely Confucianism, French culture and US culture have coexisted alongside local traditions and beliefs to form a distinctive hybrid in Vietnam. More specifically, these have all influenced the language and traditional values and contributed to the country's identity. Second, Vietnam's political system is different from its Western counterparts, being ruled by a single communist party to form the Socialist Republic of Vietnam. The government has established a vertical structure with the aim of controlling all the country's activities in serving the Communist Party (Tran, 2013). This approach to governance differs from Western democratic capitalism, which is characterised by several political parties and places greater emphasis on individual rights and liberties.

Third, Vietnam's economic development differs from other Asian and Western nations. While its neighbours (e.g., China and Singapore) have become

middle-high-income countries, Vietnam is still classified as a lower-middle-income country. However, Vietnam has experienced remarkable economic development in recent decades. Having emerged from different wars in the 20th century with Japan, France and the United States, it was initially a poor and underdeveloped country. However, its economy has recovered to become a promising Asian market in recent years. After the “Doi Moi” economic transformation in 1986, Vietnam’s foreign direct investment (FDI) rose 250 times in 1987, from USD 40 thousand to USD 10.3 million, and reached USD 449.48 billion in 2018 (Statista, 2022). Since 1998, the country has witnessed a remarkable rate of economic development of 5 per cent annually (Vo & Ho, 2021). While the economic crisis in 2008 and 2012 caused by the bankruptcy of the world’s largest banks had a detrimental effect on the world economy, this issue could not hinder Vietnam’s economic growth, as the country’s 2012 GDP climbed to 5.42 per cent and USD 358.9 billion (Central Intelligence Agency, 2012). As a result, Vietnam has become one of the few countries with the world’s fastest economic growth (Cung & Hung, 2020). The explanation for this boom was the economic reform since 1986, which has welcomed private and foreign corporations to set up business.

Finally, while studies of organisational culture have been well-known around the world, there is a lack of such studies in Vietnam (Dan et al., 2014; Nguyen & Watanabe, 2017; Pham Thi et al., 2021; Thien, 2020; Van Huy et al., 2020). The few studies that do exist only investigated Vietnam’s organisational culture in narrow fields and contexts, such as educational institutions in the North (Thien, 2020), a hospital in the centre of Vietnam (Van Huy et al., 2020), and the construction field (Nguyen & Watanabe, 2017). Moreover, very few studies have investigated Vietnamese perceptions of the task and relationship orientations of organisational culture (Phuong et al., 2017; Quy, 2011). This thesis attempts to fill this gap by investigating the perception of Vietnamese employees about organisational culture.

Next, this thesis also fulfils the research gap about the relationship between organisational culture and leadership in Vietnam’s context. In fact, the relationship between two variables has been investigated in recent decades (Al-Swidi et al., 2021; Porras & Hoffer, 1986; Schein, 1990; Zheng et al., 2019). The study by Porras and Hoffer (1986) confirms that leadership behaviours are formed by organisational culture. Schein (1990) highlighted that leaders shape organisational culture in the beginning, but as the organisation matures, its culture will, in turn, shape the leader’s characteristics. Al-Swidi et al. (2021) revealed that organisational culture plays a moderating role in the relationship between leadership and human resources management. Furthermore, it can be said that the culture of a corporation is largely determined by its leader, but it can also influence the development of leadership within the organisation. Leadership behaviours affect employee behaviours through sharing assumptions, values, and norms (Khan et al., 2020). While the relationship between organisational culture and leadership behaviour has been confirmed in various studies, no studies have investigated this field in the Vietnamese context. Therefore, this

thesis aims to solve the research gap through using leadership behaviours to challenge the validity of a questionnaire on organisational culture in the Vietnamese context.

Research objectives and novelty of the thesis

This thesis aims to enhance our understanding of how Vietnamese employees perceive task and relationship orientations within organisational culture, employing a leadership approach to validate these perceptions. The thesis creates a new framework of analysis for the Vietnamese organisational culture. To achieve this aim, the following research tasks were set:

1. Provide a theoretical framework and context for the thesis
 - a. Provide an overview of the perception of organisational culture – definitions and concepts
 - b. Identify organisational culture in terms of task and relationship orientations
 - c. Discuss the relationship between leadership and organisational culture
2. Describe the sample and methods used in the thesis
3. Present empirical papers
 - a. The first study conducts a pilot study with an existing organisational culture measurement tool based on task and relationship orientations
 - b. The second study aims to use OCAI questionnaire for measuring organisational culture to validate task and relationship-oriented leadership behaviour.
 - c. The third study aims to create and validate a tool for measuring the task and relationship orientations of organisational culture.
4. Discuss the results from the three empirical papers, conclusion and recommendations.
 - a. Discuss the research questions
 - b. Outline the theoretical and practical contributions of the thesis
 - c. Outline the conclusion, limitations and recommendations for further research

The thesis attempts to contribute the literature. The novelty of the three studies are explained below. Figure 1 below explains the research stage, questions and focus employed in the three studies that make up the thesis.

Study 1. The first study aims to identify how organisational culture is perceived in the Vietnamese context. Moreover, the novelty in this study comes from the fact that it contributes to the literature by being the first cross-sectional study to compare how Vietnamese and Chinese employees perceive the local organisational culture, particularly in terms of task and relationship orientations. Although several studies have examined organisational culture in Vietnam (Dan

et al., 2014; Nguyen & Watanabe, 2017; Pham Thi et al., 2021; Phuong et al., 2017; Quy, 2011; Thien, 2020; Van Huy et al., 2020), there is a lack of studies focusing on these particular orientations (Phuong et al., 2017; Quy, 2011). As a result, the study confirms that Vietnamese employees have a higher perception of task and relationship orientations than their Chinese counterparts. It is important to note that this study confirms the important role of task orientation in Vietnamese organisational culture, which is a new observation.

Study 2. The second study aims to use leadership behaviours to challenge the validity of the Organisational Culture Assessment Instrument (OCAI) in the Vietnamese context. The second study is a novelty because it is the first to identify a linkage between organisational culture and leadership behaviours in Vietnam. As a result, the study confirms that OCAI partly fails to be validated in the Vietnamese context because four types of this questionnaire (adhocracy, clan, hierarchical and market cultures) have an insignificant effect on task-oriented leadership behaviour.

Study 3. The third study aims to create a new framework of organisational culture for the Vietnamese context. The third study adds to the literature by being the first to create a new questionnaire for the Vietnamese context, known as the Perception of Organisational Culture: Task, Status and Unity (pOC_TSU). This study identifies two unique orientations of organisational culture – *status* and *unity* – which are facets of relationship orientation that had not been identified in previous studies. *Status* orientation refers to the gap between supervisors and subordinates in Vietnamese organisations. The orientation also refers to the bureaucracy in Vietnamese organisations that hinders local employees from competing with each other fairly. By contrast, the *unity* orientation emphasises the sense of belonging and cooperation between members in organisations.

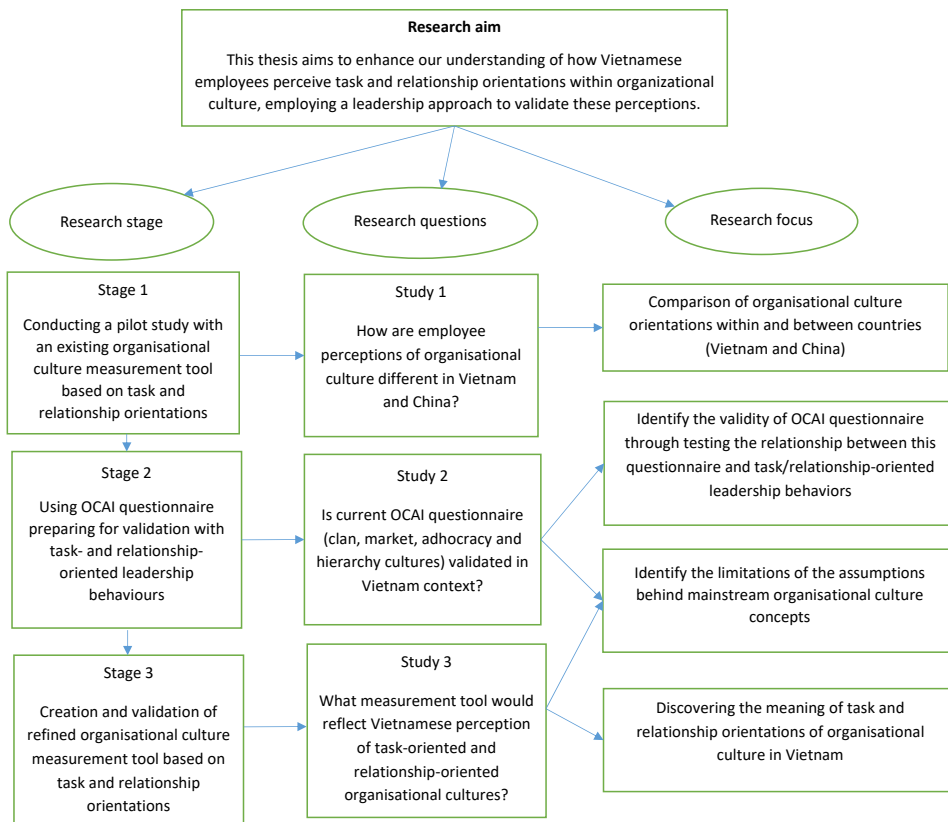


Figure 1. Thesis structure with research stages, studies and focus.
Source: Compiled by the author

Vietnam as a study setting

Vietnam is a country in the Asia-Pacific region, and its official name is the Socialist Republic of Vietnam. This country has a population of nearly 100 million people, and 69.3 per cent are between 15 and 60 years of age. The communist party dominates political power in the country (Central Intelligence Agency, 2012). In this thesis, the author tries to provide an overview of religion, culture, the legal system, and the economy in Vietnam. According to Nguyen (1985), when Vietnam was a colony of China, Chinese monks introduced Buddhism to Vietnam in the second century AD. Buddhism has become the official religion in Vietnamese society since that time, and its characteristics have formed the traditional values of the country. For instance, the Vietnamese have a strong belief in karma, which is a system of cause and effect in which a person's acts (causes) influence his or her future (effects). In addition, the Vietnamese have a strong faith in fate, which means that the universe assigns

each person a specific reason for his/her existence. Taoism was introduced to Vietnam by a small group of Chinese Taoist monks in the second century AD (Vuong et al., 2018). It was introduced to the northern provinces during the Ly and Tran dynasties. Taoism is not considered an official religion in Vietnam, so its characteristics have not been taught in schools or institutions. Instead, Chinese monks used word of mouth to transmit Taoist knowledge to the local community. As a result, this religion has blended with the Vietnamese official religion to become a vital part of Vietnamese traditional culture (Tran, 2017). Yin and Yang are two essential principles in Taoism (Jamieson, 1995). While Yin relates to the negative perspective of the mankind, moon and hell, Yang concerns the positive views of the mankind, the sun, and heaven. The former represents masculinity, dogmatism and a vertical approach, whilst the latter relates to femininity, egalitarianism and harmony (Jamieson, 1995). Confucius, the great Chinese philosopher, has an important role in Vietnamese culture through the philosophy known as Confucianism, which educates people to be patient, sympathetic, and humble. Confucianism highlights the necessity of interaction, helpfulness and motivation, which have become important parts of modern Vietnamese culture. According to Satow and Wang (1994), the basic principle of Confucianism is to build harmonious relationships in society. To achieve this objective, numerous norms, rules, and procedures have been established to which the Vietnamese must adhere strictly.

Vietnamese culture

According to Hofstede (2001), Vietnam is a collectivist country where people value interaction, coordination, and mutual connections. This country went through a troubled period in the last century due to wars with France, Japan and the United States. Vietnam fought for its independence against the French in 1945 and then achieved complete independence after victory over the United States in 1975 (Davidson, 1991). Many centuries of colonisation by Asia countries (China and Japan) and Western countries (France and the United States) have impacted Vietnam's history, society and culture (Quang & Vuong, 2002). Hofstede (2001) reveals that the Vietnamese culture gravitates towards to high power distance and collectivism. With its high power distance, the Vietnamese accept an unequal society because all power is concentrated in a few individuals who have substantial authority and status. The gap between the leaders and employees is considerable, and Vietnamese subordinates are expected to follow their supervisors. The high power distance leads to a hierarchical culture in Vietnamese state organisations (Quy, 2011). Vietnamese organisations are seen as second families by their employees, so local organisations attempt to create positive, dynamic and flexible workplaces for employees. The prevalence of collectivism contributes to the local organisational culture; for instance, clan culture exists in both Vietnamese construction companies and state organisations (Panuwatwanich & Tung, 2017; Quy, 2011).

According to Anh (2000), Vietnamese have four traditional behavioural characteristics: They have a belief in religion rather than science, are ready to

sacrifice their benefits for the group, are likely to learn from others instead of being creative and innovative, and they express high respect for traditional norms, rituals and myths. Trần Ngọc Thêm (2005) mention two characteristics of the Vietnamese: a harmonious relationship with nature, which means that Vietnamese attempt to live with nature peacefully, and a close connection between religion and culture, so all common religions (e.g. Buddhism, Taoism and local religions) form traditional Vietnamese culture. The Vietnamese have a strong belief in saving face and try to give compliments and avoid criticising each other in public (Tran, 2001).

Vietnam's legal system

Vietnam's laws have been in line with its history. When France, the United States, and China colonised the country in the past, the legal systems of these countries have been adapted in this country. Since the 19th century, Vietnam's legal system has been a combination of ancient rules from the Imperial era, modern laws from French law, and Soviet law (Gillespie & Chen, 2010). When the North received its independence and the South was still under French colonisation in 1945, Vietnam had two unique legal systems: the communist legal system in the North and the republican legal system in the South. Vietnam officially embraced a socialist legal system after 1975, when the country achieved the entire independence.

Regarding the management context, the legal system affects the relationships between organisations and their employees through Vietnamese labour law, which provides a framework for labour contract law (Warner, 2013). Vietnam's labour law has officially confirmed the individual's election rights since 1945. Vietnamese law was restructured again in 2013, allowing local individuals to contribute their opinions in legal activities; for instance, they can express their opinions to improve laws, and they can suggest potential candidates for government positions. Vietnam's labour law significantly affects organisational culture through setting up labour regulations, policies and procedures. For instance, the labour law establishes days off for celebrating traditional events, such as the Lunar New Year, National Day, and Local labour Day, among others. These events are important occasions in Vietnamese society; hence, all organisations follow this policy strictly. Before these events, organisations prepare numerous activities, such as year-end parties and outdoor activities, which aim to help create harmonious relationships between members of the organisation. In addition, the Vietnamese government has established agencies to receive citizen's comments about social and organisational activities. This creates a bridge between the government, organisations and individuals, which plays an important role in the formation of organisational culture.

Vietnam's economy

This country has experienced substantial economic crises in the mid-20th century after being conquered by France, Japan and the United States. The economy was controlled in a hierarchically bureaucratic system for several

decades. However, in response to the economic crisis caused by weak public management and external pressures, the government conducted economic reforms called the “Doi moi”, which focused the entire economy on market orientation (Phuong et al., 2015). The economic reform was rolled out in 1986 when the government attempted to overcome the crisis by increasing the number of private and foreign enterprises. The country welcomed financial inflows from foreign investments and an inflow of human resources (World Bank, 2021). In addition, the World Trade Organisation (WTO) recognised Vietnam as an official member in 2007, and this became the next crucial event for Vietnam in opening up to the world since the economic reform in 1986 (Tran-Nam, 2007; Vinh, 2013). Many countries removed trade barriers due to this event, which helped Vietnam export products to foreign markets easily and quickly. Moreover, this has paved the way for more international connections between Vietnam and other countries.

Being a member of the World Trade Organisation (WTO) since 2007, Vietnam has received a significant increase in foreign direct investment (FDI), expanded trade opportunities, and access to international markets for its exporting and importing products. As a result, this country received huge investments in traditional industries such as agriculture, oil, and textiles, as well as updating modern rules, policies, and regulations (Tran-Nam, 2007; Vinh, 2013). Altogether, WTO has played an essential role in developing Vietnam’s economic growth, raising the country’s competitive advantage, and identifying Vietnam as a promising market.

The economic development of Vietnam can be summarised in several phases. In the first phase from 1986 to 1990, the average Gross Domestic Product (GDP) rose by approximately 4.4% annually. GDP increased further to 8.2% from 1990 to 1995. The Asian Financial Crisis in 1997 seriously impacted the global economy; however, it did not dampen Vietnam’s economic growth, as GDP grew by 7% between 1996 and 2000 (World Bank, 2021). Between 2000 and 2005, Vietnam achieved an average annual growth of GDP of 6.9%, even reaching 7.5% in 2005, climbing to third position among Asian countries. The country witnessed a slight decrease in GDP to 6.32% in 2006–2010 and 5.91%, in 2011–2015, respectively. From 2016 to 2019, the country’s GDP developed again to achieve 6.8%. Although the Covid-19 pandemic has caused a global economic downturn since 2020, Vietnam’s economy has still developed by nearly 3%, becoming one of the few countries in the world to achieve remarkable growth (World Bank, 2022). To sum up, Vietnam has experienced significant economic growth, transforming the country from a poverty-ridden country to a middle-income country, which has been a success story in the Asia-Pacific region. The government has also established the aim of making the country the 20th largest economy by 2050 (Maruichi & Abe, 2019).

Vietnam’s economic growth also has an influence on organisational culture (Huyhn et al., 2020; Panuwatwanich & Tung, 2017). Such economic development can lead to a shift towards task-oriented culture, focusing on productivity, goals and outcomes. This is because this cultural orientation favours results,

competition and achievements that are necessary conditions for developing the national economy. A society and organisation with strong task orientation can improve their skilled labour force and improve their working productivity.

Task and relationship orientations of organisational culture in Vietnam

Prior literature confirms a difference between Asian and Western organisational cultures (Cheng et al., 2003; Leung & Le, 2019; Redding & Wong, 1986). According to Leung and Le (2019), Vietnamese employees who have worked in Western organisations must change their attitudes and behaviour. Cheng et al. (2003) highlight that Vietnamese employees who have worked in foreign organisations have a double existence; that is, they form their behaviours based on the Western culture in workplaces, but they follow Vietnamese culture in private life. Ralston et al. (1999) found that Vietnamese managers perform better than their Western counterparts in local organisations. Economic growth provides opportunities for domestic enterprises. Nonetheless, they also have to deal with stiff competition from foreign competitors. Therefore, a company must transform itself to gain a competitive advantage (Barney et al., 2001), and finding a suitable organisational culture is necessary to drive such transformations.

Only a few studies of organisational culture have been conducted in Vietnam recently (Dan et al., 2014; Nguyen & Watanabe, 2017; Pham Thi et al., 2021; Tran, 2021; Van Huy et al., 2020). Several studies have investigated Vietnam's organisational culture in specific locations, such as Thien's (2020) study of an educational institution in the North, a hospital in the centre of Vietnam in the study by Van Huy et al. (2020), and Nguyen and Watanabe's (2017)'s study in the construction sector in the South; however, none has investigated the organisational culture in the entire country. In addition, three studies on task-oriented and relationship-oriented organisational culture have been conducted in Vietnam (Phuong et al., 2015; Panuwatwanich & Tung, 2017; Quy, 2011). Quy (2011) investigated task and relationship orientations of Vietnamese private and state organisations; as a result, task orientation was found to be the most robust culture in both sectors. In addition, both sectors highlight relationship orientation as their second priority. Phuong et al. (2015) compare two orientations in various Vietnamese organisations (e.g. privatised organisations, public organisations, and joint venture organisations); as a consequence, the study reveals that task orientation is the main organisational culture in all organisations. Similarly, Panuwatwanich and Tung (2017) found a similar result in Vietnamese construction companies, which confirms the dominance of task orientation in these companies.

Contributions of the author

- Study 1.** The author of the thesis completed this study alone. The author used the questionnaire created by his supervisor (Maaja Vadi) to conduct the study. The author was responsible for all parts of the study and writing the article. The author worked on the comments from the editor and reviewers.
- Study 2.** The author of the thesis completed this study alone. The author was responsible for doing all parts of the study and writing the article. The author worked on the comments from the editor and reviewers.
- Study 3.** The third study was co-authored with two supervisors: Prof. Maaja Vadi and Associate Prof. Krista Jaakson. The author of the thesis identified the objective of the study, conducted the interviews, collected the surveys, analysed the data, and wrote the report. The introduction and part of the literature review were written by Krista Jaakson. The discussion was written by Maaja Vadi. The author worked on the comments from the editor and reviewers under the guidance of the two supervisors.

Acknowledgements

This section marks the end of my fifth-year Ph.D. journey, and I wish to express my gratitude to numerous individuals who have accompanied and supported me throughout this journey. Their support has been instrumental in making this journey more manageable and enjoyable. Foremost, I am especially indebted to my two supervisors, Prof. Maaja Vadi and Associate Prof. Krista Jaakson, who have supported me in my doctoral studies and throughout my academic career. Maaja and Krista have been indispensable supervisors in my research career, co-authoring my publications and playing a crucial role in my work at the university. I also owe a great deal to my opponents, whose insightful suggestions and comments substantially improved the caliber of my dissertation.

Acknowledgment is also due to Mukta Kulkarni and Anneli Kaasa for the recommendations. Their valuable comments significantly supported me in revising the entire thesis. I am also enormously grateful for the valuable remarks and comments from committee members and other participants during the pre-defense.

I extend my thanks for engaging in discussions with colleagues and fellow Ph.D. candidates in various courses in the department, particularly Isaac Nana Akuffo, my best friend in Tartu. Additionally, I appreciate the opportunities to broaden my knowledge beyond the University of Tartu, such as those at the Academy of Management, EGOS, and EURAM conferences.

My next gratitude goes to the Estonian government for sponsoring the scholarship to collect data (Estonian Research Grant PRG1513). I also would like to thank the University of Tartu for financing conference fees through DoRa funding and providing a full scholarship during my PhD journey.

Special thanks are broadening to the organisations and individuals that participated in surveys and interviews for allowing me to collect data for the thesis. Finally, thanks to my family for their enduring patience and love, supporting me in overcoming this challenging journey.

LITERATURE REVIEW AND RESEARCH QUESTIONS

1. Perception of organisational culture: Definitions and concepts

Organisational culture is a topic that is widely acknowledged in management theory and practice, and there are various definitions for organisational culture. Some of the well-known definitions are presented in Table 1 below.

Table 1. Summary of organisational culture's definitions

| Authors | Main ideas behind definitions of organisational culture |
|------------------------------|---|
| Denison and Spreitzer (1991) | The immersed assumptions, values and beliefs within an organisation that guide members at workplaces |
| Schein (1990) | Shared meanings, norms, and basic assumptions that manage employee's thinking, attitudes and behaviours |
| Scholz (1987) | A number of shared assumptions that enhances employee's attitudes and behaviours |
| Trice and Beyer (1993) | The principles that guide people in workplaces |

Source: Compiled by the author

According to Scholz (1987), organisational culture involves shared assumptions that guide employee's attitudes and behaviours. Schein (1990) suggests that organisational culture is shared meanings, norms, and basic assumptions that manage employees' thinking, attitudes and behaviours. Trice and Beyer (1993) regard organisational culture as the principles that guide people in workplaces. Pettigrew (1979) suggests that organisational culture must be made up of shared beliefs, norms, and characteristics of organisations. To further support the definition of organisational culture, Schein (1990) established a framework of organisational culture, which includes three layers – underlying assumptions, espoused values, and artefacts. Artefacts relate to visible symbols and signs, which include tangible factors in organisations, such as regulations, policies and procedures. Artefacts also represent myths, stories and ceremonies within organisations. Espoused values refer to beliefs, norms and behaviours that are implicit, stable and conscious within organisations. Espoused values identify what is important in organisations, and form guidelines that support employees towards suitable attitudes and behaviours. Underlying assumptions influence worker's thinking, attitudes and behaviours, which can be achieved through observation, action learning, and self-learning (Hatch, 1993; Schein, 1990).

The formation of perception within an organisational context can be characterized into the symbolic perspective, positivist epistemology, and social epistemology. The symbolic perspective is a theory that focuses on human relationships and suggests that individuals follow an organisation's norms, policies and

procedures strictly. In organisational studies, the symbolic perspective examines how symbols, meanings, and interpretations shape individual and collective employee's behaviours (Hatch, 2018). This perspective relates to the extent to which employees follow norms, attitudes and behaviours in both society and organisations. For example, each organisation establishes its norms, such as coming to work on time, tangible rewards for proficient work, etc. These norms are public in organisations to ensure all employees understand them clearly.

Positivist epistemology is a philosophical and epistemological approach that emphasises empirical observation, measurable outcomes, and the scientific method (Fumerton, 2009). Positivist epistemology assesses whether knowledge can be transmitted through different ways (e.g., observation, analysis, and the measurement of hypotheses). This approach develops hypotheses and then challenges their validity through collecting, verifying and analysing data. In addition, positivist epistemology helps researchers to understand the similarity/dissimilarity between statistical results and reality. This approach assumes that scientists can uncover the truth about the world using scientific methods. Knowledge is created through developing hypotheses, assumptions or propositions of theory and then testing their validity through collecting, cleaning and processing data.

Social epistemology is a concept that seeks to understand the nature of knowledge (Fumerton, 2009). The difference between knowledge and beliefs is the main concern of this concept (Longino, 2002). According to Longino (1990), knowledge is created by individuals in specific communities, so this concept highlights that knowledge is gained not only from the theory but also from evidence. Therefore, instead of using existing theories or concepts, it is necessary to validate knowledge in different communities. Both positivist and social epistemologies are selected as core concepts in this thesis to explore the perception of organisational culture in Vietnam. In detail, the perception of organisational culture between Asian and Western employees might differ due to cultural differences between the two contexts. Asian cultures prefer a high level of power distance, collectivism, and social harmony (Hofstede, 2001). Asian individuals are required to favour the community's benefits over their own. Asian culture tends to support and preserve the concept of *face*, which involves avoiding conflict or the criticism of others directly (Kim & Nam, 1998). This culture leads to an organisational culture that favours obedience, loyalty, and conformity (Tsui et al., 2006). In contrast, Western culture values individualism, low power distance, and independence (Hofstede, 2001). Communities are required to respect individual benefits within this culture, and people are not afraid of losing *face* or of conflicts with others. As a result, these might lead to different perceptions of organisational culture between Western and Asian contexts. While organisational culture is a well-known topic that many scholars have studied, it is questionable to investigate the perception of organisational culture in developing countries such as Vietnam using the same tools and assumptions. Therefore, this thesis investigates how Vietnamese

employees perceive organisational culture by creating hypotheses and challenging them by collecting, validating and analysing data.

2. Organisational culture and the orientations of task and relationship

There are several types, characteristics and orientations of organisational culture, which have different meanings and purposes (Detert et al., 2000; Maher, 2000; Parker, 2000; Schein, 2010; Vadi et al., 2002). When describing the characteristics of organisational culture, this thesis starts from the dictionary meaning of characteristics as “features or a quality belonging typically to a person, place, or thing and serving to identify it” (Oxford Dictionary). In this thesis, this refers to the key features of organisational culture, which includes norms, attitudes and behaviours in an organisation. Prior studies consider characteristics as similar to the dimensions of organisational culture, and they have the same purpose: to define facets of organisational culture. For example, Detert et al. (2000) identify organisational culture into eight characteristics – strategy, purposefulness, working environment, customer orientation, leadership, management support, trust connection, and innovation-motivating behaviour.

Cameron and Quinn (2006) established the OCAI, a well-known questionnaire that divides organisational culture into four types – hierarchical culture, clan culture, adhocracy culture and market culture. Market culture emphasises external factors such as goal orientation, customer satisfaction and achievement. Organisations following this cultural type focus on competition and productivity, where employees work on customer satisfaction and responding to market demands. Clan culture emphasises collaboration, teamwork, and relationships between members in organisations. Organisations following this cultural type create friendly, supportive and positive working environments. This term focuses on coaching, training, and developing skills. A hierarchical culture has a strong emphasis on policies, rules, and procedures, and organisations create rigid, clear and formalised workplaces that focus all powers on the board of directors. Hierarchical cultures value stability, reliability, and resistance to risks. Adhocracy culture focuses on innovative, dynamic and entrepreneurial values, and organisations allow employees to be innovative, creative, and risk-taking.

OCAI questionnaire has been used in various studies (Lamond, 2003; Linnenluecke & Griffiths, 2010; Tuan, 2011; Tran & Tran, 2020), which provides a framework for evaluating organisational culture. By dividing organisational culture into various types, such as hierarchy, clan, adhocracy, and market cultures, leaders can align their cultural type with strategic goals and objectives and implement proper business strategies. Moreover, OCAI can improve workplace communication, worker engagement, and job satisfaction. Ultimately, OCAI helps organisations select the proper cultural type that supports their success.

The dimensions are the number of elements or aspects that establish a conceptual framework to analyse organisational culture, and each dimension reflects a unique characteristic of organisational culture. Deshpande and Farley (1999) divided organisational culture into four dimensions: entrepreneurial, bureaucratic, competitive, and consensus. Entrepreneurial culture focuses on creativity, innovation, and a willingness to take risks. Flexibility and adaptability are the main characteristics of an entrepreneurial culture, so organisations motivate employees to conduct tasks innovatively and creatively. The bureaucratic culture emphasises formal rules, policies and procedures within organisations. In particular, such organisations create a rigid structure, and employees are motivated to follow regulations, policies and procedures strictly. The competitive culture creates an emulative working environment which aims to overcome rivals in the market. Organisations focus on results-orientation, achievement, and outcomes. Employees are considered a key factor in this cultural type because their performance and results will decide the survival of the organisation. The consensus culture refers to collaboration between members in organisations. In particular, such organisations value unity, teamwork and harmony within the workplace.

Orientations, which establishes principles, form the direction of organisational culture. Vadi et al. (2002) distinguish organisational culture into two separate orientations, namely task and relationship. Task orientation considers employees' attitudes and behaviours in regard to results, goals, and competition. It relates to organisational productivity, performance outcomes, and working efficiency. This orientation evaluates how members work towards organisational objectives (Vadi et al., 2002). When an organisation follows this orientation, employees emphasise performance outcomes to maintain their job or climb to higher positions. According to Bass and Avolio (1993), a task-oriented leader must arrange tasks for employees and motivate them to achieve good results. Task-oriented leaders often use tangible rewards such as status, cash and promotions. In contrast, relationship orientation tends to create a consensus-based, friendly and dynamic working environment. An organisation is labelled *an extended family*, and employees may collect intangible rewards such as praise, respect and recognition. Relationship-oriented leaders attempt to create close coordination with employees through informal conversation, compliments, and praise. The table below presents the dimensions of organisational culture that follow task and relationship orientations.

Table 2. Characteristics of organisational culture regarding task and relationship orientations

| Orientations | Culture | Meaning |
|--------------------------|---|---|
| Relationship orientation | Clan culture (Cameron & Quinn, 2006), human relation types (Quinn & Rohrbaugh, 1983); organisation integration (Cunha & Cooper, 2002) | Concerned about how to conduct tasks as a group and create harmonious relationships between members in workplaces. |
| Task orientation | Market culture (Quinn & Rohrbaugh, 1983), competitive culture (Deshpande & Farley, 1999); performance orientation (Cunha & Cooper, 2002). | Concerned about results and the success of the organisation. These organisations emphasise performance outcomes, competition and success. |

Source: Compiled by the author

While these questionnaires have been used in various studies, they still have several limitations (Cameron & Quinn, 2006; Deshpande & Farley, 1999; Denison & Mishra, 1995; Vadi et al., 2002). The majority of the ideas surrounding organisational culture have been devised in the Western context (Alvesson, 1987; Pettigrew, 1979; Schein, 1990), and as Western cultures follow individualism, masculinity, and low power distance, the prevalent organisational culture tends to imitate these cultural characteristics (Schein, 1990). However, their adaptability to other regions is questionable due to the existence of a cultural bias. Each country has its own culture; hence, it is impossible to define its culture based on common dimensions (Moemeka, 1998; Triandis, 1982). Third, language can be a problem because the majority of questionnaires exploring organisational culture have been created in English, so translating them into different languages might raise concerns about their correctness. In particular, items may not have been interpreted correctly when translated into some languages. As a result, this can raise concerns about their validity in some contexts, particularly in non-English-speaking countries.

The differences between Western and Asian cultures have been confirmed in previous studies (Dorfman et al., 1997; Zhong et al., 2006). In Asian cultures, collective benefits are valued rather than individual benefits (Han et al., 2020; Lu & Smith, 2020). This means that Asian individuals can sacrifice their benefits for the mutual benefit of the organisation. Asian cultures view organisations as a second family where the leaders are regarded as parents (Ashkanasy, 2002), and members are expected to build a harmonious, friendly and close community. In contrast, Western cultures tend to highlight individualism, so there is a separate role between workplace and private life. Western organisations are places where employees have formal and cooperative relationships with colleagues, and these relationships do not affect their private lives. It can be said that the differences between Western and Asian organisations lead to differences in how Western and Asian employees perceive organisational

culture. Therefore, it is important to investigate the validity of organisational culture in a specific context, particularly in developing countries that have not received much attention, such as Vietnam. While the majority of these questionnaires have been devised in the Western context, it is questionable whether they are a good fit for a Vietnamese context. To answer this question, the author has selected OCAI because this questionnaire has been used in previous studies in Vietnam (Panuwatwanich & Nguyen, 2017; Tran & Tran, 2020; Van Huy et al., 2020).

3. The relationship between leadership and organisational culture

Previous studies have investigated leadership's significant role in organisational culture (Al-Swidi et al., 2021; Porras & Hoffer, 1986; Schein, 2004; Zheng et al., 2019). Schein (2004) reveals that organisational culture and leadership have a dual relationship when the leaders affect organisational culture by sharing their values and beliefs with employees. In reverse, organisational culture impact on leader's behaviours, attitudes, and beliefs. According to Jabeen and Isakovic (2018), leadership forms organisational culture by creating visions, missions, and goals that define employee's attitudes and behaviours. Mahsud et al. (2010) highlight leadership's critical role in defining an organisation's suitable culture.

Two approaches, namely functionalist and anthropological, define the relationship between leadership and organisational culture in different ways. In the former, leaders are an important part in defining the organisational culture because they set up all the activities to manage organisations effectively (Alveson, 1987). Therefore, they must form a suitable culture for an organisation. In the latter, leaders are a member of the organisational culture, so it is not affected by the leader's activities (Johnson, 2007). This thesis selects the functionalist approach because it is more common in leadership studies (Abbott et al., 2005; Liu et al., 2013; Vandenberghe & Peiro, 1999). Moreover, prior studies reveal the influence of leadership and organisational culture in organisational variables, including job satisfaction, commitment and person-organisation fit (Huey Yiing & Zaman Bin Ahmad, 2009; Lau et al., 2017). These studies confirm that organisational culture identifies the necessary behaviours, values and norms that support employees to perform better.

Bass and Avolio (1994) suggest two types of leadership that significantly impact organisational culture: transformation and transaction. Transactional leaders use tangible rewards (e.g., salary, bonus, and promotion) to motivate employees to conduct tasks effectively. Leaders following a transactional approach set up clear expectations, aims, and guidelines for their employees. According to Tuan (2010), transactional leadership favors a task-oriented workplace culture that focus on goals, performance outcomes, and efficiency. Govender (2017) highlights that transactional leaders aim to create an organisational culture focusing on working results, performance outcomes, and effi-

ciency to achieve collective goals. In reverse, transformational leaders use intangible incentives (e.g., inspiration, encouragement, and recognition) to motivate employees to follow their visions, missions, and goals (Bass & Avolio, 1994). Leaders following a transformational approach are committed to the vision, fostering innovation, and encouraging their members to improve their abilities. Transformational leaders create an organisational culture emphasising creativity, innovation, and employee well-being. According to Kawatra and Krishnan (2004), transformational leadership favors a relationship-oriented culture, which focuses on sympathy, harmony, and employee well-being. They also form a positive relationship with employees to engage them in long-term goals.

In addition, there are two orientations of leader behaviours which consistently exist across different contexts, namely task-oriented and relationship-oriented behaviours (Northouse, 2007; Smith & Peterson, 1988). Task-oriented leaders focus on fulfilling missions, goals and objectives to achieve working results. They often provide the necessary resources to ensure that tasks are conducted effectively. Relationship-oriented leaders focus on collaboration, coordination and the well-being of members. They attempt to set up a supportive working culture that highlights the role of motivation, empowerment and sympathy within organisations. Northouse (2007) found that task-oriented individuals favour organisational cultures that value performance, goal fulfilment and competition. By comparison, relationship-oriented individuals tend to favour organisational cultures that focus on sympathy, collaboration and supportiveness within workplaces. According to Tsai (2011) and Tsui et al., (2006), leadership behaviours are suitable concepts for challenging the validity of an organisational culture. Various studies suggest that effective leadership strongly impact an organisation's beliefs and behaviours, which forms its organisational culture (Bass & Avolio, 1993; Ogbonna & Harris, 2000; Schein, 2010; Trice & Beyer, 1993; Xenikou & Furnham, 2013). This thesis will examine the validity of OCAI using task-oriented and relationship-oriented leadership behaviours in Vietnamese context.

METHODS

This thesis uses both quantitative and qualitative approaches in three studies. In the quantitative research, an exploratory factor analysis (EFA) is selected to examine the validity of the items. Moreover, Cronbach's Alpha is higher than 0.6, which is regarded as valid for further analysis (Kaiser, 1974). A confirmatory factor analysis (CFA) was used to further analyse the validity of the data. According to Hair (2011), a measurement model is a good fit when the score of the Tucker-Lewis index (TLI) is higher than 0.90, the comparative fit index (CFI) is higher than 0.90, the standardised root mean square residual (SMSR) is less than 0.08, and the root mean square error of approximation (RMSEA) is less than 0.08. In addition, a t-test is a statistical test that examines the mean difference between two variables (Mishra et al., 2019), so independent samples t-tests were used to compare individual perceptions of task and relationship orientations of organisational culture among Vietnamese and Chinese respondents in Study 1. Linear regression analysis is used to challenge the linkage between organisational culture and leadership behaviours in Study 2. In Study 3, both qualitative and quantitative research are used to create an organisational culture questionnaire for Vietnam. For the qualitative research, this study used interviews because the collected answers might be clear, focused, and straightforward. This study's objective is to collect data from Vietnamese public and commercial organisations. The Nvivo software is selected to code the data. For the quantitative research, this study investigates the relationship between a dependent variable (leadership behaviours) and independent factors (task, status, and unity orientations). IBM SPSS and Stata are utilised to analyse the data for three empirical studies.

Study 1

This study is a cross-cultural research that aims to compare the task and relationship orientations of organisational culture between Vietnam and China. Both countries have similar characteristics in terms of culture, history and norms and values. Therefore, comparing the organisational cultures of these nations could provide insight into the underlying factors that influence the success of organisations. These two countries have witnessed substantial economic development in recent decades, so this study can determine how organisational culture contributed to their success. This cross-cultural study can be beneficial for leaders seeking to develop effective strategies and practices in organisations. In addition, it is necessary to identify the importance of age and gender in organisational culture. According to Mujtaba and Sims (2011), age significantly influences employee attitudes and behaviours. Different generations might view work attitudes and expectations differently, which could have a significant effect on organisational culture. Younger workers emphasise work-life balance, flexibility, and collaboration, whereas senior workers may focus on stability, loyalty, and hierarchical structures. Based on these differences, organi-

sations can develop a culture suited to employee preferences and requirements. Gender also has a significant effect on organisational culture because men and women influence the organisation's norms, values, and behaviours differently. Previous studies have concluded that female leaders often create organisational cultures that are friendly, collaborative and equitable, while male leaders favour organisational cultures that focus on task orientation, competition and success (Tran, 2021). Therefore, the first study aims to compare how Vietnamese and Chinese respondents perceive the task and relationship orientations of organisational culture. Moreover, this study also identifies whether age and gender affect organisational culture in the two countries.

Study 2

The association between leadership and organisational culture has been explored in several studies (Bass & Avolio, 1993; Ogbonna & Harris, 2000; Schein, 2010; Trice & Beyer, 1993; Xenikou & Furnham, 2013). Leaders play a crucial role in defining the organisational culture because they establish the values, strategies and ideology of organisations. However, several scholars have argued that the culture has existed in the organisation for a long time, and leaders are only part of that organisation, and cannot influence the organisational culture (Hatch, 1993; Smircich, 2017). Although the impact of leaders on organisational culture has been investigated in many countries, there is a lack of such studies conducted in Vietnam (Dan et al, 2014; Tung & Dung, 2022). Therefore, this study aims to investigate the relationship between leadership and organisational culture in this country. In addition, the study also examines the validity of the OCAI questionnaire (Cameron & Quinn, 2006) in the Vietnamese context. This questionnaire is selected because it is general and has been used in many countries (Ergün & Tasgit, 2013; Lund, 2003).

Study 3

Even the mainstream concepts of organisational culture have limitations because they are frequently biased toward Western cultures (Alvesson, 1987; Pettigrew, 1979; Schein, 1990). For instance, the mainstream view of organisational culture highlights the significance of individualism through the values of autonomy, personal achievement, and self-expression (Eisenberg, 1999; Wang et al., 2011). This approach fails to consider the role of collectivism, which refers to group harmony, unity and collaboration in many Asian countries. To address this limitation, more studies that acknowledge the unique characteristics of non-Western cultures should be conducted, and to facilitate such studies, a questionnaire exploring organisational culture in specific non-Western contexts should be created. Therefore, this study aims to design a questionnaire exploring organisational culture in the Vietnamese context. To achieve this objective, both qualitative and quantitative research were conducted. This study begins with a summary of the mainstream literature on organisational culture and its limitations in the Asian context. The process of designing a new questionnaire is discussed, and both EFA and CFA are used to

establish relevant items for the questionnaire. In the next step, convergent validity is selected to examine the validity of pOC_TSU by correlating it with two orientations of leadership behaviour, namely task and relationship. Finally, a discussion, implications, conclusions and limitations are presented.

Sample

This section identifies the sample selected for the studies. The thesis is made up of three specific studies. The first employed cross-cultural research, which means that data was collected in two countries, namely Vietnam and China. To make sure it is possible to generalise on the basis of the analysis, the data is collected from the two largest cities in Vietnam – Hanoi (the capital in the North) and Ho Chi Minh (the main city in the South). These two cities represent the two main cultural, political and social areas in Vietnam. Similarly, data was also collected in large centres in China, namely Hangzhou, Shanghai, Yangzhou, etc. The total sample in Vietnam and China is 276 and 222, respectively. All data were collected randomly. To ensure the generalisation of data in Vietnam, the second study collected data from three types of organisations – public, private and family organisations. Moreover, the sample included a total of 294 respondents from the main megacities in Vietnam – Hanoi, Vinh and Ho Chi Minh. The third study used qualitative and quantitative methods. To guarantee that the input from the participants could form a representative sample, data were collected from three types of enterprises – public, private and joint venture organisations in the same areas as in Study 2. As a result, there were 52 interviewees for qualitative research and 329 respondents for quantitative research in this study.

EMPIRICAL STUDIES

DISCUSSION OF RESULTS AND CONCLUSIONS

1. Discussion of research questions

The discussion of the thesis summarises the findings of three empirical studies. Table 3 presents an overview of the main results from the three studies. The subsequent passages discuss the results, and therefore the answers to each research question.

Table 3. Summary of the three empirical studies

| Study | Research questions | Main findings |
|-------|---|--|
| 1 | How are employee perceptions of organisational culture different in Vietnam and China? | Vietnamese employees value task-oriented and relationship-oriented organisational culture more than their Chinese counterparts. Perception of organisational culture is different despite assumed cultural similarities between the two countries. |
| 2 | Is the OCAI questionnaire for measuring organisational culture valid for the Vietnamese context? | OCAI partly fails to adapt to the Vietnamese context because this organisational culture framework is not significantly associated with task-oriented leadership behaviour in the Vietnamese context. |
| 3 | What measurement tool would reflect Vietnamese perception of task-oriented and relationship-oriented organisational cultures? | A new questionnaire for exploring organisational culture is created for the Vietnamese context – pOC_TSU (perception of Organisational Culture: Task, Status, and Unity orientations). Relationship orientation is divided into two orientations – status and unity orientations. |

Source: Compiled by the author

RQ1. How are employee perceptions of organisational culture different in Vietnam and China?

To fully understand how employees perceive organisational culture in a country, conducting research about the context does not seem to be sufficient. A cross-cultural study that compares one country with neighbouring countries is necessary because it improves the ability to generalise the findings. As a result, comparing how Vietnamese and Chinese working adults perceive organisational culture provides several interesting results. The findings show that Vietnamese employees lean towards task-oriented and relationship-oriented more than their Chinese counterparts. This result is in line with the effect of the national economic reform in 1986, which is mentioned in the third reason selecting Vietnam as the main context, about a rise in task-oriented organisational culture in local

organisations. This result aligns with past studies (Quy, 2011; Phuong et al., 2015; Tran, 2019), which confirm that task orientation is the main cultural type in current Vietnamese organisations. Creating an organisational culture that values goals, achievements and results as well as clear measurable performance is necessary in Vietnamese employees.

Another finding from the study is that two countries with the same culture will not necessarily have the same organisational cultures. This finding contradicts prior studies (Dedoussis, 2004; Hofstede et al., 1990), which suggest that countries with similar cultural characteristics, such as Confucianism and collectivism, will form the same organisational cultures. This study broadens the fourth reason for selecting Vietnam as the main context and highlights a contradiction in the results because even countries with the same cultural features (e.g., Confucianism, collectivism and high power distance), such as China and Vietnam, can have employees with different perspectives on organisational culture, which in turn, can pave the way for differences in thinking, behaviours and attitudes. This result might stem from historical factors because China is one of the world's oldest with approximately 5,000 years of history, and the country's society has been steeped in its traditional culture (e.g. Confucianism and collectivism) for longer than Vietnamese society. As a result, these traditional cultures in China are difficult to replace. In contrast, Vietnamese culture has blended with various countries (e.g., China, France, United States) because the country was colonised for a long time (Trần Ngọc Thâm, 2005). Therefore, Vietnam does not have as unique a culture as China, and their culture can be impacted by other factors, including the economic reform in 1986, which values the role of task orientation in society.

The insignificant role of age and gender in Vietnamese and Chinese organisational culture is another finding of this study. In the past, there has been separate gender roles, the male being the breadwinner who finds food for his family, while the female is a caregiver who educates her children. This leads to separate perspectives between the two genders in workplaces because men favour the task-oriented organisational culture that values results, achievements and goals, while women support a relationship-oriented culture that emphasises coordination, sympathy and cooperation between members. However, the remarkable economic development in Vietnam and China has led to a shift in gender roles; both men and women support each other in both work and family duties. Therefore, the genders no longer have different perceptions of organisational culture. This explains the lack of significance in response to hypotheses 2, 4, 7 and 9 in the study. Similarly, the effect of age on organisational culture is also insignificant in the two countries. In fact, the rise of task-oriented culture values achievements, competition and results within Vietnamese organisations, so all employees (including new and senior employees) must focus on performing tasks effectively.

While this thesis confirms that Vietnamese men and women do not have different perceptions of organisational culture, this raises a question of whether this result can be adapted in different sectors. As a result, the author has not

found any quality research papers identifying the difference between Vietnamese men and women in any sector. Therefore, the author considers it as a topic that needs to be investigated in the future. In addition, the third paper used a T-test to compare the difference between Vietnam's managers/leaders and employees in organisational culture's three orientations; and the findings confirm insignificant results in all orientations. Therefore, Vietnam's managers/leaders and employees have the same perception of organisational culture. Moreover, no prior studies have confirmed the difference in workers' positions regarding organisational culture in the Vietnamese context. Further studies should be conducted to explore this issue.

RQ2. Is the OCAI questionnaire for measuring organisational culture valid for the Vietnamese context?

The second study aims to identify the validity of a mainstream tool for measuring organisational culture by testing OCAI for measuring task and relationship-oriented leadership behaviours in Vietnam. Consequently, this study confirms that OCAI is not valid for the Vietnam context because all types of organisational culture had an insignificant association on task-oriented leadership behaviour. This result contradicts previous literature, which confirmed a relationship between organisational culture and leadership behaviour (Casida & Pinto-Zipp, 2008; Schein, 2004). The reason for this could be the Vietnamese education system, which might not cover the necessary skills to prepare individuals for a task-oriented organisational culture. Instead, it focuses on soft and social skills, which are suitable for a relationship-oriented culture. Another reason might stem from social factors because Vietnam has been under the colonial rule of several countries for a substantial part of its recent history, which may have led to social and political instabilities. As a result, this could affect the local organisational culture, which may have changed following shifts in society and politics.

This is a pioneering finding that confirms the failure of the OCAI questionnaire (Cameron & Quinn, 2006) in the Vietnamese context. There are several reasons to explain the failure of OCAI in the Vietnamese context. First, OCAI was created in a Western context – the United States; therefore, considering that the United States and Vietnam differ in cultural and social terms, it is not surprising that the validity of this questionnaire for Vietnam is questionable. Second, using a Western questionnaire in Vietnamese organisations can lead to problems, such as translation issues and the items used to explore a range of subjects. According to Harkness et al. (2004), language is the main problem when using an English questionnaire in non-English speaking countries because it is hard to translate all the meanings of the original questionnaires into the local language. Employees can find it difficult to respond to such a questionnaire because it has not been created for their cultural and social background. In addition, OCAI has been criticised for covering too many fields, including leadership, organisational effectiveness and job satisfaction (Chatman & O'Reilly,

2016). Consequently, this means that Vietnamese respondents find it hard to fully understand the questionnaire, and therefore contribute inadequate answers.

This study revealed that only the hierarchical culture has a significant negative influence on relationship-oriented leadership behaviour. This result is similar to previous studies, which confirm the role of hierarchical culture (Confucianism and socialism) in local organisations (Tsai, 2011). In this culture, power is focused on a few individuals on the board of directors, which limits collaboration, communication and coordination at various levels of the organisation. As a result, employees may lack the motivation to interact with others in the workplace because they are resistant to building networks with colleagues or managers because they consider it unnecessary. Hierarchical cultures can lead to fear or nervousness for the employees when communicating with those with a higher status or position. Vietnamese workers view the role of status, rank and power as important factors in determining the local organisational culture. Leaders should create a top-down approach, a rigid system and a large gap between themselves and their employees. This study confirms that status, power and rank are core values in Vietnamese organisational cultures, which paves the way for the development of Study 3, which explored a new orientation called *status orientation* in the Vietnamese context.

Since the cultural context originated from Confucianism, collectivism, and socialism (Trần Ngọc Thêm, 2005), a new questionnaire will be fully tailored for studying the culture of organisations in Vietnam. Moreover, all language and meaning issues will be removed in a local questionnaire. The characteristics of Vietnamese organisations are likely different from those in other countries, so a questionnaire that has been created specifically for that context can shed light on specific aspects of the local organisational culture.

RQ3. What measurement tool would reflect the task and relationship orientation of OC in the Vietnamese context?

The third study aims to answer the third question, which involves designing a questionnaire for studying organisational culture in the Vietnamese context. As a result, a questionnaire known as the pOC_TSU (perception of Organisational Culture: Task, Status, and Unity orientations) is created in this research. The third study provides several interesting results. The first finding confirms that task orientation plays an important role in Vietnamese organisational culture, which is in line with Study 1. This result is similar to prior studies (Quy, 2011; Tran, 2019), which confirm that Vietnamese organisational culture is reflected in the development of the national economy. Vietnamese employees emphasise performance outcomes, competition, and accomplishment (Phuong et al., 2015; Vo et al., 2013), so local supervisors are pressured to establish clear requirements, outcomes and goals (Hallinger & Truong, 2016). Items 3 and 5 (*Every person is evaluated in their performance* and *people are acknowledged for their good work*) confirm the role of task-oriented culture, which defines clear duties, roles and responsibilities within local organisations. The working culture is defined by results, productivity and achievements. Item 1 (*The goals of the*

organisation are known) confirms that Vietnamese organisations focus on setting clear goals and objectives to achieve detailed outcomes.

The second finding was the existence of two new orientations that only apply to Vietnam, namely *unity* and *status* orientations. These new orientations can originate from the country's unique historical and geopolitical factors, which is mentioned as the primary reason for selecting Vietnam as the main context. The unity orientation of organisational culture refers to collectivism, harmonious relationships and a strong sense of community, where sympathy, group cohesion and collaboration are appreciated in Vietnamese organisations. This is in line with collectivism and socialism (Edwards & Phan, 2013; Javidan et al., 2006). Regarding supervisor-subordinate relationships, unity orientation refers to collectivism, which focuses on symbols, rituals, and behaviours that unite individuals within organisations. Indeed, Vietnamese society traditionally emphasises collectivism and Confucianism, where local individuals are strongly related to their families, organisations and communities. Collectivism extends to the workplace to create a strong sense of group cohesion, sympathy and collaboration between employees. Socialism significantly affects Vietnamese organisations by forming structures, ideologies, and operations. Socialism supports collaborative decision-making, where status is often achieved through individual contributions to mutual goals rather than individual benefits.

In reverse, status orientation emphasises the passion of power, rank and status in Vietnamese organisations. The status orientation of organisational culture reflects the gap between members, which reflects to the second reason selecting this country as the main context about a consequence of socialism in Vietnamese society and the bureaucratic approach in state-owned corporations. Socialism places considerable importance on rank, power and hierarchy in Vietnamese society. Workers attempt to climb to higher positions in organisations to receive recognition, power and tangible assets (e.g. promotion and salary). The concept of "face", which has been highlighted by Tran (2019), relates to this orientation, which means that Vietnamese individuals are afraid of showing their weakness to the community, and they find ways to avoid embarrassment or being criticised by others. To achieve this objective, gaining status is an effective way to protect their identity. The role of status orientation is embedded in communications within the workplace, where Vietnamese people are ready to follow orders from those of higher rank, even if they do not agree with the decisions. The status orientation enhances their ability to adapt to Vietnamese bureaucratic organisations that hinder the capacity of local individuals to compete fairly.

2. The theoretical contributions of the thesis

This thesis makes several contributions to the field of studies in organisational culture, particularly in the Vietnamese context. Even though the specific contributions from each empirical study are not repeated here, the general contributions are presented in a broader sense. The table 4 below highlights the conceptual contributions in the thesis.

Table 4. The linkage between perception of organisational culture and Vietnam's society, organisations and employees

| Organisational culture | The linkage between organisational culture and Vietnam's society | Organisation | Employee |
|---|--|---|--|
| Task orientation focuses on performance outcomes, results, and competition. | The economic reform since 1986 facilitates Vietnam's society focusing on objectives, success, and tangible assets (e.g., money, promotion, bonus). | <ul style="list-style-type: none"> - Work productivity: Tasks are completed precisely and accurately. - Problem-solving: Organisation identifies solutions to solve problems. | <ul style="list-style-type: none"> - Task orientation affects employees through completing tasks, meeting objectives, and outcomes. - Employees often emphasise solving problems. |
| The status orientation highlights the distance between supervisors and subordinates in the workplace. Promotion, position and status are highly emphasised in this orientation. | Status and unity are both expressions of Vietnamese culture. | <ul style="list-style-type: none"> - The status orientation is the result of socialism and bureaucracy in public organisations. - Motivation: Organisations aim to achieve recognition and success. - Conflict: Employees might compete with each other, resulting in ambiguous relationships and a lack of cooperation. | <ul style="list-style-type: none"> - Confidence: status can increase self-confidence and self-assurance among employees. - Lack of empathy: Employees can be selfish, resulting in a lack of empathy and communication. |
| The unity orientation accentuates the feeling of togetherness, which reflects Confucian collectivist values (e.g. harmony, coordination and sympathy). | Characteristics of Confucianism (e.g., collectivism and high power distance) and socialism coexist to form Vietnamese society. Socialism facilitates harmonious relationships in Vietnamese society. | <ul style="list-style-type: none"> - Teamwork: Organisations can create a strong collaborative culture through identifying teamwork, decision-making and problem-solving. - Communication: This orientation can increase the level of internal and external communication in organisations. - Job satisfaction: Workers can be delighted with their job when they are a part of a team working towards a mutual objective. | <ul style="list-style-type: none"> - Under the influence of the 'face-saving culture,' the Vietnamese are supposed to maintain harmonious relationships with colleagues. Although they might have negative views of colleagues, they tend to pretend that their relationship is positive and friendly. - Sense of belonging: Employees may have a harmonious, positive and close relationship with the organisation, which facilitates job satisfaction. - A decrease in stress and burnout: When employees are satisfied with their organisation, they might experience a reduced level of stress and burnout. |

Source: Compiled by the author

It can be concluded from the three studies in this thesis that leadership is vital in validating employees' perceptions of organisational culture by dividing their behaviours into task and relationship orientations. Both task and relationship-oriented leader behaviours actively influence three perceptions of organisational culture: task, relationship, and status orientations. By understanding employee's perceptions of organisational culture, leaders can shape employees' attitudes and behaviours accordingly. Furthermore, leaders are regarded as role models, identifying proper corporate culture, motivating employees to perform tasks effectively, and creating positive relationships with employees within workplaces (Tran, 2024).

Task orientation plays a prominent role in Vietnamese society, which comes from the influence of Confucianism. According to Rowley and Oh (2020), Confucianism focuses on hard work, perseverance, and diligence to achieve objectives. Being a collectivist society, the Vietnamese focus on task orientation with the aim of fulfilling duties for themselves, their family and the community. Task orientation also has a strong influence on Vietnamese organisations and employees. The economic reforms since 1986 have transformed organisations and emphasised performance, outcomes, success, and competition (Quy, 2011). As a result, local organisations attempt to achieve proficient working results to gain market share. Based on the perceptions of Vietnamese employees, local organisations create organisational cultures that focus on results, productivity and tangible assets for local workers. However, this orientation also raises concerns about high levels of pressure at work, stress and work-family imbalance (Tajaddini & Mujtaba, 2009).

Relationship orientation plays an important part in Vietnamese society, organisations and individuals. As a collectivist society, Vietnamese culture nurtures strong relationships among families, organisations and society (Nguyen, 2007). In Vietnamese society, communal benefit is valued more highly than individual benefit (Hallinger & Truong, 2016). Local people are expected to avoid conflict, respect their elders and maintain positive relationships. In addition, relationship orientation is regarded to be the traditional Vietnamese organisational culture. Under the influence of collectivism, Vietnamese organisations focus on social harmony, cohesion and coordination (Nguyen, 2016). Based on the perception of Vietnamese employees, local organisations attempt to create a culture that maintains harmonious, dynamic and positive working environments so workers can collaborate with each other to achieve mutual objectives. This finding is supported by Tuan (2010) and Vo et al. (2013), and highlights the characteristics of harmony, cooperation, and coordination in Vietnamese workplaces. Similarly, Tran (2021) highlights that the Vietnamese tend to collaborate with each other to achieve common objectives, so creating a positive and harmonious relationship between members is a key factor for maintaining stability in Vietnamese workplaces. Employees support this culture in exchange for safety and stability in organisations.

Status is a new orientation of organisational culture and a major contribution of this thesis. Due to the impact of Confucianism and socialism, Vietnamese

society emphasises social order, power distance, and status (Truong & Hallinger, 2017). Therefore, local people attempt to be promoted to higher ranks in society. Based on the perception of Vietnamese employees, local organisations set up an organisational culture that emphasises rank, position and status so that workers with higher status will receive more respect from others. Vietnamese individuals in higher positions will receive recognition, power and tangible assets (e.g. money, rewards, and promotions). By contrast, local employees often experience mental health problems such as stress, job strain and work-family conflicts in their pursuit of status. Tran (2021) and Khuong and Yen (2016) highlight a linkage between job stress and organisational culture in Vietnamese organisations. Status orientation can have several negative consequences for organisations. In detail, this cultural orientation can foster a harsh environment where colleagues compete to climb to higher positions. As a result, this issue can increase workers' stress and tension, as they are pressured to overcome their peers and are ready to sacrifice teamwork and organisation's benefits for their benefits. Employees can emphasise self-development rather than contributing to organisational objectives and goals, which limits long-term development. When gaining status, reputation, and success are highly valued within workplaces, it can lead to unfairness and dissatisfaction among employees, which can hinder the development of organisations.

3. The practical implications of the thesis

The thesis provides practical recommendations for organisations and leaders, as well as researchers seeking to investigate Vietnamese organisational culture. When the detailed implications in each study are mentioned in the text, this thesis provides broader views about Vietnamese organisational culture. Therefore, the following will present the recommendations emerging from the thesis in the numbered points below.

1. This thesis concludes that the economic reform in 1986 and becoming a member of the WTO in 2007 can be a foundation for the rise of task-oriented organisational culture in Vietnamese organisations, which is in line to prior studies (Nguyen & Dao, 2015; Quy, 2011; Tran, 2023). Two critical events have turned Vietnam's economy towards international markets, following economic liberalisation, which incentivised private and foreign enterprises to set up business in Vietnam (Quang & Vuong, 2002; Quy, 2011; Tran, 2019). As a result, the competition in the Vietnamese market has been rising significantly, which compelled local organisations to create a working culture that focuses on task orientation, productivity and working results. Local workers are ready to follow the rules, policies and procedures of organisations. Vietnamese organisations can achieve an advantage by adopting task orientation through setting clear missions, goals and objectives. Individuals and organisations interact to achieve mutual objectives in exchange for tangible rewards (e.g. promotions and remuneration).

2. Several scholars have confirmed the role of collectivism and Confucianism in Vietnamese culture, which places importance on collaboration, relationships, and group cohesion within society (Anh, 2000; Trần Ngọc Thêm, 2005). The thesis aligns with these studies, which highlights the unity orientation of organisational culture because they help maintain harmonious relationships among local employees, groups, and organisations (see studies 2 and 3). In detail, both cultural factors shape local people's thinking, attitudes, and behaviours (Anh, 2000; Jamieson, 1995). Confucianism highly values authority, respect, and hierarchical relationships within Vietnamese society, which identifies the primary responsibilities of a local person towards family, community, and the country (Satow & Wang, 1994). In addition, collectivism values the group's interests over personal benefits, enhancing strong social cohesion and coordination (Tran, 2001). Consequently, Vietnamese culture favours the local worker's perception of the unity orientation of organisational culture, which includes harmony, conformity, and collaboration in both society and organisations.

Two cultural factors extend their role to the local workplace, which creates a supportive, positive and collaborative organisational culture. Leaders and organisations that aim to set up businesses in Vietnam should respect the local characteristics. Based on the results of three studies, the author suggests several recommendations in this regard. First, leaders should create open, positive and transparent communications through encouraging questions and feedback, as well as guaranteeing that workers are welcome to express their opinions to colleagues and managers within workplaces. Second, leaders and organisations should value the role of teamwork and collaboration in Vietnamese workplaces and create collaborative workplaces where employees can cooperate easily with each other. Third, leaders and organisations should focus on training and development to improve employee knowledge and skills. Organising courses to train soft skills (e.g. communication, presentation and teamwork) is necessary to develop the abilities of Vietnamese employees. Lastly, leaders and organisations should find ways to avoid work-family conflicts for their employees. As a collectivist country, family plays an important part in Vietnamese society (Tran, 2022; Tran 2023a; Tran 2023b). Therefore, organisations should design working time flexibly to support the work-family balance.

3. This thesis shows the importance of status orientation in Vietnamese organisations, which is affected by socialism (see Study 3). Socialism establishes structures, ideologies, and operations in Vietnamese organisations, where status is often achieved through the organisation's benefits rather than individual benefits. The author suggests some solutions to improve this cultural orientation in Vietnamese workplaces. First, Vietnamese culture traditionally places high value on hierarchy and respect for authority, so leaders and organisations should focus on these characteristics when establishing their organisational structure. A vertical structure might be advisable because employees can easily recognise lines of authority and

respect individuals in higher positions. Moreover, leaders should define clear roles, duties and responsibilities for all positions in organisations, as this will support employees in understanding their roles, power and responsibilities clearly. Second, leaders and organisations should establish mentorship programmes that connect junior workers with experienced staffs. Such programmes support new workers and recognise the rank, title and role of experienced staffs. Moreover, they will also see this as part of their career path to higher positions in the future. Third, organisations can select a performance appraisal system that evaluates employee contributions. As a result, employees can be promoted to a higher status, title and position if they achieve proficient work results. Likewise, they could also be demoted if their performances are weak.

CONCLUSION

This thesis aims to enhance the understanding of how Vietnamese employees perceive task and relationship orientations within organisational culture, employing a leadership approach to validate these perceptions. Conducting three empirical studies, the primary contribution of this thesis is that the perception of organisational culture among Vietnamese employees is more task-oriented than relationship-oriented. The Vietnamese participants are also more inclined toward task and relationship orientations than their Chinese counterparts. The second contribution of this thesis lies in assessing the suitability of a mainstream tool for measuring organisational culture in regard to leadership behaviours. The findings highlight that the OCAI questionnaire does not work well in the Vietnamese context because it suggests that all types of organisational culture do not significantly influence task-oriented leadership behaviour. The last contribution of this thesis is to confirm the role of leadership behaviours as a validation of employee's perceptions of organisational culture as well as testing a new questionnaire for studying organisational culture that fully adapts to Vietnamese organisations. As a result, a new instrument known as "pOC_TSU" has been established, which highlights the role of task, unity and status orientations. To summarise, the dissertation provides insight into how Vietnamese employees perceive organisational culture.

LIMITATIONS AND AVENUES FOR FURTHER RESEARCH

This thesis has several limitations. First, the sample size is modest, considering that there were less than 300 respondents in two of the empirical studies. Although this sample size is sufficient for statistical analysis, future studies should collect larger samples to improve the generalisation of the findings. Second, the sample is only collected from three cities in Vietnam, which can raise concerns about the generalisation of the results. To resolve this problem, further studies should be conducted using respondents from more Vietnamese provinces. Moreover, the current thesis collects random samplings from various sectors in studies 1 and 2. Even though Study 3 collected data from specific organisations and locations, it still drew data from a modest number of respondents. Therefore, further studies should collect data from more organisations in various sectors, particularly sectors that have contributed to economic development in Vietnam in recent decades, such as information technology, start-ups, logistics, and others.

Second, the thesis cannot investigate the perception of Vietnamese employees regarding all the dimensions, orientations, and characteristics of organisational culture since it only focuses on task and relationship orientations. Studying the other dimensions/orientations/characteristics of organisational culture is essential to provide broader views of this field. The significant influence of other organisational variables on organisational culture has been explored in previous studies (Huey Yiing & Zaman Bin Ahmad, 2009; Lau et al., 2017). For instance, organisational commitment has been confirmed to positively affect organisational culture (Huey Yiing & Zaman Bin Ahmad, 2009), and person-organisation fit significantly impacts organisational culture (Lau et al., 2017). However, this issue has not been investigated in this thesis. Further research should fill this gap by identifying the relationship between these organisational variables and organisational culture in the Vietnamese context.

Thirdly, there is an incorrect statement about Levene test results in the first study based on Table 2. The studied dependent variables had unequal variances in China and Vietnam. ANOVA cannot be performed if the dispersions of the two samples are not homogeneous, and this study confirms the difference in organisational culture's task and relationship orientations between Vietnam and China (see Tables 3 and 5 in the first study). In addition, although Study 3 creates a new questionnaire for studying organisational culture in Vietnam, more studies should investigate its validity in new contexts, particularly in countries with similar cultural characteristics to Vietnam (e.g., China, Japan, Taiwan). The author also suggests conducting comparative studies using pOC_TSU in more countries to validate the questionnaire's ability to provide universal results. It is advisable to conduct cross-cultural research between collectivist and individualist countries to evaluate the differences in individual perceptions using the pOC_TSU questionnaire.

Lastly, the second study has several minor issues. First, there is a typo about the number in the text, when -0.124^* can be seen as a correlation between hierarchy and relationship orientation (page 9 in the section: Reliability and validity of the measurement scales of the research paper). However, this incorrectness cannot affect the final result. Second, multicollinearity should be calculated in the statistics. Unfortunately, all data and calculations for this paper were on the author's previous laptop, which was broken and no longer used. Therefore, the author cannot re-calculate the data. Third, the original version of this manuscript did not categorise variables reflecting education (qualitative variable); then, the reviewers asked the author to add them to statistics in the revised version. Although the author includes the qualitative variable in the model as numeric data, it seems to be an incorrect choice. However, the author can confirm that this error does not affect the final results because hierarchy culture negatively influenced relationship-oriented leadership behaviour in both versions. Therefore, the author confirms that OCAI fails to adapt to Vietnamese organisations despite model errors.

REFERENCES

- Abbott, G. N., White, F. A., & Charles, M. A. (2005). Linking values and organizational commitment: A correlational and experimental investigation in two organizations. *Journal of Occupational and Organizational Psychology*, 78, 531–551.
- Al-Swidi, A. K., Gelaidan, H. M., & Saleh, R. M. (2021). The joint impact of green human resource management, leadership and organizational culture on employees' green behaviour and organisational environmental performance. *Journal of Cleaner Production*, 316, 128112.
- Alvesson, M. (1987). Organizations, culture, and ideology. *International Studies of Management & Organization*, 17(3), 4–18.
- Anh, D. D. (2000). Viet Nam van hoa su cuong [General history of Vietnamese culture]. Hanoi: The Vietnam Writers' Association Publishing House.
- Ashkanasy, N. M. (2002). Leadership in the Asian Century: Lessons from GLOBE. *International Journal of Organisational Behaviour*, 5(3), 150–163
- Barney, J. B. (2001). Resource-based theories of competitive advantage: A ten-year retrospective on the resource-based view. *Journal of management*, 27(6), 643–650.
- Bass, B. M., and Avolio, B. J. (1993). Transformational leadership and organizational culture. *Public administration quarterly*, 112–121.
- Bass, B.M. and Avolio, B.J. (1994), "Transformational leadership and organizational culture", *International Journal of Public Administration*, Vol. 17 Nos 3/4, pp. 541–554.
- Cameron, K. S., & Quinn, R. E. (2006). *Diagnosing and changing organizational culture: Based on the competing values framework (Revised ed.)*. San Francisco, CA: Jossey-Bass.
- Casida, J. J., & Pinto-Zipp, G. (2008). Leadership-organizational culture relationship in nursing units of acute care hospitals. *Nursing Economics*, 26(1), 7.
- Central Intelligence Agency (2012). The World Factbook - Central Intelligence Agency. Accessed 9 May 2019. <https://www.cia.gov/library/publications/the-world-factbook/>.
- Chatman, J. A., and O'Reilly, C. A. (2016). Paradigm lost: Reinvigorating the study of organizational culture. *Research in Organizational Behavior*, 36, 199–224
- Cheng, B. S., Jiang, D. Y., and Riley, J. H. (2003). Organizational commitment, supervisory commitment, and employee outcomes in the Chinese context: proximal hypothesis or global hypothesis?. *Journal of organizational behavior*, 24(3), 313–334.
- Cooke, R. A., and Rousseau, D. M. (1988). Behavioral norms and expectations: A quantitative approach to the assessment of organizational culture. *Group & Organization Studies*, 13(3), 245–273.
- Cung, N. H., and Hung, D. H. (2020). The impact of the labor force on economic growth in Vietnam, *International Business Management*, 14(10), 79–90.
- Cunha, R. C., and Cooper, C. L. (2002). Does privatization affect corporate culture and employee wellbeing?. *Journal of Managerial Psychology*, 17(1), 21–49.
- Dan, N. H., Liu, Y., Hsu, P. F., and Yu, S. H. (2014). An Empirical Study of the Organizational Culture, Leadership and Firm Performance in a Vietnam family business. *International Journal of Organizational Innovation*, 6(4).
- Davidson, P. B. (1991). *Vietnam at war: the history, 1946–1975*, Oxford University Press, USA
- Dedoussis, E. (2004), A cross-cultural comparison of organizational culture: evidence from universities in the Arab world and Japan. *Cross Cultural Management: An International Journal*, 11(1), 15–34.

- Denison, D. R., & Mishra, A. K. (1995). Toward a theory of organizational culture and effectiveness. *Organization science*, 6(2), 204–223.
- Detert, J. R., Schroeder, R. G., and Mauriel, J. J. (2000). A framework for linking culture and improvement initiatives in organizations. *Academy of management Review*, 25(4), 850–863.
- Dorfman, P. W., Howell, J. P., Hibino, S., Lee, J. K., Tate, U., & Bautista, A. (1997). Leadership in Western and Asian countries: Commonalities and differences in effective leadership processes across cultures. *The leadership quarterly*, 8(3), 233–274.
- Edwards, V., and Phan, A. (2013). *Managers and management in Vietnam: 25 years of economic renovation (Doi moi)* (Vol. 114), Routledge.
- Ermasova, N., Nguyen, L. D., & D. Bruce, M. (2017). Leadership and overload stress orientations of German and Russian working adults: Does government work experience make a difference?. *Public Organization Review*, 17, 39–59.
- Ergün, E., & Tasgit, Y. E. (2013). Cultures of Adhocracy, Clan, Hierarchy and Market and Innovation Performance: A Case of Hotels in Turkey. *Journal of Travel & Tourism Research*, 13.
- Eisenberg, J. (1999). How individualism-collectivism moderates the effects of rewards on creativity and innovation: A comparative review of practices in Japan and the US. *Creativity and Innovation Management*, 8(4), 251–261.
- Fumerton, R. (2009). *Epistemology*. John Wiley & Sons.
- Gillespie, J., & Chen, A. H. (2010). Legal Reforms in China and Vietnam. *A Comparison of Asian Communist Regimes*.
- Govender, K. K. (2017). Leadership styles, organisation culture, and employee performance. *International Review of Management and Marketing*, 7(4), 191.
- Hallinger, P., and Truong, T. (2016). Above must be above, and below must be below: enactment of relational school leadership in Vietnam. *Asia Pacific Education Review*, 17(4), 677–690.
- Hatch, M. J. (1993). The dynamics of organizational culture. *Academy of management review*, 18(4), 657–693.
- Hatch, M. J. (2018). *Organization theory: Modern, symbolic, and postmodern perspectives*. Oxford university press.
- Han, J., A. Hovav, and M. Hemmert. (2020). Confucian Values, Social Fear, and Knowledge Sharing in Korean Organizations. *Journal of Computer Information Systems*, 62(2), 1–10.
- Harkness, J., Pennell, B. E., & Schoua-Glusberg, A. (2004). Survey questionnaire translation and assessment. *Methods for testing and evaluating survey questionnaires*, 453–473.
- Hofstede, G., Neuijen, B., Ohayv, D. D., & Sanders, G. (1990). Measuring organizational cultures: A qualitative and quantitative study across twenty cases. *Administrative science quarterly*, 286–316.
- Hofstede, G. (2001) *Culture's Consequences: Comparing Values, Behaviors, Institutions and Organizations across Nations*, Sage Publications, California.
- Huey Yiing, L., & Zaman Bin Ahmad, K. (2009). The moderating effects of organizational culture on the relationships between leadership behaviour and organizational commitment and between organizational commitment and job satisfaction and performance. *Leadership & Organization Development Journal*, 30(1), 53–86.
- Huynh, Q. L., Thi, T. T. N., Huynh, T. K., Thi, T. A. D., & Le Thi, T. L. (2020). The Effects of Organizational Culture on Human Resources Management: A Study on

- Vietnamese Publicly Listed Enterprises. *Asian Economic and Financial Review*, 10(7), 885.
- Jamieson, N. L. (1995). *Understanding Vietnam*. Univ of California Press.
- Jabeen, F. and Isakovic, A.A. (2018). Examining the impact of organizational culture on trust and career satisfaction in the UAE public sector: a competing values perspective. *Employee Relations*, 40 (6), 1036–1053
- Javidan, M., P. W. Dorfman, M. S. de Luque, and R. J. House. (2006). In the Eye of the Beholder: Cross-Cultural Lessons in Leadership from Project GLOBE. *Academy of Management Perspectives*, 20(1), 67–90
- Johnson, A. R. (2007). An anthropological approach to the study of leadership: Lessons learned on improving leadership practice. *Transformation*, 213–221.
- Kaiser, H. F. (1974). An index of factorial simplicity. *psychometrika*, 39(1), 31–36.
- Kawatra, S., & Krishnan, V. R. (2004). Impact of gender and transformational leadership on organizational culture. *NMIMS Management Review*, 16(1), 1–6.
- Khan, M. A., Ismail, F. B., Hussain, A., & Alghazali, B. (2020). The interplay of leadership styles, innovative work behavior, organizational culture, and organizational citizenship behavior. *Sage Open*, 10(1), 2158244019898264.
- Khuong, M. N., and Yen, V. H. (2016). Investigate the effects of job stress on employee job performance--a case study at Dong Xuyen industrial zone, Vietnam. *International Journal of Trade, Economics and Finance*, 7(2), 31.
- Kim, J. Y., & Nam, S. H. (1998). The concept and dynamics of face: Implications for organizational behavior in Asia. *Organization Science*, 9(4), 522–534.
- Lau, P. Y. Y., McLean, G. N., Hsu, Y. C., & Lien, B. Y. H. (2017). Learning organization, organizational culture, and affective commitment in Malaysia: A person–organization fit theory. *Human Resource Development International*, 20(2), 159–179.
- Lamond, D. (2003). The value of Quinn’s competing values model in an Australian context. *Journal of Managerial Psychology*, 18 (1), 46–59.
- Linnenluecke, M.K. & Griffiths, A. (2010). Corporate sustainability and organizational culture. *Journal of World Business*, 45 (4), 357–366.
- Lee, J. (2005). Effects of leadership and leader-member exchange on commitment. *Leadership & organization development journal*, 26(8), 655–672.
- Leung, A., and Le, T. P. L. (2019). Factors associated with adolescent active travel: A perceptive and mobility culture approach–Insights from Ho Chi Minh City, Vietnam. *Transportation research part A: policy and practice*, 123, 54–67.
- Liu, Z. Q., Cai, Z. Y., Li, J., Shi, S. P., & Fang, Y. Q. (2013). Leadership style and employee turnover intentions: A social identity perspective. *Career Development International*, 18, 305–324.
- Longino, H. E. (2002). *The Fate of Knowledge*. Princeton NJ u.a.: Princeton Univ. Press.
- Longino, H. E. (1990). *Science as social knowledge: Values and objectivity in scientific inquiry*. Princeton N. J.: Princeton Univ. Pr.
- Lu, X., & Smith, R. (2022). Leadership in Chinese higher education and the influence of sociocultural constructs. *Compare: a journal of comparative and international education*, 52(3), 381–399.
- Lund, D. B. (2003). Organizational culture and job satisfaction. *Journal of business & industrial marketing*, 18(3), 219–236.
- Maher, M. A. (2000). Diagnosing and changing organizational culture: based on the competing values framework. *Journal of Organizational Change Management*.

- Mahsud, R., Yukl, G., & Prussia, G. (2010). Leader empathy, ethical leadership, and relations-oriented behaviors as antecedents of leader-member exchange quality. *Journal of managerial Psychology*, 25(6), 561–577.
- Mavondo, F., & Farrell, M. (2003). Cultural orientation: its relationship with market orientation, innovation and organisational performance. *Management Decision*, 41(3), 241–249.
- Mishra, P., Singh, U., Pandey, C. M., Mishra, P., & Pandey, G. (2019). Application of student's t-test, analysis of variance, and covariance. *Annals of cardiac anaesthesia*, 22(4), 407–411.
- Moemeka, A. A. (1998). Communalism as a fundamental dimension of culture. *Journal of Communication*, 48(4), 118–141.
- Mujtaba, B. G., & Sims, R. L. (2011). Gender differences in managerial attitudes towards unearned privilege and favoritism in the retail sector. *Employee Responsibilities and Rights Journal*, 23, 205–217.
- Nguyen, L. H., & Watanabe, T. (2017). The impact of project organizational culture on the performance of construction projects. *Sustainability*, 9(5), 781.
- Nguyen, Q. T. N. (2016). The Vietnamese Values System: A Blend of Oriental, Western and Socialist Values. *International Education Studies*, 9(12), 32–40
- Nguyen, M. D. (1985). Culture shock—a review of Vietnamese culture and its concepts of health and disease. *Western Journal of Medicine*, 142(3), 409–412.
- Nguyen, L. D., Mujtaba, B. G., Tran, C. N., & Ruijs, A. (2013). Cross-culture management: an examination on task, relationship and work overload stress orientations of Dutch and Japanese working adults. *International Journal of Strategic Change Management*, 5(1), 41–58.
- Nguyen, P. A. (2007). 'Relationships based on love and relationships based on needs': Emerging trends in youth sex culture in contemporary urban Vietnam. *Modern Asian Studies*, 41(2), 287–313.
- Nguyen, H. M., & Dao, T. K. (2015). Changes in adaption to organizational culture levels in Vietnamese commercial banks before and after WTO participation. *Asian Social Science*, 11(26), 104.
- Northouse, P.G. (2007). *Leadership: Theory and Practice*, 4th ed., Sage Publications, Thousand Oaks
- Ogbonna, E., & Harris, L. C. (2000). Leadership style, organizational culture and performance: empirical evidence from UK companies. *international Journal of human resource management*, 11(4), 766–788.
- Panuwatwanich, K., and Nguyen, T. T. (2017). Influence of total quality management on performance of Vietnamese construction firms. *Procedia Engineering*, 182, 548–555.
- Parker, M. (2000). *Organizational culture and identity: Unity and division at work*. Sage.
- Parry, K., & Proctor-Thomson, S. (2002). Leadership, culture and performance: The case of the New Zealand public sector. *Journal of Change management*, 3(4), 376–399.
- Pettigrew, A. M. (1979). On studying organizational cultures. *Administrative science quarterly*, 24(4), 570–581.
- Pham Thi, T. D., Ngo, A. T., Duong, N. T., and Pham, V. K. (2021). The Influence of Organizational Culture on Employees' Satisfaction and Commitment in SMEs: A Case Study in Vietnam. *The Journal of Asian Finance, Economics and Business*, 8(5), 1031–1038.

- Porras, J. I., & Hoffer, S. J. (1986). Common behavior changes in successful organization development efforts. *The Journal of Applied Behavioral Science*, 22(4), 477–494.
- Phuong, T.N., Vinh, Q.N. and Anh, V.N. (2015). The corporate culture and its effect on managerial effectiveness in Vietnamese companies. *Proceedings of the Second Asia – Pacific Conference on Global Business, Economics, Finance and Social Sciences (API5Vietnam Conference)*, Danang, Vietnam, 10–12 July 2015.
- Quang, T., & Vuong, N. T. (2002). Management styles and organisational effectiveness in Vietnam. *Research and practice in human resource management*, 10(2), 36–55.
- Quinn, R. E. (1988). *Beyond rational management: Mastering the paradoxes and competing demands of high performance*, Jossey-Bass.
- Quinn, R. E., and Rohrbaugh, J. (1983). A spatial model of effectiveness criteria: Towards a competing values approach to organizational analysis. *Management science*, 29(3), 363–377.
- Quy, V.T. (2011) Organizational Culture of Privatized Firms and State-Owned Enterprises in Vietnam. *Depocen Working Paper Series*, 16.
- Ralston, D. A., Thang, N. V., and Napier, N. K. (1999). A comparative study of the work values of North and South Vietnamese managers. *Journal of International Business Studies*, 30(4), 655–672.
- Redding, G., and Wong, G. Y. (1986). *The psychology of Chinese organizational behaviour*. Oxford University Press.
- Rowley, C., & Oh, I. (2020). Trends in Chinese management and business: change, Confucianism, leadership, knowledge & innovation. *Asia Pacific Business Review*, 26(1), 1–8.
- Satow, T., & Wang, Z. M. (1994). Cultural and Organizational Factors in Human Resource Management in China and Japan: A Cross-cultural Socio-economic Perspective. *Journal of Managerial Psychology*, 9(4), 3–11.
- Schein, E. H. (1990). *Organizational culture*, American Psychological Association.
- Schein, Edgar H (2010). *Organizational Culture and Leadership*, John Wiley & Sons
- Schein, E. (2004). *Organizational Culture and Leadership*, Jossey, San Francisco.
- Scholz, C. (1987). *Corporate culture and strategy—The problem of strategic fit*, Long Range Planning, 20(4), 78–87.
- Seidu, S., Opoku Mensah, A., Issau, K., & Amoah-Mensah, A. (2022). Does organisational culture determine performance differentials in the hospitality industry? Evidence from the hotel industry. *Journal of Hospitality and Tourism Insights*, 5(3), 535–552.
- Smith, P. B., & Peterson, M. F. (1988). *Leadership, organizations and culture: An event management model*. Sage Publications, Inc.
- Smircich, L. (2017). Concepts of culture and organizational analysis. *The Anthropology of Organisations*, 255–274.
- Sinha, N., & Dhall, N. (2020). Mediating effect of TQM on relationship between organisational culture and performance: evidence from Indian SMEs. *Total Quality Management & Business Excellence*, 31(15–16), 1841–1865.
- Statista (2022). Vietnam's FDI. Available from: <https://www.statista.com/statistics/1011690/vietnam-major-fdi-sectors/#:~:text=As%20of%20December%2031%2C%202022,FDI%20sector%20in%20the%20country.>
- Tajaddini, R., & Mujtaba, B. G. (2009). Stress perceptions and leadership orientation of Malaysians: Exploring their similarities and differences with Americans. *Chinese business review*, 8(8), 26.

- Thien, N. H. (2020). Exploring The Organizational Culture Of Higher Education Institutions In Vietnam From Faculty's Perspective—A Case Study. *Journal of International and Comparative Education (JICE)*, 59–76.
- Tran-Nam, B. (2007). Vietnam: Preparations for WTO Membership. *Southeast Asian Affairs*, 2007(1), 398–412.
- Tran, Q. H. N., and L. D. Tran. (2020), Assessment of Vietnamese Adult People About the Local Organisational Culture: An Examination Based on Age, Gender, Job Title, and Government Work Experience, *International Journal of Export Marketing* 3(3), 245–260.
- Tran, A. Q. (2017). *Gods, heroes, and ancestors: An interreligious encounter in eighteenth-century Vietnam*, New York, NY: Oxford University Press.
- Tran, N.T. (2001). *Tìm về bản sắc văn hóa Việt Nam* [Tracing Vietnamese Cultural Identity], Hochiminh City Publisher, Hochiminh City.
- Tran, V.T. (2013). Vietnamese economy at the crossroads: new Doi Moi for sustained growth, *Asian Economic Policy Review*, 8(1), 122–143.
- Tran, Q. H. (2021). Stress, task, and relationship orientations of Vietnamese working adults: do age, gender, and government work experience make a difference?. *Public Organization Review*, 21(1), 85–101.
- Tran, Q. H. N. (2019). A pilot study on measuring organisational culture in Vietnamese corporations in light of task and relationship orientations. *International Journal of Export Marketing*, 3(1), 20–34.
- Tran, Q. H. N. (2023a). Exploring relationships among overload stress, work-family conflict, job satisfaction, person–organisation fit and organisational commitment in public organizations. *Public Organization Review*, 23(2), 759–775.
- Tran, Q. H. N. (2022). Exploring relationships among work–family interfaces, organizational commitment, organizational justice and occupational stress in Vietnamese state organizations. *Industrial and Commercial Training*, 55(2), 157–171.
- Tran, Q. H. N. (2023b). Explore the relationship between leadership skills, organizational citizenship behavior and organizational culture in Vietnamese public organizations. *Industrial and Commercial Training*, 55(3), 309–323.
- Tran, Q.H.N. (2024). Investigate the relationship between leadership behaviours, organisational commitment, occupational stress and organisational citizenship behaviours in Vietnamese private business school libraries. *Library Management*, 45 (1/2), 101–117.
- Triandis, H. C. (1982). Dimensions of cultural variation as parameters of organizational theories. *International Studies of Management & Organization*, 12(4), 139–169.
- Trần Ngọc Thêm (2005). *Văn hoá học và văn hoá Việt Nam*. - Hà Nội, NXB Đại học Sư phạm,
- Tuan, L. T. (2010). Organisational culture, leadership and performance measurement integratedness. *International Journal of Management and Enterprise Development*, 9(3), 251–275.
- Tuan, L.T. (2011). Organisational culture and trust as organisational factors for corporate governance. *International Journal of Management and Enterprise Development*, 11 (2–4), 142–162.
- Trice, H. M., and Beyer, J. M. (1993). *The cultures of work organizations*, Prentice-Hall, Inc
- Tsai, Y. (2011). Relationship between organizational culture, leadership behavior and job satisfaction. *BMC health services research*, 11(1), 1–9.

- Tsui, A. S., H. Wang, and K. R. Xin. 2006. Organizational Culture in China: An Analysis of Culture Dimensions and Culture Types. *Management and Organization Review*, 2(3), 345–376.
- Tung, H. T., & Dung, T. M. (2022). Antecedents of product innovation for Vietnamese SMEs: the roles of transformational leadership and organizational culture. *Journal of International Business and Management*, 5(1), 01–12.
- Vadi, M., Allik, J., and Realo, A. (2002). *Collectivism and its consequences for organizational culture*, Tartu: University of Tartu, Faculty of Economics and Business Administration.
- Van Huy, N., Thu, N. T. H., Anh, N. L. T., Au, N. T. H., Cham, N. T., and Minh, P. D. (2020). The validation of organisational culture assessment instrument in healthcare setting: results from a cross-sectional study in Vietnam, *BMC public health*, 20(1), 1–8.
- Vandenberghe, C., & Peiro, J. M. (1999). Organizational and individual values: Their main and combined effects on work attitudes and perceptions. *European Journal of Work and Organizational Psychology*, 8(4), 569–581.
- Vinh, C. T. H. (2013). Does World Trade Organization (WTO) Membership account for the increase in FDI Inflows to Vietnam? What about other factors?. *Journal of International Economics and Management*, (59), 37–52.
- Vo, D. H., and Ho, C. M. (2021). Foreign investment, economic growth, and environmental degradation since the 1986 “Economic Renovation” in Vietnam. *Environmental Science and Pollution Research*, 28(23), 29795–29805.
- Vo, T. Q., F. W. Swierczek, and D. K. Nguyen. (2013), Corporate Performance of Privatized Firms in Vietnam. *Journal of Applied Business Research*, 29(5), 1437–1450.
- Vuong, Q. H., Ho, M. T., La, V. P., Van Nhue, D., Khiem, B. Q., Cuong, N. P. K., ... and Napier, N. K. (2018). “Cultural additivity” and how the values and norms of Confucianism, Buddhism, and Taoism co-exist, interact, and influence Vietnamese society: A Bayesian analysis of long-standing folktales, using R and Stan. *arXiv preprint arXiv:1803.06304*.
- Wallach, E. J. (1983). Individuals and organizations: the cultural match, *Training and Development Journal*.
- Wang, D., Su, Z., & Yang, D. (2011). Organizational culture and knowledge creation capability. *Journal of knowledge management*, 15(3), 363–373.
- Warner, M. (2013). Comparing human resource management in China and Vietnam: An overview. *Human Systems Management*, 32(4), 217–229.
- Westbrook, R. A., & Black, W. C. (2002). A motivation-based shopper typology. *Retailing: Critical concepts. The Environments for Retailing*, 2, 82.
- WorldBank (2021) Vietnam Overview. Available at: <https://www.worldbank.org/en/country/vietnam/overview#2> (Accessed: 20 July 2021).
- WorldBank (2022) Vietnam Overview. Available at: <https://www.worldbank.org/en/country/vietnam/overview#2> (Accessed: 2rd October 2023).
- Xenikou, A., & Furnham, A. (2013). Leadership and organizational culture. *Handbook of Research Methods for Organisational Culture*. Cheltenham: Edward Elgar Publishing Limited, 23–38.
- Zhong, C. B., Magee, J. C., Maddux, W. W., & Galinsky, A. D. (2006). Power, culture, and action: Considerations in the expression and enactment of power in East Asian and Western societies. In *National culture and groups* (Vol. 9, pp. 53–73). Emerald Group Publishing Limited.

SUMMARY IN ESTONIAN

Organisatsioonikultuuri tajumine ülesannetele ja suhetele orienteerituse seisukohalt Vietnamis

Uuringu motivatsioon

Kui organisatsioonikultuuri tüüpe on käsitletud paljudes uuringutes, siis organisatsioonikultuuri kahte orientatsiooni, nimelt ülesannetele ja suhetele orienteerituse teooriat on vähe uuritud (Quinn, 1988; Schein, 2000; Vadi et al., 2002). Organisatsioonikultuuri orientatsioonide käsitus on välja töötatud selleks, et teha kindlaks, kuidas inimesed suhestuvad oma organisatsiooni kultuuriga. Organisatsioonikultuuri orientatsioonide jagamine ülesannete- ja suhetepõhisteks loob raamistiku hoiakute ja käitumise suunamiseks töökohal. Ülesannete- ja suhetepõhiste orientatsioonide teooriat on lisaks organisatsioonikultuurile kasutatud ka juhtimisuuringutes (Ermasova et al., 2017; Nguyen et al., 2013; Northouse, 2007; Tran, 2021). Need kaks orientatsiooni esindavad inimkäitumise ja suhtluse erinevaid aspekte organisatsioonis või grupis, olles organisatsioonikultuuri kaks tahku, mis ei vastandu teineteisele (Schein, 2004; Tran, 2019). Ülesannetele orienteeritus viitab eesmärkide, tulemuste ja töötulemuste saavutamisele organisatsioonide sees; selle tulemusena on töötajad keskendunud eesmärkide saavutamisele ning kehtestatud protseduuride ja töötulemuste järgimisele. Teisest küljest keskendub suhetele orienteeritus organisatsiooni liikmete vahelisele koostööle, mis toidab positiivseid suhteid, usaldust ja pühendumust, nii et töötajad toovad esile avatud suhtlemise, sümpaatiat ja koostöö tähtsuse. Juhid peaksid looma positiivse töökeskkonna ning mõistma töötulemuste saavutamise tähtsust, luues samal ajal positiivseid suhteid organisatsiooni liikmete vahel (Lee, 2005; Tran, 2024).

On kaks peamist põhjust, miks valiti Vietnam selle doktoritöö objektiks. Esiteks esindab Vietnam ainulaadset ajaloolist ja geopoliitilist konteksti ning on näidanud erakordset majanduskasvu. Selle riigi iseseisvus on mitme eelmiste sajandite sõdade tulemus (Tran, 2013). Teiseks erineb Vietnami poliitiline süsteem lääneriikide omast: riiki valitses üks kommunistlik partei, mis moodustas Vietnami Sotsialistliku Vabariigi. Teiseks täidab käesolev doktoritöö ka uurimistöö lünga organisatsioonikultuuri ja juhtimise vahelise seose kohta Vietnami kontekstis. Kuigi seos organisatsioonikultuuri ja juhtimiskäitumise vahel on leidnud kinnitust erinevates uuringutes, ei ole seda valdkonda Vietnami kontekstis uuritud. Seetõttu on käesoleva doktoritöö eesmärk täita uurimistöö lünk, kasutades juhtimiskäitumist, et kontrollida organisatsioonikultuuri küsimustiku paikapidavust Vietnami kontekstis.

Uurimisülesanded, uurimisküsimused ja doktoritöö uudsus

Selle väitekirja eesmärk on parandada meie arusaama sellest, kuidas Vietnami töötajad tajuvad orienteeritust ülesannetele ja suhetele organisatsioonikultuuris, kasutades nende arusaamade kinnitamiseks eestvedamise käsitlust. Doktoritöö loob uue analüüsiraamistiku Vietnami organisatsioonikultuuri analüüsimiseks.

Uuring 1. Esimese uuringu eesmärk on välja selgitada, kuidas tajutakse organisatsioonikultuuri Vietnami kontekstis. Lisaks annab uuring oma panuse kirjandusse, olles esimene läbilõikeuuring, milles võrreldakse, kuidas Vietnami ja Hiina töötajad tajuvad kohalikku organisatsioonikultuuri, eriti seoses orienteeritusega ülesannetele ja suhetele. Kuigi mitmed uuringud on analüüsinud Vietnami organisatsioonikultuuri (Dan et al., 2014; Nguyen & Watanabe, 2017; Pham Thi jt, 2021; Phuong jt, 2017; Quy, 2011; Thien, 2020; Van Huy jt., 2020), puuduvad nendele konkreetsetele orientatsioonidele keskenduvad uuringud (Phuong et al., 2017; Quy, 2011). Minu uuringu tulemused kinnitavad, et Vietnami töötajad peavad tähtsamaks orienteeritust ülesannetele ja suhetele võrreldes Hiina kolleegidega. Oluline on märkida, et see uuring kinnitab ülesannetele orienteerituse kriitilist rolli Vietnami organisatsioonikultuuris, mis on uudne leid.

Uuring 2. Teise uuringu eesmärk on kasutada juhtimiskäitumist, et kontrollida organisatsioonikultuuri hindamisvahendi (OCAI) valiidsust Vietnami kontekstis. Teine uuring täiendab ka kirjandust, olles esimene, milles on tuvastatud seos organisatsioonikultuuri ja juhtimiskäitumise vahel Vietnamis. Uuringu tulemusena selgus, et OCAI-d ei õnnestu osaliselt Vietnami kontekstis valideerida, kuna selle küsimustiku aluseks oleval neljal tüübil (adhokraatilised, klanni-, hierarhilised ja turukultuurid) ei ole ülesannetele orienteeritud juhtimiskäitumisega olulisi seoseid.

Uuring 3. Kolmanda uuringu eesmärk on luua uus organisatsioonikultuuri analüüsi raamistik Vietnami kontekstis. Kolmas uuring täiendab kirjandust, luues Vietnami konteksti jaoks uue organisatsioonikultuuri tajumise küsimustiku “Ülesanne, staatus ja ühtsus” (Task, Status and Unity – pOC_TSU). See uuring tuvas- tab kaks uut organisatsioonikultuuri orientatsiooni – *staatatus* ja *ühtsus* –, need on suhetele orienteerituse tahud, mida varasemates uuringutes ei ole tuvastatud. Orienteeritus *staatusele* viitab lõhele ülemuste ja alluvate vahel Vietnami organisatsioonides. See orientatsioon viitab ka bürokraatiale Vietnami organisatsioonides, mis takistab kohalikel töötajatel omavahel ausalt konkureerimast. Seevastu orienteeritus *ühtsusele* rõhutab kuuluvustunnet ja liikmete vahelist koostööd organisatsioonides.

Kirjanduse ülevaade ja uurimisküsimus

1. Organisatsioonikultuuri tajumine: Määratlused ja orientatsioonid

Organisatsioonikultuur on juhtimisteoorias ja -praktikas laialdaselt tunnustatud teema ning seda määratletakse erinevalt. Mõned üldtuntud määratlused on toodud allolevas tabelis 1.

Tabel 1. Kokkuvõtte organisatsioonikultuuri määratlustest

| Autorid | Peamised ideed organisatsioonikultuuri määratluste taga |
|-----------------------------|---|
| Denison ja Spreitzer (1991) | Organisatsiooni sisemised eeldused, väärtused ja uskumused, millest liikmed töökohal juhinduvad. |
| Schein (1990) | Ühised tähendused, normid ja baasuskumused, mis juhivad töötajate mõtlemist, hoiakuid ja käitumist. |
| Scholz (1987) | Mitmed ühised eeldused, mis toetavad töötajate hoiakuid ja käitumist |
| Trice ja Beyer (1993) | Põhimõtted, millest inimesed töökohal juhinduvad |

Allikas: Koostanud autor

Põhimõtteid iseloomustavad orientatsioonid näitavad, milline on organisatsioonikultuur. Vadi jt. (2002) eristavad organisatsioonikultuuri kahte suunitlust: orienteeritust ülesannetele ja suhetele. Ülesannetele orienteeritus võtab arvesse töötajate hoiakuid ja käitumist tulemuste, eesmärkide ja konkurentsi suhtes. See on seotud organisatsiooni tootlikkuse, tulemuslikkuse ja töö efektiivsusega. See orientatsioon hindab seda, kuidas liikmed töötavad organisatsiooni eesmärkide nimel (Vadi et al., 2002). Kui organisatsioon järgib seda suunitlust, rõhutavad töötajad oma töökoha säilitamiseks või kõrgematele ametikohtadele tõusmiseks tulemuslikkust. Bass ja Avolio (1993) väidavad, et ülesannetele orienteeritud juht peab korraldama töötajatele antavaid ülesandeid ja motiveerima neid häid tulemusi saavutama. Ülesannetele orienteeritud juhid kasutavad sageli käegakatsutavaid hüvesid, nagu staatus, raha ja edutamine.

Seevastu suhetele orienteeritus loob konsensusepõhise, sõbraliku ja dünaamilise töökeskkonna. Organisatsiooni nimetatakse laiendatud perekonnaks ja töötajad võivad enam hinnata mittemateriaalseid hüvesid nagu kiitus, austus ja tunnustus. Suhetele orienteeritud juhid püüavad mitteametliku vestluse, komplimentide ja kiituse kaudu töötajatega tihedat koostööd teha.

2. Estvedamise ja organisatsioonikultuuri vaheline seos

Erinevates kontekstides eksisteerib järjekindlalt kaks juhi käitumise suunda, nimelt orienteeritust ülesannetele ja suhetele (Northouse, 2007; Smith & Peterson, 1988). Ülesannetele orienteeritud juhid keskenduvad töötulemuste saavutamisele

seks missiooni ja eesmärkide täitmisele. Nad pakuvad sageli vajalikke ressursse ülesannete tõhusa täitmise tagamiseks. Suhetele orienteeritud juhid keskenduvad koostööle, koordineerimisele ja liikmete heaolule. Nad püüavad luua toetatavat töökultuuri, mis tõstab esile motivatsiooni, võimestamise ja vastastikuse sümpaatia rolli organisatsioonides. Northouse (2007) leidis, et ülesannetele orienteeritud isikud eelistavad organisatsioonikultuure, mis väärtustavad tulemuslikkust, eesmärkide täitmist ja konkurentsi. Võrdluseks, suhetele orienteeritud inimesed kalduvad eelistama organisatsioonikultuure, mis keskenduvad sümpaatiale, koostööle ja toetusele töökohtades. Tsai (2011) ja Tsui et al., (2006) järgi sobivad eestvedamise käsitlused selleks, et kontrollida organisatsioonikultuuri valiidust. Erinevad uuringud näitavad, et tõhus juhtimine mõjutab tugevalt organisatsiooni uskumusi ja käitumist, mis moodustab organisatsiooni kultuuri (Bass & Avolio, 1993; Ogbonna & Harris, 2000; Schein, 2010; Trice & Beyer, 1993; Xenikou & Furnham, 1993). See doktoritöö uurib OCAI valiidust, kasutades ülesannetele ja suhetele orienteeritud juhtimiskäitumist Vietnami kontekstis.

Meetodid

Käesolevas doktoritöös kasutatakse kolmes uuringus nii kvantitatiivset kui kvalitatiivset lähenemist. Kvantitatiivses uuringus kasutati sõltumatute valimite t-teste, et võrrelda Vietnami ja Hiina vastajate individuaalseid arusaamu organisatsioonikultuuri orienteeritusest ülesannetele ja suhetele (uuring 1). Lineaarne regressioonanalüüs tuvastas seose organisatsioonikultuuri ja juhtimiskäitumise vahel uuringus 2. Uuringus 3 kasutati kvalitatiivseid ja kvantitatiivseid meetodeid Vietnami organisatsioonikultuuri küsimustiku koostamiseks. Kvalitatiivses uuringus kasutati intervjuu meetodit, et mõista uuritavat nähtust paremini intervjueeritavate (töötajate) vaatenurgast.

Dokoritöö hõlmab kolme eraldi uuringut erinevate valimitega – esimeses kasutati kultuuridevahelist võrdlust, mis tähendab, et andmeid koguti kahes riigis: Vietnamis ja Hiinas. Vietnami ja Hiina koguvalim on vastavalt 276 ja 222. Andmed koguti mugavusvalimiga. Andmete üldistamise tagamiseks koguti teises uuringus andmeid kolme tüüpi Vietnami organisatsioonidelt – avalik-õiguslikelt, era- ja pereettevõtetelt. Peale selle kuulus valimisse 294 vastajat Vietnami peamistest suurlinnadest – Hanoist, Vinhist ja Ho Chi Minhist. Kolmandas uuringus kasutati kvalitatiivseid ja kvantitatiivseid meetodeid. Tagamaks, et osalejate sisend moodustaks esindusliku valimi, koguti andmeid kolme tüüpi ettevõtetelt – avalik-õiguslikelt, era- ja ühissetevõtetelt samades piirkondades kui uuringus 2. Kokku küsitleti selles uuringus 52 inimest kvalitatiivuuringu jaoks ja 329 vastajat vastas kvantitatiivsele küsimustikule.

Tulemuste arutelu ja järeldused

Doktoritöö arutelu võtab kokku kolme empiirilise uuringu tulemused. Tabelis 2 on esitatud ülevaade kolme uuringu peamistest tulemustest. Järgnevas lõikus käsitletakse tulemusi ja seega ka vastuseid igale uurimisküsimusele.

Tabel 2. Kokkuvõte kolmest empiirilisest uuringust

| Uuring | Uurimisküsimused | Põhitulemused |
|--------|---|--|
| 1 | Kuidas erinevad töötajate arusaamad organisatsiooni-kultuurist Vietnamis ja Hiinas? | Vietnami töötajad hindavad kõrgemalt ülesannetele ja suhetele orienteeritud organisatsioonikultuuri kui nende hiinlastest kolleegid. Organisatsioonikultuuri tajumine on erinev, hoolimata eeldatavast kultuurilisest sarnasusest kahe riigi vahel. |
| 2 | Kas OCAI küsimustik organisatsioonikultuuri mõõtmiseks on valideerne Vietnamis kontekstis? | OCAI ei ole sellisel kujul sobiv Vietnamis kontekstis, sest selles kasutatud organisatsioonikultuuri raamistik ei ole oluliselt seotud ülesandepõhise juhtimiskäitumisega Vietnamis kontekstis. |
| 3 | Milline mõõtmisvahend kajastaks vietnamlaste arusaama ülesannetele ja suhetele orienteeritud organisatsioonikultuurist? | Vietnami konteksti jaoks on loodud uus küsimustik organisatsioonikultuuri uurimiseks - pOC_TSU (perception of Organisational Culture: Task, Status, and Unity orientations). Suhetepõhine orientatsioon jaguneb kaheks - staatusele ja ühtsusele orienteerituseks. |

Allikas: Koostanud autor

Doktoritöö teoreetiline panus ja praktilised soovitusel

Käesolev väitekirj panustab mitmeti organisatsioonikultuuri uuringute valdkonda, eelkõige Vietnamis kontekstis. Alljärgnevas tabelis 3 tuuakse välja doktoritöö kontseptuaalne panus.

1. Käesolevas doktoritöös jõutakse järeldusele, et 1986. aastal toimunud majandusreform ja Maailma Kaubandusorganisatsiooni (WTO) liikmeks saamine 2007. aastal võivad olla aluseks Vietnamis organisatsioonide ülesandekeskse organisatsioonikultuuri tõusule, mis on kooskõlas varasemate uuringutega (Nguyen & Dao, 2015). Quy, 2011; Tran, 2023). Kaks kriitilist sündmust on pööranud Vietnamis majanduse rahvusvaheliste turgudele pärast majanduse liberaliseerimist, mis innustas era- ja välisettevõtteid Vietnamis äri alustama (Quang & Vuong, 2002; Quy, 2011; Tran, 2019). Selle tulemusena on konkurents Vietnamis turul märkimisväärselt kasvanud, mis on sundinud kohalikke organisatsioone looma töökultuuri, mis keskendub ülesannetele orienteeritusele, tootlikkusele ja töötulemustele.

2. Mitmed teadlased on kinnitanud kollektivismi ja konfutsianismi olulist rolli Vietnami kultuuris, mis tähtsustab koostööd, suhteid ja grupi sidusust ühiskonnas (Anh, 2000; Trần Ngọc Thê, 2005). Doktoritöö on kooskõlas nende uuringutega, tuues esile organisatsioonikultuuri ühtsusele orienteerituse, kuna see aitab säilitada harmoonilisi suhteid kohalike töötajate, gruppide ja organisatsioonide vahel (vt uuringud 2 ja 3).
3. Käesolev doktoritöö näitab staatusele orienteerituse tähtsust Vietnami organisatsioonides (vt uuring 3). Autor pakub välja mõned lahendused selle kultuurilise orientatsiooni parandamiseks Vietnami töökohtadel. Esiteks väärtustab Vietnami kultuur traditsiooniliselt kõrgelt hierarhiat ja autoriteedi austust, nii et juhid ja organisatsioonid peaksid oma organisatsioonilise struktuuri loomisel keskenduma nendele omadustele. Teiseks peaksid juhid ja organisatsioonid looma mentorlusprogrammid, mis ühendaksid nooremad töötajad kogenum töötajatega. Sellised programmid toetavad uusi töötajaid ja tunnustavad kogenum töötajate staatust, ametinimetust ja rolli. Lisaks näevad kogenum töötajad seda osana oma karjääriteest kõrgematele ametikohtadele.

Järeldused

Selle väitekirja eesmärk on parandada arusaamist sellest, kuidas Vietnami töötajad tajuvad organisatsioonikultuuris orienteeritust ülesannetele ja suhetele, kasutades nende arusaamade valideerimiseks eestvedamise käsitlust. Kolme empiirilise uuringu läbiviimisel on selle doktoritöö esmaseks panuseks see, et Vietnami töötajate arusaam organisatsioonikultuurist on rohkem ülesannetele kui suhetele orienteeritud. Vietnami osalejad kalduvad ka kõrgemalt hindama ülesannete ja suhete orientatsioone kui nende Hiina kolleegid. Käesoleva doktoritöö teine panus seisneb organisatsioonikultuuri mõõtmise peavoolu vahendi sobivuse hindamises. Tulemused rõhutavad, et OCAI küsimustik ei tööta Vietnami kontekstis täielikult, kuna kõik organisatsioonikultuuri tüübid ei seonu oluliselt ülesannetele orienteeritud juhtimiskäitumisega. Selle doktoritöö kolmas panus seisneb juhtimiskäitumise rolli rõhutamises töötajate organisatsioonikultuuri tajumisel ning uue organisatsioonikultuuri hindamise küsimustiku loomises, mis on kohandatud Vietnami organisatsioonidele. Selle tulemuseks on uus instrument, mida tuntakse kui “pOC_TSU”, mis tõstab esile ülesannetele, ühtsusele ja staatusele orienteerituse rolli. Kokkuvõtteks võib öelda, et doktoritöö annab ülevaate sellest, kuidas Vietnami töötajad organisatsioonikultuuri tajuvad.

Tabel 3. Organisaatsiooni kultuuri tajumise seos Vietnami ühiskonna, organisaatsiooni ja töötajate vahel

| Organisaatsiooni kultuur | | Organisaatsiooni kultuuri ja Vietnami ühiskonna, organisaatsiooni ja töötajate vaheline seos | |
|--|--|---|---|
| Ühiskond | | Töötaja | |
| Ülesannetele orienteeritus keskendub töö tootlikkusele, tulemustele ja konkurentssile. | Majandusreform alates 1986. aastast hõlbustab Vietnami ühiskonna keskendumist eesmärkidele, edule ja kätega-katsutavatele väärtustele (nt raha, edutamine, preemia). | Töö tootlikkus: Ülesanded täidetakse täpselt ja hoolikalt. Probleemide lahendamine: Organisaatsioon leiab lahendusi probleemide lahendamiseks | Ülesannetele orienteeritus mõjutab töötajaid ülesannete täitmise, eesmärkide saavutamise ja tulemuste kaudu. Töötajad rõhutavad sageli probleemide lahendamist. |
| Staatusel orienteeritus toob esile ülemuste ja alluvate vahelise distantse töökohal. Selles orientatsioonis rõhutatakse tugevalt edutamist, positsiooni ja staatust. | Nii staatust kui ühtsus on Vietnami kultuuri väljendusviisid. | Staatusel orienteeritus on sotsialismi ja bürokraatia tagajärg riiklikes organisaatsioonides. | Usaldus: staatust võib suurendada töötajate enesekindlust ja iseteadlikkust. |
| Ühtsusele orienteeritus rõhutab ühtekuuluvustunnet, mis peegeldab konfutsianistlikke kollektivistlikke väärtusi (nt harmoonia, kooskõlastatus ja stimpaatia). | Konfutsianismi ja sotsialismi omadused (nt kollektivism ja suur võimudistants) mõjutavad koos Vietnami ühiskonda. | Meeskonnatöö: Organisaatsioonid saavad luua tugeva koostöökultuuri läbi meeskonnatöö, otsuste tegemise ja probleemide lahendamise. | “Näo säilitamise kultuuri” mõjul on ootus, et vietnamlased säilitaksid harmoonilisi suhteid oma kolleegidega. |

Allikas: Koostanud autor

CURRICULUM VITAE

Name: Tran Nguyen Hoang Quan
Place of birth: July 12, 1990, Ha Noi, Vietnam
Citizenship: Vietnamese
Contacts: quan.hoangtn@gmail.com

Languages: Vietnamese, English

Education:

2017–... PhD student, University of Tartu, School of Economics and Business
2014–2015 MA, Human Resource Management, University of Huddersfield
2008–2012 BA, Business Administration, University of Sunderland

Professional experience:

2021–2022 University of Tartu, Faculty of Social Sciences, School of Economics and Business Administration, Junior Research Fellow
2019–2021 Estonia Business School, Visiting lecturer

Main research areas

Organisational behaviour, Organisational culture, Management

ELULOOKIRJELDUS

Nimi: Tran Nguyen Hoang Quan
Sünniaeg: 12. juuli 1990, Ha Noi, Vietnam
Kodakondsus: Vietnam
Kontakt: quan.hoangtn@gmail.com
Keeled: vietnami, inglise

Hariduskäik:

2017–... doktorant, Tartu ülikool, majandusteaduskond
2014–2015 MA, personalijuhtimine, Huddersfieldi ülikool
2008–2012 BA, ärijuhtimine, Sunderlandi ülikool

Teenistuskäik:

2021–2022 Tartu ülikool, Ühiskonnateaduste Instituut, Sotsiaalteaduste valdkond, majandusteaduskond, nooremteadur
2019–2021 Estonia Business School, külalislektor

Akadeemiline tegevus

Bakalaureuse taseme kursuste abiõppejõud Tartu ülikoolis.
Bakalaureuse- ja magistritööde juhendaja, retsensent ja kaitsmiskomisjoni liige Tartu ülikoolis.

Uuringuvaldkonnad

Organisatsioonikäitumine, Organisatsioonikultuur, Juhtimine

DISSERTATIONES RERUM OECONOMICARUM UNIVERSITATIS TARTUENSIS

1. **Олев Раю.** Экономическая ответственность и ее использование в хозяйственном механизме. Tartu 1991, 390 с.
2. **Janno Reiljan.** Majanduslike otsustuste analüütiline alus (teooria, metodoloogia, metoodika ja meetodid). Tartu 1991.
3. **Robert W. McGee.** The theory and practice of public finance: some lessons from the USA experience with advice for former socialist countries. Tartu 1994, 123 p.
4. **Maaja Vadi.** Organisatsioonikultuur ja väärtused ning nende vahelised seosed (Eesti näitel). Tartu 2000, 220 lk.
5. **Raul Eamets.** Reallocation of labour during transition. Disequilibrium and policy issues: The case of Estonia. Tartu 2001, 252 p.
6. **Kaia Philips.** The changes in valuation of human capital during the transition process in Estonia. Tartu 2001, 289 p.
7. **Tõnu Roolah.** The internationalization of Estonian companies: an exploratory study of relationship aspects. Tartu 2002, 193 p.
8. **Tiia Vissak.** The internationalization of foreign-owned enterprises in Estonia: An extended network perspective. Tartu 2003, 221 p.
9. **Anneli Kaasa.** Sissetulekute ebavõrdsuse mõjurite analüüs struktuurse modelleerimise meetodil. Tartu 2004, 260 lk.
10. **Ruth Alas.** Organisational changes during the transition in Estonia: major influencing behavioural factors. Tartu 2004, 210 p.
11. **Ele Reiljan.** Reasons for de-internationalization: An analysis of Estonian manufacturing companies. Tartu 2004, 235 p.
12. **Janek Uiboupin.** Foreign banks in Central and Eastern European markets: their entry and influence on the banking sector. Tartu 2005, 185 p.
13. **Jaan Masso.** Labour reallocation in transition countries: efficiency, restructuring and institutions. Tartu 2005, 241 p.
14. **Katrin Männik.** The impact of the autonomy on the performance in a multinational corporation's subsidiary in transition countries. Tartu 2006, 252 p.
15. **Andres Vesilind.** A methodology for earning excess returns in global debt and currency markets with a diversified portfolio of quantitative active investment models. Tartu 2007, 170 p.
16. **Rebekka Vedina.** The diversity of individual values and its role for organisations in the context of changes. Tartu 2007, 177 p.
17. **Priit Sander.** Essays on factors influencing financing decisions of companies: risk, corporate control and taxation aspects. Tartu 2007, 178 p.
18. **Kadri Ukrainski.** Sources of knowledge used in innovation: an example of Estonian wood industries. Tartu 2008, 263 p.
19. **Kristjan-Olari Leping.** Heterogeneity of Human Capital and its Valuation in the Labour Market. Tartu 2008, 160 p.

20. **Kadri Männasoo.** Essays on financial fragility – evidence from the corporate and banking sectors in Central and Eastern Europe. Tartu 2008, 152 p.
21. **Made Torokoff.** Patterns of learning organisation – Estonian experiences. Tartu 2008, 163 p.
22. **Helena Rozeik.** Changes in ownership structures, their determinants and role in the restructuring of enterprises during transition: evidence from Estonia. Tartu 2008, 268 p.
23. **Jaanika Meriküll.** Technological change and labour demand. Tartu 2009, 148 p.
24. **Anne Aidla.** The impact of individual and organisational factors on academic performance in Estonian general educational schools. Tartu 2009, 219 p.
25. **Alexander Gofman.** Experimentation-Based Product Development in Mature Food Categories: Advancing Conjoint Analysis Approach. Tartu 2009, 273 p.
26. **Anne Reino.** Manifestations of organizational culture based on the example of Estonian organizations. Tartu 2009, 272 p.
27. **Krista Jaakson.** Management by values: the analysis of influencing aspects and its theoretical and practical implications. Tartu 2009, 225 p.
28. **Eve Parts.** Social capital, its determinants and effects on economic growth: comparison of the Western European and Central-Eastern European countries. Tartu 2009, 293 p.
29. **Egle Tafenau.** Welfare effects of regional policy in the constructed capital model. Tartu 2010, 187 p.
30. **Epp Kallaste.** Employee workplace representation: an analysis of selected determinants. Tartu 2010, 173 p.
31. **Danel Tuusis.** Interest rate influence on the behavior of economic subjects. Tartu 2010, 201 p.
32. **Elina Kallas.** Emotional intelligence, organizational culture and their relationship based on the example of Estonian service organizations. Tartu 2010, 304 p.
33. **Dorel Tamm.** Alignment between the factors of the innovation process and public sector innovation support measures: an analysis of Estonian dairy processors and biotechnology enterprises. Tartu 2010, 231 p.
34. **Rasmus Kattai.** The links between private sector indebtedness and banking sector vulnerability: An Estonian case study. Tartu 2011, 164 p.
35. **Kurmet Kivipõld.** Organizational Leadership Capability and its evaluation based on the example of Estonian service organizations. Tartu 2011, 199 p.
36. **Janno Järve.** Downward Nominal Wage Rigidity in the Estonian Private Sector. Tartu 2011, 197 p.
37. **Kristina Toming.** The impact of integration with the European Union on the international competitiveness of the food processing industry in Estonia. Tartu 2011, 241 p.

38. **Andrus Kotri.** Customer experience evoking and management in services. Tartu 2011, 360 p.
39. **Andres Kuusik.** Segmentation of repeat visitors using passive mobile positioning data: customer loyalty based approach. Tartu 2011, 158 p.
40. **Tuuli Pärenson.** Social impact evaluation in social enterprises in Estonia: need, readiness and practices. Tartu 2011, 216 p.
41. **Indrek Saar.** Optimal alcohol taxation in Estonia. Tartu 2011, 185 p.
42. **Kertu Lääts.** Management accounting change in a dynamic economic environment based on examples from business and public sector organizations. Tartu 2011, 250 p.
43. **Reelika Irs.** Teacher performance appraisal and remuneration aspects of performance management on the example of Estonian general educational schools. Tartu 2012, 322 p.
44. **Anne Lauringson.** The impact of the generosity of unemployment benefits on Estonian labour market outcomes in a period of crisis. Tartu 2012, 268 p.
45. **Peeter Peda.** The relationship between governance and performance in water services provision in Estonian municipalities. Tartu 2012, 326 p.
46. **Andres Kuusk.** Financial contagion during times of crisis: a meta-analysis based approach with special emphasis on CEE economies. Tartu 2012, 211 p.
47. **Kerly Espenberg.** Inequalities on the labour market in Estonia during the Great Recession. Tartu 2013, 312 p.
48. **Xiaotian Zhang.** Internationalization processes of Chinese firms: The role of knowledge. Tartu 2013, 274 p.
49. **Helen Poltimäe.** The distributional and behavioural effects of Estonian environmental taxes. Tartu 2014, 141 p.
50. **Eneli Kindsiko.** Organisational Control in University Management: A Multiparadigm Approach on the Example of the University of Tartu. Tartu 2014, 211 p.
51. **Diana Eerma.** A bookkeeping approach to social accounting for a university faculty: the case of the University of Tartu. Tartu 2014, 293 p.
52. **Kaia Kask.** Public sector real estate asset management models and their evaluation. Tartu 2014, 264 p.
53. **Ott Pärna.** Managerial and contextual factors influencing innovation in information technology-based public sector services: an exploratory cross-national study. Tartu 2014, 410 p.
54. **Merle Tambur.** Workplace bullying in Estonian organizations: The prevalence and causes. Tartu 2015, 210 p.
55. **Sten Anspal.** Essays on gender wage inequality in the Estonian labour market. Tartu 2015, 195 p.
56. **Oliver Lukason.** Characteristics of firm failure processes in an international context. Tartu 2016, 180 p.
57. **Marko Viiding.** Role of electricity price in competitiveness of the manufacturing industry in liberalised electricity markets: the case of NordPool. Tartu 2016, 188 p.

58. **Bianka Plüschke-Altöf.** Images of the Periphery Impeding Rural Development? Discursive Peripheralization of Rural Areas in Post-Socialist Estonia. Tartu 2017, 237 p.
59. **Tarmo Puolokainen.** Public Agencies' Performance Benchmarking in the Case of Demand Uncertainty with an Application to Estonian, Finnish and Swedish Fire and Rescue Services. Tartu 2018, 247 p.
60. **Karin Sakowski.** The Role of National-Institutional Context in Organisations and in Organisational Innovation: The Case of Western and Central and Eastern European Countries. Tartu 2018, 135 p.
61. **Maryna Tverdostup.** Human capital and labour market disparities. Tartu 2018, 248 p.
62. **Bradley James Loewen.** Towards territorial cohesion? Path dependence and path innovation of regional policy in Central and Eastern Europe. Tartu 2018, 232 p.
63. **Kärt Rõigas.** University-industry cooperation in the context of the national innovation system. Tartu 2018, 208 p.
64. **Tatyana Tsukanova.** Insights into the Export Behavior of SMEs from Emerging Economies: Evidence from Russia and China. Tartu 2019, 251 p.
65. **Gerdien Margreeth Grootens.** Leadership of peripheral places: a comparative study of leadership processes in Estonian and Dutch peripheral places. Tartu 2019, 186 p.
66. **Tõnis Tänav.** Dynamics of firm innovation strategies: relationship with public sector support. Tartu 2020, 280 p.
67. **Gaygysyz Ashyrov.** Essays on firm-level corruption. Tartu 2020, 193 p.
68. **Tõnis Eerme.** Big Science as innovation intermediaries – micro- and meso-level effects from the collaboration with the European Space Agency. Tartu 2020, 173 p.
69. **Isaac Nana Akuffo.** The relationship between authentic leadership competences and nepotism, favouritism, and cronyism – the case of the Ghanaian banking sector. Tartu 2020, 147 p.
70. **Virgo Süsi.** Corporate governance and performance of private SMEs. Tartu 2021, 130 p.
71. **Mariia Chebotareva.** Functional Overlapping Competing Jurisdictions (FOCJs) as a Possible Tool for Inter-municipal Cooperation in the Provision of Russian School Services. Tartu 2021, 343 p.
72. **Aare Värk.** Practice-based exploration of knowledge, knowing and knowledge management. Tartu 2021, 128 p.
73. **Nataliia Ostapenko.** Information, Business cycles and Monetary policy. Tartu 2021, 197 p.
74. **Artur Meerits.** First-level military leaders' leadership competencies and their relationship with unit effectiveness in terms of collectivistic leadership with the example of the Estonian Defence Forces. Tartu 2022, 178 p.
75. **Magnus Piirits.** The Impact of Pension Reforms on Pension Inequality in Estonia: An Analysis with Microsimulation and Typical Agent Models. Tartu 2022, 219 p.

76. **Liina Joller-Vahter.** The government as an enabler and accelerator of diffusion of radical innovations. Tartu 2022, 134 p.
77. **Liis Roosaar.** Essays on labour mobility and labour productivity. Tartu 2022, 182 p.
78. **Sigrid Rajalo.** University-industry collaboration: interaction structure and preconditions. Tartu 2023, 117 p.
79. **Nino Kokashvili.** Public sector evolution under conditions of political business cycle – theory and empirical evidence. Tartu 2023, 194 p.
80. **Alo Lilles.** The relationship between university-industry cooperation and regional capabilities in Europe. Tartu 2023, 142 p.
81. **Mark Kantšukov.** Valuation of companies under the distributed profit taxation system. Tartu 2023, 233 p.
82. **Iulia Trabskaia.** Idea and opportunity identification and implementation within the entrepreneurial process and journey. Tartu 2023, 160 p.
83. **Laura Helena Kivi.** Regional labour markets and assimilation of foreign labour force. Tartu 2023, 157 p.
84. **Vladyslav Soloviov.** The role of culture for innovative processes. Tartu 2024, 138 p.
85. **Diana Gabrielyan.** Essays on inflation, expectations and central bank communication. Tartu 2024, 233 p.
86. **Anastasia Sinitsyna.** Links between segregation processes on the labour and housing markets: evidence from Finland. Tartu 2024, 121 p.
87. **Tanel Hirv.** Internationalisation of the Estonian research system through the lens of bibliometric indicators: criticism and policy recommendations. Tartu 2024, 164 p.