Justice perceptions of Vietnamese employees: Understanding Vietnamese cultural values and Managerial Practices

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Summary

This paper examines the influence of cultural context on justice perceptions of Vietnamese employees. We focused on vocational training practice in the Vietnamese firms. We conducted 23 semi-structured interviews (with 5 human resources directors and 18 employees) in order to analyze their judgments about the justice of vocational training practice within their firm. This article argues that in the Vietnamese context, the employees give more importance to distributive and interpersonal justice than procedural justice. It then discusses the impact of cultural values, especially Confucian values on managerial practices.

Keywords: Justice Perceptions, procedural justice, interpersonal justice, employees’ vocational training, managerial decision-making, Vietnam, Confucian values.

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JUSTICE PERCEPTIONS OF VIETNAMESE EMPLOYEES:
UNDERSTANDING VIETNAMESE CULTURAL VALUES AND MANAGERIAL PRACTICES

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This paper examines the influence of cultural context on justice perceptions of Vietnamese employees. We focused on vocational training practice in the Vietnamese firms. We conducted 23 semi-structured interviews (with 5 human resources directors and 18 employees) in order to analyze their judgments about the justice of vocational training practice within their firm. This article argues that in the Vietnamese context, the employees give more importance to distributive and interpersonal justice than procedural justice. It then discusses the impact of cultural values, especially Confucian values on managerial practices.

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1. Introduction

During the last decade, integration to the World Trade Organization has helped Vietnam develop its economy. With the aim of attracting international investors, beside the infrastructure and industry of raw material, human resources are also a part of the development plan of the Vietnamese government. For several years, the latter has invested in the construction of colleges and universities of Management and Technology in order to bring the skilled labor into the market. Multinational companies have been interested in the low-cost labor in this country but the expatriate managers operating in Vietnam are faced with human resources management ‘Vietnamese type’ which does not echo with the Western model.
Recently, several researches started to study the management systems of human resources in Asia (Budhwar, 2009). Specially, the ‘organizational justice’, which is well studied in the United States (Greenberg, 1987; Greenberg & Folger, 1983; Greenberg & R., 2001; Tyler, Rasinski, & Spodick, 1985) and which has well been developed in Europe (El Akremi, Nasr, & Camerman, 2006; Kellerhals, Modak, & Perrenoud, 1997; Nasr, El Akremi, & Vandenberghe, 2009), there are a few empirical studies which focus on this issue in the Vietnamese context. Thus, a managerial practice considered ‘unfair’ in Europe or USA - according to the criteria of ‘organizational justice’ - could become ‘fair’ in Vietnam and vice versa. It is therefore important that the international manager takes into account this issue. In this context, we are interested in justice perception of Vietnamese employees, especially in vocational training policy of Vietnamese company (Lê, 2006). This policy is a ‘homemade’ practice of human resource management and it is elaborated in the absence of Vietnamese government regulation. Our object research is to understand how this policy is perceived as ‘fair’ or ‘unfair’ by Vietnamese employees. In this context, we realized the semi-direct interviews with five human resources directors and eighteen employees, from the private and state-owned enterprises in manufacturing industry.

In this article, we are going to discuss fairness perceptions in the employment relationship in Vietnamese company. If we want to manage the employees in the particular context, we need to understand what perception of justice they have toward the managerial practice. Therefore, our paper focuses on two questions ‘What criteria have the employees used to define the ‘fairness’ of their superior?’ and ‘How does the Vietnamese specific culture affect their behavior?’

At first, from the literature, we will identify four types of fairness judgments: distributive, procedural, interpersonal and informational justice. Secondly, the perceptions of justice of the Vietnamese employees about vocational training practice will be analyzed. We will close this paper by analyzing the powerful role of culture on managerial practice, in particular the impact of the Confucian values.

This research then brings another vision on the management concepts which have been dominated for decades by Western style, in particular by the American Management. Therefore, the international human resource management will be discussed in more depth by analyzing the strong and weak points of management style in Vietnam. Finally, we will propose a management model that does try to be compatible but not echo with the Confucian management.

2. Justice perception: Theoretical elements

Justice in our analysis refers to the ethic dimension in the managerial work (Eymard-Duvernay, 2008). From this point of view, we mobilized the approach of ‘organizational justice’ to highlight the feeling of justice of Vietnamese employees about vocational training policy. Organizational justice has become a popular concept in the social sciences since the 90s. Justice perceptions have effects on employee’s motivation, job satisfaction,
organizational commitment and willingness to cooperate with the other (Colquitt, Conlon, Wesson, Porter, & Ng, 2001; Kim & Mauborgne, 1998; Moorman, Niehoff, & Organ, 1993). There are three dimensions of organizational justice: distributive justice (perceived equity of outcomes); procedural justice (fairness of the procedures by which results are pronounced) and interactional justice is composed by interpersonal justice (respectful treatment, politeness in social interaction) and informational justice (Folger & Cropanzano, 1998).

**Distributive justice** is determined by the rule of proportionality that the remuneration of the different actors must be proportional to their contributions (Monin, 2002). Thus, employees perceive the justice of managerial decisions (for example: the access to vocational training) by comparing the proportionality of his contribution (seniority, responsibility, investment) and his outcomes (access to training, pay, benefits…) with the others. At this stage, the merit criteria may be accepted. The other rules of compensation based on equality of results and needs are used (Deutsch, 1975).

According to Leventhal (1980), **procedural justice** refers to the perceived fairness of the process which determines the outcomes. A decision process is perceived as fair when it complies with the following six rules:

- The consistency of the process across people.
- The suppression of bias refers to the reduction of personal interest or the prejudices in the decision-making process.
- The accuracy of the information.
- The possibility to correct wrong decisions.
- The ethical dimension of decision making.
- The voice of concerned employees. It implies the process control and decision control.

**Interactional Justice** is a third dimension of organizational justice. It is split into interpersonal justice and informational justice. Respect and politeness increase interpersonal justice. Clarity and adequacy of communications are important for informational justice perceptions. In decision-making context, the subordinates easily accept unfavorable decision of their superiors when the latter explain with honesty why they give unfavorable outcomes (Folger & Cropanzano, 1998).

3. **Vocational training practice in Vietnam – Analysis**

3.1. **Vocational training practice – Overview of the situation**

The collective skill formation plays a crucial role in the buildup of human resources. The firm can get more competitive advantage from its training strategy. In Vietnam, the government encourages the company to reinforce the ‘human capital’ by the vocational training but there is no financial obligation as was conducted in France or Belgium. The setting up of an employees’ training policy depend on development of firms. All eight interviewed companies have implemented the policy of vocational training for their employees. Especially, skill training represents a competitive strategy for each firm. Vietnamese companies are willing to invest in specific training and require the
commitment of employees and the return on investment. The cadre and middle manager participate in the training and go abroad for work experience more than the other employee categories. From our view point, there exists a compromise between the company and employee needs in the access to the training. Besides the fact that, training often used to adapt an employee to a workplace in the company, the Vietnamese manage the training to get a promotion at work.

Access to training is not equal for all employees. Training opportunities for low-skilled workers are not on the agenda of management. The long term training or university formation is relatively limited. All 18 interviewed employees (except a middle manager, a manager and a senior executive secretary) did not know the training policy and follow the training which one established for them without question. In order to promote themselves, the employees have had to arrange their time to follow the training program in the evening. There is not much support from the manager. Only three of 18 interviewed confirmed the support of the company in their initiative to participate in the degree course. From our observation, three methods of support from the employer are either by participation of 50% of the expense or by arrangement of working time for these employees or wage increase after the formation. However, these employees must sign an employment contract after the training in which the duration of service is twice as much as the duration of training. Several directors had the same conviction ‘We do the business, we are not non-profit organizations. We only support the employees whose training objectives are in line with those of the company’. Most often, the employees training is seen as a strategic resource for the performance of the company. Overall, less-skilled workers and administrative staff have less access to continuing education and ignore the training policy. In our interviews, most of them are not surprised: ‘The training program is announced only to the person concerned. We do not know. [...] The company must do its business. Considering the harmony in the organization, employees do not need to know everything about the company policies’.

Some companies particularly garment or footwear companies favor training on the job and cross-training. They often send their employee to other department to learn the skills during idle period. Some companies have equipped a workshop only for the training purpose. The training is often organized in half-day, thus the employee can continue their task after class. Multinational companies also participate in foreign linguistics formation, often English classes, and everyone can take the training after their task. Often, this training is organized outside the company and outside of working hours. However, the allocation of time does not give the access to the formation to everyone. The interviewed workers prefer to work overtimes than go to training because the salary is more important. Nevertheless, the training is important for the staff and middle manager.

According to the arguments of the human resources directors, organize such training for employees is a favor that the company provides to its staff. If an employee wishes to participate in training but the work does not allow him to leave, this person must manage himself to find the solution.
Certainly, access to vocational training is not a given for all Vietnamese employees. Two points were identified: lack of appetite for the class and the lack of information for certain of employee categories. Indeed, the education level of workers is low in Vietnam (almost all the interviewed workers have a secondary school level). They lack self-confidence to follow the formation. Further, in the industry of low cost labor, the salary of worker is insufficient to survive; they often work overtime to increase their income. Some human resource managers even criticized the passivity of Vietnamese workers in training participation. In the Vietnamese culture, after work, the woman must take care of her family, including parent and grand-parent. Although training is held during working hours, they prefer to go to work if the participation in training takes their time and lowers their productivity. Earning money is the most important thing for them. From our observation, the main form of worker training is training on the job. In addition, from the point of view of managers, the workers do not need to follow another formation and the initial training on the job is enough for them. Thus in the view of workers, they must work hard firstly to earn enough money, the training is almost inaccessible for them. Further, by hard working and with the loyalty, they will have the promotion latter. In Vietnam, personal relationship, communicative competence, experience and seniority are priority items for training accessibility or promotion at work.

* "Formation, I'm not interested. I have a 5 year old girl. I prefer to go home after work, you see. Once, my company organized an English training for everyone. The company has promised us that after training, if one gets the certificate, it will be a bonus of 500,000 dong. I attended training. But after two sessions, I did not want to follow anymore. I'm a dummy. I did not understand and learned anything. It was a torture for me. In addition, I got home at 9 pm, my daughter waiting for me. I did not follow training anymore. My foreman was not happy; I didn’t have a bonus. [...] But I am paid well here, moreover everyone is nice. Further, I stayed in the dormitories of the company, it's cheaper than elsewhere’. (a 33 years worker).

However, the vocational training of the staff is important for the company. Most of the director affirmed that the formation for staff is the strategy of the company. According to the interviewed employees, the managers are responsible for the operation of the company and each staff has his position to assume. Certainly, the staff has more chance to follow the training. Further, the cadres benefit from closer relation with the manager than the worker. Thus, if they want to get promoted, they would do business with their upper in order to benefit from training policy. According to interview directors, they do not have responsibility to satisfy all demand but they should make the best to maintain the harmony within organization. So, the training policy should not be informed to everyone. They insisted also that the unequal distribution of training does not have unjust connotation. Although Vietnamese employees find that managerial decision making is unfair, they do not discuss and propose anything, they accept apparently the decision from the upper. They do not participate in preparing the training plan or give any
opinions on the training policy. From our observation, the harmony helps reduce conflict within organization.
For all interviewed employees, unequal access to training is not a problem in terms of organizational justice. Concretely, what are the feelings of justice of Vietnamese employees?

3.2. The sentiments of justice of Vietnamese employees towards training policy

The result shows that the distributive justice is the most important. The criterion of equality is central to the sense of justice of the Vietnamese i.e., for the same function, there is no question of inequality in the payment or the bonus. This remark corresponds with the study of Nadisic (2010). Bonus or gift must have the same value for all employees, including the CEO of the company. Vietnamese employees often compare the salary to prove their feeling of justice or injustice. In their opinion, it is normal that they earn the same salary if they have the same duty or responsibility.
However from our observation, we noticed that the equality criterion is not priority to the detriment of equity. Especially for young Vietnamese managers, the criterion of merit is preferred. For seniors, the age and seniority are important for a fair distribution. The company must pay employees fairly, based on productivity, according on the function, on the responsibility and finally on the age and seniority. Strikingly, in most of state-owned companies, the criterion of equality is applied blindly and it is now a problem for the managers. Everyone trail and compares between them for the tasks, for the time devoted to work. Some prefer to wait for the others and block the effectiveness of the team work. Nobody wants to work more than the other with the same salary. Therefore, we suggest that in state-owned companies, the managers should deal more with the criterion of equity to attract and keep the best employees.

‘Me, I gained a lot more if I worked in the evening. I prefer to do a supplement work at night, and the foreman will decide what I will do. Fortunately, my foreman is young and kind. He also looked at the task’s difficulty to decrease or increase the productivity of each worker. In my workshop, it’s even better, I have the chance. In the company where my mother works, the chef is unfair. If you get along well with him, he suggests you do a less difficult work. You know, my mother complained all the time. My mother has more seniority than a worker who had just entered the company but she gets along well with the foreman, after a few months, this person became the second-in command, you see. [...] Obviously, she earns more than my mother. This is unfair, you see.’ (Testimony of a young worker in a Korean textile company)

The procedural justice is less heavy in conceptions of justice of the Vietnamese employees. The Vietnamese employees accept certain forms of partiality in managerial decision. They quickly understand that they do not need to be informed about all policies. The Vietnamese superiors don’t need share the information to their subordinates. They believed that to avoid conflict, the information should be delivered to concerned
employees and hierarchical relationship should be held. The managers take all the responsibility in decision processes. So, voice of the inferiors is not important for managerial decision-making. Further, for interviewed employees, they believed that their voice has less effect and the uppers never share decision-making power with them.

‘You cannot ask a leader to be just 100%. The justice, it is the law, the law is always on the paper, you see. If you apply the rule in the strict way, rigorous, there is no more humanity in your relationship. I give an example. We sent a young potential in Australia for a master in management training for 2 years. She signed with us a contract according to which she will return and serve the company for 6 years. If she does not respect the contract, she must pay all costs that the company has spent on her during 2 years of training. After 2 years, she was married to an Australian, then, she stayed in Australia. What should I do in this case, sue her for reimbursing us? No, the solution is not moral. We must forget. Now, when she was in Vietnam, she visited me. For someone, I'm not just but for the other, I'm just. Justice, it is humanity, it is the moral. A leader should be just, but we cannot be 100% just. We need to examine case by case.’ (The CEO of 55 years)

For the young cadres, although they wish to know what concerns them and to receive the correct explanations from their leader, they agreed that managers must ensure the development of company and there is no reason to oppose their opinions. Middle manager and senior staff believed that the leaders often have more skills and would know the job better than the other. Besides, they must know the answer to all problems within organization. So, Vietnamese employees often wait the order from their leader and executed the task without asking any question.

A conception of justice of the general manager in a state-owned company:
‘The leader must be just, it means that, the leader must be competent, he must be smart to know how to manage his subordinates. Vietnamese employees usually listen to their leader. The Vietnamese culture does not allow them to lose their face to their superior. They often follow the suggestion of the leader; they execute this solution automatically even if they have a doubt. [...] Besides, they know, they should not take responsibility if they follow the direction of their leader [...]’.

Some expatriate managers complained about the lack of initiative of Vietnamese employees in decision-making. For them, there is no procedural justice because of low-voluntary participation of Vietnamese employees in decision-making processes. A French boss told us that after the meeting, he waited for the reaction from his staff but nobody criticized or commented on his proposal. He wants to share decision-making with his middle managers but they never give their opinion in the meeting. One day he visited the production line, and he saw a staff that performs a better work method and he asked him why he did not suggest his new idea. The young told him that he was afraid of being badly considered by the others. The French boss then sent him to the parent company in
France for training. He wants to change the behavior of this employee and make him become a ‘high potential’ for company. He was not happy with the silence of Vietnamese workers and criticized the lack of participation and the inertia of his employees. However, for Vietnamese employees, the respect of the authority and the maintenance of good relationship with their supervisor are important. Even if they doubt that decisions are less good or unjust, they do not ask any question with their leader. According to the testimonies, on the one hand, they cannot make their leader lose face. On the other hand, they are afraid of being badly considered and especially, lose their good relationship. Therefore, if managers do not promote the culture of sharing and listening, the employees never express themselves; they often execute the superior orders. Each employee has had the feeling to act ‘in a responsibly way’. According to Bauman (2008), this responsibility was a technical responsibility for obedience to the orders, harmonize with the system. All interviewed staff confirmed the correctness of senior leader in decision making. ‘As a senior leader, he must have competent and experience, he knows what to do for the job. Why contradict him? He is always right.’

'Vetnamese employees do not like to work with the young managers. For them, the manager must be a person of experience, must have some seniority. So, young managers are difficult to work with older employees who have acquired seniority within company. It's hard for him to give orders to older workers. To become a leader, these young are not only talented; to study abroad they must also understand the Vietnamese culture, especially in relation to the elderly in order to carry out his mission’ (An opinion of human resources manager in a quote on Stock Exchange Company) ‘Actually, I have worked in the company for 15 years; I have a priority over other employees. If I do not want to participate in training appointed by manager, I mentioned it to her and she must accept it [...]. For others, they did not dare to tell her. I do not know, they are afraid of being badly considered. I am honest, I react when things do not suit me. However, I must went into her office and spoke to her when she is alone. You can not contradict our director in front of the others. I do it, discreetly’.

In short, we agree that in Vietnamese companies, voice of employees is not important in managerial decision-making and it is not the cause of employees’ resignation. The Vietnamese leader should be fair to all employees, but the strong hierarchical distance in working relationship makes less heavy the role of voice in procedural justice (Brockner et al., 2001). Even if an employee feels unjust toward a decision, they do not dare to talk to leaders. For them, the managers should be just but they have right to be unfair, ‘he has that decision because it may be better for the company.’

Meanwhile, interactional justice takes different side in the Vietnamese culture. Vietnamese officials and the senior require the respect from the subordinates and the junior. From the view of interviewed workers, one of the reasons why they leave the company is a loss of face in front of their colleague. The maintenance of reputation is
important in human relations in Vietnam. They have feeling of unfairness if their superiors reprimand them in front of the others even if they can accept the insults. Managers have the right to insult their workers but they should be smart enough to keep the loyalty of their employees. From our observation, if employees do not agree with behavior of their managers, they leave the company. Almost all our interviewed managers talked about the loss of their workers after the New Year vacation. From the opinion of leader, most of workers are from rural areas. They often work as they want and they do not have any discipline. The workers often leave the company without saying goodbye. They may have found another job, or they lost confidence in their leader or they just come home and live with the parent.

However, Vietnamese workers are afraid of losing face in front of the others. Furthermore, almost all our interviewed employees insisted that being reprimanded in front of their colleagues is intolerable. If they make a mistake, they prefer that their leaders tell them in the office in their colleagues’ absence. From our observation, they often change the company when they do not see the protection from their leader. Leave the company is their reaction to unfair treatment. On the one hand, they require fair treatment from their leaders; on the other hand, they always protect face of their superiors. In Vietnam, maintaining face is important in the work’s relationship. So, we agree with Nadisic (2010) that maintaining face should be ‘situational variable’ in the conceptualization of interpersonal justice.

*There was a time, my workers badly processed a stage of production. We had to remove all the products and discard all. It was one half-day of work. My director general (he is a Korean) came and start complaining about my workers and me and asked us to stop the production line and discard products. I came to see him in his office to explain and give the solution. But he did not hear me. I have gone through the problem and made a reunion with my workers, and then I took a leave for one month and I told my boss that I would resign. I went on vacation to the Plateau, two weeks later, my boss asked me return to work. He apologized. [...]. He has known that he could not reprimand me in front of my men. I agreed to take back the job. Anyway, he is always nice to me, and he knows that I work well and my workers work well under my direction’. (Testimony of a middle manager, there were 16 workers under his leadership, he speaks very good English, and we interviewed him two years ago. Now, he became the head of the QA department, he manages 22 staff, 144 workers and four middle managers, the company sent him several times abroad in Thailand and the United States for professional training).*

Managers could not be 100% just in Vietnam, but they cannot keep their talented employees. From our study, some leaders hide the talents of their subordinates and do not give any personal recommendation to promote the talent. It is unfair on the part of managers since they benefit the competence of the other to promote themselves. In that case, the junior talent often leaves the company to find another environment where they
can flourish. Further, young talents often dream of the fast promotion by training. They have used the criterion ‘merits’ to prove their justice feelings on distribution of rewards. From our observation, many Vietnamese companies still confront high turnover and loss of talent, especially in state-owned enterprises.

The specific characteristic of culture shows that voice in managerial decision-making is less demanded by employees (Brockner et al., 2001). Our study with Vietnamese employees has confirmed this dimension. Firstly, Vietnamese people always want harmony with the others. For the good health of organization, it is important that each employee assumes his role and shows his loyalty to the company. Secondly, the rigid hierarchy of superior-subordinate relationship displays the central decision of top manager. Thirdly, employee does not want to make an important decision by reason of respecting their leader and maintaining face. Indeed, we identified the values of Confucius from justifications of Vietnamese employees and leaders. They have inspired Confucian values to find the meaning of justice in managerial action.

3.3. Confucian values in the working relationship

Researchers in management have recently exploited the Eastern culture that Confucian values are the most cited (Wang et al., 2005; Yang, 2006, 2012). Besides research on the transformation and economic development of Vietnam after wars (Gubry, 2000; Wolff, 1999), there is not enough research on the characteristics of Vietnamese culture. However, the role of national culture in the management is very important in human resource management (Leung, 2007).

For a thousand years of Chinese domination, Vietnamese people appropriated Confucian values in their lives. In addition, under the direction of monarchy, these values were promoted such as the relationship between emperor-subject, parent-child, husband-wife, ancestors and young generation (Wang et al., 2005; Yang, 2012). These characteristic naturally determine Vietnamese behaviors (Ngoc, 2007). Benevolence is a virtue that Confucius promoted. To harmonize society, it is necessary to establish a hierarchy in social relation. For harmony society, each one has only to assume the role distributed by the company.

Hierarchy is strong in Vietnam and Vietnamese employees prefer harmony in the organization. Respecting and maintaining face is key values in the behavior of Vietnamese. Respect (to the ancestors, the elderly, the authority ...) is illustrated in action, in obedience (sometimes blindly). Vietnamese people are afraid of losing their face. Protect their face and others are basic principles in social relationship in Vietnam. Among our interviews, we had discussion with some workers in front of their chief. Each time, when we asked about superior / subordinate relationship, they looked at their chief while answering. From our observation, sometimes a staff could be badly considered if he always shows that he is smarter than his chief or proposes a new or opposite idea to his superior. In Vietnamese culture an idiom has clearly shown this idea: word must be weighted not counted.
The Vietnamese people prefer harmony, cooperation and keep the face of others, especially of ancestors and leaders. It is a culture with high power distance. Family networks, social relations of near relation are privileged. Wang and colleagues (Wang et al., 2005) showed that social hierarchy with harmony brings to the organization many advantage but also inconvenience. It reduces the social conflict and ensures flexible solution to the problem. Organizations need to avoid maximum conflict between upper-employe. However, the strong hierarchy also kills employee participation in the development process of company. It does not promote individual initiative and blocks sometimes the creativity and innovation of organization. To encourage young Vietnamese to express themselves, it is necessary that managers should go toward them, do not criticize and have a spirit of benevolence. Indeed, collectivist culture has also some inconvenience; it could be also a barrier to the development of career and hinders the efficiency of group work.

Moreover, Interpersonal relationships in the Confucian doctrine are also a factor influencing managerial decision. Indeed, in employment relationship, the social or friendship network is privileged in Vietnam. One can easily found these perceptions in the hierarchical organization of Vietnamese company. It is normal that parents are CEO and their children head of a department of this company. This social network provides harmony to the company. But Wang and his colleagues (Wang et al., 2005) showed that this culture sometimes promotes bureaucratic corruption and it is the source of injustice within company. In addition, from our research results, Vietnamese leaders (in the state-owned enterprises) give themselves the right to make and interpret the laws in their own way. Furthermore, loyalty is required by Vietnamese employers towards their employees. The spirit of paternalism is common in the Vietnamese human resources management: the manager cares about the life of his employees and they must show their dedication to the work. Even if employee has the feeling of injustice (being insulted or favoritism), he/she must comply with the rules of the game: the harmony of organization and leader heads in that way because of the development of company.

Loyalty, seniority and social acceptance are criteria for access to senior position in the state-owned enterprises. According to (Warner, 2012), paternalism is characterized by the dependence of subordinate toward their superior. Loyalty is seen as a reciprocal obligation between employer and employee. This is the logical ‘win-win’ as company makes the professional commitment of its employees. However, the blind dependence reduces active participation of employees.

Wisdom is another identified value of our research. First, respect for the elderly: in the same department, the young have no priority to participate in training if the elderly want to participate. Seniority is an important criterion in the promotion and access to diploma course. The more senior manager is, the more he gains the confidence and loyalty of his employees. This is equivalent to the value of social acceptance. This value of respect sometimes hinders the career development of young talent. In addition, certain moral standards of Confucius vis-à-vis women are persistent in Vietnamese culture. The woman is always at the service of her husband. The family is important to most Vietnamese
woman. After work, they must take care of their families. Thus it reduces the chance to follow training and the opportunity to have promotion. Here, we see that respect of distributed role is justified. Vietnamese employees require the wisdom and fairness from their superiors. They must be competent to guide and give orders to employees and a smart leader is the one who takes care of his employees. Employees accept managerial decision as long as they perceive that this decision is for the performance of company. The harmony is a central issue within company.

Sincerity in the relationship of friends is also an aspect of Confucianism that we observed in our interviews: The group concept is important in social relation. This is a strength but also a weakness. Indeed, employees tend to consider native land of people (North or South) to make new acquaintances. They are timid, reserved and fear of being betrayed by friends. So they think that with people from the same region, and culture of thinking, the communication would be easier. However, the fear of being badly considered hinders the individual initiative and does not promote the individual responsibility for taking risk. Employees are still waiting for the order from their superior and always leave the manager to take decision.

4. Discussions

‘Be compatible but not echo with others’ (Fangchuan, 2010) would be the principle of an international human resource management. Cultural products, habitus provision are solidly anchored in behavior whereas employees are able to change the convention when situation changes the coordination (Eymard-Duvernay, 2008). The expatriate managers should combine their Western values (i.e. democracy, individualism) and Confucian values (harmony, benevolence) to create situations that enhance the participation of their employee. It should be the conventional management who will take the legitimate authority of leader in order to develop individual skills and to give the criticize capacity to employees. It should be the conventional management who will keep face for his group and provide the ability to rebound on mistakes. Nowadays, in a crisis situation, we expect a wisdom management who deals better with different cultures for the purpose of human management. We underline the cultural identities of human resources management system in Vietnam. This research has given a supplement to the theory of organizational justice in direction which it has examined Vietnamese terrain. Indeed, the sense of employees’ justice is strongly influenced by cultural context. However, we must look ‘organizations as facts of culture, embedded in a national culture but irreducible to it and produce it owner culture’ (Friedberg, 2005, p.191). Hence, we must consider the
importance of conflicts and convergences between different cultures in Vietnam: Confucianism, socialism and capitalism; and the way each company constitutes its own culture.

Moreover, it is not only principles of justice, but beyond these criteria, how employees mobilize the Confucius values to justify their actions. Hence the importance of the managers’ role is to understand these justifications in order to produce a ‘just management’ in double sense of adequacy and equity. By this direction, the further investigation would seek out the link, both theoretically and practically, between the question of ‘feeling of justice’ (from research in organizational justice) and ‘sense of justice ‘(relating to the theme of advance justifications by the actors to make credible and legitimate their actions). As several authors (Boltanski & Thevenot, 1991; Eymard-Duvernay, 2008) have pointed out that analysis of cultural determinants is particularly relevant as it considers the actors as reasonable and practical subjects, capable of supporting their ‘feelings’ on solid arguments. Against a falsely Universalist vision (which considerations are generated from a specific cultural context), such a research perspective emphasizes the fact that these arguments are always contextualized. Also against a relativist vision (which renounces the generalization, particular in the ethical plan), it recognizes the part of rationality in the choice of employees by entering into analysis of practice which many theoretical approaches fail to integrate.

References