ALLIANCE THEOLOGICAL SEMINARY

USING GEERT HOFSTEDE'S CULTURAL DIMENSIONS

TO DESCRIBE AND TO ANALYZE CULTURAL DIFFERENCES

BETWEEN FIRST GENERATION AND SECOND GENERATION VIETNAMESE

IN THE VIETNAMESE CHURCH IN AMERICA

A DISSERTATION SUBMITTED TO THE FACULTY

IN PARTIAL FULFILLMENT FOR THE DEGREE OF

DOCTOR OF MINISTRY

BY

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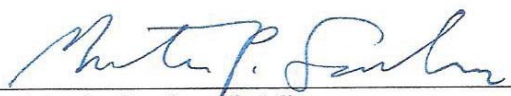IN THE VIETNAMESE CHURCH IN AMERICA

Written by

THUAN SI NGUYEN

and submitted in partial fulfillment of the
requirements for the degree of

DOCTOR OF MINISTRY

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ABSTRACT

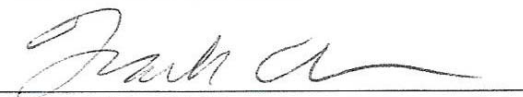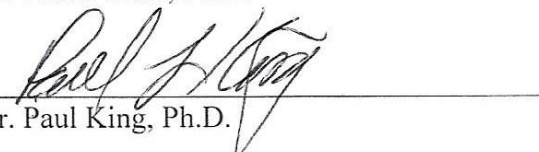|	
Title:	Using Geert Hofstede's Cultural Dimensions to Describe and to Analyze Cultural Differences between First Generation and Second Generation Vietnamese in the Vietnamese Church in America.
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The purpose of writing *Using Geert Hofstede's Cultural Dimensions to Describe Cultural Differences between First Generation and Second Generation Vietnamese in the Vietnamese Church in America* is to affirm the existence of cultural differences within the Vietnamese American church between first generation and second generation Vietnamese Americans. The comparison is based on the categories of national cultural values according to Hofstede's research and measurements at the individual level. The acknowledgment of those cultural differences will help church leaders build effective communications and understanding and hence consolidate church unity.

Cultural differences between two generations in Vietnamese American church have created challenges in effective communications and in ministries working together amongst the congregation and at the leadership level. Ignorance of those conflicts and neglecting to find solutions make the existing gap broadened and hinder the mission of the church. Drawing from scores Hofstede's study gave for Vietnam and for the US on the five cultural dimensions, the present research showed how close the degree on an individual level for first generation and second generation Vietnamese Christians is reflected the measurement on the national level with respect to each dimension.

In order to verify the hypotheses of this research, an instrument called HCD-VCA Survey, tailored for the Vietnamese American church context was created. This tool composed of twenty statements with four statements per each cultural dimension, and had the participant rate every statement on a six-point Likert scale. Each set of four statements and their associated scores considered as subscores was compared between the first generation and second generation group.

Result from survey data confirmed the distinct difference of standpoint for each cultural dimension between the first generation and second generation Vietnamese Christians in the church. First generation group tends to more readily accept the high power distance, has tendency toward high collectivism, toward masculinity, stronger uncertainty avoidance, and toward short-term orientation than second generation group. Their standpoints relating to power distance dimension and collectivism/individualism dimension reflected the national cultural values of Vietnam and the US according to Hofstede's research.

The findings of present research ascertained the existence of cultural differences between the first generation and second generation Vietnamese Christians within the Vietnamese American churches. This primary issue needs to be acknowledged

adequately and studied systematically. It is important for church leaders to have full knowledge of culture-related issues in order to identify any cultural tension encompassed in other problems in the church. Church leaders must find ways to narrow the cultural difference gap between the two generations in order to reinforce church unity. The establishment of English language ministry for young people also needs to be encouraged and supported in every Vietnamese American church.

ACKNOWLEDGEMENT

The writing of this dissertation has been one of the most significant academic challenges I have ever experienced. Without the support and guidance of the following people, this study would not have been completed. It is to them that I owe my deepest gratitude.

I would like to express my special appreciation and thanks to my advisor Dr. Frank Chan, you have been a tremendous mentor for me. I would also like to thank my committee members, Dr. Martin Sanders, Dr. Paul King for letting my defense be an enjoyable moment, and for your brilliant comments and suggestions. I would like to thank Rev. Frank Quinones for spending time to read part of the manuscript. I would also like to thank all the pastors and church leaders from the Vietnamese Alliance churches in Lancaster, Philadelphia, and Washington DC who participated in this research project with interest and enthusiasm.

A special appreciation to my beloved wife Linda PhanThuyLinh Nguyen, words cannot express how grateful I am to you for all of the sacrifices that you have made on my behalf. Your love, support, patience, and prayer have inspired and encouraged me so much. Thanks also go to my children Nicholas, Daniel, Anna and Christine, who have motivated me throughout this effort and achievement.

Above all these things, I give thanks to my Lord Jesus Christ – my Savior. By His grace, He calls me and gives me the privilege to serve Him in His church and among His people. All the glory belongs to Him.

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LIST OF ABBREVIATIONS

ABV	American-Born Vietnamese
C&MA	Christian and Missionary Alliance
CQ	Cultural Intelligence Quotient
CVSCALE	Cultural Values Scale
DEXCOM	District Executive Committee
HCD	Hofstede's Cultural Dimension
HCD-VCA	Hofstede's Cultural Dimensions in the Vietnamese Church in America
KJV	King James Version
LTO	Long-Term Orientation
MAS	Masculinity
NASB	New American Standard Bible
NIV	New International Version
OBV	Overseas-Born Vietnamese
PDI	Power Distance Index
SEA	South East Asia
STDEV	Standard Deviation
UAI	Uncertainty Avoidance Index
USA	United States of America
VN	Vietnam
VCA	Vietnamese Church in America

CHAPTER 1:

INTRODUCTION

Introduction

Dissertation Overview

The present research seeks to use Hofstede's five cultural dimensions to describe

and analyze cultural differences between first and second generation Vietnamese

Americans in the Vietnamese ethnic church in the United States. Through this study, the

author wants to find out whether distinct differences of cultural values exist and how

close the degree on an individual level for first and second generation Vietnamese

Christians reflected the scores index of corresponding cultural category on national level

for Vietnam and the US.

The HCD-VCA Survey instrument was created to measure the five Hofstede

dimensions among church leaders at three Vietnamese churches in the northeast. This

instrument was designed following a six-point Likert scale and tailored for the

Vietnamese American church context. Survey participants rate twenty statements with

four statements per dimension. For power distance dimension, four questions were asked

to measure the consultative tendency of high-position people in the church when making

major decisions, and the appropriate approach to dissent. For individualism, two

questions were asked to measure the focus on personal competence and separation from

in-groups exposed upon the relationship between leader and group; and two questions

measure the focus on independence and separation from in-group exposed through the

relation of members and the church. Questions for masculinity measure the acceptance of male leaders in reference to the dominant sex-role pattern which represents male assertiveness and the rational or traditional choice of gender roles. For uncertainty avoidance, two questions measure the secured tendency of the church as to whether following written job description is required for leader; and two questions related to following church policy measure the tendency of people in respond to ambiguity. Questions for long-term orientation measure the ways the church deals with the Confucian work ethics such as persistence and thrift.

The analysis of survey results attests the existence of cultural differences between first and second generation Vietnamese Christians and how those standpoints align with Hofstede's national figures for Vietnam and the US. The findings also draw implications to build effective communication and working together between the two generations, as well as reinforce church unity.

<div align="center">Cultural / Community Context</div>

The target audience for this project is Vietnamese ethnic churches in the northeastern area of the United States. In this area, from Maine to Maryland, including Washington, D.C., churches that belong to the Vietnamese District of the Christian and Missionary Alliance (C&MA) are 20. The average number of church members is 104. The smallest church has 19 members and the largest has 294. The total number of members comprising the Vietnamese ethnic churches affiliated with the C&MA in the northeast is 2,085.[1]

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[1] DEXCOM. *The Annual Report at the District Conference of the Vietnamese District of C&MA.* California, 2012.

Among these churches, the three cities with the largest churches are North Philadelphia with 294 members, Washington, D.C. Metropolitan with 289 members, and Lancaster with 203 members. Although an English speaking ministry is encouraged and developed in many churches, only the North Philadelphia and Lancaster churches have strong and effective concentrations for this ministry, including an assigned youth pastor.

According to the U.S. Census 2010 data, the population of Vietnamese Americans in the United States is 1,743,433 in which 1.1 million are first generation. Most Vietnamese live on the West Coast, while 9.7% or 169,113 live in the Northeast. Analysis of the 2010 census data also shows that 54% of those who identified themselves as Vietnamese American speak English "less than well," and 40% "very well." Based on this information, combined with all other denominations, less than 6% of Vietnamese in America are churched.[2]

Ministry Context

As a pastor in the Vietnamese Alliance Church of Northern New Jersey, the author has witnessed church unity problems between the two generations within the church. Those problems include difficulties in communicating and working together.

About seventy percent of Vietnamese pastors in America were educated in Vietnam and are influenced by Asian culture.[3] A new generation of young pastors among the second generation of Vietnamese, who were born and have been educated in America grown up under the influence of American culture. Obviously, cultural differences

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[2] U.S. Government. "Census 2010 Data," Asian American Community. http://www.census.gov, 2012.

[3] DEXCOM. *The Annual Report at the District Conference of the Vietnamese District of C&MA,* California, 2012.

between the two generations in understanding and developing leadership concepts and practices create challenges to church unity.

The reason for the author's interest in this topic is that in recent years, many local Vietnamese ethnic churches in America (hereafter, Vietnamese American churches) have recognized the existence of the cultural differences within the church and have attempted to resolve the issues surrounding them. However, the discussion is still theoretical and little has been done to focus systematically on the real issue of cultural differences.

The present research collects and compares indicators of cultural values between the two distinct generations within Vietnamese American churches in the Northeast. Its conclusions will establish a foundation from which church leaders can develop feasible models of greater work and communication methods amongst members of the church. The author intends that the present study will contribute effectively towards unifying members in every Vietnamese American church.

Statement of the Problem

Cultural differences, represented by contrasting Asian and American cultural values existing between two generations in the Vietnamese American church, have created challenges in effective communications and in ministries working together. These difficulties exist not only amongst the congregation members but also at the leadership level. Consequently, the problem today is that ineffective communication and lack of mutual understanding between the first and second generations has led to a decrease of young people in the congregation. This problem also creates a hindrance in the development of church unity. Demonstration of church unity amongst the leadership is critical because a unified pastoral team effectively models unity for the whole church.

In fact, recent evidences show that some young pastors and many young people have left the Vietnamese American church for other churches and some churches have split over these issues. Meanwhile, some Vietnamese pastors have expressed concern over the lack of church unity and the resulting "Silent Exodus", occurring in the wider Asian American church.[4] If the issues are not addressed and resolved intentionally, it will cause a further decline and vanishing of Vietnamese American churches in the very near future.

Faced with these dire consequences, ignorance of cultural differences only serves to make the problem worse. On the contrary, knowledge of cultural differences makes resolution of the issues easier. The truth of the matter is that the existing gap between the two generations in the church, especially amongst the leadership staff, creates a discontinuance of congregants. Neglecting to address and find solutions to cultural differences will lead to the Vietnamese American churches' decrease to a small group of old men and women without any young people to continue the mission of the church. In order to fulfill God's purpose for the church, the leaders must ponder this question: *What is the most effective way to work through or overcome the differences between the two generations in the church?*

An example of the conflict between cultural values at the leadership level occurs yearly during the Annual District Conference. Holding to the Vietnamese cultural value of reticence and humility, most of the older pastors and leaders of the church are not willing to accept nomination through the searching procedure by the District Nomination

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[4] Helen Lee. "Silent Exodus – Can the East Asian Church in America Reverse the Flight of its Next Generation," *Christianity Today* (Dec 1996), http://www.ctlibrary.com/ct/1996/august12/6t9050.html. (accessed 29 August 2013).

Committee. They prefer to apply the traditional voting procedure in which the delegate writes the name of whomever they want to vote for in the ballot. The older pastors and leaders consider this the best way to avoid people thinking that the elected person wants that position. This thinking shows traditional Asian culture behavior. Meanwhile the C&MA administration requires the voting procedure at the Annual District Conference to be proceeded through formal nomination steps including the selection of the Superintendent and the members of District Executive Committee.[5] The formal procedure is in direct contrast to Asian tradition and as a result, the rejection of the formal process by the elders affects the leadership representation. Hesitation by the elder clergy and leaders in accepting this change in voting procedures as instructed by the guidelines and bylaws of the Intercultural Office of the C&MA has affected the potential promotion of seasoned leaders in the Vietnamese District leadership, particularly in the context of globalization and postmodernism.

Purpose and Model of Research

Purpose of Research

The present study seeks to use Geert Hofstede's five cultural dimensions,[6] a well-known cultural analysis tool, to describe and analyze cultural differences between first and second generation Vietnamese Americans. While members of both groups have a vague sense of the cultural differences between them, the present researcher believes that the articulation of these differences in the language of established social science and

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[5] The Christian and Missionary Alliance. *Manual of the Christian and Missionary Alliance,* Colorado Springs, CO, 2013.

[6] Geert Hofstede, Gert Jan Hofstede and Michael Minkov. *Cultures and Organizations – Software of the Mind* (New York: Mc Graw-Hill, 2010).

actual data can further enhance understanding between the two groups beyond their current stagnation.

Model of Research

The present study is a quantitative study, as was Hofstede's study, though on a much smaller scale. It is a descriptive research, making clear the cultural differences between two groups. While this study will call for action-steps in the "Implications and Recommendations" section of chapter 5, the present study did not purport to introduce or evaluate any intervention that would improve communication or retention within Vietnamese American churches.

Theological and Theoretical Foundations

Culture and Cultural Differences in Biblical Perspective

Diverse cultures are mentioned regularly throughout the Bible and, in fact, have existed throughout history. In Old Testament times, those forms of culture were the nomadic culture of the patriarchs, the rural culture of early Israel, and the urban culture of the monarchy. In New Testament times, the cosmopolitan cultures of the Greco-Roman era were mentioned. Cultural differences have obviously been in existence throughout history, however, biblical stories indicate that people in different cultures knew how to communicate with each other and deal with their differences.

Among God's creation, only human beings are culture-bearing creatures. Culture was created by God and was a gift given to men because culture is also part of what it means to be made in the image of God. According to the book of Genesis, in the beginning everything God made was good. After human beings' corruption and total depravity, sin impacted everything God created. Nevertheless, throughout history, people

have chosen to use the patterns and habits of their culture either to praise and serve God or to disobey Him.

With respect to His creation, one fundamental mandate for humans must include developing culture because God holds them responsible for cultural stewardship. The words of Genesis 1:28 show that cultural mandate is the divine injunction in which God ascribes to humankind the tasks of filling, subduing, and ruling over the earth. This command has served as a basis for all manner of cultural activities of human beings.

As social and cultural beings, people are often immersed in culture without being conscious of it. Theologically, rather than personal or societal preferences, culture is often implicated by strong feelings of right and wrong which are manifested by Christian communities as spiritual conviction. In practice, while much sin is increased in current culture, all is not lost. Human beings still hope through Christ for redemption of all cultures. Through the grace of God, Christian culture transforms human life in and to the glory of God.[7]

Based on the different presupposition about the way in which Christ relates to the culture, Richard Niebuhr categorized five types of Christian views[8] in fulfilling cultural mandate: Christ against culture, Christ above culture, Christ of culture, Christ transforming culture, and Christ and culture in paradox. Biblical evidences support the view of God's desire to transform human culture. In the Old Testament, the story of Jonah, a Hebrew prophet who was send to Nineveh, the capital city of the godless and cruel Assyrians shows that God is concerned about how all people live, not just those

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[7] Richard H. Niebuhr. *Christ and Culture* (New York: Harper Collins, 2001), 196.

[8] Ibid.

who have professed faith in Him. In the New Testament, Jesus' teaching makes clear that Christians are the key to the transformation of the culture. A strong cultural mandate is found in Jesus' pronouncement in which His disciple must be the salt of the earth and the light of the world as doing worldwide ministry.

Therefore, Christian cultural engagement is a regular part of discipleship. In fact the world would be a much more dismal place without Christian engagement in culture. It is the obligation for Christians to continue to bring the whole gospel of Jesus Christ into the culture as well as to set forth the truth of God in order to transform the culture so that all of God's creation may bring glory to Him.

Example of Daniel's Encounter with Babylonian Culture.

In the Old Testament book of Daniel, chapter one tells the story of four young men who were transported to a new culture when the Babylonians conquered the nation of Israel. This new culture was completely different from the Hebrew culture of Daniel and his friends. Their response to this situation gives people biblical insight into how Christians should relate to the opposing cultures they are living in. On their part, the Bible records that Daniel and his three friends did not attempt to separate themselves totally from the Babylonian culture, particularly from its educational system. Based on the wisdom and discernment God gave to them, Daniel and his friends were capable of interacting with an ungodly culture without being contaminated by it. Daniel practiced discernment while learning from the foreign culture and he and his friends knew to compare what they learned of Babylonian civilization with what they already knew from God's word, which had been their strongest influence from a very young age.

Theologically, one decisive factor for Daniel and his friends was that God approved of their condition within the foreign culture they encountered and He gave them what they needed to influence the new culture. In this instance of cultural adaptation, the knowledge and intelligence which God gave to Daniel and his friends was discernment that they might know and possess the ability to accept what was true and to reject what was false in their instruction.[9]

Examples of Paul's Encounter with Different Cultures in New Testament.

In the New Testament, the term "world" generally refers to culture. Although a "Christian" culture per se is not mentioned, today Christians are actually living in an environment that challenges them to evaluate continually what it means to live out a Christian standard of life. The Scriptures teach that Christians are to be in the world but not of the world. In New Testament teachings, Paul views culture primarily as a vehicle to be used by Christians for the purpose of gospel proclamation, rather than as an opposing object to be fought, isolated or avoided. Acts 17:16-34 shows Paul's interaction and ability to communicate with a culturally diverse population based on his understanding of those various cultures. Paul's encounter with different cultures demonstrates the importance of being able to communicate with relevant language and examples that can be understood by the target audience. However, the Scriptures also teach that Christians should respond strongly to the idolatry of contemporary culture including ideologies that have become idols in present day culture, e.g. materialism, individualism, relativism, and secularism.

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[9] Edward J. Young. *The Prophecy of Daniel: A Commentary* (Grand Rapids, MI: Eerdmans Publishing, 1949).

Paul's reaction to several societal groups and to the general population also shows that as discerning Christian leaders, pastors are challenged to confront the different culture with all of its variety and pluralism. Although other cultures have diverse worldviews foreign to Christian truth, it should not hinder the people of God from sharing the truth. Christians should practice discernment while living within foreign cultures, and strive to transform the culture through dialogue and truth.

Ultimately, Christians should confront cultural differences in view of the fact that Jesus Christ is The Living God who is risen from the dead. He is not only the Head of the Church but the Redeemer of the World. It means this world of culture exists within the world of grace – God's Kingdom.[10]

Concern for Church Unity

One of the signs of apostasy in the church, e.g. falling from the truth, is the exposure of disunity among Christians. In order to avoid this situation, Christians have a responsibility to maintain unity in the church, because God expects His people to maintain unity. At present time, the fellowship in the church is in decline. Many people believe the number one reason is because over the years its fellowship has not maintained unity.

Theologically, it is the saving work of Christ that unites the church; and the biblical principle of church unity is based on the covenant promise written in Ezek. 37:27 and Lev. 26:12 as "my dwelling place will be with them; I will be their God, and they will be my people". Therefore, the church must recognize this fundamental unity of the covenant people of God as the body of Christ. In other word, it was one body united by

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[10] Richard H. Niebuhr. *Christ and Culture (*New York: Harper Collin, 2001), 246.

Christ the head, by the abiding presence of the Holy Spirit, and by the covenant promise of God.

The church is not only an organism – the body of Christ, but also an organization – social and cultural institution. As an organism, it is certainly that a lack of mutual love within a church is a major reason for disunity. As an organization, most people believe that the problem of church unity related to the signs of people leaving the church in numbers or church splits. The major reason that causes this situation is that church leaders failed to communicate vision and direction to leadership staff and to the rest of the church body, or church leaders failed to lead humbly.

<div align="center">The Measurement of Cultural Values in Social Science</div>

In their book *Cultures and Organizations– Software of the Mind ,*Hofstede, Hofstede and Minkof (hereafter Hofstede et al.) define culture as the collective programming of the mind which distinguishes the members of one group or category of people from another (2010).[11] Using the analogy of the way computers operate with software, the authors suggest culture works as the mental software for humans.

In the global context, cultures differ among nations and regions, even ethnic groups in a multicultural population. Based on empirical research, Hofstede et al. argue that nations and national cultures differ from each other along five different cultural dimensions, (1) power distance, (2) individualism, (3) masculinity, (4) uncertainty avoidance, and (5) long-term orientation.[12] Here the present researcher offers a brief

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[11] Geert Hofstede, Gert Jan Hofstede and Michael Minkov. *Cultures and Organizations – Software of the Mind* (New York: McGraw-Hill, 2010).

[12] Ibid. 31.

description before presenting Hofstede's conclusions regarding the national cultures of the United States and Vietnam.

The Dimension of Power Distance

This dimension deals with the fact that all individuals in societies are not equal.[13] Its measurement expresses the degree being distinguished by the way society tends to deal with inequalities and hence the attitude of the culture towards these inequalities. In corporations as well as the church, the power distance index shows the dependent relationships between subordinates and leaders.

In a high power distance society, people accept a hierarchical order in which everyone has a place and needs no further justification. Actually in this culture, hierarchy is seen as reflecting inherent inequalities; centralization is popular and subordinates expect to be told what to do. Also, challenges to the leadership are not well-received in this culture. In a low power distance society, hierarchy is established for convenience. Superiors are always accessible and leaders rely on every subordinate and team member for their expertise. In this culture, both leaders and subordinates expect to be consulted; information is shared among them frequently; and communication is informal, direct and participative.

The Dimension of Individualism-Collectivism

The second dimension of culture is individualism and its opposite, collectivism. The fundamental issue expressed by this dimension is the degree of interdependence a society maintains among its members.

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[13] Ibid. 55.

In an individualist society people are supposed to look after themselves and their direct family only. The ties between individuals in this society are loose. Members are not shy about approaching their respective counterparts in order to obtain or seek information. In management, subordinates are expected to be self-reliant and display initiative.

By contrast, in a collectivist society people belong to "in groups." The groups take care of members in exchange for their loyalty. Collectivism fosters strong relationships where everyone takes responsibility for fellow members of their group. In collectivistic societies, offence leads to shame and loss of face.

Whereas the individualist society tends to promote personal opinions and the right to privacy, in the collectivist society, opinions are predetermined by the group and its members need to establish a relationship of trust before doing any business.

Hofstede et al.'s research of national cultures also shows that the dimensions of power distance and individualism tend to be negatively correlated. Therefore, most countries with high power distance indices have low individualism indices, and vice versa.[14]

The Dimension of Masculinity and Femininity

A society is called "masculine" when emotional gender roles are clearly distinct and "feminine" when emotional gender roles overlap.[15] This dimension is easily confused and misconstrued and is the most controversial of the five dimensions.

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[14] Ibid, 102.

[15] Ibid, 140.

In the dimension of masculinity and femininity, a masculine culture indicates that the society will be driven by competition, achievement and success. Therefore the success in this culture is defined by the winner or the best in the competent field. Masculine societies tend to display and speak freely of successes and achievement. In this culture, conflicts are resolved at the individual level and the goal is to win.

On the other hand, a culture is considered feminine when the dominant values in the society are caring for others and quality of life. Hence, a feminine society is a community in which the quality of life is the sign of success and standing out from the group is not admirable. In this feminine society, conflicts are resolved by compromise and negotiation.

The Dimension of Uncertainty Avoidance

Uncertainty avoidance is defined as the extent to which the members of a culture feel threatened by ambiguous or unknown situations.[16] Uncertainty avoidance is not risk avoidance. Instead, it means leading to a reduction of ambiguity. The ambiguity often brings with it anxiety and different cultures have learnt to deal with this anxiety in different ways. With the fact that the future is unknown, this cultural dimension shows the way a society will either try to control the future or just let it happen.

In a low uncertainty avoidance culture, schedules are flexible, and precision and punctuality are not considered natural. Also, innovation in the weak uncertainty avoidance society is not seen as threatening. In a higher score of uncertainty avoidance culture, there is a larger degree of acceptance of new ideas, innovative products and a willingness to try something new or different. Consequently, high uncertainty avoidance

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[16] Ibid, 191.

societies tend to be more tolerant of ideas or opinions from anyone and allow freedom of expression.

The Dimension of Long Term Orientation

Long-term orientation cultures foster virtues oriented toward future rewards, such as perseverance and thrift. According to Hofstede et al., the long term orientation dimension was initially developed from the Chinese Value Survey (CVS) and closely related to the teachings of Confucius. Thus, it can be interpreted as dealing with the search for the virtue of the society. A sense of shame is often considered important in the long-term orientation society. This culture also shows respect for circumstances and concerns with personal adaptations.

In contrast, short-term orientation cultures tend to foster values related to the past and present, such as respect for tradition, concern with "face," and fulfilling social obligations. This society drives individuals to strive for quick results and to be concerned with personal stability

However, this dimension was based on the scores of only 23 countries which participated in the Chinese Value Survey (CVS). When those survey questions were expanded to more countries, they produced disappointing results.[17] Consequently, in 2007, the analysis of the World Value Survey (WVS) was added to the dimension of long-term/short-term orientation in order to implement its indices. This development extends the database to 93 countries and thus helps to redefine long-term orientation in some respects.

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[17] Ibid, 254.

Differences between Vietnamese and American National Cultures

Hofstede et al. measured the five cultural dimensions for Vietnam and the United States, scaling their values from numbers 1 to 100. Table 1 summarizes those values in order to compare the national cultures of the United States and Vietnam in general, based on their score index and their rank among the total number of countries. Table 2 reports the score index from each of the national cultural dimensions of the highest rank and lowest rank countries among participating countries in Hofstede et al.'s survey.

There are 76 countries in Hofstede et al.'s measurement for each of these dimensions: power distance, individualism, masculinity, and uncertainty avoidance. For the long-term orientation dimension, the total number of countries is 93.

Table 1. *Cultural Value Index of Vietnam and the United States among 76 Countries according to Hofstede's measurement.*

Country =➔ Dimension of National Culture	Vietnam Score Index	Vietnam Rank	USA Score Index	USA Rank
Power Distance	70	22-25	40	59-61
Individualism	20	58-63	91	1
Masculinity	40	55-58	62	19
Uncertainty Avoidance	30	70-71	46	64
Long-Term Orientation (*)	57	36	26	69-71

(*): There are 93 countries that participated in the survey.

Table 2. *Comparison of the Score Index between the Highest Rank and the Lowest Rank among participating countries according to Hofstede's measurement.*

Dimension of National Culture	Highest Score Index (Rank)	Lowest Score Index (Rank)
Power Distance	104 (1/76)	11 (76/76)
Individualism	91 (1/76)	6 (76/76)

Masculinity	110 (1/76)	5 (76/76)
Uncertainty Avoidance	112 (1/76)	8 (76/76)
Long-Term Orientation	100 (1/93)	0 (93/93)

The bar graph in Figure 1 draws the contrast between Vietnam and the United States specifically.
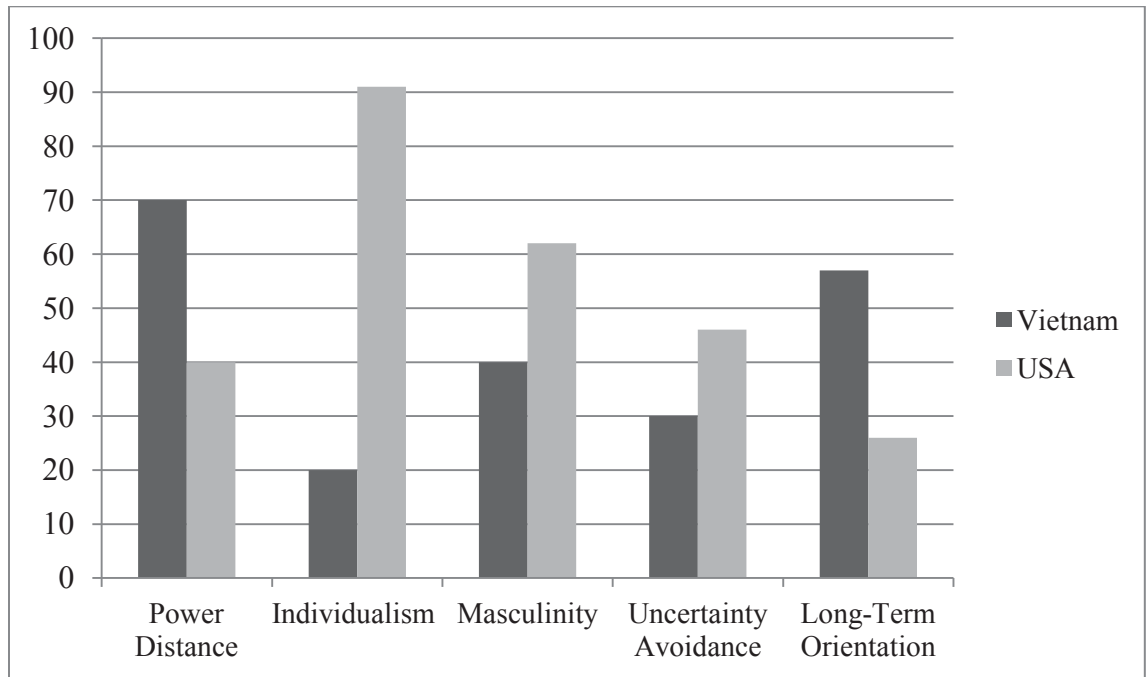
Figure 1. *Hofstede's Comparison of Cultural Values Index between Vietnam and the U.S.*

Based on the comparison of these dimensions, there is a difference between the ways Vietnamese culture and American culture are carried out by the first generation and second generation of Vietnamese within the church. Among these five dimensions, the uncertainty avoidance index seems to be close. However, the two cultures are still distinguished although in the same level group.

Comparing Power Distance between the U.S. and Vietnam.

Vietnam is a country that has a high power distance index of 70 in Hofstede et al.'s Table 3.1 (see Figure 1 above).[18] In this culture, people accept a hierarchical order in which everyone has a place and respects assigned positions. Also, this society does not encourage challenges to established leadership. In families belonging to large power-distance societies, being obedient toward one's parents is expected or even required of children. There is an order of authority that is strongly rooted in the family in large power-distance societies such as Vietnam, even among children. Vietnamese culture promotes respect for parents and other older relatives. This behavior lasts throughout adulthood because it is considered a basic virtue.

On the other hand, the United States scores low on this dimension. It has an index is 40 in Hofstede et al.'s Table 3.1 (Figure 1) and is considered a low power-distance society.[19] This is most obviously evidenced by the focus on equal rights in all aspects of American society and government. In American culture, hierarchy is established for convenience, and communication is informal, direct and participative.

The differences between the two societies are cited in portions of Hofstede et al.'s list of differences for high and low power distance societies in the following Table 3.

Table 3. *Select Differences between High Power Distance Society and Low Power Distance Society, adapted from Hofstede, p. 67.*

High Power Distance Society	Low Power Distance Society
Inequalities among people are expected and desired.	Inequalities among people should be minimized.

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[18] Ibid, 57-59.

[19] Ibid, 57-59.

Hierarchy in organizations reflect existential inequality between higher and lower levels.	Hierarchy in organizations means an inequality of roles, established for convenience.
Subordinates expect to be told what to do.	Subordinates expect to be consulted.
The powerful should have privileges.	All should have equal rights.
Parents teach children obedience.	Parents treat children as equals.
Respect for parents and older relatives is a basic and lifelong virtue.	Children treat parents and older relatives as equals.

Comparing Individualism / Collectivism between the U.S. and Vietnam

In Hofstede et al.'s national values (Table 4.1) individualism index, the United States ranks the highest with an individualism index of 91.[20] The U.S. is considered a highly individualistic culture in which people are accustomed to interacting with strangers, and willing to approach their respective counterparts in order to obtain or seek information.

On the contrary, Vietnam has a very low index, 71 points lower than the U.S. With a score of 20, Vietnam is a collectivist society. Loyalty in a collectivist culture is superlative and overrides most other societal rules and regulations. This culture promotes strong relationships where everyone takes responsibility for fellow members of their group. Consequently, offence leads to shame and loss of face. This is why Vietnamese culture is considered a "shame" culture that affiliates with a collectivist society.

The concept of "shame" or the show of public displeasure is based on a sense of collective obligation and harmony. If a person who belongs to a group has infringed on the rules of society, he will feel ashamed. One particular concept is "face" which

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[20] Ibid, 95-97.

describes the proper relationship with one's social environment. "Losing face" is the sense of being humiliated.[21] There is an old proverb in Vietnamese culture: "A tiny thing in front of public recognition is more precious than a big thing at own family." Therefore, leaders, including those within the church, often like to be recognized in front of people more than having personal relationships with individuals. This seems to be contradictory to Jesus' teaching related to disciple making. Table 4 uses Hofstede et al.'s descriptions to highlight the differences.

Table 4. *Select Differences between Collectivist and Individualist Societies.*[22]

Collectivist Society	Individualist Society
Harmony should always be maintained and direct confrontations avoided.	Speaking one's mind is a characteristic of an honest person.
Friendships are predetermined.	Friendships are voluntary and should be fostered.
High-context communication prevails.	Low-context communication prevails.
Trespasses lead to shame and loss of face for self and group.	Trespasses lead to guilt and loss of self-respect.
Relationship prevails over task.	Task prevails over relationship.
Collective interests prevail over individual interests.	Individual interests prevail over collective interests.
Opinions are predetermined by group membership.	Everyone is expected to have a private opinion.

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[21] Ibid. 110.

[22] Ibid. 113, 124, 130.

Comparing Masculinity / Femininity between the U.S. and Vietnam

In Hofstede et al.'s Table 5.1, the masculinity index of the United States is 62, compared to 40 for Vietnam.[23] This measurement shows that American culture is categorized as a masculine society in which behaviors of people are based on the shared values that they should strive toward with the best efforts to gain them. American culture also promotes displaying and talking freely about successes and achievements in life.

Vietnam, on the other hand, is considered a feminine society in which people value equality, solidarity and quality in their working lives.[24] As is common in feminine countries, the focus is on well-being. Free time and flexibility are also favored. In this feminine society, both parents share equal concern for the quality of life and relationships. Within the church, Vietnamese culture expects an effective leader to be a supportive person. Thus, the decision making of a leader is achieved through his involvement. In Vietnamese society, conflicts are resolved by compromise and negotiation. Table 5 provides key differences according to Hofstede et al.'s dimensions.[25]

Table 5. *Select Differences between Masculine Society and Feminine Society adapted from Hofstede.*

Feminine Society	Masculine Society
Both men and women should be modest.	Men should be assertive, ambitious, tough.
Both men and women can be tender and focus on relationships.	Women are supposed to be tender and to take care of relationships.

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[23] Ibid. 141-143.

[24] Later, the present researcher raises the question of the impact of the Vietnam War on the gender roles in Vietnam and on Hofstede's measurements for masculinity / femininity in Vietnam. See Michael L. Jones. *Hofstede – Culturally Questionable?* Oxford Business and Economics Conference (Oxford, UK, 24-26 June, 2007), who raised the possibility of political events skewing Hofstede's results.

[25] Ibid. 155, 165, 170.

In the family, both fathers and mothers deal with facts and feelings.	In the family, fathers deal with facts, and mothers deal with feelings.
Parents share earnings and caring roles.	The standard pattern is that the father earns, and the mother cares.
Being responsible, decisive, ambitious, caring, gentle is for women and men alike.	Being responsible, decisive, ambitious is for men; being caring, gentle is for women.
Women and men teach young children.	Women teach young children.
Failing in school is a minor incident.	Failing in school is a disaster.
Resolution of conflicts by compromise and negotiation.	Resolution of conflicts by letting the strongest win.
More leisure time is preferred over more money.	More money is preferred over more leisure time.

Comparing Uncertainty Avoidance between the U.S. and Vietnam

The reality all human beings have to face in life is that nobody knows what will happen tomorrow. Everyone has to live with the uncertainty of the future. According to Hofstede et al., both Vietnamese and American cultures are categorized in the middle group of uncertainty avoidance societies. The United States is ranked 64 out of 76 with its score of 46 and Vietnam is ranked 70 out of 76 six countries with its score of 30.[26] This means both countries are low uncertainty avoidance although the Vietnamese culture seems to have a slightly higher tolerance for ambiguity.

Low uncertainty avoidance index societies such as Vietnam maintain a more relaxed attitude in which practice counts more than principles and deviance from the norm is more easily tolerated. In this culture, schedules are flexible, and precision and punctuality do not come naturally. This measurement also describes the American culture

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[26] Ibid. 194.

as uncertainty accepting meaning there is a higher degree of acceptance for new ideas, innovative products, and a willingness to try something new or different.

Regarding religion, Vietnam has a majority of Buddhists. For centuries its cultural values were deeply influenced by Buddhist traditions. Hofstede et al.'s dimensions show Buddhist countries tend to score very low in uncertainty avoidance. Therefore, growing up in a society that has little desire to avoid uncertainty, members of Vietnamese communities are not concerned with setting precise goals, making long-range plans, scheduling appointments, or making to-do lists, etc. Although Vietnamese people have certainly carried on this national value from Vietnamese culture, Vietnamese Christians actually do not have much worry or anxiety but real peace because of their faith in Christ. This fact must have a certain influence on the behavior of first generation Vietnamese Americans.

In the same way, many people in Vietnamese American churches still live under the traditional concept of a society where everyone knows each other well, and people rely on the word of those they trust rather than contractual arrangements. Table 6 uses a cross-cultural study from Plueddemann to highlight key differences between low and high uncertainty avoidance societies.[27]

Table 6. *Comparison between Low Uncertainty Avoidance Societies and High Uncertainty Avoidance Societies adapted from Plueddemann.*

Low Uncertainty Avoidance Society (Tolerate Uncertainty)	High Uncertainty Avoidance Society (Avoid Uncertainty)
Be more informal in their interactions with others.	Formalize their interactions with others.

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[27] James E. Plueddemann. *Leading Across Culture: effective ministry and mission in the global church* (IL: InterVarsity, 2009), 130.

Rely on words of those they trust rather than contractual arrangements.	Document agreements in legal contracts.
Rely on informal interactions and norms rather than formalized policies, procedures.	Rely on formalized policies and procedures.
Show less desire to establish rules to dictate behavior.	Establish and follow rules.
Be less calculating when taking risks.	Take more moderate calculated risks and verify communications in writing.
Show less resistance to change.	Show stronger resistance to change.
Show more tolerance for breaking rules.	Show less tolerance for breaking rules.

Comparing Long / Short Term Orientation between the U.S. and Vietnam

According to Hofstede et al., Vietnam is among the group of long-term orientation societies, in contrast with the U.S. which is among short-term orientation countries. This index value table is based on factor scores from three items in the World Values Survey (WVS). However, in the Chinese Value Survey (CVS) that derived from the principles of Confucian teaching, only 23 countries participated, including the U.S., but not Vietnam.

Although the majority of Vietnamese people are Buddhists, the Confucian teaching has been rooted in their daily behavior and way of thinking for thousands of years. With a score of 57 in the long-term orientation index table, Vietnam ranks 36 among 93 countries.[28] Based on the combination of WVS and CVS, it seems that Vietnamese culture shows respect for circumstances and is more concerned with respecting the demands of virtue rather than possessing the truth. This society promotes

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[28]Geert Hofstede, Gert Jan Hofstede and Michael Minkov. *Cultures and Organizations – Software of the Mind* (New York: McGraw-Hill, 2010), 256.

thriftiness and perseverance in achieving results, and also tends to favor personal adaptation over personal stability. The U.S. scores 26 with the 69-71 rank in the long-term orientation WVS table. In the CVS table, the U.S. scores 29 with the rank of 17 among 23 countries. Consequently, American society is in the short-term orientation group. This culture focuses on traditions and fulfilling social obligations.

Another study in Australia from the WVS also reveals that first generation Vietnamese immigrants tend to focus on long term benefits for the next generation. They contribute to their children's education and financial situations. On the contrary, making the children feel good and gaining their love at present time are considered a short term benefit preferred by Western parents.[29] Table 7 shows key differences between long-term/short-term orientation societies based on CVS and WVS data.

Table 7. *Key Differences between Long-Term Orientation and Short-Term Orientation Societies adapted from Hofstede, pp. 243-275.*

Long-Term Orientation Society	Short-Term Orientation Society	Data Base
Perseverance, sustained efforts toward slow results.	Efforts should produce quick results.	CVS
Willingness to subordinate one's self for a purpose	Concern with social and status obligations.	CVS
Respect for circumstances. Having a sense of shame.	Respect for traditions. Concern with "face."	CVS
Concern with personal adaptiveness.	Concern with personal stability.	CVS
Children should learn to persevere and to save money and things.	Service to others is an important goal and tradition is important.	WVS
Family pragmatism.	Family pride.	WVS

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[29] Ibid, 242.

Learn from other countries.	Proud of my country.	WVS

Other Insights from Hofstede et al. into Vietnamese National Culture

According to a study conducted by Michael L. Jones, the political influence at the time of the survey by Hofstede partially affected the reliability of the results in some national cultural dimensions.[30] As a matter of fact, Vietnam had endured a thirty-year war and since then has been under communist dominance. Because of the political instability of socialist countries, as well as third world countries, there was certainly a lack of accurate and reliable data. This condition may change the dimension score of the masculinity index, uncertainty avoidance index, and long-term orientation index.

Observing Figure 2, adapted from Hofstede et al.'s Figure 5.4 that crosses power distance index against masculinity, Vietnam is among the group of countries on the upper right-hand quadrant that represents a societal norm of two dominant parents.[31] In this culture, both parents share equal concern for the quality of life and for relationships. They also provide authority and tenderness. These values may have been most suitable during the time of the Vietnam War and partially under the communist regime. During the war, most men in families were in the military, and women had to fill both parental roles in the family.

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[30] Michael L. Jones. *Hofstede – Culturally Questionable*? Oxford Business and Economics Conference (Oxford, UK, 24-26 June, 2007), 5.

[31] Geert Hofstede, Gert Jan Hofstede and Michael Minkov. *Cultures and Organizations – Software of the Mind* (New York: McGraw-Hill, 2010), 152.
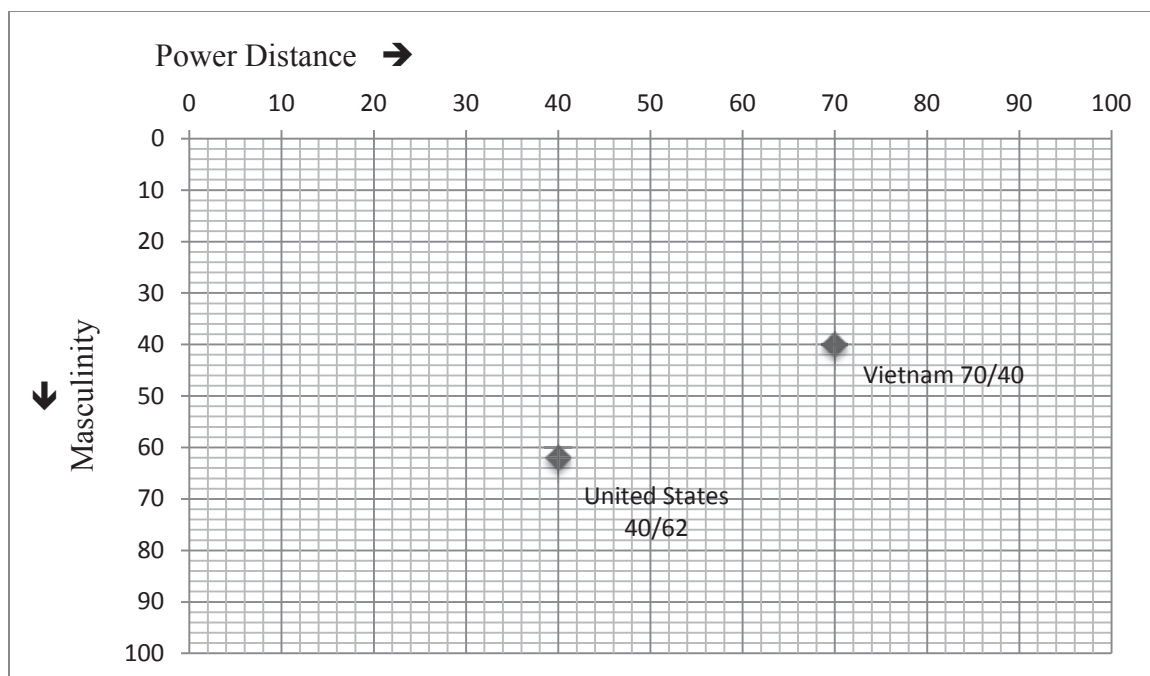
Figure 2. *Power Distance Versus Masculinity of Vietnam and the U.S. adapted from Hofstede.*

However, rooted in Asian tradition as most other countries in Southeast Asia, Vietnamese culture still gives the father the dominant role in family, as well as in society. Historically, Vietnamese culture has been influenced by Confucianism as the result of a long period of Chinese colonization; and consequently Vietnamese culture emphasizes the dominance of males and also places restrictions on women's role and place in society. Therefore, although categorized by Hofstede et al. as a feminine society, one can argue that Vietnamese culture actually tends to be one of moderate masculinity.[32]

According to Hofstede et al., Vietnamese culture is categorized as weak uncertainty avoidance. However, Vietnamese people feel threatened by ambiguous situations and try to avoid them by establishing formal rules. This culture has a high level

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[32] This is the finding of a 2004 study of gender roles in Vietnam. See John Knodel, Vu Manh Loi, Rukmalie Jayakody, and Vu Tuan Huy.. "Gender Roles in the Family: Change and Stability in Vietnam." *Population Studies Center, University of Michigan.* PSC Research Report, No. 04-559 (2004), 2.

of risk aversion. It also tends to delay making immediate decisions when it feels uncertain.[33] In this society, people also reject abnormal ideas and behaviors. Therefore, Vietnamese culture seems to be a moderate uncertainty avoidance society.

Some studies also indicate that national anxiety levels are associated with war, and uncertainty avoidance increases when anxiety levels in the country increases.[34] Vietnam experienced a war within its territory lasting almost thirty years and that would have caused anxiety to mount. Since the Vietnam War ended, the stress of war was released and anxiety levels should have decreased in that country. However, after enjoying a couple of years of peace, this trend may be reversing. A new wave of anxiety has set in with a new conflict; the dominance of an oppressive political regime. This condition has apparently shaped the cultural values of the first generation Vietnamese American in Hofstede et al.'s uncertainty avoidance dimension.

In the context of the Vietnamese American church, the cultural differences that cause critical conflicts the most between two generations are power distance and collectivism/individualism, particularly at the leadership level. Other dimensions such as uncertainty avoidance and masculinity/femininity comparatively have less influence in ministry due to the unique circumstance of the first generation Vietnamese American.

Hofstede et al.'s fifth dimension of long-term orientation may not be considered as important an element within Vietnamese American churches. The reason is that the first generation Vietnamese Christians have a particularly unique experience in their

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[33] Pan K. Fan and Zhang K. Zigang. "Cross-Cultural Challenges When Doing Business in China." *Singapore Management Review* (2004): 81-90.

[34] Geert Hofstede, Gert Jan Hofstede and Michael Minkov. *Cultures and Organizations – Software of the Mind* (New York: McGraw-Hill, 2010), 233.

journey to America, including the persecution they endured in Vietnam for almost twenty-five years before arriving in America. In addition, Hofstede et al.'s long-term orientation dimension seems to not be as well-received in cross-cultural research compared to the other four dimensions. According to Fang, few studies adopted Hofstede et al.'s fifth dimension as a research instrument and researchers in cross-cultural management tend to avoid discussing it.[35] Other critiques also argue the fact that the two opposite ends of long-term orientation used in Hofstede's CVS are actually not opposed to each other.

Research Questions

The research questions in this study draw from the five scores Hofstede gives for the U.S. and for Vietnam on the five cultural dimensions which were reported in the previous section and summarized in Table 1.

Research Question #1: Will scores for high/low power distance on a national level for the U.S. and Vietnam be reflected to a close degree on an individual level for second generation and first generation Vietnamese Christians?

Research Question #2: Will scores for individualism/collectivism on a national level for the U.S. and Vietnam be reflected to a close degree on an individual level for second generation and first generation Vietnamese Christians?

Research Question #3: Will scores for masculinity/femininity on a national level for the U.S. and Vietnam be reflected to a close degree on an individual level for second generation and first generation Vietnamese Christians?

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[35] Tony Fang. "A Critique of Hofstede's Fifth National Culture Dimension." *International Journal of Cross-Cultural Management 3,* no. 3 (2003): 350.

Research Question #4: Will scores for uncertainty avoidance on a national level for the U.S. and Vietnam be reflected to a close degree on an individual level for second generation and first generation Vietnamese Christians?

Research Question #5: Will scores for long-term/short-term orientation on a national level for the U.S. and Vietnam be reflected to a close degree on an individual level for second generation and first generation Vietnamese Christians?

Empirical Unknowns

For this study, the present researcher created the HCD-VCA Survey instrument (Hofstede Cultural Dimension in the Vietnamese Church in America), tailored for the Vietnamese American church context, designed to measure Hofstede et al.'s five cultural dimensions as five subscores (see the description and justification in chapter 3). The HCD-VCA (see Appendix A) has the participant rate a statement on a six-point Likert scale, yielding a score of anywhere from one to six. Four questions are devoted to each cultural dimension (twenty statements in all). Each set of four statements and their associated scores will be considered subscores.

The empirical unknowns are the scores on these twenty statements generated by the HCD-VCA Survey, for all the participants. We wish to compare the subscores, and calculate the average subscore, for each of the five Hofstede cultural dimensions for two groups: first generation Vietnamese Christians in comparison to second generation Vietnamese Christians. Discovering these values is the main way to verify the five hypotheses of this study.

Hypotheses

The five sets of Hofstede national scores reported for Vietnam and the U.S., along with the five research questions listed above, lead in the formation of our five hypotheses. Those hypotheses should not be detached from the background of the Vietnamese Christians and the context of Vietnamese American churches. The reality of significant elements among cultural dimensions within the church that have a crucial effect on ministry are also taken into consideration.

H1 (drawing from RQ1): First generation Vietnamese Christians (OBV's) have a higher power distance dimension than second generation Vietnamese Christians (ABV's).

H2 (drawing from RQ2): First generation Vietnamese Christians (OBV's) have a higher collectivism dimension than second generation Vietnamese Christians (ABV's).

H3 (drawing from RQ3): First generation Vietnamese Christians (OBV's) have a slightly higher masculinity dimension than second generation Vietnamese Christians (ABV's).

H4 (drawing from RQ4): First generation Vietnamese Christians (OBV's) have a slightly higher uncertainty avoidance dimension than second generation Vietnamese Christians (ABV's).

H5 (drawing from RQ5): First generation Vietnamese Christians (OBV's) have a lower long term orientation dimension than second generation Vietnamese Christians (ABV's).

Definition of Terms

First generation refers to the Vietnamese people who arrived in America after the 1975 historical event, the falling of Saigon by the Vietnamese Communist armed forces.

These people were born, grew up and educated in Vietnam before immigrating to America. They have been deeply influenced by the Asian culture.

Second generation refers to the Vietnamese people who were born in America or immigrated to the United States with their family when they were children. They have been educated and influenced by American and Western cultures. They are also called Vietnamese American.

OBV or Overseas-Born Vietnamese refers to Vietnamese who were not born in the United States. It also refers to first generation Vietnamese in America.

ABV or American-Born Vietnamese refers to Vietnamese who were born in the United States. It also refers to second generation Vietnamese in America.

Boat people refers to the Vietnamese refugees who escaped from Vietnam by boat across the South China Sea during the period starting in 1975 up to the time the United Nations refugee camps located in Southeast Asian countries were closed. Those Vietnamese people had made all attempts to leave Vietnam after the Communist forces took over South Vietnam in April 1975.

The Christian and Missionary Alliance (C&MA) refers to the denomination founded by Rev. Dr. A. B. Simpson in 1887. At the beginning, C&MA was actually a movement focused on overseas missions to take the Gospel to the world. In 1974, the Christian and Mission Alliance officially became a denomination. It still had at its core a heart for overseas missions but focused on planting churches in the United States and overseas. Today, the C&MA has more than 800 missionaries and workers ministering in over 50 countries.

Vietnamese District of the Christian and Missionary Alliance refers to the administrative unit including all Vietnamese churches affiliated with the C&MA in the United States. Within the organization of the C&MA, there are other kinds of cultural districts beside the geographical districts. The Vietnamese District is one of these cultural districts.

Vietnamese American Church refers to the Vietnamese church in America (VCA). This is the bi-cultural church of persons of Vietnamese ethnicity that belong to the Vietnamese District of the C&MA or affiliates with other denominations.

Asian culture refers to the set of cultural values that play major roles in many Asian countries. Geographically, Vietnam is among Southeast Asian countries, and China is among East Asian countries. However, these two countries share many common core values, such as benevolence and obligation, endurance and sacrifice, loss of face, shame, and honor. Therefore, Vietnamese culture is more similar to Chinese culture than other countries of Southeast Asia. Most of the cultural values that dominate the Vietnamese culture represent the Asian tradition compared to the American culture.

Vietnam War refers to the war in Vietnam from 1945-1975. This war involved France, the United States and Vietnam, including South Vietnam and North Vietnam. South Vietnam (or Republic of Vietnam) was supported by the United States, and followed the trend of capitalist development. North Vietnam (or Democratic Republic of Vietnam) was supported by the Communist bloc, particularly China and the Soviet Union, and followed the trend of socialist and communist.

The Communist regime refers to the present government, political and economic system in Vietnam. This regime extended from North to South Vietnam and has existed in the whole country since the fall of Saigon in April 1975.

Virtual leadership is a new term for a new situation. It involves leading of people who telecommute and are situated in different and distant locations.[36] Virtual leadership often faces the challenges of virtual communication and information sharing in the globalized context.

Limitations of the Study

In the northeast area of the U.S., within the Vietnamese District of the C&MA, there are 20 churches and 26 pastors. This study limits the interview to seven pastors, in three large churches, and not with pastors of all churches. The survey focuses on 30 participants from three churches in the northeast; the Vietnamese Alliance church of North Philadelphia, the Vietnamese Alliance church of Lancaster in Pennsylvania, and the Vietnamese Alliance Church of Washington D.C. Metropolitan.

Although most churches in the northeast U.S. have English speaking ministries for young people of the second generation, it is still ineffective in organizational structure and program. Those three large churches that are the focus of this research have their own youth ministries, including English speaking worship services, youth activities, and assigned youth pastors. All interviews and ministry observations were taken in the Fall of 2013. Data collection from the survey was taken in January 2014. The data processing

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[36] Jaclyn Kostner. *Virtual Leadership: Secrets from the Round Table for the Multi-Site Manager* (New York: Warner Books, 1996).

and evaluation were done within the same time period and extended through February
2014.

The research was carried out in the churches subordinated to the Vietnamese
District of the C&MA. Although the cultural tension is common to almost every
Vietnamese American church, as well as Asian ethnic churches in the United States, the
traditions and the administrative organization of churches in different denominations will
not be a part of this study.

A further limitation is that all the pastors in the current study were trained and
hold to C&MA beliefs. In order to serve in ministry within the Vietnamese District, even
a pastor already ordained by another denomination, has to affirm his belief officially in
the tradition of the C&MA. Though many other ways can also measure and interpret
cultural values and cultural differences; this research is limited to the method based on
Hofstede et al.'s criteria which has been tested and proved in a variety of fields including
social science.

Assumptions

The researcher assumes that Hofstede's measurement for national culture
dimensions can be applied at the individual level. There are sound reasons for this
assumption.[37] For instance, individuals are equally assigned Hofstede's national culture
indices by their national identity as the research uses Hofstede's measurement. Applying
in this way is not appropriate when a study examines the effect of an individual's cultural
orientation, unless the unit of analysis is a country or when culture is used as a contextual

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[37] According to Geert Hofstede and Michael Minkov's *Values Survey Module 2013 Manual*
released May 2013, the study of national culture dimensions belongs to anthropology and the study of
individual personality belongs to psychology.

variable.[38] Researchers have also found methodological difficulties. Spector, Cooper,

and Sparks (2001) found low reliability at the individual level using Hofstede's

measurements.[39] For those reasons, this researcher used a measurement tool referred to as

Individual Cultural Values Scale, or CVSCALE developed by Boonghee Yoo, Naveen

Donthu and Tomasz Lenartowicz (2011).[40] The CVSCALE is a modified tool designed in

an attempt to measure Hofstede's five dimensions of cultural values at the individual

level. The modified scale allows the researcher to utilize primary data instead of cultural

stereotypes and, hence, to assess the cultural orientations of individuals.

In the process of development and validation of the CVSCALE, the authors

administered the survey among American, Korean-American, and South Korean

undergraduate students to test, purify and finalize samples. South Korea and the United

States have been often selected for cross-cultural research because they represent East

and West.[41] The validation and invariance test of the CVSCALE shows that both

reliability and standard deviation of samples from these two groups are acceptable in all

five Hofstede cultural values dimensions.

Following Hofstede et al.'s metric, except for uncertainty avoidance index, other

dimension indexes of Vietnam and South Korea are almost in the same group. Even with

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[38] Boonghee Yoo, Naveen Donthu and Tomasz Lenartowicz. "Measuring Hofstede's Five Dimensions of Cultural Values at the Individual Level: Development and Validation of CVSCALE," *Journal of International Consumer Marketing, 23*:3-4 (2011): 193-210.

[39] P.E. Spector, C.L. Cooper, and K. Sparks. "An International Study of the Psychometric Properties of the Hofstede Values Survey Module 1994: A Comparison of Individual and Country Level Results." *Applied Psychology* 50 (2): 269-281.

[40] Boonghee Yoo, Naveen Donthu and Tomasz Lenartowicz. "Measuring Hofstede's Five Dimensions of Cultural Values at the Individual Level: Development and Validation of CVSCALE," *Journal of International Consumer Marketing, 23*:3-4 (2011): 193-210. 195.

[41] Ibid. 198.

the long-term orientation, South Korea has the highest index of 100, while Vietnam has a

lower index of 57, but still belongs to the group of long-term orientation. The equivalence

of both cultural measurements, especially with power distance and

individualism/collectivism allows this research to apply the CVSCALE survey based on

Hofstede et al.'s cultural dimensions.
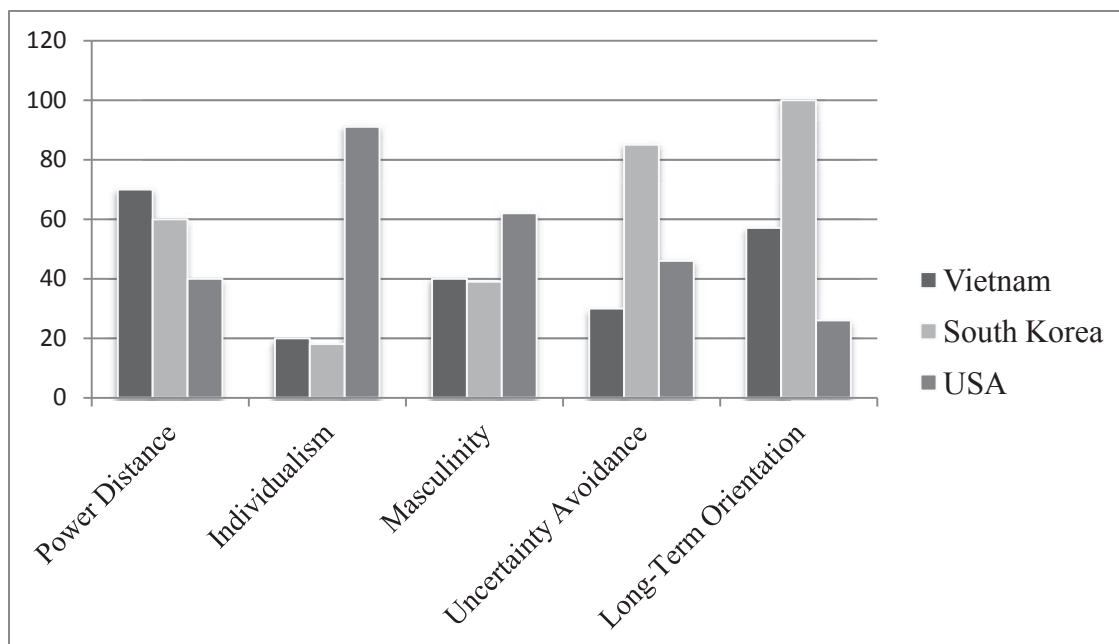
Figure 3. *Comparison of Cultural Values Index between Vietnam, South Korea and the U.S. based on Data from Hofstede.*

This researcher also assumes that the most significant factors in the church unity

problem are culture and contemporary issues, and not issues of age or gender. Indeed,

some young pastors who came to the U.S. and graduated from college in America still

have the thinking and viewpoint of the first generation people. On the other hand, there

are middle-aged pastors who have been in the U.S. long enough to adapt to American

culture and graduate from American colleges who actually think more like the second

generation people. Therefore, age is not a major factor in the problems arising from

cultural differences in the Vietnamese American churches, including issues regarding the concepts and practices of leadership.

Besides, following the tradition of the C&MA, the Vietnamese District does not ordain women as pastors. Therefore, gender is not a factor in this research, though attitudes toward gender may be a part of the cultural distance.

Although this research is limited to the Vietnamese American churches in the northeast, it is assumed that the study will apply to the entire Vietnamese District of the C&MA. In reality, cultural differences exist in all Vietnamese ethnic churches in America, and the author expects this study can be applied effectively to Vietnamese ethnic churches of all denominations

In addition to being effectively applied to Vietnamese ethnic churches in America, this study will also be useful and helpful in Vietnam. Though the Vietnam church may not experience the same cultural tension existing within the Vietnamese American church, nevertheless, the church in Vietnam will certainly face the same challenges of postmodernism and globalization. In recent years, the Vietnamese communist government has given permission to re-open the seminary and Bible school in Saigon to train young pastors for the churches. Because of isolation from the globalized world over the past thirty-five years, there is a huge demand for responding to the need and purpose of the churches in the new globalized context. Thus, the need for building the bridge between the older and younger generation church leaders is still necessary in Vietnam.

Summary

The huge wave of Vietnamese people leaving the country after the fall of Saigon to the Communist armed forces in 1975 formed two generations that settled in the United States. The first generation is comprised of those who were born and raised in Vietnam, and influenced by Asian culture. The second generation includes people who were born and educated in America. In this context, in the C&MA denomination, over one hundred Vietnamese American churches have been established.[42] The two different generations of Vietnamese Americans existing under the same roofs within those churches, consequently creates a gap in understanding and communication between the two and adversely affects church ministry.

Research on the reality of cultural differences throughout church history, theological bases and theoretical foundations that occur in the Vietnamese American churches in the northeast of the United States reveals a deep and hidden issue and presents opportunity to find solutions to building the bridge that will close the gap between the two generations. The solution will reinforce church unity, particularly at the leadership level. This project is based on Hofstede et al.'s research of five national cultural dimensions and describes the cultural differences within the church. Those cultural dimensions comprise power distance, collectivism/individualism, uncertainty avoidance, masculinity/femininity, and long-term/short-term orientation. A survey was conducted within three Vietnamese American churches in the northeast region of the U.S. that adapted Hofstede et al.'s study with the individual cultural orientation.

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[42] DEXCOM. *Annual Report of the Vietnamese District. The Vietnamese District of the Christian and Missionary Alliance*, California, 2012.

Most importantly, building the bridge between the two different generations of leaders in the church will provide a platform for creating a culture of balance in trust and control for second generation Vietnamese leaders. This will assist in attracting more involvement by young people in ministry and leadership staff through better understanding and communication. It will also assist in establishing a healthy environment for the development of church unity in a bi-cultural context.

In today's globalized world, realizing the need for bridge building between contrasting concepts and practices based on the cultural differences will promote successful development of ministries within the church and within the Vietnamese community. With respect to Christian leadership, although talented leaders should depend totally on the gift of the Holy Spirit, leaders of Vietnamese American churches must also begin preparing new leaders for the future right now if they wish to accomplish the goals that best reflect the Kingdom of God in the Vietnamese community in America.

CHAPTER 2:

REVIEW OF RELATED LITERATURE TO THE ISSUES OF CULTURE,

CULTURAL CONFLICT AND CHRISTIAN LEADERSHIP

Introduction

Evidently, cultural differences exist within the congregations of Vietnamese American churches in the United States. Those differences expose the Vietnamese/Asian cultural values versus American/Western cultural values represented by first and second generation Vietnamese respectively. Cultural differences also exist at the leadership level of the church, pastors included. Clearly, it is necessary to recognize the cultural differences and conflicts within the church as such realization helps to build bridges that can eliminate or substantially limit the effects of those differences. Closing these gaps can help create a healthy environment for church unity. A thorough acknowledgment of the issues also help the church achieve more effective ministry within the community and helps in stopping the "silent exodus" of young people.[43]

The church is not only an organism – the Body of Christ, but also an organization – a social and cultural institution. The presence of the church in this world has a purpose and mission to complete. Christians cannot live and do ministry apart from culture and neither can we isolate ourselves from the developing trends of society. In order to

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[43] Helen Lee. "Silent Exodus – Can the East Asian Church in America Reverse the Flight of its Next Generation." *Christianity Today* (Dec 1996), http://www.ctlibrary.com/ct/1996/august12/6t9050.html. (accessed 29 August 2013).

manage cultural tensions, church leaders must be able to discern and adapt to the contemporary issues of globalization and postmodernism. Ignoring or overlooking this reality can create a discontinuance of congregants and hinder leadership development in the church. It could also disrupt the mission of the church in the community.

The following is a review of some of the most helpful resources essential in understanding the issues of culture and cultural differences, Christ and culture, and Christian leadership concepts and practices in the context of globalization. First, however, the resources related to the context of first generation Vietnamese in America should be reviewed to gain a deeper understanding of these issues.

Literature on the First Generation of Vietnamese in America

Since April 1975, when South Vietnam fell into Communist forces from the North, millions of Vietnamese escaped from their homeland to new countries seeking freedom. In this huge exodus, more than 1.5 million people arrived in the United States. Most of them constitute the first generation of Vietnamese Americans.

The story of the first generation of Vietnamese in America is the story of "boat people." Phuong Truong's 1982 article describes well the hardships and sacrifices of this experience.[44] Nghia M. Vo in his book *Vietnamese Boat People, 1954 and 1975-1992* narrates the story of courageous individuals who braved all odds to look for the freedom they had lost in their own country.[45] In another book *Voices of Vietnamese Boat People: Nineteen Narratives of Escape and Survival*, Mary T Cargill and Jade Q Huynh describe

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[44] Phuong N. Truong. "The Strange Vietnamese Refugees." *Church & Society* (Jan/Feb 1982): 45.

[45] Nghia M. Vo. *Boat People, 1954 and 1975-1992* (Jefferson, NC: McFarland & Company, Inc., 2006), 4.

how thousands of Vietnamese refugees had to adjust to a new status in the framework of

American culture after they made it to the U.S. where they had to adapt to a different

economic system and become part of an alien society.[46] These sources for historical

information about the settlement of Vietnamese immigrants in America offer good

background to the present study. Also informative is information on various government

settlement programs, like the Family Reunion Program and the Humanitarian Operation

Program (HO), which are well documented by Alicia Campi from the Immigration Policy

Center.[47] Hataipreuk Rkasnuam and Jeanne Batalova document the main cities where

Vietnamese communities quickly appeared and developed.[48]

One would think this extraordinary experience of the first generation Vietnamese

has the potential to affect what Hofstede considered their national culture values. Still,

the formation of one's cultural orientation is a complex process and it is not clear whether

a person's responses to life circumstances later in life can alter cultural values instilled at

birth. The first generation Vietnamese Americans can be expected to exhibit patterns of

social behavior they learned in their earlier lifetime experiences. According to Truong:[49]

> The Vietnamese refugees recognize that the United States is great, powerful and rich. They know that they are living in the land that is well blessed by God. But these refugees, before leaving their homeland, had never dreamed of living in any other country, any Paradise-on-Earth that was not their country. They did not come to the United States to find an easy life with its undeniably high quality of

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[46] Mary T Cargill and Jade Q Huynh. *Voices of Vietnamese Boat People: Nineteen Narratives of Escape and Survival* (Jefferson, NC: McFarland & Company Inc. Publishers, 2000), 7.

[47] Alicia Campi. "From Refugees to Americans: Thirty Years of Vietnamese Immigration to the United States." *The Leading Immigration Law Publisher: Immigration Daily* (March 2006). http://www.ilw.com/articles/20060313-campi.shtm. (accessed 15 October 2014).

[48] Hataipreuk Rkasnuam and Jeanne Batalova. "Vietnamese Immigrants in the United States." *Migration Policy Institute* (August 2014). http://www.migrationpolicy.org/article/Vietnamese-immigrants-United-States. (accessed 15 October 2014).

[49] Phuong N. Truong. "The Strange Vietnamese Refugees." *Church & Society* (Jan/Feb 1982): 47.

material comforts; they came here to escape death, persecution and despotism. They are extremely grateful to their newly adopted land that provides them with food and shelter, but they always like to talk about their poor and small homeland. Because, to them, their homeland is the best country in the world.

Most Vietnamese Born Christians in America, including pastors, were refugees and share this particular history.

Literature on Describing Cultural Differences and the Importance of Geert Hofstede

Kirkman, Lowe and Gibson's survey of research shows the extent to which researchers have used Hofstede's cultural dimensions as a conceptual framework. Kirkman et al. reviewed 180 studies published in 40 business and psychology journals and two international annual volumes between 1980 and June 2002.[50] Clearly, Hofstede's categories have been utilized in a wide variety of empirical research, and have become a standard tool for cross-cultural studies.

Although uncertain about only Hofstede's fifth dimension, i.e. long term orientation, Tony Fang agreed that Hofstede's contribution is the most influential work to date in the cross-cultural management study, and that Hofstede has been one of the most cited sources in the *Social Science Citation Index*.[51] Terry Clark agreed that the marketing-relevant conceptualization of national character is well captured in Hofstede's typology of culture.[52] Examining different approaches to conceptualizing and

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[50] Bradley L. Kirkman, Kevin B. Lowe and Cristina B. Gibson. *"A Review of Empirical Research Incorporating Hofstede's Cultural Values Framework." Journal of International Business Studies 37* (2006): 285.

[51] Tony Fang. "A Critique of Hofstede's Fifth National Culture Dimension." *International Journal of Cross Cultural Management 3,* no. 3 (2003): 347.

[52] Terry Clark. "International Marketing and National Character: A Review and Proposal for an Integrative Theory." *Journal of Marketing 54*, no. (1990)*:* 70.

operationalizing culture in the studies of marketing, Ana M Soares, Minoo Farhangmehr and Aviv Shoham confirmed the relevance of the Hofstede cultural dimensions for international business and consumer behavior.[53]

Literature on Hofstede and the Applicability of His Cultural Dimensions to Individuals

Kirkman et al's review of research surveys scholarly critiques of Hofstede's framework.[54] As they note, some researchers have criticized Hofstede's work for oversimplifying the complex nature of national culture to four or five dimension conceptualization, for using only a single multinational company as a basic sample for his conclusions about culture, for not taking into account the changeability of culture over time, and for ignoring the heterogeneity of culture within a country.[55] Since the present study is concerned with using Hofstede's dimensions to assist in cross-cultural understanding between first and second generation Vietnamese Christians, the critique of most interest to the present study is the one that finds methodological difficulties when applying Hofstede's dimensions at the individual level.[56]

Yoo, Donthu and Lenartowicz discuss scholars who have questioned whether Hofstede's cultural framework is an effective tool when national culture indexes are

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[53] Ana Maria Soares, Minoo Farhangmehr, and Aviv Shoham. "Hofstede's Dimensions of Culture in International Marketing Studies." *Journal of Business Research 60,* no. 3 (2007): 281.

[54] Bradley L. Kirkman, Kevin B. Lowe, and Cristina B. Gibson. *"A Review of Empirical Research Incorporating Hofstede's Cultural Values Framework." Journal of International Business Studies* 37, (2006): 286.

[55] Ibid. 286.

[56] Boonghee Yoo, Naveen Donthu and Tomasz Lenartowicz. "Measuring Hofstede's Five Dimensions of Cultural Values at the Individual Level: Development and Validation of CVSCALE." *Journal of International Consumer Marketing 23,* no. 3-4 (2011): 195.

applied to individuals by their national identity.[57] Hofstede himself clarifies in the *Values Survey Module 2013 Manual* that the study of national culture dimensions belong to anthropology and the study of individual personality belongs to psychology.[58] Along the same lines, Hofstede states that the VSM 2013 cannot be scored at the individual level because it is not a psychological test.[59]

Despite this uncertainty, several studies still affirm the validity of Hofstede's dimensions to describe the behavior of individuals. Kirkman et al. have shown that Hofstede's measurement has been successfully applied by researchers at both national and individual levels,[60] citing studies that show correspondence between national cultural values and individual behavior, conflict management, decision making, leadership and group dynamics. When using Hofstede's national cultural scores at the individual level, Mitchell, Smith, Seawright and Morse, for example, have found that the Hofstede's dimensions of individualism and power distance were positively related to a person's decision-making process.[61] Finally, it is noteworthy that Yoo et al., using Hofstede's

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[57] Boonghee Yoo, Naveen Donthu and Tomasz Lenartowicz. "Measuring Hofstede's Five Dimensions of Cultural Values at the Individual Level: Development and Validation of CVSCALE." *Journal of International Consumer Marketing 23,* no. 3-4 (2011): 195.

[58] Geert Hofstede and Michael Minkov. *Values Survey Module 2013 Manual*. VSM 2013. Release May 2013: 3.

[59] Ibid. 4.

[60] Bradley L. Kirkman, Kevin B. Lowe, and Cristina B. Gibson. *"*A Review of Empirical Research Incorporating Hofstede's Cultural Values Framework." *Journal of International Business Studies* 37, *(*2006): 288.

[61] Ronald K. Mitchell, Brock Smith, Kristie W. Seawright, and Eric A. Morse. "Cross-Cultural Cognitions and the Venture Creation Decision." *Academy of Management Journal* 43, no. 5 (2000): 974-993.

framework, created and validated rigorously a tool for measuring individual cultural values, the CVSCALE, which served as a model for the present study.[62]

Literature on Vietnamese Cultural Values

Truong and Vuong claimed that there is a strong vertical relationship with high level of conformity and social control in Vietnamese culture.[63] According to Truong and Vuong, the high power distance characteristic shows in Vietnamese daily life as well as in business. Children have to obey parents' orders in the family, and, in organizations, there is a clear subordinate-superior relationship. Truong and Vuong also say that collectivism has existed for a very long time in Vietnam, characterizing by tight social frameworks and self-functioning communities.[64] Nguyen and Mujtaba argued that in Vietnam, the high power distance culture has promoted the hierarchical authority in work settings.[65]

In the article *Doing Business in Vietnam*, Smith and Pham described that Vietnamese people always consider themselves as a part of a larger collective, strongly emphasize conformity to familial and social norms, have in-group thinking style, and

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[62] Boonghee Yoo, Naveen Donthu and Tomasz Lenartowicz. "Measuring Hofstede's Five Dimensions of Cultural Values at the Individual Level: Development and Validation of CVSCALE." *Journal of International Consumer Marketing 23,* no. *3-4* (2011): 197.

[63] Quang Truong and Nguyen Tai Vuong. "Management Styles and Organisational Effectiveness in Vietnam." *Research and Practice in Human Resource Management 10*, no. 2 (2002): 36-55.

[64] Ibid.

[65] Lam D. Nguyen and Bahaudin G. Mujtaba. "Stress, Task, and Relationship Orientations of Vietnamese: An Examination of Gender, Age, and Government Work Experience in the Asian Culture." *Competition Forum 9*, no. 2 (2011): 236.

prefer group activity and decision making that bring benefits to the whole group instead of personal goals.[66]

Phinney and Ong described Vietnamese culture as being strongly collectivist, patriarchal family structure based on Confucian and Buddhist roots, in which children expected to obey their parents and fulfill their obligations within the family.[67]

Truong and Vuong described Vietnamese culture as moderate uncertainty avoidance, in which Vietnamese people usually feel threatened by ambiguous situations and try to avoid them by rejecting deviant ideas and behavior in business.[68] Knodel, Jayakody and Vu suggested Vietnamese culture had been influenced by Confucianism which emphasizes the dominance of males in family and society.[69] Despite some recent change, male-dominant attitude in business and most official activities still exists.

Marino (1998) described the cultural conflict within Vietnamese family in America. This conflict occurs between the dominant role of male and submissive role of female in family, between children and parents. Marino concluded that many Vietnamese wives help their families mediate differences between the two cultures resulting in academic success for Vietnamese students as well as consolidating their happy families.[70]

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[66] Esmond D. Smith Jr. and Cuong Pham. "." *Business Horizons 39*, no. 3 (1996): 47-51.

[67] Jean S. Phinney and Anthony D. Ong. "Adolescent-Parent Disagreements and Life Satisfaction in Families from Vietnamese- and European-American Background." *International Journal of Behavioral Development 26,* no. 6 (2002): 557.

[68] Quang Truong and Nguyen Tai Vuong. "Management Styles and Organisational Effectiveness in Vietnam". *Research and Practice in Human Resource Management*, Vol. 10, no. 2 (2002): 36-55.

[69] John Knodel, Vu Manh Loi, Rukmalie Jayakody, and Vu Tuan Huy. "Gender Roles in the Family: Change and Stability in Vietnam." *Population Studies Center, University of Michigan.* PSC Research Report, No. 04-559 (2004), 2.

[70] Katherine Marino. "Women Vietnamese Refugees in the United States: Maintaining Balance Between Two Cultures." *Society for History Education 32,* no. 1 (1998): 95.

Zhou and Bankston found that Vietnamese immigrant parents emphasize obedience, industriousness, and helping others as traditional Vietnamese values. They contrasted these values with the independence of thinking and concern with individual social prestige of Americanized families.[71]

Literature Related to Cultural Intelligence

The present study, as an effort to increase cross-cultural understanding, is an effort to increase cultural intelligence. Earley and Ang developed the conceptual model of cultural intelligence in the book *Cultural Intelligence: Individual Interactions Across Culture* (2003).[72] The study of this concept was more fully developed later by David Livermore (2009).[73]

Cultural intelligence, also known as CQ, is defined as a person's capability to adapt effectively to new cultural contexts. Ng, Van Dyne and Ang's handbook is a standard work that outlines clearly the four factors of cultural intelligence: the meta-cognitive, cognitive, motivational, and behavioral components.[74] Everyone has a specific CQ that can be assessed and enhanced. The CQ Self-Inventory and CQ 360 Inventory are usable tools to analyze and assess the cultural intelligence of an individual so that the CQ

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[71] Min Zhou and Carl L. Bankston III. "Social Capital and the Adaptation of the Second Generation: The Case of Vietnamese Youth in New Orleans." *International Migration Review 28*, no. 4 (1994): 833.

[72] P. Christopher Earley and Soon Ang. *Cultural Intelligence: Individual Interactions Across Cultures* (CA: Stanford University Press, 2003), 26.

[73] David A. Livermore. *Leading with Cultural Intelligence: The New Secret to Success.* AMACOM Div American Mgmt Assn. (2009).

[74] Kok-Yee Ng, Linn Van Dyne and Soon Ang. "Developing Global Leaders: The Role of International Experience and Cultural Intelligence." *Advances in Global Leadership 5 (*2009): 232.

can be enhanced accordingly.[75] The present researcher intends that the findings of the present study serve to increase CQ among workers in the Vietnamese church in America.

Summary

The present researcher is committed to promoting cross-cultural awareness between the two cultures in the Vietnamese American church. To that end, the present study posits that objective measurements of cultural perceptions can be taken using Hofstede's well-known work on cultural dimensions. The literature suggests that this task is a reasonable objective, given the influence of Hofstede's work and scholarly discussions of its applicability.

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[75] David A. Livermore. *CQ: The Test of Your Potential for Cross-Cultural Success*. Cultural Intelligence Center (2010).

CHAPTER 3:

PROCEDURES AND RESEARCH METHODOLOGY

Rationale for this Research

Because of the bi-cultural nature of the Vietnamese American church, the fundamental assumption for this research is that cultural differences exist amongst and within the congregation including leadership. Cultural differences amongst church members are significant because those differences could potentially hurt the church if there is no attempt to resolve them. Meanwhile, within the Vietnamese American church, culture is a significant contributing factor to conflicts. Conflicts appear when lack of communication and misunderstandings occurs between the first and second generations based on their differing views of cultural values. The reality of cultural conflicts inevitably arises and impacts church unity.

Many Vietnamese church leaders either underestimate or do not realize those kinds of conflicts although they know that a church must be unified before it can become healthy. Therefore the pursuit of church unity becomes an important goal for church leaders. In order to accomplish this goal, the church must face cultural conflict directly and deal with it carefully based on the acknowledgement and analysis of existing cultural differences.

Participants

Demographic Information

Participants were selected from the members of the church who are 18 years and older among three Vietnamese American churches in the northeast: Philadelphia, Lancaster, and Washington, D.C. Metropolitan. For statistics purposes of the survey, five age ranges were grouped; 18–25, 26-40, 41–60, 61-70, and over 70. According to the research in creating the CVSCALE, the correlation between age and each cultural dimension was small.[76] Gender of participants was also categorized in this survey because it could show a significant effect on the dimension of masculinity. In total, 29 participants from the three selected churches responded to the survey; 65% were male and 35% were female.

The purpose of this research is to show the differences in the cultural values existing within the Vietnamese American church between two generations of Vietnamese Americans even at the leadership level. Therefore, two groups of participants were represented; first generation and second generation Vietnamese referred to as Overseas Born Vietnamese (OBV) and American Born Vietnamese (ABV). In this survey, 62% of participants are OBV and 38% of participants are ABV. However, among those participants, people who were born in Vietnam but have been living in the U.S. from very young, e.g. under 4 years old were considered as ABV. From that category, the participants comprised 52% of first generation and 48% of second generation Vietnamese Americans.

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[76] Boonghee Yoo, Naveen Donthu and Tomasz Lenartowicz. "Measuring Hofstede's Five Dimensions of Cultural Values at the Individual Level: Development and Validation of CVSCALE," *Journal of International Consumer Marketing 23, no.*3-4 (2011): 198.

Recruitment

In the northeast, the Vietnamese District of the C&MA is comprised of 20 churches; the smallest with 19 members and the largest with 294. The average number of church members is 104.[77] Chosen for this research are the three largest churches in this region: the Lancaster church, the North Philadelphia church, and the Washington, D.C. Metropolitan church.

Acknowledging the needs of the second generation Vietnamese Americans in the church, English speaking ministries have been encouraged and developed in many churches. However, only North Philadelphia, Lancaster, and Washington, D.C. Metropolitan churches have a strong and effective concentration of this ministry.

Based on the 2012 annual report of the Vietnamese District of C&MA, the North Philadelphia church has 294 members. It has been established for 26 years and is located in suburban Philadelphia. The church has built up a youth ministry called the Living Hope Fellowship which has operated for over ten years simultaneously with the Vietnamese-speaking congregation but under the roof of the church as a separate ministry. The Living Hope Fellowship ministry concentrates on young people who were born in the U.S. and represents the second generation in the Vietnamese American church.

The Lancaster church has 203 members and is located in a rural area of Lancaster, Pennsylvania. The church was established in 1975. It is one of very few early Vietnamese American churches established in the United States as the first wave of Vietnamese refugees arrived. The Lancaster church has developed a youth ministry called the Saving

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[77] DEXCOM. *The Annual Report at the District Conference of the Vietnamese District of C&MA*. California, 2012.

Grace Ministries that focuses on second generation Vietnamese Americans in the church and in the community including other ethnic groups.

The Washington D.C. Metropolitan church has 289 members and is located in the suburb of Washington, D.C. It has not established a separate ministry for the second generation but has assigned an assistant pastor to the ministry for English speaking young people. This church has the potential to reach out to young college educated, professional Vietnamese Americans working in the Washington, D.C. metropolitan area.

The researcher was provided the opportunity to discuss the necessity of an English speaking ministry with pastors and church leaders at an annual retreat camp and prayer meetings for all churches in the northeast. Many church leaders realize the need but consider it more as a solution to the language issue rather than an acknowledgement of the real issue of cultural differences. Therefore the researcher intended to conduct the survey in the North Philadelphia church, the Lancaster church, and the Washington, D.C. Metropolitan church in an attempt to use this research as a model for other Vietnamese American churches facing similar problems resulting from cultural differences.

Data Collection

Preliminary Meeting

Phone calls were made to the senior pastors of the churches to explain the procedure and briefly discuss the project. In November and December of 2013, the researcher conducted two meetings at the churches to describe the purpose of the research, the target for data collection, and the procedure of the survey. Meetings were held at the Lancaster church office and the Philadelphia church office between the researcher and the pastors – senior pastors and youth pastors. At those meetings, general

conceptual questions were discussed in order to determine perceptions of the cultural differences issues existing in the church, particularly at the leadership level.

Paper Surveys

In this study, paper surveys were used to collect the data. Ten papers surveys were handed out to 10 persons from each church comprised of both generations of Vietnamese Americans. Each survey questionnaire comprises of 20 survey questions based on Hofstede et al.'s categories of cultural values in which each dimension has 4 questions. Some demographic questions were also included. The survey questionnaire was translated into Vietnamese to accommodate first generation Vietnamese Americans who may be more comfortable with the Vietnamese language than English.

A total of 30 surveys were given to the senior pastors of the Lancaster church, the North Philadelphia church, and the Washington, D.C. Metropolitan church on January 22, 2014. The senior pastor of each church then distributed the survey questions to 10 people in his church including himself. The researcher had requested the senior pastor to select two equal groups of first generation and second generation participants to take the survey. In his church, the senior pastor announced to the participants the purpose and reasons for the survey, as he had learned during the preliminary meeting with the researcher.

Some participants filled out the survey at the church and returned them to the pastors the same day and others chose to do it later and returned them to the pastors when it was done. In order to collect the most accurate data for the research, it was important to give the participants enough time and opportunity to properly answer all questions, without feeling any pressure from their environment. When the surveys were completed, the senior pastors collected them from participants and returned them to the researcher by

mail. A stamped, self-addressed envelope was included for the convenience of the senior

pastors and participants.

Table 8. *The Matrix of Survey Progress.*

	Researcher	Senior Pastor	Participants
Preliminary Meeting: Nov & Dec 2013	X	X	X (+ Youth Pastor)
Send out Survey Papers (1/22/2014)	X		
Distributed the Survey Papers		X	
Announced the task		X	
Filled out the Survey Papers			X (10 / church)
Collected the Papers when done		X	
Returned the Papers to Researcher		X	
Received all Survey Data (2/14/2014)	X		

Research Instruments

The HCD – VCA Instrument

The researcher created an instrument called the HCD-VCA Survey / Hofstede

Cultural Dimensions in the Vietnamese Church in America (see Appendix A). It uses a

six-point Likert scale in which participants rate twenty statements from Strongly Agree,

to Strongly Disagree. The statements are written in such a way that the "high" values

either express the acceptance toward the high level of each cultural dimension or express

the dissent toward the low level of that dimension, and vice versa.

Predecessor

To assess an individual's cultural orientation, Yoo, Donthu and Lenartowicz in

2011 developed the CVSCALE composed of 26 items to measure for Hofstede's five

dimensions of culture.[78] The three authors document how they tested and validated their scale. In the *Values Survey Module 2013*, Hofstede developed 24 questions on the basis of four questions per dimension. There were five key dimensions in national societies renowned in social anthropology and cross-cultural research utilized in this research. The sixth dimension – Indulgence versus Restraint Index, was derived from Minkov's analysis of the World Values Survey and was not applied in the CVSCALE. Based on the CVSCALE's 26 questions translated from Hofstede's ideas into questions for individuals, this research created 20 questions within Hofstede's five dimensions in the following way.

Comparison of the CVSCALE and the HCD-VCA Scale[79]

Hofstede Dimension	Item on CVSCALE (Yoo et al. 2011)	Question on the HCD-VCA Scale (Nguyen)
Power Distance (4 items on the CVSCALE, 5 items on the HCD-VCA)	People in high positions should make most decisions without consulting people in lower positions	Major decisions about the church should fall to the pastor of the church.
	People in higher positions should not ask the opinions of people in lower positions too frequently.	Major decisions about the church should fall equally to the pastor, church leaders and the congregation together.
	People in higher positions should avoid social interaction	A member of the congregation or a church leader should

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[78] Boonghee Yoo, Naveen Donthu and Tomasz Lenartowicz. "Measuring Hofstede's Five Dimensions of Cultural Values at the Individual Level: Development and Validation of CVSCALE," *Journal of International Consumer Marketing 23,* no. 3-4 (2011): 193-210.

[79] Despite the appearance in the chart, the individual questions on the HCD-VCA scale are not intended to align with any individual question on the CVSCALE. The chart simply lists the collection of items for a given Hofstede dimension to show a general relationship between the collections.

	with people in lower positions.	support the positions and decisions of the pastor, without calling them into question.
	People in lower positions should not disagree with decisions by people in higher positions.	A member of the congregation or a church leader should feel free to call into question a decision or position of the pastor.
	People in higher positions should not delegate important tasks to people in lower positions.	
Collectivism (6 items on the CVSCALE, 4 items on the HCD-VCA scale).	Individuals should sacrifice self-interest for the group.	If you are a church worker who is unhappy serving in a ministry, you should put aside your feelings and continue on for the sake of the benefit of others.
	Individuals should stick with the group even through difficulties.	If you are a church worker who is unhappy serving in a ministry, you should feel free to step down.
	Group welfare is more important than individual rewards.	If you do not like the preaching in the worship service, you should find satisfaction in other aspects of the church and remain there.
	Group success is more important than individual success.	If you do not like the preaching in the worship service, you should feel free to attend another church.
	Individuals should only pursue their goals after considering the welfare of the group.	

	Group loyalty should be encouraged even if individual goals suffer.	
Masculinity (4 items on each scale).	It is more important for men to have a professional career than it is for women.	Moderators of worship services and song leaders should normally be men.
	Men usually solve problems with logical analysis; women usually solve problems with intuition.	There is nothing objectionable to female moderators and song leaders in a worship service.
	Solving difficult problems usually requires an active, forcible approach, which is typical of men.	Churches should encourage traditional gender roles: married men finding jobs, married women staying home with children.
	There are some jobs that a man can always do better than woman.	Churches should be neutral on traditional gender roles: a couple should feel free to have the wife work while the husband stays home with children, if they so choose.
Uncertainty Avoidance (5 items on the CVSCALE, 4 items on the HCD-VCA scale).	It is important to have instructions spelled out in detail so that I always know what I'm expected to do.	It is very important for the church to have a written job description for the pastor and for all church leaders so that they can do their jobs properly.
	It is important to closely follow instructions and procedures.	The pastor and church leaders should be able to figure out how to do their jobs properly without having to rely on a written job description.
	Rules and regulations are important because they inform me of what is expected of me.	If a needy person on the street asks the church for money, members should leave the person momentarily, consult the

		church policy on this matter and follow the specified procedure in deciding what to do.
	Standardized work procedures are helpful.	If a needy person on the street asks the church for money, the church is fine not having a church policy and having its members decide in that moment what to do.
	Instructions for operations are important.	
Long Term Orientation (5 items on the CVSCALE, 4 items on the HCD-VCA scale).	Careful management of money (thrift).	The pastor should be encouraged to work very hard and take as few vacation days as possible.
	Going on resolutely in spite of opposition (persistence).	The pastor should be encouraged not to work too hard and to take as many vacation days as possible.
	Personal steadiness and stability.	A church bank account should have a large amount of money in savings, in case it needs it in the future.
	Giving up today's fun for success in the future.	A church should be putting its money to use and should not be keeping a large amount of its money in savings.
	Working hard for success in the future.	

A comparison of the features of the present researcher's HCD-VCA scale and

Yoo et al's 2011 CVSCALE is summarized in the following Table 9:

Table 9. *Survey Questionnaires using in Hofstede's Values Survey Module 2013, in CVSCALE and in this Research.*

	Hofstede VSM 2013	CVSCALE (Yoo, Donthu and Lenartowicz, 2011)	HCD-VCA Scale (this research)
Domain of Application	Measuring on Country Level	Measuring at Individual Level	Individual Level within Churches
Total Number of Questions	24 (*)	26	20
Power Distance	4	5	4
Individualism / Collectivism	4	6	4
Masculinity / Femininity	4	4	4
Uncertainty Avoidance	4	5	4
Long-Term Orientation	4	6	4

(*) Actually there are six dimensions in new VSM 2013, e.g. 6x4=24 questions. However CVSCALE and this research only applied five key dimensions.

Description and Scoring System

Modifying the CVSCALE, this researcher created the HCD-VCA Survey for a church context under five groups of cultural dimensions. This scale has not yet been tested or validated at the time of this writing. Four questions were asked for each dimension.

1). Power Distance: Questions 1–4.

To measure the consultative tendency of high-position people in the church when making major decisions, 2 statements were asked for evaluating:

Q1. Major decisions about the church should fall to the pastor of the church. (Strongly agree = 6, for high power distance)

Q2. Major decisions about the church should fall equally to the pastor, church leaders and the congregation together. (Reverse coded: strongly disagree = 6, for high power distance)

Next 2 questions were asked to measure the appropriate approach to dissent toward high-position people:

Q3. A member of the congregation or a church leader should support the positions and decisions of the pastor, without calling them into question. (Strongly agree = 6, for high power distance)

Q4. A member of the congregation or a church leader should feel free to call into question a decision or position of the pastor. (Reverse coded, strongly disagree = 6, for high power distance)

2). Collectivism/Individualism: Questions 9–12.

Two questions were asked to measure the focus on personal competence and separation from in-groups exposed upon the relationship between leader and group. Personal competence and separation from in-group were a strong manifestation for individualism.

Q9. If you are a church worker who is unhappy serving in a ministry, you should put aside your feelings and continue on for the sake of the benefit of others. (Strongly agree = 6, for high collectivism)

Q10. If you are a church worker who is unhappy serving in a ministry, you should feel free to step down. (Reverse coded: strongly disagree = 6, for high collectivism).

The next two questions measure the focus on independence and separation from in-groups exposed through the relation of members and the church.

Q11. If you do not like the preaching in the worship service, you should find satisfaction in other aspects of the church and remain there. (Strongly agree = 6, for high collectivism)

Q12. If you do not like the preaching in the worship service, you should feel free to attend another church. (Reverse coded: strongly disagree = 6, for high collectivism)

3). Masculinity: Questions 17–20.

The following questions measure the acceptance of male leaders (Q17 & Q18) in reference to the dominant sex-role pattern which represents male assertiveness and the rational or traditional choice of gender roles (Q19 & Q20).

Q17. Moderators of worship services and song leaders should normally be men. (Strongly agree = 6, for high masculinity)

Q18. There is nothing objectionable to female moderators and song leaders in a worship service. (Reverse coded: strongly disagree = 6, for high masculinity)

Q19. Churches should encourage traditional gender roles: married men finding jobs, married women staying home with children. (Strongly agree = 6, for high masculinity)

Q20. Churches should be neutral on traditional gender roles: a couple should feel free to have the wife work while the husband stays home with children, if they so choose. (Reverse coded: strongly disagree = 6, for high masculinity)

4). Uncertainty Avoidance: Questions 5–8.

Two questions, 5 and 6, were asked to measure the secured tendency of the church as to whether it is necessary to require leaders to follow a written job description.

Q5. It is very important for the church to have a written job description for the pastor and for all church leaders so that they can do their jobs properly. (Strongly agree = 6, for high uncertainty avoidance)

Q6. The pastor and church leaders should be able to figure out how to do their jobs properly without having to rely on a written job description. (Reverse coded: strongly disagree = 6, for high uncertainty avoidance)

Questions related to following church policy were asked to measure the tendency of people in response to ambiguity and their need to feel secure.

Q7. If a needy person on the street asks the church for money, members should leave the person momentarily, consult the church policy on this matter and follow the specified procedure in deciding what to do. (Strongly agree = 6, for high uncertainty avoidance).

Q8. If a needy person on the street asks the church for money, the church is fine not having a church policy and having its members decide in that moment what to do. (Reverse coded: strongly disagree = 6, for high uncertainty avoidance)

5). Long Term Orientation: Questions 13–16.

The four questions from Q13 to Q16 measure the way the church deals with the Confucian work ethics that were developed by Hofstede for long-term orientation dimension. They are persistence and thrift.

Q13. The pastor should be encouraged to work very hard and take as few vacation days as possible. (Strongly agree = 6, for high long-term orientation)

Q14. The pastor should be encouraged not to work too hard and to take as many vacation days as possible. (Reverse coded: strongly disagree = 6, for long-term orientation)

Q15. A church bank account should have a large amount of money in savings, in case it needs it in the future. (Strongly agree = 6, for high long-term orientation)

Q16. A church should be putting its money to use and should not be keeping a large amount of its money in savings. (Reverse coded: strongly disagree = 6, for long-term orientation)

Data Analysis

Comparison Groups

This research focuses on two groups to carry out the survey: Vietnamese acculturated group and American acculturated group.

The Vietnamese acculturated group comprises of Vietnamese Americans who were born in Vietnam. They are 18 years old and up. Regardless of how long they have lived in the United States, they are people who began to live here since at least 4 years old. In this research, people belonging to this group are considered first generation Vietnamese Americans, and are also called Overseas Born Vietnamese (OBV).

The American acculturated group comprises of Vietnamese Americans who were born in the U.S. They are also 18 years old and up. Particularly in this research, people who were born in Vietnam but began to live here since 4 years old and younger were also considered as members of this group. They are known as the second generation Vietnamese Americans and are also called American Born Vietnamese (ABV).

Questions regarding range of age and country of birth were asked in the demographic section of the survey so that every participant could be classified in the appropriate group.

After results were collected, a statistical T-test was conducted (results in Appendix D) to determine if differences in ABV and OBV scores were statistically valid to a p-value of less than 0.1 (90% certainty).

CHAPTER 4:

RESULTS

Twenty nine participants responded to the HCD-VCA Survey from three selected

Vietnamese American churches in which 52% of respondents were from the Vietnamese

acculturated group (OBV, or first generation) and 48% from the American acculturated

group (ABV, or second generation). Below is a summary of the findings for each group.

The mean or average scores for the four questions per cultural dimension, along with

their standard deviations, are listed in the summary chart below in Table 10.

Summary

Table 10. *Comparison of Mean Score from OBV and ABV followed Hofstede's
categories*.

Hofstede's Category Cultural Dimension	First Generation – OBV Mean (STDEV)	Second Generation – ABV Mean (STDEV)	Difference OBV from ABV mean score
Power Distance (H1)	3.20 (0.669)	2.61 (0.712)	+ 0.59
Collectivism (H2)	4.87 (0.755)	3.20 (1.020)	+ 1.67
Masculinity / Femininity (H3)	2.83 (0.711)	2.25 (0.838)	+ 0.58
Uncertainty Avoidance (H4)	4.08 (0.944)	3.64 (0.764)	+ 0.44
Long-Term Orientation (H5)	2.95 (0.702)	3.54 (0.720)	- 0.59

The data supports the five hypotheses set out in chapter 1:

H1: First generation Vietnamese Christians (OBV's) have a higher power distance dimension than second generation Vietnamese Christians (ABV's).

H2: First generation Vietnamese Christians (OBV's) have a higher collectivism dimension than second generation Vietnamese Christians (ABV's).

H3: First generation Vietnamese Christians (OBV's) have a slightly higher masculinity dimension than second generation Vietnamese Christians (ABV's).

H4: First generation Vietnamese Christians (OBV's) have a slightly higher uncertainty avoidance dimension than second generation Vietnamese Christians (ABV's).

H5: First generation Vietnamese Christians (OBV's) have a lower long-term orientation dimension than second generation Vietnamese Christians (ABV's).

Figure 4. *Comparison chart of Mean Scores from OBV and ABV in Cultural Dimensions followed Hofstede's categories.*

Hypothesis 1: Power Distance: Q1–Q4

The following questions, Q1 to Q4 were asked to verify the Hypothesis 1:

Q1. Major decisions about the church should fall to the pastor of the church.

Q2. Major decisions about the church should fall equally to the pastor, church leaders and the congregation together.

Q3. A member of the congregation or a church leader should support the positions and decisions of the pastor, without calling them into question.

Q4. A member of the congregation or a church leader should feel free to call into question a decision or position of the pastor.

The scores from 15 respondents who belong to the Vietnamese acculturated group (OBV) in the Lancaster church, Philadelphia church, and Washington, D.C. Metropolitan church are shown in Table 11.

- Total Score of Power Distance dimension from OBV group is 192.

- Mean Score of Power Distance dimension from OBV group is 3.20, in which

 - Mean Score from OBV group of Lancaster church is 3.38;

 - Mean Score from OBV group of Philadelphia church is 3.0; and

 - Mean Score from OBV group of Washington, D.C. church is 3.3.

Table 11. *Survey Data for Power Distance Dimension from OBV group in the church.*

Respondent (OBV)	Q1	Q2	Q3	Q4	Total Score
01. Participant #1 – Lancaster church	4	2	4	3	13
02. Participant #2 – Lancaster church	5	2	5	2	14
03. Participant #3 – Lancaster church	2	1	5	1	9
04. Participant #4 – Lancaster church	5	4	4	5	18
05. Participant #1 – Philadelphia church	2	1	5	2	10
06. Participant #2 – Philadelphia church	4	2	3	3	12
07. Participant #3 – Philadelphia church	4	2	3	1	10
08. Participant #4 – Philadelphia church	4	2	3	2	11
09. Participant #5 – Philadelphia church	5	1	6	4	16
10. Participant #6 – Philadelphia church	5	1	5	2	13
11. Participant #1 – Washington DC church	4	1	5	6	16

12. Participant #2 – Washington DC church	1	2	5	1	9
13. Participant #3 – Washington DC church	5	4	3	1	13
14. Participant #4 – Washington DC church	5	1	6	2	14
15. Participant #5 – Washington DC church	5	3	3	3	14
Total Score per Question Q1, Q2, Q3, Q4	60	29	65	38	192
Mean Score per Question	4.0	1.9	4.3	2.5	3.2

In Table 12 below, the scores from 14 respondents who belong to the American acculturated group (ABV) in the churches are shown.

- Total Score of Power Distance dimension from ABV group is 146.

- Mean Score of Power Distance dimension from ABV group is 2.61, in which:

　　- Mean Score from ABV group of Lancaster church is 2.40;

　　- Mean Score from ABV group of Philadelphia church is 3.13; and

　　- Mean Score from ABV group of Washington, D.C. church is 2.40.

Table 12. *Survey Data for Power Distance Dimension from ABV group in the church.*

Respondent / ABV	Q1	Q2	Q3	Q4	Total Score
01. Participant #5 – Lancaster church	2	2	3	2	9
02. Participant #6 – Lancaster church	4	3	3	3	13
03. Participant #7 – Lancaster church	2	1	2	3	8
04. Participant #8 – Lancaster church	4	2	3	3	12
05. Participant #9 – Lancaster church	1	2	2	1	6
06. Participant #7 – Philadelphia church	1	2	4	6	13
07. Participant #8 – Philadelphia church	4	4	4	4	16
08. Participant #9 – Philadelphia church	1	5	4	3	13
09. Participant #10 – Philadelphia church	3	1	3	1	8
10. Participant #6 – Washington DC church	2	3	3	3	11
11. Participant #7 – Washington DC church	4	1	2	2	9
12. Participant #8 – Washington DC church	1	3	5	3	12
13. Participant #9 – Washington DC church	1	3	2	3	9
14. Participant #10 – Wash. DC church	1	3	2	1	7
Total Score per Question Q1, Q2, Q3, Q4	31	35	42	38	146
Mean Score per Question	2.2	2.5	3.0	2.7	2.61

Comparing data reported on Table 12 and Table 13 for Power Distance:

- Mean Score of OBV group: 4.0 (Q1), 1.9 (Q2), 4.3 (Q3), 2.5 (Q4).

- Mean Score of ABV group: 2.2 (Q1), 2.5 (Q2), 3.0 (Q3), 2.7 (Q4).
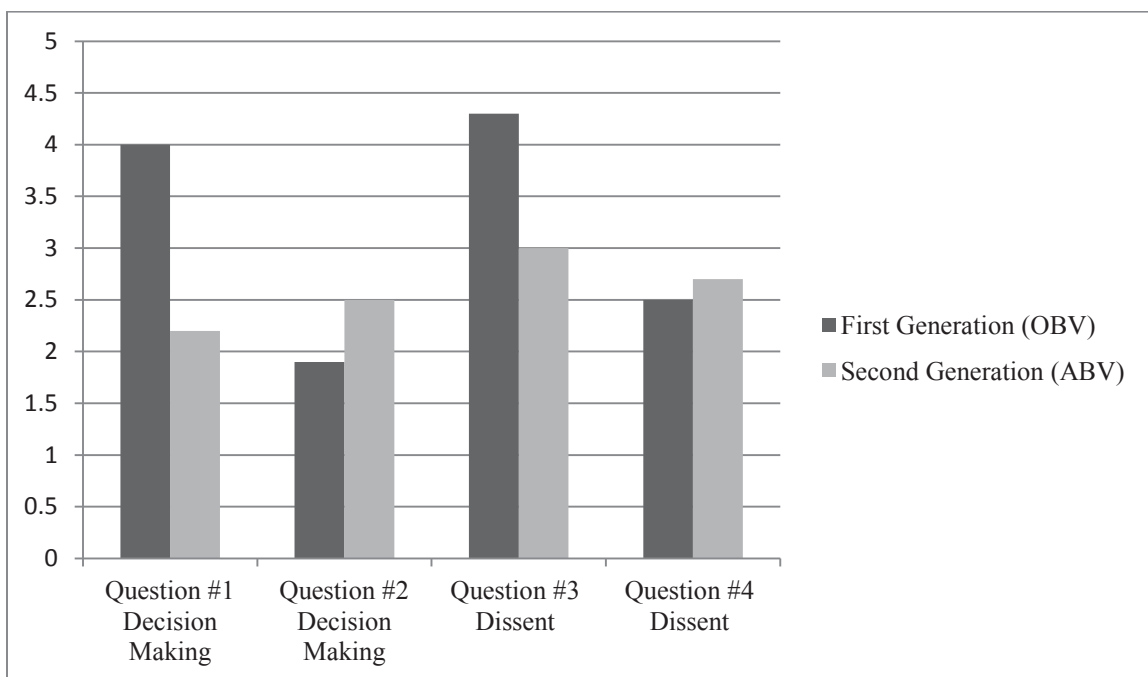
Figure 5. *Mean Scores of Power Distance Dimension from OBV group and ABV group.*

Observation of the survey data of the three churches separately, as shown in Figure 6, Figure 7 and Figure 8, reveals a similar pattern.

Mean Scores of OBV group in Lancaster: 4.0 (Q1), 2.25 (Q2), 4.5 (Q3), 2.75 (Q4).

Mean Scores of ABV group in Lancaster: 2.6 (Q1), 2.0 (Q2), 2.6 (Q3), 2.4 (Q4).

Mean Scores of OBV group in Philadelphia: 4.0 (Q1), 1.5 (Q2), 4.17 (Q3), 2.33 (Q4).

Mean Scores of ABV group in Philadelphia: 2.25 (Q1), 3.0 (Q2), 3.75 (Q3), 3.5 (Q4).

Mean Scores of OBV group in Washington, D.C.: 4.0 (Q1), 2.2 (Q2), 4.4 (Q3), 2.6 (Q4).

Mean Scores of ABV group in Washington, D.C.: 1.8 (Q1), 2.6 (Q2), 2.8 (Q3), 2.4 (Q4).
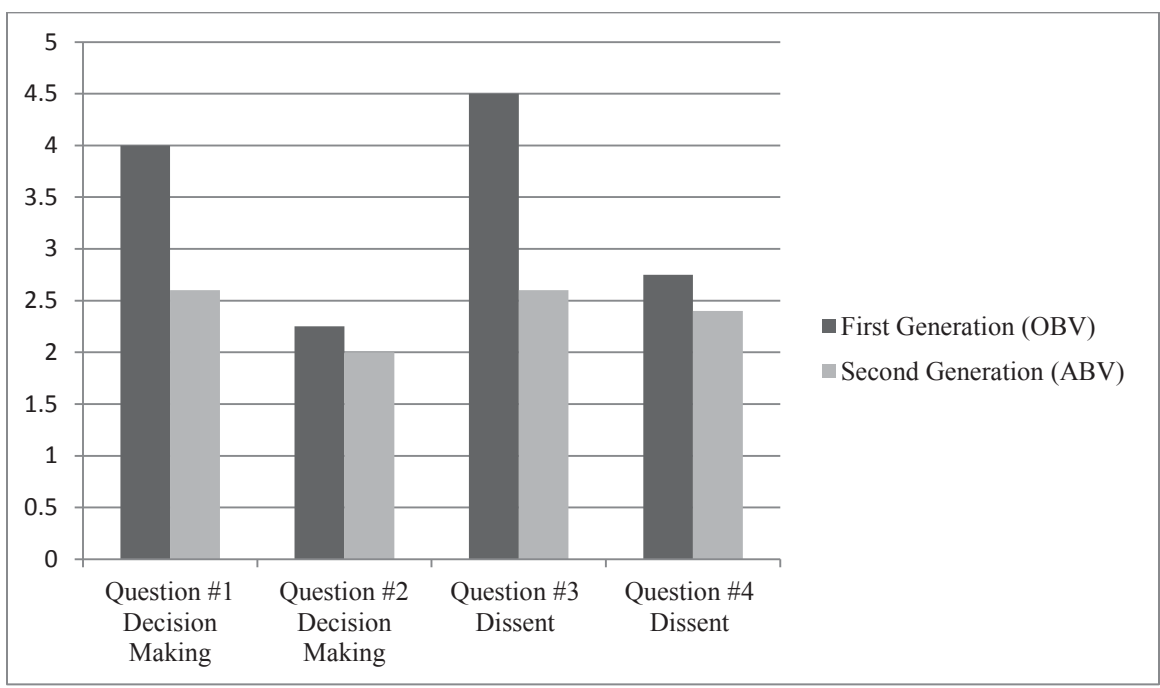
Figure 6. *Mean Scores of Power Distance Dimension from Lancaster Church.*
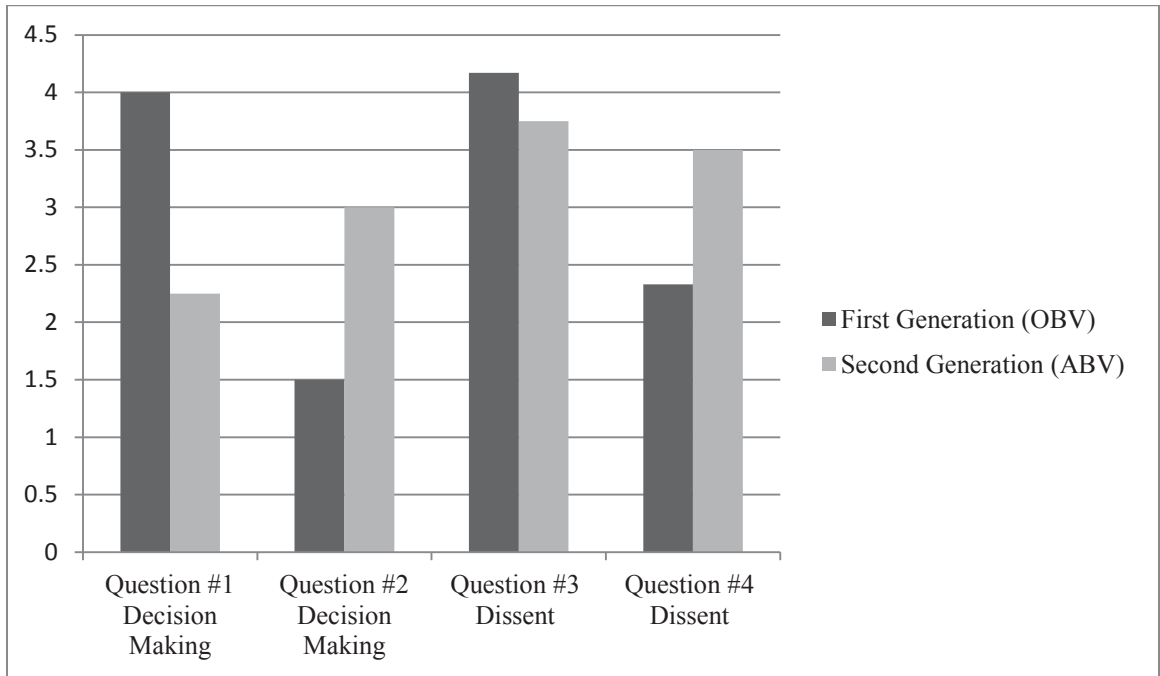
Figure 7. *Mean Scores of Power Distance Dimension from Philadelphia Church.*
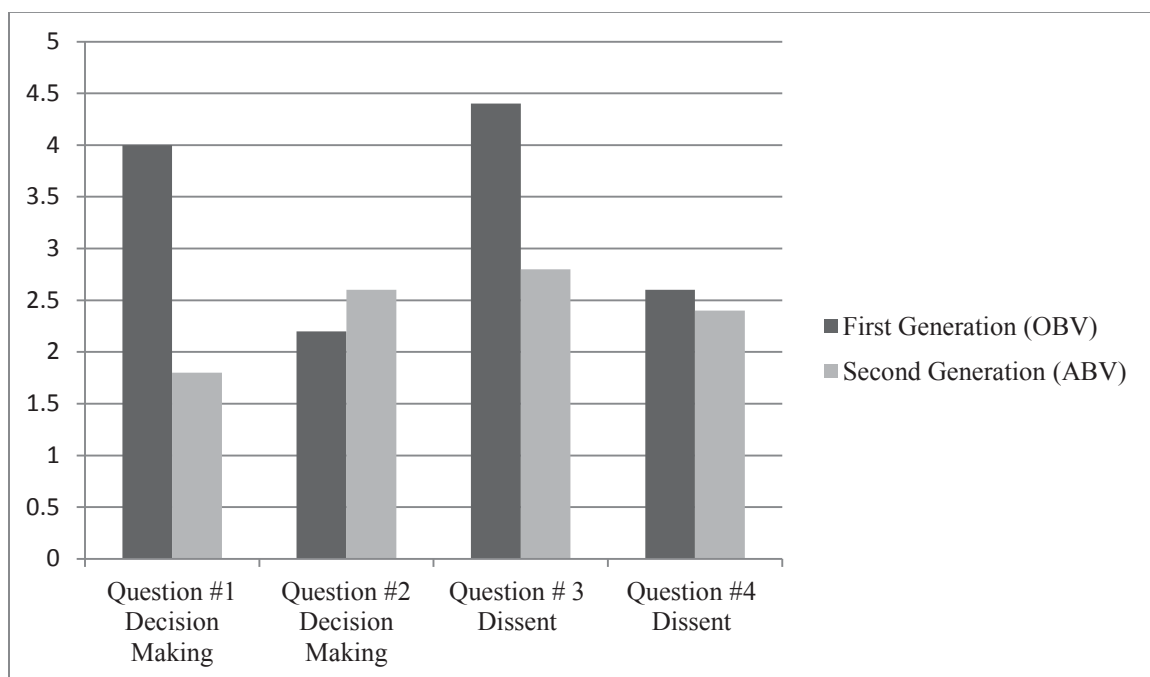
Figure 8. *Mean Scores of Power Distance Dimension from Washington DC Church.*

Hypothesis 2: Collectivism/Individualism: Q9–Q12

The following questions, Q9 to Q12 were asked to verify Hypothesis 2:

Q9. If you are a church worker who is unhappy serving in a ministry, you should put aside your feelings and continue on for the sake of the benefit of others.

Q10. If you are a church worker who is unhappy serving in a ministry, you should feel free to step down.

Q11. If you do not like the preaching in the worship service, you should find satisfaction in other aspects of the church and remain there.

Q12. If you do not like the preaching in the worship service, you should feel free to attend another church.

The scores from 15 respondents who belong to the Vietnamese acculturated group (OBV) are shown in Table 13. The data indicates:

- Total Score of Collectivism Dimension from OBV group is 292.

- Mean Score of Collectivism Dimension from OBV group is 4.87.

Table 13. *Survey Data for Collectivism Dimension from OBV group in the church.*

Respondent / OBV	Q9	Q10	Q11	Q12	Total Score
01. Participant #1 – Lancaster Church	5	4	6	6	21
02. Participant #2 – Lancaster Church	6	2	3	3	14
03. Participant #3 – Lancaster Church	6	6	6	6	24
04. Participant #4 – Lancaster Church	6	6	6	5	23
05. Participant #1 – Philadelphia Church	4	2	6	6	18
06. Participant #2 – Philadelphia Church	6	4	4	5	19
07. Participant #3 – Philadelphia Church	6	4	6	6	22
08. Participant #4 – Philadelphia Church	6	4	3	6	19
09. Participant #5 – Philadelphia Church	6	6	1	6	19
10. Participant #6 – Philadelphia Church	5	2	6	6	19
11. Participant #1 – Washington DC Church	6	6	6	6	24
12. Participant #2 – Washington DC Church	6	1	6	1	14
13. Participant #3 – Washington DC Church	6	6	1	6	19
14. Participant #4 – Washington DC Church	6	4	3	6	19
15. Participant #5 – Washington DC Church	5	5	3	5	18
Total Score / Question Q9, Q10, Q11, Q12	85	62	66	79	292
Mean Score per Question	5.67	4.13	4.40	5.27	4.87

In Table 14, the scores from 14 respondents who belong to the American acculturated group (ABV) are shown below.

- Total Score of Collectivism Dimension from ABV group is 179.

- Mean Score of Collectivism Dimension from ABV group is 3.20.

Table 14. *Data for Collectivism Dimension from ABV group in the church.*

Respondent / ABV	Q9	Q10	Q11	Q12	Total Score
01. Participant #5 – Lancaster Church	3	3	4	3	13

|					
02. Participant #6 – Lancaster Church	3	3	2	5	13
03. Participant #7 – Lancaster Church	1	1	2	1	5
04. Participant #8 – Lancaster Church	3	3	4	3	13
05. Participant #9 – Lancaster Church	1	2	2	1	6
06. Participant #7 – Philadelphia Church	6	2	1	5	14
07. Participant #8 – Philadelphia Church	4	4	4	4	16
08. Participant #9 – Philadelphia Church	6	4	6	4	20
09. Participant #10 – Philadelphia Church	3	1	6	3	13
10. Participant #6 – Washington DC Church	5	5	4	2	16
11. Participant #7 – Washington DC Church	4	4	2	4	14
12. Participant #8 – Washington DC Church	4	5	4	3	16
13. Participant #9 – Washington DC Church	3	2	5	2	12
14. Participant #10 – Washington DC Church	2	2	2	2	8
Total Score / Question Q9, Q10, Q11, Q12	48	41	48	42	179
Mean Score per Question	3.43	2.93	3.43	3.00	3.20
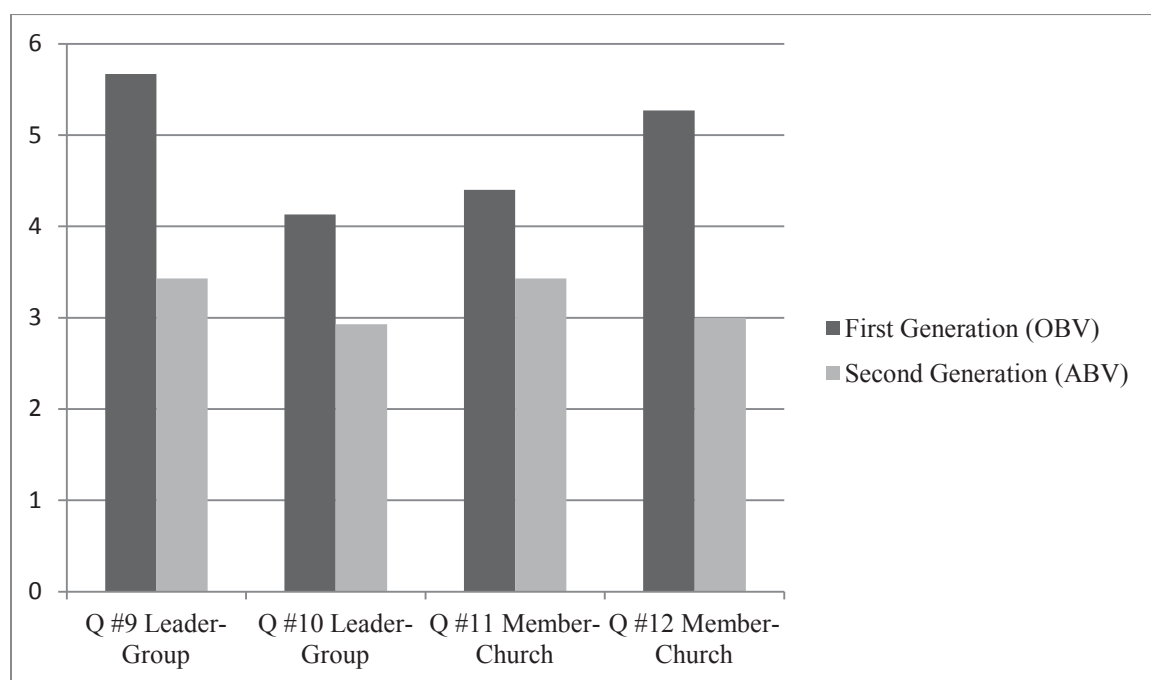
Figure 9. *Mean Scores of Collectivism Dimension from OBV group and ABV group.*

Hypothesis 3: Masculinity: Q17–Q20

The following questions, Q17 to Q20 were asked to verify Hypothesis 3.

Q17. Moderators of worship services and song leaders should normally be men.

Q18. There is nothing objectionable to female moderators and song leaders in a worship service.

Q19. Churches should encourage traditional gender roles: married men finding jobs, married women staying home with children.

Q20. Churches should be neutral on traditional gender roles: a couple should feel free to have the wife work while the husband stays home with children, if they so choose.

The scores from 15 respondents who belong to the Vietnamese acculturated group (OBV) are shown in Table 15 below.

- Total Score of Masculinity Dimension from OBV group is 170.

- Mean Score of Masculinity Dimension from OBV group is 2.83.

Table 15. *Data for Masculinity Dimension from OBV group in the church.*

Respondent / OBV	Q17	Q18	Q19	Q20	Total Score
01. Participant #1 – Lancaster Church	3	2	5	2	12
02. Participant #2 – Lancaster Church	4	2	5	2	13
03. Participant #3 – Lancaster Church	3	2	5	2	12
04. Participant #4 – Lancaster Church	3	2	5	2	12
05. Participant #1 – Philadelphia Church	1	1	4	2	8
06. Participant #2 – Philadelphia Church	4	3	3	3	13
07. Participant #3 – Philadelphia Church	3	1	3	4	11
08. Participant #4 – Philadelphia Church	1	1	1	6	9
09. Participant #5 – Philadelphia Church	1	1	5	1	8
10. Participant #6 – Philadelphia Church	1	1	5	2	9
11. Participant #1 – Washington DC Church	2	1	2	4	9
12. Participant #2 – Washington DC Church	1	2	4	3	10
13. Participant #3 – Washington DC Church	6	6	1	6	19
14. Participant #4 – Washington DC Church	1	6	5	2	14
15. Participant #5 – Washington DC Church	2	1	2	6	11
Total Score / Question Q17, Q18, Q19, Q20	36	32	55	47	170
Mean Score per Question	2.40	2.13	3.67	3.13	2.83

In Table 16, the scores from 14 respondents who belong to the American acculturated group (ABV) are shown.

- Total Score of Masculinity Dimension from ABV group is 126.

- Mean Score of Masculinity Dimension from ABV group is 2.25.

Table16. *Data for Masculinity Dimension from ABV group in the church.*

Respondent / ABV	Q17	Q18	Q19	Q20	Total Score
01. Participant #5 – Lancaster Church	3	3	3	3	12
02. Participant #6 – Lancaster Church	1	1	1	1	4
03. Participant #7 – Lancaster Church	2	2	1	1	6
04. Participant #8 – Lancaster Church	3	3	3	3	12
05. Participant #9 – Lancaster Church	1	2	2	1	6
06. Participant #7 – Philadelphia Church	1	1	3	6	11
07. Participant #8 – Philadelphia Church	3	3	3	3	12
08. Participant #9 – Philadelphia Church	3	1	3	3	10
09. Participant #10 – Philadelphia Church	4	3	4	3	14
10. Participant #6 – Washington DC Church	1	1	1	1	4
11. Participant #7 – Washington DC Church	4	2	3	2	11
12. Participant #8 – Washington DC Church	1	2	3	3	9
13. Participant #9 – Washington DC Church	1	2	3	4	10
14. Participant #10 – Washington DC Church	1	2	1	1	5
Total Score / Question Q17, Q18, Q19, Q20	29	28	34	35	126
Mean Score per Question	2.07	2.00	2.43	2.50	2.25
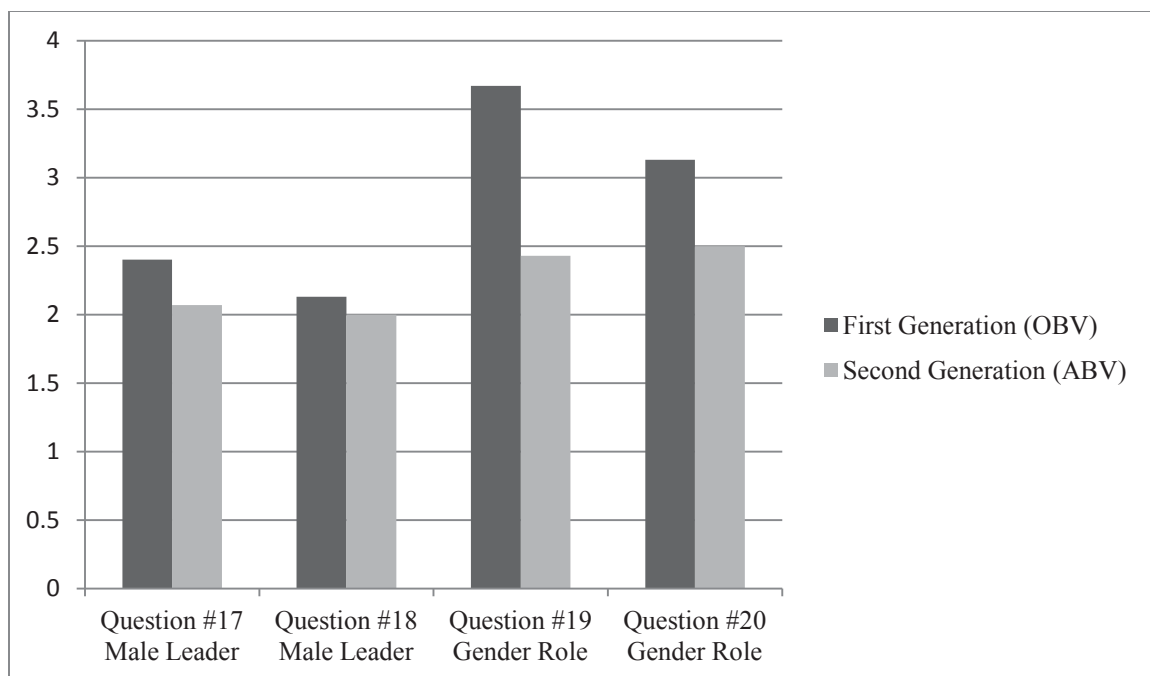
Figure 10. *Mean Scores of Masculinity Dimension from OBV group and ABV group.*

Hypothesis 4: Uncertainty Avoidance: Q5–Q8

The following questions, Q5 to Q8 were asked to verify Hypothesis 4.

Q5. It is very important for the church to have a written job description for the pastor and for all church leaders so that they can do their jobs properly.

Q6. The pastor and church leaders should be able to figure out how to do their jobs properly without having to rely on a written job description.

Q7. If a needy person on the street asks the church for money, members should leave the person momentarily, consult the church policy on this matter and follow the specified procedure in deciding what to do.

Q8. If a needy person on the street asks the church for money, the church is fine not having a church policy and having its members decide in that moment what to do.

The scores from 15 respondents who belong to the Vietnamese acculturated group (OBV) are shown in Table 17 below. The data indicates:

- Total Score of Uncertainty Avoidance Dimension from OBV group is 245.

- Mean Score of Uncertainty Avoidance Dimension from OBV group is 4.08.

Table 17. *Survey Data for Uncertainty Avoidance Dimension from OBV group in the church.*

Respondent / OBV	Q5	Q6	Q7	Q8	Total Score
01. Participant #1 – Lancaster Church	6	2	5	2	15
02. Participant #2 – Lancaster Church	6	4	4	2	16
03. Participant #3 – Lancaster Church	6	5	6	6	23
04. Participant #4 – Lancaster Church	5	4	5	5	19
05. Participant #1 – Philadelphia Church	6	4	5	2	17
06. Participant #2 – Philadelphia Church	6	4	5	4	19
07. Participant #3 – Philadelphia Church	6	4	5	2	17
08. Participant #4 – Philadelphia Church	1	2	1	6	10
09. Participant #5 – Philadelphia Church	5	2	2	1	10
10. Participant #6 – Philadelphia Church	6	4	5	2	17
11. Participant #1 – Washington DC Church	6	6	6	5	23
12. Participant #2 – Washington DC Church	4	2	5	3	14
13. Participant #3 – Washington DC Church	5	1	6	3	15
14. Participant #4 – Washington DC Church	6	4	5	2	17
15. Participant #5 – Washington DC Church	4	3	2	4	13
Total Score per Question Q5, Q6, Q7, Q8	78	51	67	49	245
Mean Score per Question	5.20	3.40	4.47	3.27	4.08

In Table 18, the scores from 14 respondents who belong to the American

acculturated group (ABV) are shown.

- Total Score of Uncertainty Avoidance Dimension from ABV group is 204.

- Mean Score of Uncertainty Avoidance Dimension from ABV group is 3.64.

Table 18. *Survey Data for Uncertainty Avoidance from ABV group in the church.*

Respondent / ABV	Q5	Q6	Q7	Q8	Total Score
01. Participant #5 – Lancaster Church	6	4	1	2	13
02. Participant #6 – Lancaster Church	6	4	3	3	16
03. Participant #7 – Lancaster Church	3	2	3	2	10
04. Participant #8 – Lancaster Church	6	2	4	4	16

|					
05. Participant #9 – Lancaster Church	6	4	2	2	14
06. Participant #7 – Philadelphia Church	6	6	2	4	18
07. Participant #8 – Philadelphia Church	6	4	3	3	16
08. Participant #9 – Philadelphia Church	6	4	6	4	20
09. Participant #10 – Philadelphia Church	6	1	6	4	17
10. Participant #6 – Washington DC Church	4	4	1	1	10
11. Participant #7 – Washington DC Church	5	4	4	4	17
12. Participant #8 – Washington DC Church	6	1	4	2	13
13. Participant #9 – Washington DC Church	5	5	1	2	13
14. Participant #10 – Washington DC Church	6	3	1	1	11
Total Score per Question Q5, Q6, Q7, Q8	77	48	41	38	204
Mean Score per Question	5.50	3.43	2.93	2.71	3.64
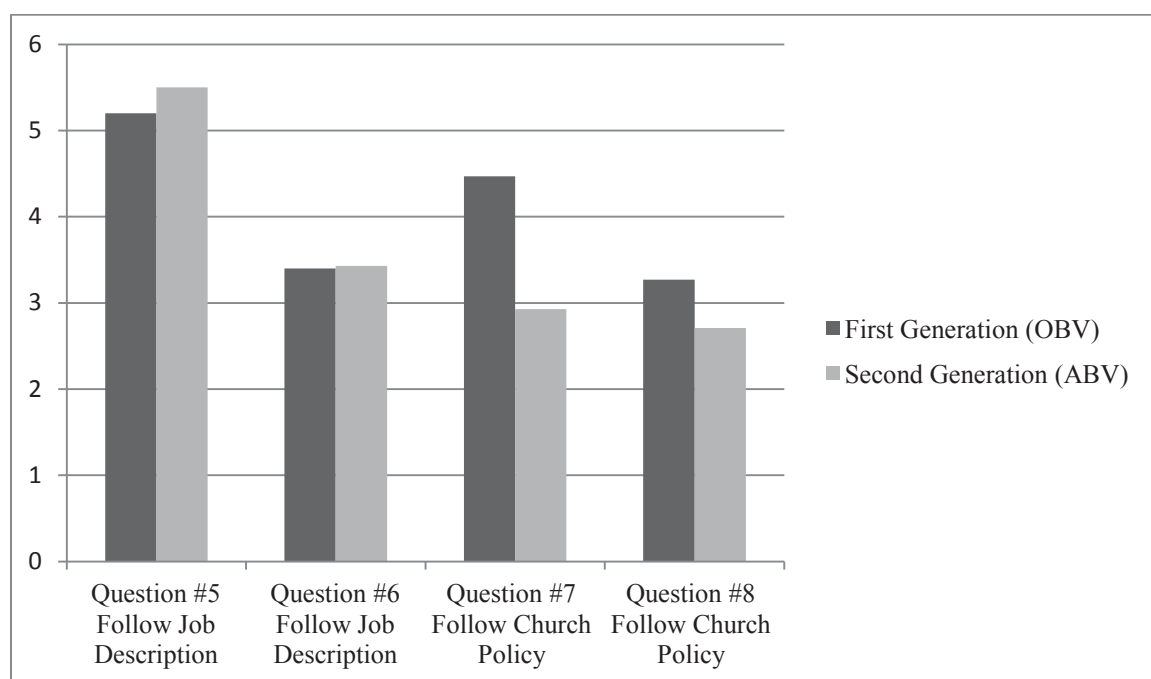
Figure 11. *Mean Scores of Uncertainty Avoidance Dimension from OBV and ABV group.*

Hypothesis 5: Long-Term Orientation: Q13–Q16

The following questions, Q13 to Q16 were asked to verify Hypothesis 5.

Q13. The pastor should be encouraged to work very hard and take as few vacation days as possible.

Q14. The pastor should be encouraged not to work too hard and to take as many vacation days as possible.

Q15. A church bank account should have a large amount of money in savings, in case it needs it in the future.

Q16. A church should be putting its money to use and should not be keeping a large amount of its money in savings.

The scores from 15 respondents who belong to the Vietnamese acculturated group (OBV) are shown in Table 19 below.

- Total Score of Long-Term Orientation from OBV group is 177.

- Mean Score of Long-Term Orientation Dimension from OBV group is 2.95.

Table 19. *Data for Long-Term Orientation from OBV group in the church.*

Respondent / OBV	Q13	Q14	Q15	Q16	Total Score
01. Participant #1 – Lancaster Church	1	6	1	1	9
02. Participant #2 – Lancaster Church	6	2	4	1	13
03. Participant #3 – Lancaster Church	3	3	3	1	10
04. Participant #4 – Lancaster Church	2	3	6	4	15
05. Participant #1 – Philadelphia Church	2	3	1	1	7
06. Participant #2 – Philadelphia Church	3	4	3	3	13
07. Participant #3 – Philadelphia Church	1	6	4	3	14
08. Participant #4 – Philadelphia Church	1	4	2	1	8
09. Participant #5 – Philadelphia Church	1	2	5	2	10
10. Participant #6 – Philadelphia Church	1	5	1	1	8
11. Participant #1 – Washington DC Church	6	4	3	1	14
12. Participant #2 – Washington DC Church	1	6	1	6	14
13. Participant #3 – Washington DC Church	2	6	5	2	15
14. Participant #4 – Washington DC Church	5	2	5	1	13
15. Participant #5 – Washington DC Church	2	5	5	2	14
Total Score / Question Q13, Q14, Q15, Q16	37	61	49	30	177
Mean Score per Question	2.47	4.07	3.27	2.00	2.95

In Table 20, the scores from 14 respondents who belong to the American acculturated group (ABV) are shown below.

- Total Score of Long-Term Orientation Dimension from ABV group is 198.

- Mean Score of Long-Term Orientation Dimension from ABV group is 3.54.

Table 20. *Data for Long-Term Orientation Dimension from ABV group in the church.*

| Respondent / ABV	Q13	Q14	Q15	Q16	Total Score
01. Participant #5 – Lancaster Church	4	6	3	3	16
02. Participant #6 – Lancaster Church	2	5	3	4	14
03. Participant #7 – Lancaster Church	3	4	5	4	16
04. Participant #8 – Lancaster Church	3	4	3	4	14
05. Participant #9 – Lancaster Church	3	2	2	5	12
06. Participant #7 – Philadelphia Church	6	2	6	2	16
07. Participant #8 – Philadelphia Church	3	4	3	3	13
08. Participant #9 – Philadelphia Church	5	4	4	1	14
09. Participant #10 – Philadelphia Church	5	3	5	3	16
10. Participant #6 – Washington DC Church	3	2	6	4	15
11. Participant #7 – Washington DC Church	4	5	5	4	18
12. Participant #8 – Washington DC Church	4	6	4	3	17
13. Participant #9 – Washington DC Church	2	2	2	2	8
14. Participant #10 – Washington DC Church	2	1	3	3	9
Total Score / Question Q13, Q14, Q15, Q16	49	50	54	45	198
Mean Score per Question	3.50	3.57	3.86	3.21	3.54
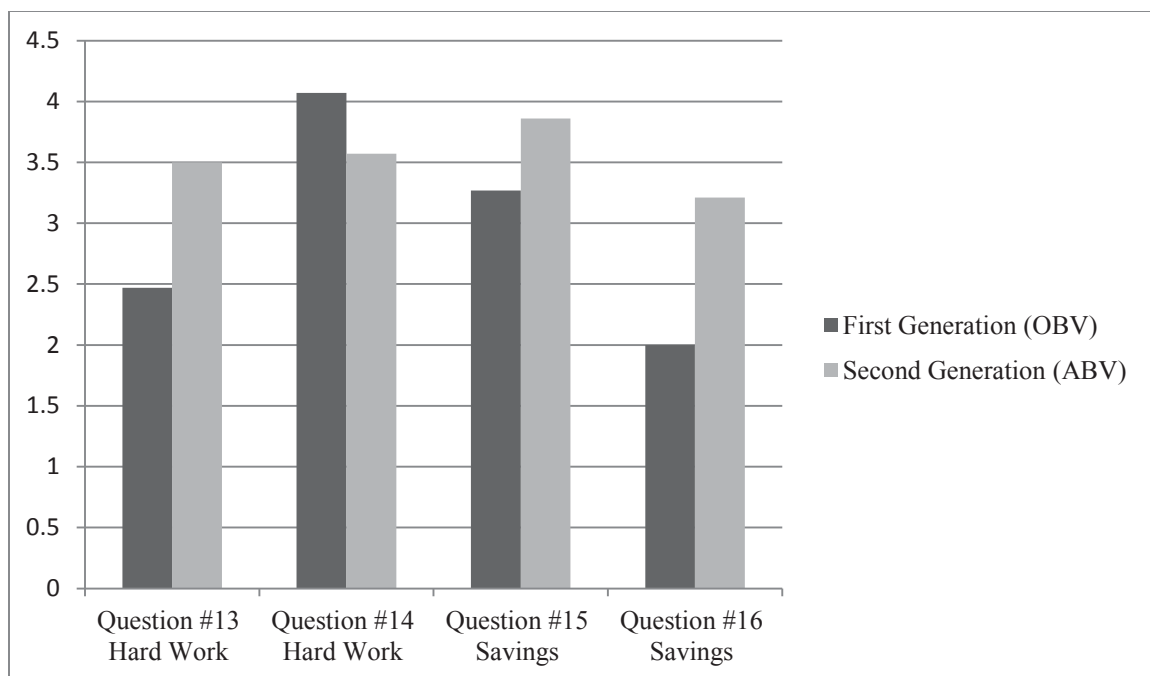
Figure 12. *Mean Scores of Long-Term Orientation Dimension from OBV and ABV group.*

Summary

The five hypotheses of the present study (1) draw from Hofstede's categories of cultural dimensions (2) make use of an objective social science-based scale (3) draw from a pool of participants from the three largest C&MA Vietnamese churches in the northeast US. They offer insights that would aid in cross-cultural understanding between the two main cultural groups within the Vietnamese church in America and would enhance their cultural intelligence.

H1: First generation Vietnamese Christians (OBV's) have a higher power distance dimension than second generation Vietnamese Christians (ABV's).

H2: First generation Vietnamese Christians (OBV's) have a higher collectivism dimension than second generation Vietnamese Christians (ABV's).

H3: First generation Vietnamese Christians (OBV's) have a slightly higher masculinity dimension than second generation Vietnamese Christians (ABV's).

H4: First generation Vietnamese Christians (OBV's) have a slightly higher uncertainty avoidance dimension than second generation Vietnamese Christians (ABV's).

H5: First generation Vietnamese Christians (OBV's) have a lower long term orientation dimension than second generation Vietnamese Christians (ABV's).

CHAPTER 5:

CONCLUSIONS AND RESEARCH IMPLICATIONS

As addressed in the introduction chapter, the research questions of this study

focus on five dimensions of cultural values that represent the characteristics of

Vietnamese culture and American culture existing within the Vietnamese American

church. The survey data responded to the research questions in the affirmative. In this

final chapter, conclusions of the study are reached, including findings in comparison to

the literature, as well as the implications of the research for the ministry.

Interpretations of Results

According to the results recorded in Table 10 of the previous chapter, the data set

indicated that the standard deviation (STDEV) was low and uniform, except for the

collectivism dimension of the ABV (1.020). It showed that the individual responses to the

questions expressed by data points tend to be very close to the mean, while the survey

was conducted multiple times in three separate churches. This measurement gave this

research confidence in its statistical conclusions.

Looking at the results of the measurements between OBV and ABV through all

five dimensions, they show distinct differences of power distance, collectivism, moderate

differences of long-term orientation and masculinity, and relative differences of

uncertainty avoidance. A reverse of the long-term orientation dimension and masculinity

dimension are also showed when compared to the individual's cultural orientation with

national identity. From Table 10, summation of the mean score and standard deviation from both groups, OBV and ABV, according to each cultural dimension was calculated as follows:

Hofstede's Category of Cultural Dimension	First Generation / OBV Mean Score (STDEV)	Second Generation / ABV Mean Score (STDEV)
Power Distance	3.20 (0.669)	2.61 (0.712)
Collectivism / Individualism	4.87 (0.755)	3.20 (1.020)
Masculinity / Femininity	2.83 (0.711)	2.25 (0.838)
Uncertainty Avoidance	4.08 (0.944)	3.64 (0.764)
Long-Term Orientation	2.95 (0.702)	3.54 (0.720)

The effect of contextual variable to those cultural differences is analyzed and interpreted based on the result in each cultural dimension.

Research Question 1: Power Distance

Referring to the graph of the survey data in Figure 13, three findings need to be considered:

(1). Since Questions #1 and #3 of the Questionnaire affirm the high power distance, a distinct difference of standpoint between the OBV group and the ABV group relating to the conception of power distance in the church exists.

(2). First generation Vietnamese Americans (OBV) tend to more readily accept the high power distance than the second generation (ABV). Their standpoints also reflect the national cultural values of Vietnam and the U.S. according to Hofstede's research.

(3). Questions #2 and #4 of the Questionnaire affirm the low power distance. The graph in Figure 13 indicates that not much difference between the view of the OBV group and the ABV group relating to low power distance is showed.
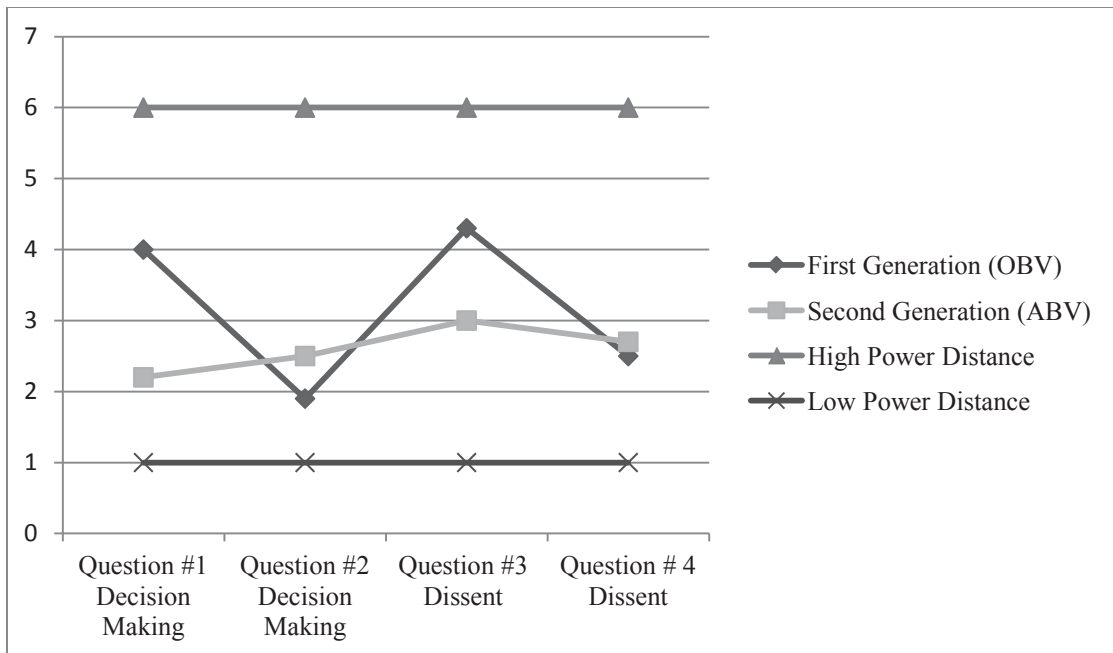
Figure 13. *Comparison between OBV group and ABV group related to power distance.*

This research took three samples from three different churches for the survey. In some instances, it is better to examine the results of all samples in order to have a sufficient interpretation. In looking at the data of the three churches separately, there is a uniform pattern in the Lancaster Church and Washington, D.C. Metropolitan Church. However, the Philadelphia Church has its own pattern although not necessarily contradictory to the patterns of the other churches for this dimension. The graphs in Figure 14 and Figure 15 show the existing differences between the first generation and the second generation Vietnamese Americans. All three graphs, Figures 14, 15, and 16 show that the trend of the first generation in all three churches conform to each other; however, the trends of the second generation are slightly different within their domains.

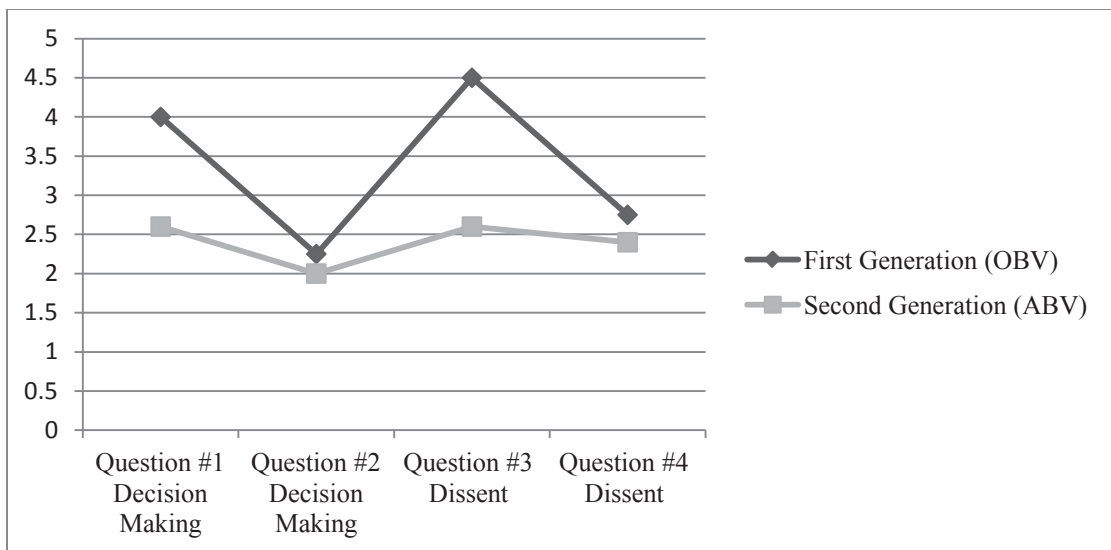Figure 14. *Comparison of view between OBV group and ABV group related to power distance in the Lancaster Church.*
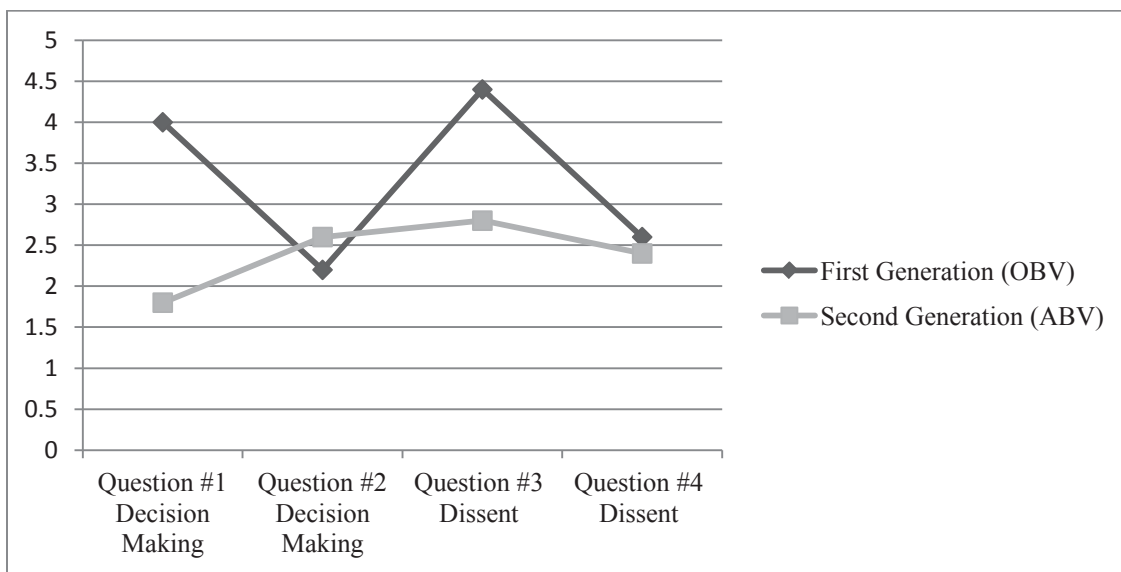

Figure 15. *Comparison of view between OBV group and ABV group related to power Distance in the Washington DC Metropolitan Church.*
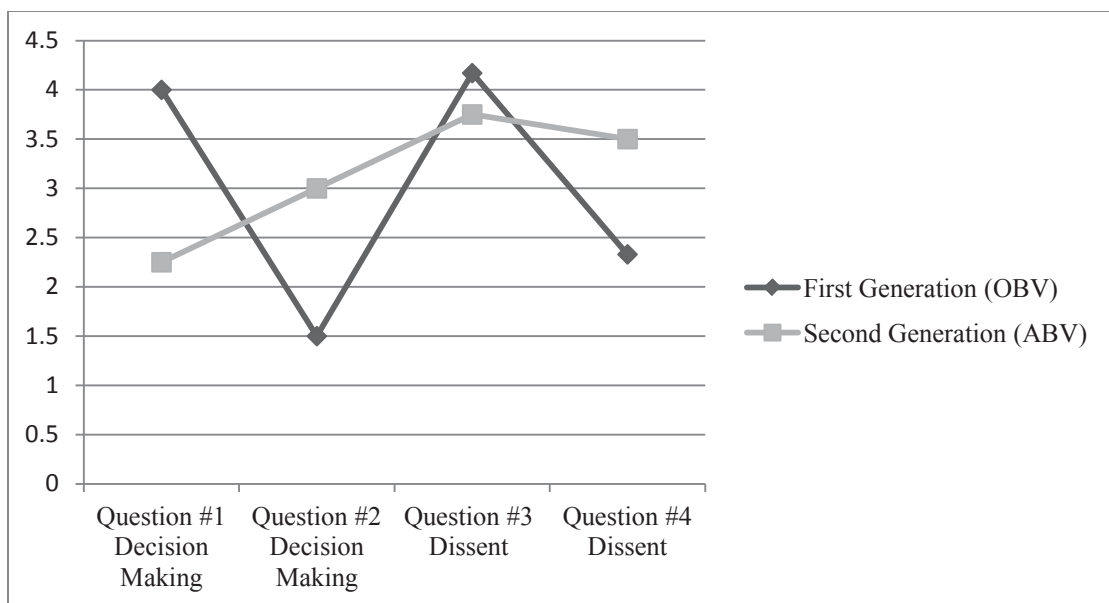
Figure 16. *Comparison of view between OBV group and ABV group related to power distance in the Philadelphia Church.*

In the case of the Philadelphia Church, as displayed in Figure 16, the second generation Vietnamese Americans (ABV) tends to accept the authoritarian rule but does not value centralization and formalization. It seems that the group of second generation Vietnamese Americans in this church does not feel uncomfortable in accepting the fact that individual cultural orientation can be dominated by traditional and biblical standards.

Knowing about differences regarding Power Distance will promote healthy interactions between OBV's and ABV's within the leadership staff. Both groups will reach practical implications related to decision making and sharing of resources. OBV pastors will learn to accept the preference of consultative, participative or democratic decision-making style. Consequently, power will be delegated to team members. At the same time, ABV pastors will not oppose directly to the tendency that decisions are communicated from the top. They will also recognize the reason why asking the advice of a subordinate could signal that the senior pastor doesn't know to lead. Those changes

in their concept lead to a new way of looking at leadership and thus improve the unity in Vietnamese churches. No matter what their formal position, members of pastoral staff as well as leadership staff know how to adapt to different cultural values in the way they lead and the way they follow.

<p style="text-align:center">Research Question 2: Collectivism</p>

The graph in Figure 17 clearly shows the distinct difference existing between the OBV group and the ABV group in the church. It demonstrates that the first generation Vietnamese Americans have a tendency toward high collectivism, manifesting in their choice between the leader and the group, as well as between the member and the church.

Contrary to the first generation, Vietnamese Americans (ABV) tend to accept high views of individualism, while people in the OBV group are susceptible to in-group influences and loyal to in-group rules. The differing views between the groups in this dimension also reflect the national cultural values of an individualist society.
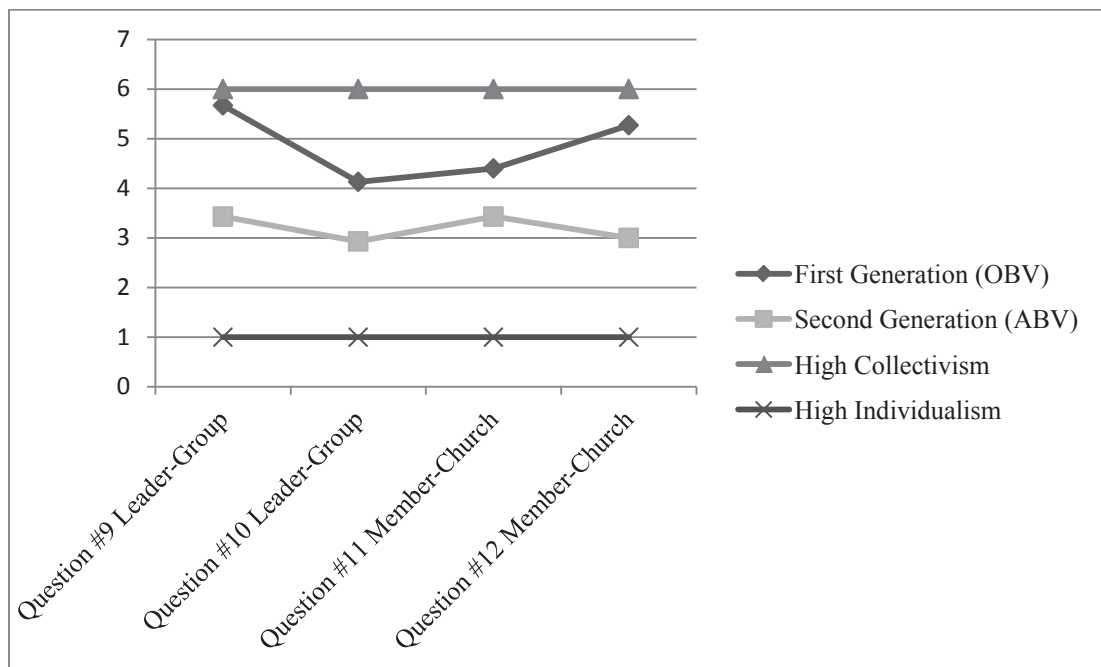
Figure 17. *Comparison of view between OBV and ABV related to Collectivism Dimension.*

Based on these results, it is persuasive that knowing about differences in Collectivism concepts between ABV's and OBV's helps pastors and church leaders improving their communication in Vietnamese churches. First generation pastors now can compromise with the idea that accomplishing a task is more important than building relationship. Meanwhile second generation pastors are not difficult to accept the way that fostering relationships is the means for accomplishing the tasks.

Research Question 3: Masculinity

According to Hofstede's definition, "a society is called masculine when emotional gender roles are clearly distinct, and a society is called feminine when emotional gender roles overlap."[80] The data in Figure 18 indicates that first generation Vietnamese Americans have a tendency toward masculinity, and the second generation toward femininity. Neither group considers the gender role important in public, even at worship services in the church.

However, they have different views of the gender role in the family. First generation Vietnamese Americans prefer to observe the Vietnamese family tradition related to the position of the husband. This also shows their understanding and respect for biblical standards about the man's role as head of the family. Knowing about these differences in Masculinity concepts between ABV's and OBV's help pastors improve communication in Vietnamese churches. OBV pastors will understand and accept easily

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[80] Geert Hofstede, Gert Jan Hofstede and Michael Minkov. *Cultures and Organizations: Software of the Mind* (New York: McGraw-Hill, 2010), 140.

the standpoint of ABV leaders in which both genders are equally responsible, decisive, ambitious, caring and gentle.
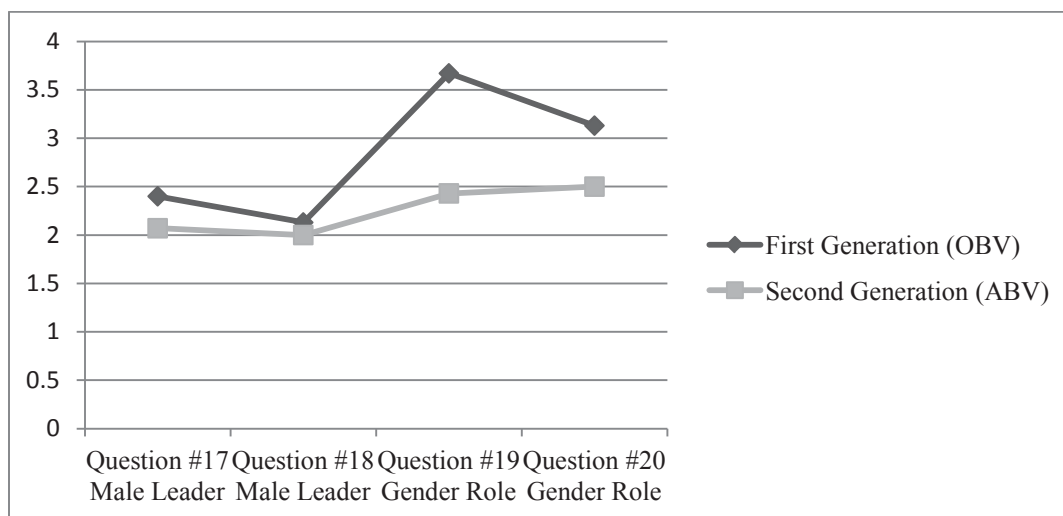
Figure 18. *Comparison of view between OBV and ABV related to Masculinity Dimension.*

Therefore, according to this result, there is a distinct difference in the views of the OBV and ABV groups regarding this dimension. This difference reflects the trend of the first generation Vietnamese Americans' preference for value assertiveness and success while second generation Vietnamese Americans value harmony.

Research Question 4: Uncertainty Avoidance

By definition, uncertainty avoidance is "the extent to which the members of a culture feel threatened by uncertain or unknown situations."[81] People with strong uncertainty avoidance prefer explicit rules and structured situations. In the church, people with strong uncertainty avoidance are expected to show respectful attitudes toward church policies and organizational structure.

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[81] Ibid. 191.
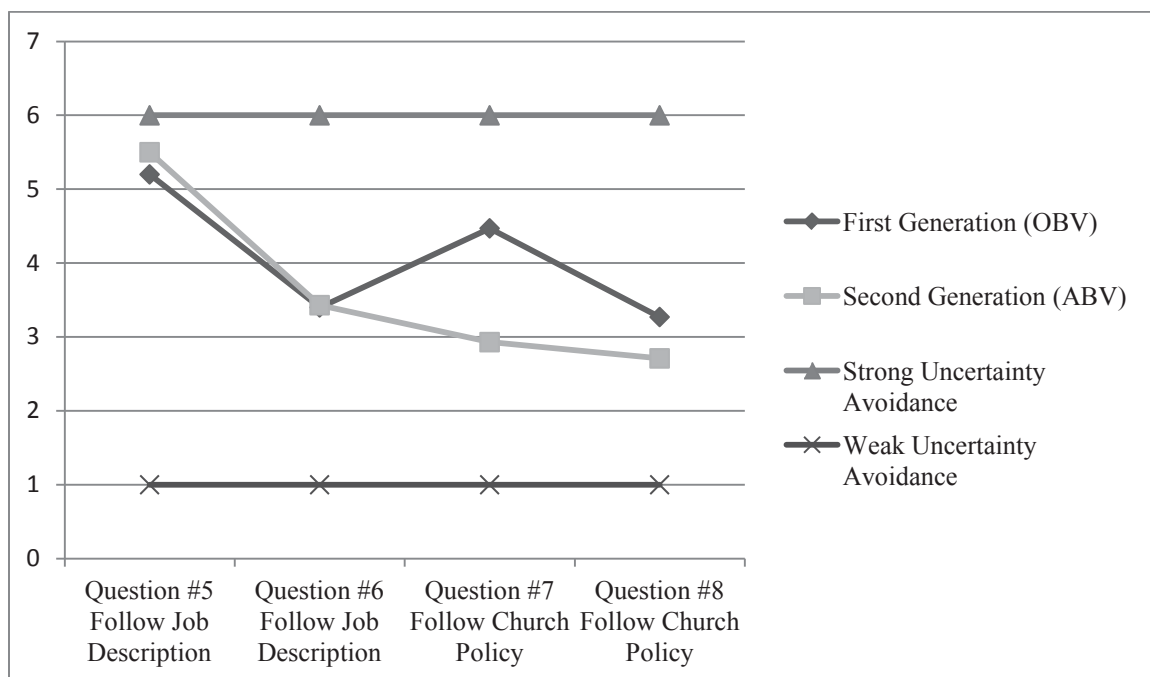
Figure 19. *Comparison of view between OBV and ABV groups related to Uncertainty Avoidance.*

The graph in Figure 19 above reflects data reported in Table 17 and Table 18 for uncertainty avoidance dimension. This chart shows that both first generation and second generation Vietnamese Americans strongly agree with the need for having explicit rules in the church, as expressed by Questions #5 and #6.

However, Figure 19 also indicates that the views between two groups related to the structured situations expressed by observing church policies are different. Based on this result, the OBV group has a tendency to conform to the structure situations more than the ABV group. When pastors and church leaders know about these differences, the communication in the Vietnamese churches will be improved. Actually, realizing the differences in Uncertainty Avoidance concepts, church leaders are reminded that the Scripture supports the value of living with uncertainty and the value of avoiding uncertainty. Those cultural differences confirm to the pastors about the fact that leaders

need plans but they have to trust God who is the only one can bring about results from their plans.

<div align="center">Research Question 5: Long-Term Orientation</div>

The graph in Figure 20 indicates the differences existing between first generation and second generation Vietnamese Americans. The data shows that the OBV group tends toward short-term orientation, while the ABV group is long-term oriented. The results also suggest second generation Vietnamese Americans in the church tend to value ordering relationships by status. It seems that people of the ABV group prefer to keep this order and avoid improper behaviors that could ruin their reputation, regardless of age.

Realizing these differences, OBV pastors learn to respect circumstances, concern with personal adaptiveness, persevere, and saving money. Meanwhile ABV pastors learn to respect tradition, concern with social and status obligations. Knowing these different concepts helps pastors improve communication in their Vietnamese churches.
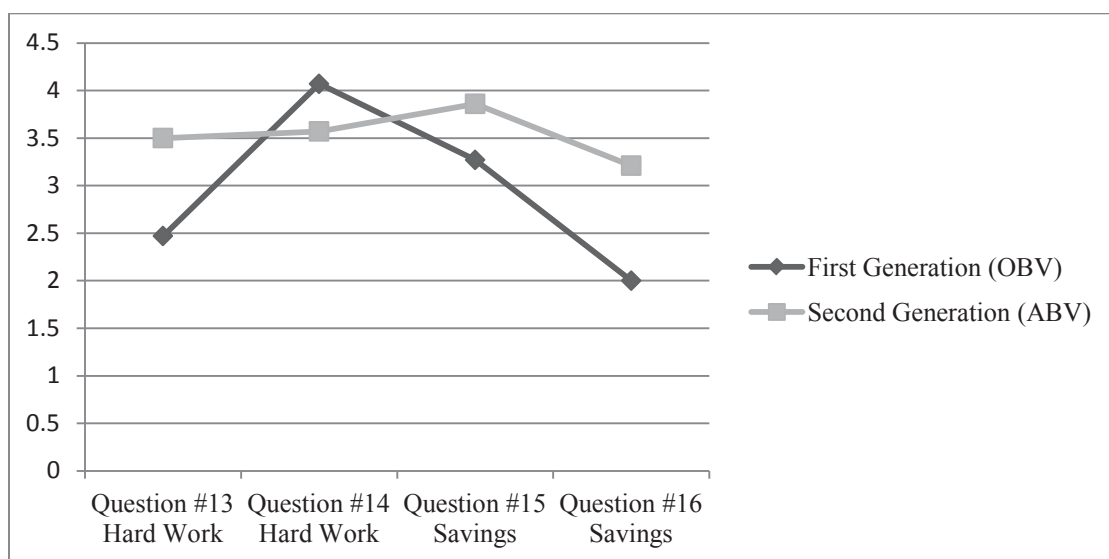

Figure 20. *Comparison of view between OBV and ABV related to Long-Term Orientation.*

Findings in Comparison to Literature

The chart in Table 21 shows the comparison of the trends of cultural differences between the two generations in the church and how that reflects the national values described by Hofstede et al.'s measurement. In order to have a plain observation in comparison, the scale of mean score was multiplied by 10 times or 20 times in some cases.

Table 21. *Relation of Mean Scores of OBV and ABV groups in the church with the Index of Vietnam and USA according to Hofstede's measurement.*

Hofstede's Dimension / Measurement	Index of Vietnam	Index of USA	Mean Score of OBV	Mean Score of ABV
Power Distance (RQ1)	70	40	3.20	2.61
Collectivism / Individualism (RQ2)	20	91	4.87	3.20
Masculinity (RQ3)	40	62	2.83	2.25
Uncertainty Avoidance (RQ4)	30	46	4.08	3.64
Long-Term Orientation (RQ5)	57	26	2.95	3.54

Research Question 1: Power Distance Dimension

Research Question 1 asked, "Will scores for high/low power distance on a national level for the U.S. and Vietnam be reflected to a close degree on an individual level for second and first generation Vietnamese Christians?" The data suggests the answer is yes.

According to Hofstede et al.'s five-dimensional measure of culture, power distance is "the extent to which the less powerful members of institutions and

organizations within a country expect and accept that power is distributed unequally."[82] People of high power distance value centralization and formalization, manifesting in the acceptance of the right of leaders to make major decisions. They also value authoritarian rule by consenting instead of dissenting with the leader.

Looking at the graph in Figure 21 (mean scores in this chart were multiplied by 20 for easy comparison), this study found that there was conformity of individual's cultural orientations with the national cultural values in the dimension of power distance. First generation Vietnamese Americans representing the cultural society of Vietnam have a high view of power distance as opposed to second generation Vietnamese Americans representing the U.S. cultural society. This finding also corresponds with Plueddemann's points in *Leading Across Cultures* where describes churches with a strong vertical relationship with high level of conformity, face saving and social control. It also has the trend of a centralized decision structure and high concentration of authority.

Table 22 below summarizes Plueddemann's differentiation between high and low-context churches as applied to the Vietnamese church. Our findings on power distance are consistent with this picture.

Table 22. *Comparison of High-Context and Low-Context Churches according to the book Leading Across Cultures.*[83]

	VIETNAMESE CULTURE High-Context	AMERICAN CULTURE Low-Context
Sermon	Topical sermons, drawing on the	Expository sermons,

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[82] Geert Hofstede, Gert Jan Hofstede and Michael Minkov. *Cultures and Organizations: Software of the Mind* (New York: McGraw-Hill, 2010), 61.

[83] James E. Plueddemann. *Leading Across Cultures: effective ministry and mission in the global church* (IL: InterVarsity, 2009), 87.

	Bible, but emphasizing meeting the present needs of people.	concentrating on what Bible says and less on the immediate felt needs of people.
Preaching Style	Friendly tone of voice and hand motions; sometimes preacher walks among the people.	Dignity and linear logic; preacher stands behind the pulpit and often reads the sermon.
Order of Service	As the Lord leads.	Follows the printed bulletin.
Length of Service	As long as it takes.	Precisely set time.
Prayer	With emotion, sometimes all praying at the same time.	Leader reads a prayer with quiet thoughtfulness.

In addition, this finding corresponds with the descriptions of power distance characteristic being attached with the OBV according to Truong and Vuong, Nguyen and Mujtaba), and Zhou and Bankston, (see "Literature Related to Vietnamese Cultural Values" in the chapter 2 literature review).
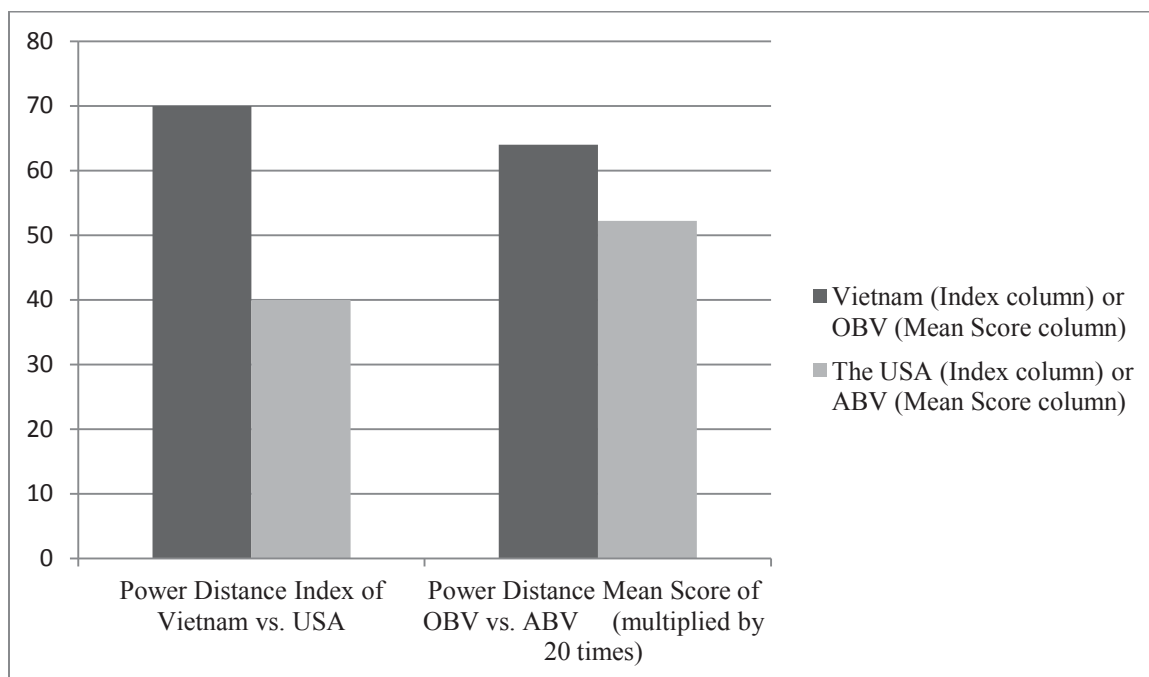
Figure 21. *Comparison between the trends of Vietnam vs. the USA and OBV vs. ABV.*

Research Question 2: Collectivism/Individualism

Research Question 2 asked, "Will scores for collectivism / individualism on a national level for the U.S. and Vietnamese be reflected to a close degree on an individual level for second and first generation Vietnamese Christians?" The data suggests the answer is yes.

The dimension defined by Hofstede et al. as collectivism "pertains to societies in which people from birth onward are integrated into strong, cohesive in-groups, which throughout their lifetime continue to protect them in exchange for unquestioning loyalty."[84] Comparing data in Table 22 and looking at the graph in Figure 4, we find similarities in individual's cultural orientation in the Vietnamese American church and the national cultural values of Vietnam measured by Hofstede et al.'s research.

In this study, the survey data indicates the trend of high collectivism of first generation Vietnamese Americans. A distinct difference also exists between the first generation and second generation Vietnamese Americans who have a tendency toward high individualism. According to Hofstede et al.'s research, Vietnam is among low individualist societies, e.g. collectivist society, while the United States is among high individualist societies. Thus, in this dimension, it is rational to find that first generation Vietnamese Americans (OBV) still carry the cultural values of Vietnam, while second generation Vietnamese Americans (ABV) carry the cultural values of the United States. These findings align with the conclusion of E. Smith et al. (1996), which describe Vietnam as a collective society in which people emphasize conformity to social norms,

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[84] Geert Hofstede, Gert Jan Hofstede and Michael Minkov. *Cultures and Organizations: Software of the Mind* (New York: McGraw-Hill, 2010), 92.

and promote in-group thinking, as well as the conclusion of Phinney and Ong and

Nguyen and Williams, who also described Vietnamese culture as being strongly

collectivistic. (See "Literature on Vietnamese Cultural Values" in the chapter 2 literature

review).

<div align="center">Research Question 3: Masculinity</div>

Research Question 3 asked, "Will scores for masculinity / femininity on a national

level for the U.S. and Vietnam be reflected to a close degree on an individual level for

second and first generation Vietnamese Christians?" The data suggests the answer is no.

According to Hofstede et al., "a society is called masculine when emotional

gender roles are clearly distinct: men are supposed to be assertive, tough, and focused on

material success, whereas women are supposed to be more modest, tender, and concerned

with the quality of life. A society is called feminine when emotional gender roles overlap:

both men and women are supposed to be modest, tender, and concerned with the quality

of life."[85] By Hofstede et al.'s national measurement, Vietnam is a feminine society, and

the United States is a masculine society. This finding is consistent with Katherine

Marino's 1998 study that describes Vietnamese culture as moderate masculine, yet also

finds that women of first generation Vietnamese Americans have strong effort to balance

the conflict between two cultures after many year of settlement in the United States (see

"Literature on Vietnamese Cultural Values" in the chapter 2 literature review).

The data from the present study shows that in the church, first generation

Vietnamese Americans (OBV) have a tendency toward masculinity, whereas second

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[85] Ibid. 140.

generation Vietnamese Americans (ABV) have a tendency toward femininity (see Figure

24).
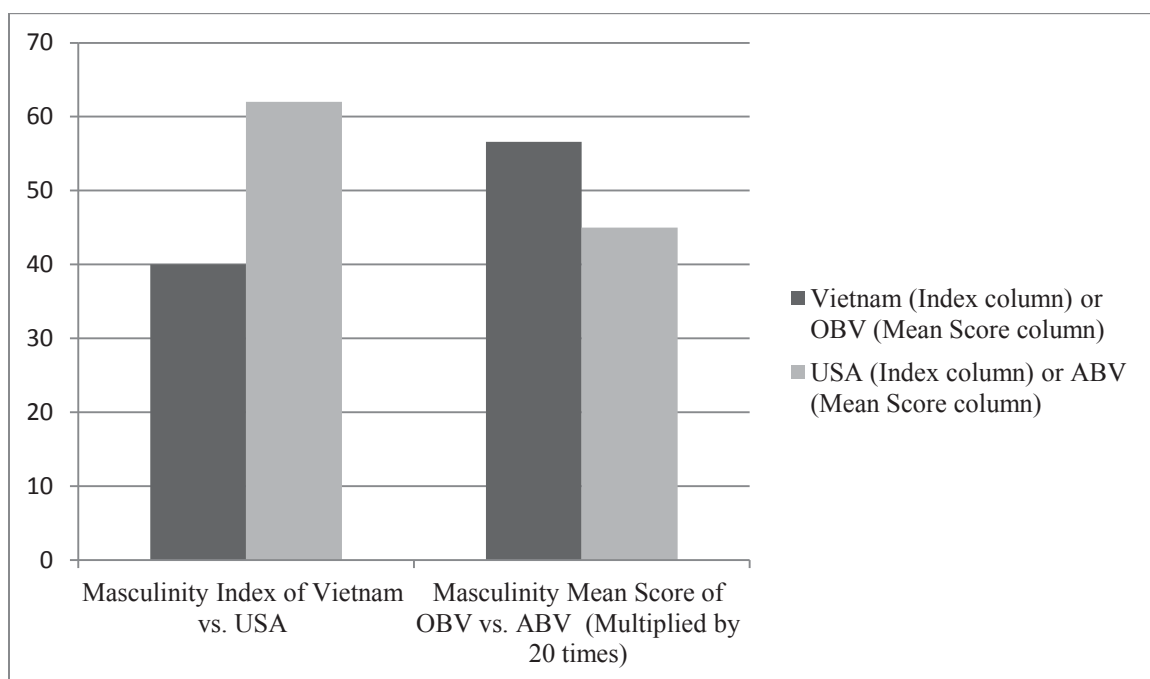
Figure 22. *Comparison between the trends of Vietnam vs. the USA and OBV vs. ABV.*

Considering Vietnam a feminine society, Hofstede et al. argued that Vietnamese

culture represents a societal norm of two dominant parents, equally concerned about the

quality of life and relationship of it society and families, both providing authority and

tenderness.[86] The reasonableness of this description may be seen in the fact that during

the Vietnam War, most men in families especially in the North of Vietnam, were in the

military, hence women had to fill both parental roles in the family, thus diluting

traditional gender roles. However, as it is rooted in the Asian tradition, Vietnamese

culture is, nonetheless, largely male-dominated, which the present data suggests about

first generation Vietnamese in America.

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[86] Ibid. 152.

Research Question 4: Uncertainty Avoidance

Research Question 4 asked, "Will scores for uncertainty avoidance on a national level for the U.S. and Vietnam be reflected to a close degree on an individual level for second and first generation Vietnamese Christians?" The data suggests the answer is no.

It is necessary to distinguish between uncertainty avoidance and risk avoidance because people often confuse the two as one in the same. Uncertainty is expressed in accepting the fact that anything can happen without knowing the why. Risk, on the other hand, is often expressed as a matter of probability that something may happen. By Hofstede's definition of uncertainty avoidance is "the extent to which the members of a culture feel threatened by ambiguous or unknown situations."[87]

Looking at the graph in Figure 23, this project found that the trends were reversed although there was still a clear difference between the two groups. According to Hofstede et al.'s measure, Vietnamese culture is weaker than the U.S. in the dimension of uncertainty avoidance. However, this study indicates that first generation Vietnamese Americans have stronger views than the second generation in this dimension.

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[87] Ibid. 191.
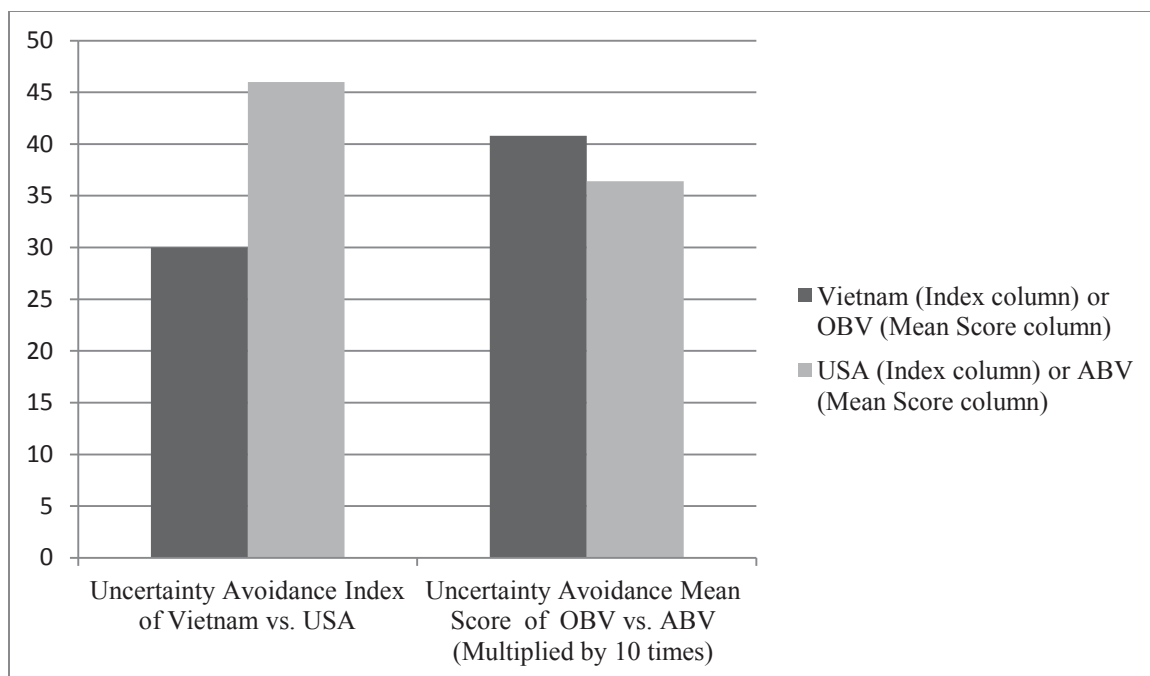
Figure 23. *Comparison between the trends of Vietnam vs. the USA and OBV vs. ABV.*

Contributing to this fact is most first generation Vietnamese Americans were refugees and political asylum seekers who left Vietnam and arrived in the U.S. with nothing. They experienced living in uncertainty under communist rulers in Vietnam after 1975 and those conditions shaped their individual cultural orientation toward strong uncertainty avoidance, even though they carry the national cultural values of Vietnam. This finding also corresponds to Truong and Vuongs's viewpoint describing Vietnam as a moderate uncertainty avoidance society (see "Literature Describing Vietnamese Cultural Values in the chapter 2 literature review).

Research Question 5: Long-Term Orientation

Research Question 5 asked, "Will scores for long-term / short-term orientation on a national level for the U.S. and Vietnam be reflected to a close degree on an individual level for second and first generation Vietnamese Christians?" The data suggests the answer is no.

By Hofstede et al.'s definition, "long-term orientation stands for the fostering of virtues oriented toward future rewards – in particular, perseverance and thrift, and short-term orientation stands for the fostering of virtues related to the past and present – in particular, respect for tradition, preservation of 'face,' and fulfilling social obligations."[88] In Hofstede's measurement, Vietnam is a society of long-term orientation, and the United States is short-term oriented society. The data of this research shows a reversed trend (see Figure 24). First generation Vietnamese Americans (OBV) are short-term oriented versus second generation Vietnamese Americans (ABV) being long-term oriented.
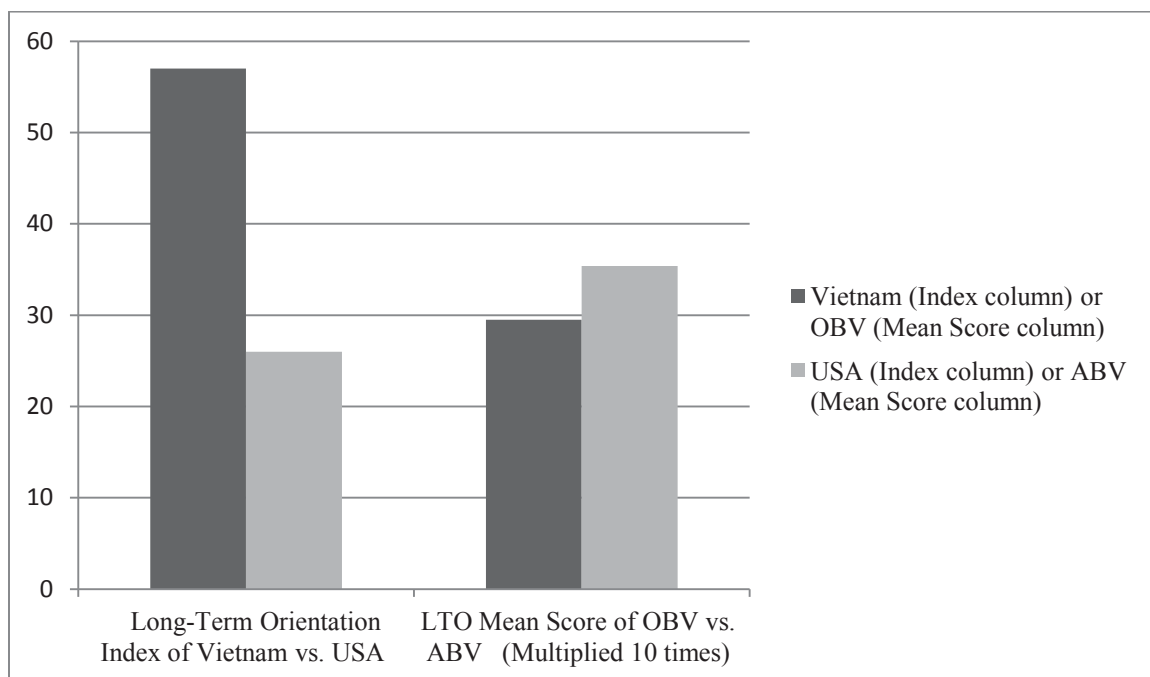

Figure 24. *Comparison between the trends of Vietnam vs. the USA and OBV vs. ABV.*

What might account for this observed "reversal"? The researcher believes a possible answer lies in the refugee experience common to most first generation Vietnamese in America (see "Literature on the First Generation of Vietnamese in

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[88] Ibid. 239.

America" in the chapter 2 literature review). First generation Vietnamese Americans are refugees who sacrificed much and took many risks when leaving their homeland, gave up everything for freedom, and have now become successful members of American society. In spite of that, Vietnamese refugees still like to talk about their poor and small homeland because to them, their homeland is the best country in the world.[89] This psychological effect reflects a way of fostering virtues related to the past, including virtues such as respect for tradition and preservation of "face." One might speculate that the immigrant experience, the need to start afresh and find a way to break with long-term loyalties of the past, might explain in part our observation that first generation Vietnamese American (OBV) have a tendency toward short-term orientation.

Second generation Vietnamese Americans (ABV) have long-term orientation. This, too, might have some origin in the immigrant experience. The children of immigrants must foster virtues related to the future, in particular, perseverance and thrift. This second generation may adapt these virtues from their parent's teaching and guidance. It is important to note that in the Vietnamese family, parents expect their children to continue and achieve the dream of the parent, especially if that dream was interrupted by the previously mentioned circumstances due to the Vietnam War.

Reflections on Similarities and Differences
Between the Three Vietnamese Churches

With respect to the geographical setting, Lancaster church is located in rural community, Philadelphia church is located in urban community and Washington DC church locates in the metropolitan area. These different settings may produce moderate effect on cultural differences between OBV's and ABV's amongst those three churches.

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[89] Phuong N Truong. "The Strange Vietnamese Refugees." *Church & Society (*Jan/Feb 1982): 47.

Based on the survey data of present research, three churches have similar standpoints on collectivism and long-term orientation between OBV and ABV Christians. On the concept of power distance, masculinity, and uncertainty avoidance, both the Lancaster church and Washington DC church show the same standpoints between two groups.

However, the Philadelphia church shows different view with other two churches between OBV's and ABV's on the dimension of power distance, masculinity, and uncertainty avoidance. Compared with first generation, the second generation Vietnamese Christians in the Philadelphia church tends to accept slightly toward higher power distance, stronger masculinity, and higher uncertainty avoidance. In Table 23 the scores from respondents who belong to OBV and ABV groups in the three churches are shown.

Table 23. *Data for Cultural Dimensions of OBV and ABV Groups in Lancaster Church, Philadelphia Church, and Washington DC Church*.

Cultural Categories	Lancaster Church		Philadelphia Church		Washington DC Church	
	OBV	ABV	OBV	ABV	OBV	ABV
Power Distance	3.38	2.40	3.00	3.13	3.30	2.40
Collectivism	5.13	2.50	4.83	3.94	4.70	3.30
Masculinity	3.06	2.00	2.42	2.94	3.15	1.95
Uncertainty Avoidance	4.56	3.45	3.75	4.44	4.10	3.20
Long-Term Orientation	2.94	3.60	2.50	3.69	3.50	3.35

Figure 25 to Figure 29 show the comparison between OBV's and ABV's in the three churches according to the data of their cultural categories.

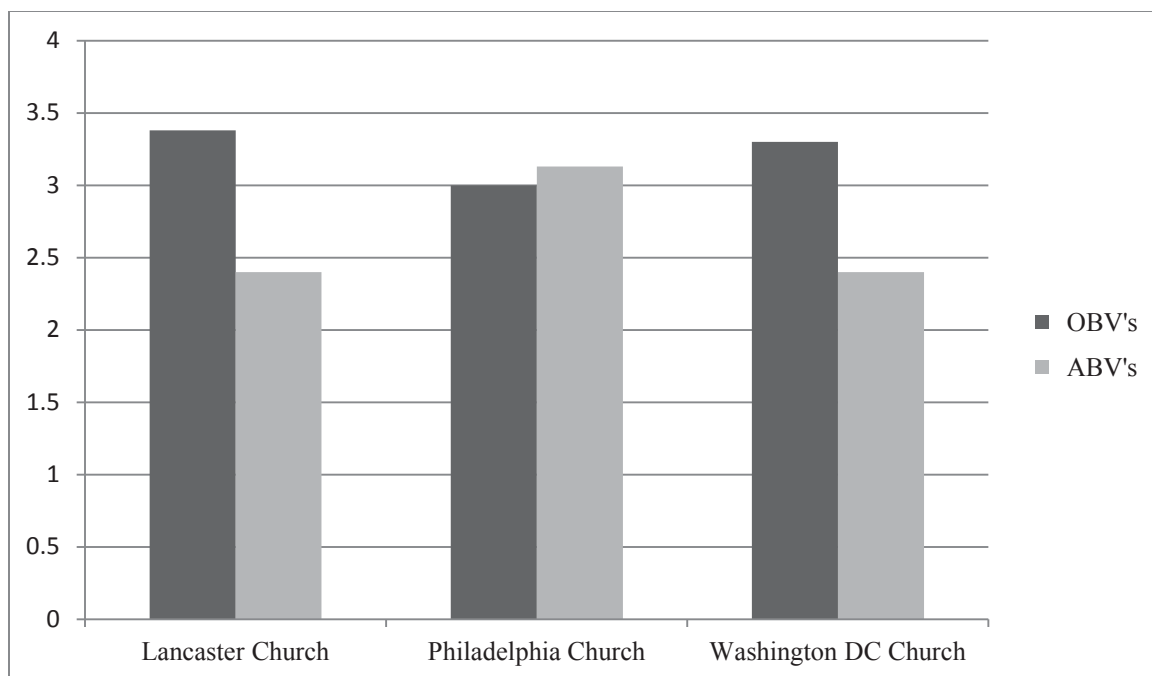Figure 25. *Comparison of Power Distance between OBV's and ABV's in the three*
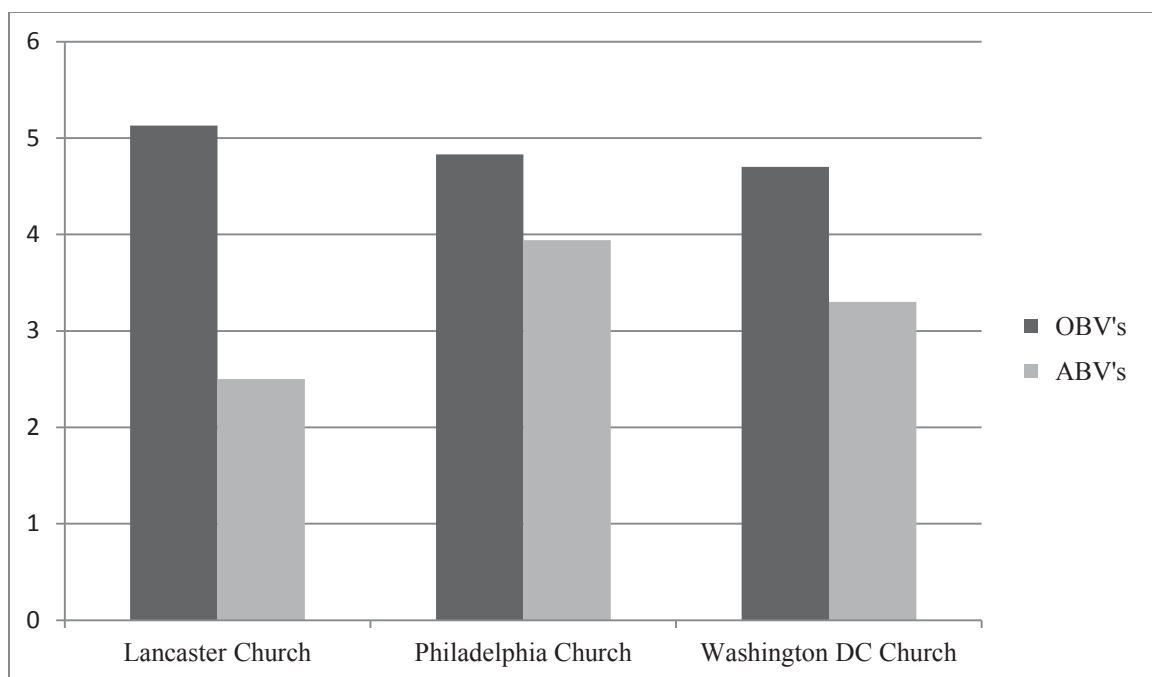
Vietnamese churches.

Figure 26. *Comparison of Collectivism between OBV's and ABV's in the three*

Vietnamese churches.
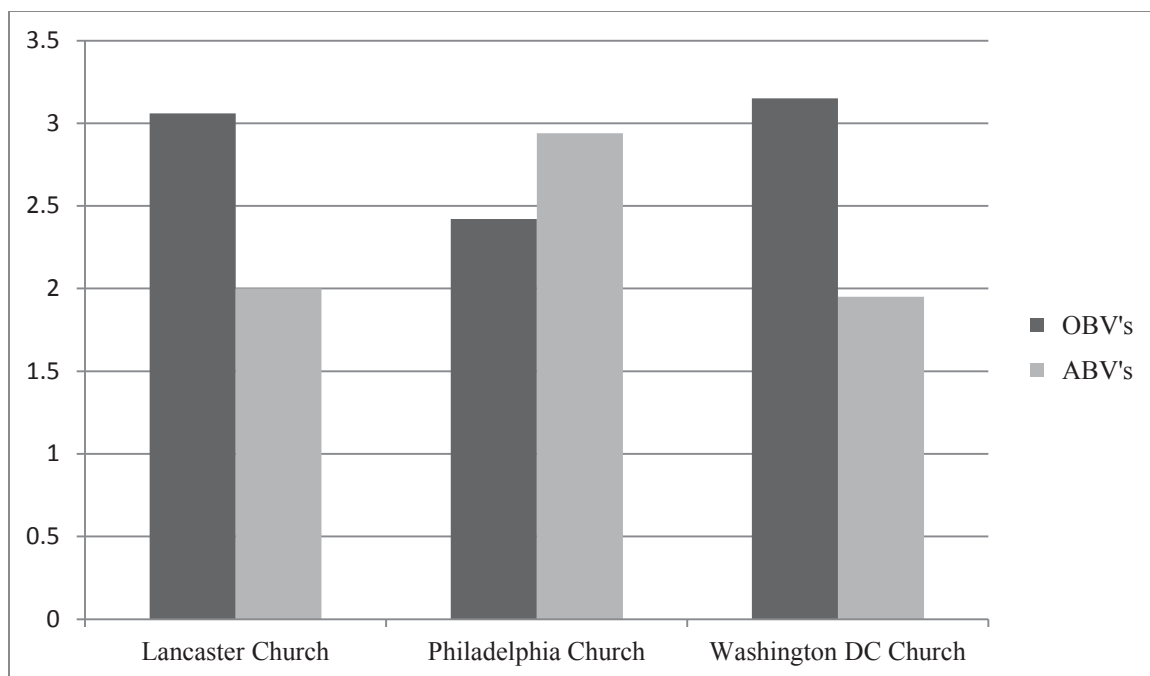
Figure 27. *Comparison of Masculinity between OBV's and ABV's in the three Vietnamese churches*.
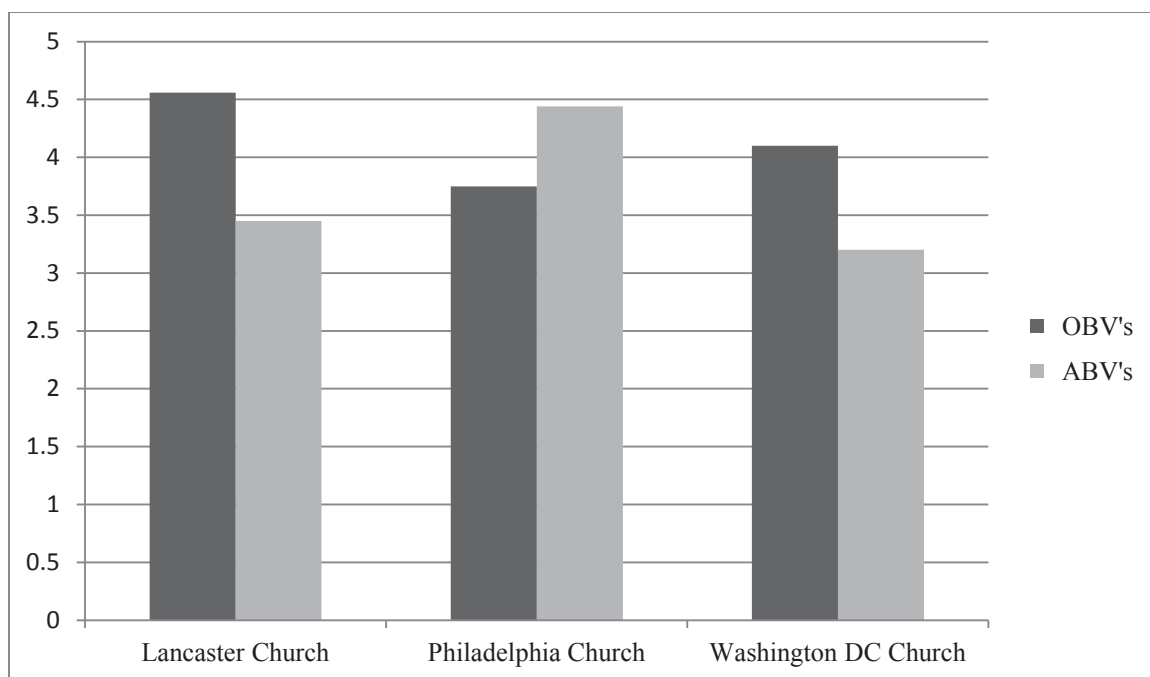
Figure 28. *Comparison of Uncertainty Avoidance between OBV's and ABV's in the three Vietnamese churches*.
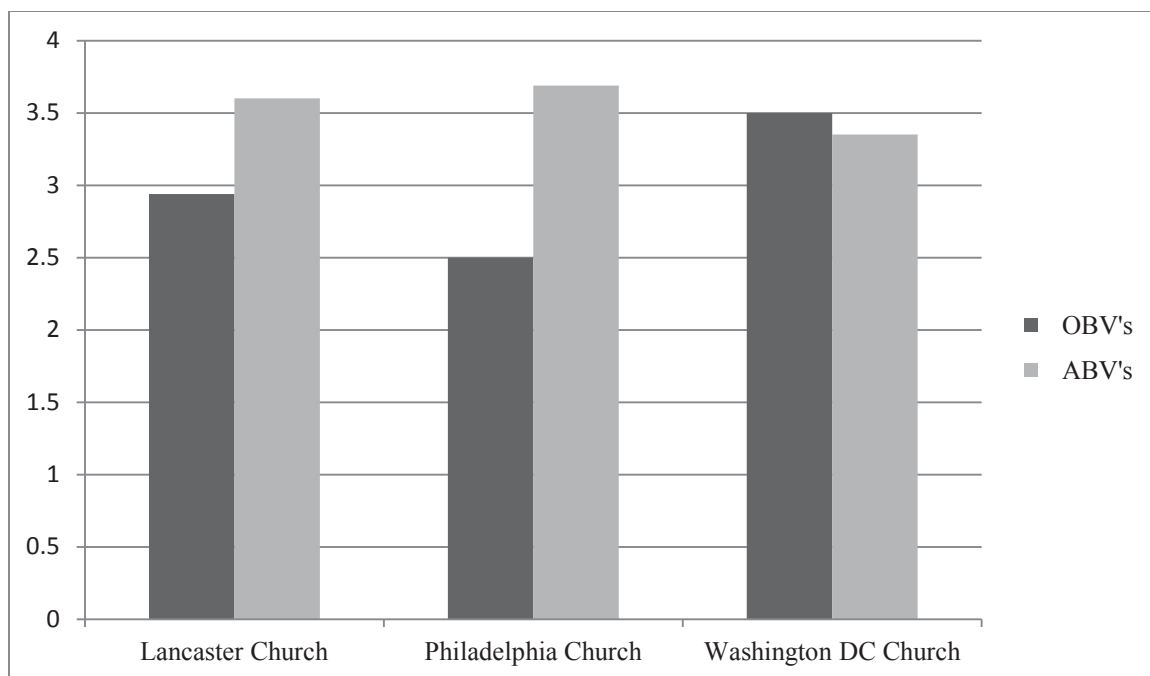
Figure 29. *Comparison of Long-Term Orientation between OBV's and ABV's in the three Vietnamese churches*.

Reflections on the Applicability of Hofstede's National Categories to Describe Individuals

In light of the fact that our findings for OBV's and ABV's were aligned with Hofstede's national figures for Vietnam and the United States on only the first two dimensions (power distance and collectivism / individualism) and not on the last three (masculinity / femininity, uncertainty avoidance and long-term orientation), it is fitting to offer some final reflections on the entire enterprise of using Hofstede's categories to describe individuals. Our findings for individuals were consistent with Hofstede's findings for nations on those concepts that relate the interests of an individual vs. the interests of an organization. This is important in church work, as one must balance these two all the time. It seemed to "work well" in these two categories, but not all five.

One is left to wonder whether it is an easy task to create questions for an individual to answer that capture well what Hofstede meant by "power distance" and "collectivism," and if it is a more difficult task to create questions for an individual to answer that capture well what Hofstede meant by "masculinity-femininity," "uncertainty avoidance" and "long-term orientation." Yoo, Donthu and Lenartowicz's CVSCALE,[90] interpreted "masculinity-femininity" as the questions about clear and distinct gender roles, instead of about "competition" / "achievement" / "success" (masculine) vs. "caring for others" / "quality of life" (feminine).[91] In following Yoo et al's CVSCALE, the present researcher's HCD-VCA survey focused on gender roles as well (Questions 17-20), which are easier questions to craft.

Seemingly, Yoo et al. seized upon items to which an individual can relate. For uncertainty avoidance, questions about the need of written instructions were asked. For long-term orientation, questions about thrift and delayed gratification were asked. The present researcher followed suit on the HCD-VCA Questions 5-8 with questions on the desirability of written instructions to measure uncertainty avoidance and Questions 13-16 on thrift and delayed gratification to measure long-term orientation, but it is possible that these questions do not capture the totality of the ideas that make up these dimensions and may not fully be reflective of what Hofstede meant.[92]

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[90] Boonghee Yoo, Naveen Donthu and Tomasz Lenartowicz. "Measuring Hofstede's Five Dimensions of Cultural Values at the Individual Level: Development and Validation of CVSCALE." *Journal of International Consumer Marketing 23,* no. 3-4 (2011): 193-210.

[91] Both are part of Hofstede's description of masculine-feminine (see p. 20).

[92] See the wide descriptions of uncertainty avoidance (far beyond a desire for written instructions) and long-term orientation (far beyond the concerns for thrift and delayed gratification) on pp. 21-24.

Conclusion

The Vietnamese American church in the United States is a bi-cultural community. The fact is that there are two generations of Vietnamese Americans existing within the church. Their activities and ministries are in one congregation in some churches, or in two separate congregations in others. In fact, solutions have been sought and developed in many churches in an attempt to unify the church, but those solutions often address the issue of language in a bilingual church rather than the actual cultural differences. Effective communicating and profound understanding between the two generations is needed to consolidate and unify the church, particularly amongst leadership.

The survey results from this project prove that a clear and distinct difference between the first and second generations of Vietnamese Americans exists as it relates to cultural values. Acknowledging this difference helps church leaders to adequately identify and determine appropriate responses to new trends and to create more fruitful ministries for the church and community.

This research focused on five cultural dimensions which include power distance, collectivism, masculinity, uncertainty avoidance, and long-term orientation. Some dimensions aligned with the patterns of Hofstede et al.'s measurement of national cultural values and others did not due to the particular circumstances of the first generation Vietnamese Americans who were mostly refugees or political asylum seekers. Nevertheless, the evidence of differences in culture was affirmed through this survey.

(1). First generation Vietnamese Americans – or Overseas-Born Vietnamese (OBV) have a high power distance and value collectivism. They value centralization, formalization and authoritarian rule. Those cultural values are manifested in their

attitudes by respecting the right of pastors to unilaterally make decisions, and by rarely dissenting with the pastor. The OBV are also susceptible to in-group influences and loyal to in-group norms that are expressed in their choice of benefits between leader-group and member-church.

First generation Vietnamese Americans demonstrate moderate masculinity, strong uncertainty avoidance, and short-term orientation. They tend to prefer explicit rules and structured situations in the church which is expressed in their respect for church policy and formal written documents. This group also values assertiveness and success manifested in the way they accept the flexibility of gender role in public including the church but preserve the traditional view of men as the head of family.

(2). Second generation Vietnamese Americans – or American-Born Vietnamese (ABV) are low power distance and high individualism. They value decentralization and direct communication and can also accept authoritarian rule in corresponding and conditional ways. Second generation Vietnamese Americans demonstrate weak uncertainty avoidance, femininity, and long-term orientation.

Those values are manifested in their preference for structural flexibility and harmonious relationships. ABVs are open-minded concerning gender roles in family and believe in mutual benefit and convenience for both husband and wife. Second generation Vietnamese Americans tend to value ordering relationship by status. This cultural value also requires maintaining a good reputation by avoiding improper behaviors.

(3). Whether there is any cultural conflict or not, cultural differences still exist within the Vietnamese American church, similar to all Asian churches in the United States. By acknowledging this fact, church leaders, especially pastors can recognize the

need for change in responding to these issues. This change will help to release any cultural tension that is hidden behind other problems in the church. Acknowledgement of the problem can also lead to the establishment of more effective communication and understanding between the two generations within the church, consequently reinforce church unity. Church unity is an important goal that must be realized and church leaders should be the first models of that unity.

Implication of the Research

The findings of this project are expected to be valuable to all Vietnamese American churches, especially those committed to incorporating English speaking ministries into developed congregations. In recent years, although the Vietnamese District has encouraged local churches to develop English speaking ministries[93] for second generation young people, the focus has mainly been on the issue of language adaptation. The primary issue of cultural differences has not been sufficiently acknowledged and studied systematically.

Implications and recommendations from this research are as follows:

1. The church should intentionally encourage and support the establishment of English language ministries for young people. Since there are cultural differences within the church, youth pastors should be second generation Vietnamese Americans. The leadership staff of this ministry should be comprised of members of the ABV group. This ministry needs to reach out to young people in other English-speaking communities.

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[93] DEXCOM. *The Annual Report at the District Conference of the Vietnamese District of C&MA*. California, 2012.

2. Training sessions and seminars related to the issues of culture, cultural differences, cultural conflict, and cultural intelligence need to be held at every church for all pastors, including senior pastors, youth pastors, and associate pastors. Church leaders should have full knowledge of culture-related issues in order to identify any cultural tension encompassed in other problems in the church.

3. Church leaders should acknowledge and properly address cultural differences and find suitable solutions for cultural conflict, not only within the structural settings, but also within mindsets. It is important for pastors to realize that the differences in leadership concepts rooted in the cultural differences in the church may cause conflict in church activities and ministries. These differences lead to obstruction or limitations in the advance and expansion of the Kingdom of God.

4. In order to reinforce church unity, church leaders must find ways to reduce the cultural difference gap between the two generations. At the leadership level, cultural differences must be recognized clearly and treated directly, instead of being avoided or bypassed. It is also crucial to persuade and help the first generation leaders of the Vietnamese American church to prepare for change, and explain the urgent need for change in this globalized context.

5. It is necessary to encourage senior pastors and youth pastors of Vietnamese American churches to improve their bilingual speaking skills. This will partially contribute to the establishment of a more unified pastoral team and effective leadership staff in the church. This will also enhance the working relationship between pastors and staff. Unity within the leadership staff can certainly model unity for the whole church.

The researcher expects the above areas will serve as measures for the hypotheses of this study in application. More research is necessary to determine whether contemporary issues, e.g. social differences such as globalization and postmodernism also affect church unity. This study also showed the proper correlation of those two issues in an attempt to set up an effective model that can be applied to all churches within the Vietnamese District of the Christian and Missionary Alliance.

APPENDICES

A. SURVEY INSTRUMENT

Alliance Theological Seminary.
Doctor of Ministry Program.
Thuan Nguyen.

Instrument: Hofstede's Cultural Dimensions in the Vietnamese Church in America
The HCD-VCA Instrument

I/. Participant Demographics:

   A. Age: [   ] 18 – 25;   [   ] 26 – 40;   [   ] 41 – 60;   [   ] 61 – 70;   [   ] Over 70
   B. Gender: [   ] Male;   [   ] Female.
   C. Born in: USA [   ];   Vietnam [   ];   Other Country [   ].
   D. Age at which You Began Living in the USA: [   ] 0-4,   [   ] 5-10,   [   ] 11-18,
      [   ] 19+.

II/. Name of Church: _____

III/. Position in the Church: _____

Rate the following statements and check (X) the appropriate box.	Strongly Agree	Moderately Agree	Agree	Disagree	Moderately Disagree	Strongly Disagree
1. Major decisions about the church should fall to the pastor of the church.						
2. Major decisions about the church should fall equally to the pastor, church leaders and the congregation together.						
3. A member of the congregation or a church leader should support the positions and decisions of the pastor, without calling them into question.						

4. A member of the congregation or a church leader should feel free to call into question a decision or position of the pastor.					
5. It is very important for the church to have a written job description for the pastor and for all church leaders so that they can do their jobs properly.					
6. The pastor and church leaders should be able to figure out how to do their jobs properly without having to rely on a written job description.					
7. If a needy person on the street asks the church for money, members should leave the person momentarily, consult the church policy on this matter and follow the specified procedure in deciding what to do.					
8. If a needy person on the street asks the church for money, the church is fine not having a church policy and having its members decide in that moment what to do.					
9. If you are a church worker who is unhappy serving in a ministry, you should put aside your feelings and continue on for the sake of the benefit of others.					

10. If you are a church worker who is unhappy serving in a ministry, you should feel free to step down.					
11. If you do not like the preaching in the worship service, you should find satisfaction in other aspects of the church and remain there.					
12. If you do not like the preaching in the worship service, you should feel free to attend another church.					
13. The pastor should be encouraged to work very hard and take as few vacation days as possible.					
14. The pastor should be encouraged not to work too hard and to take as many vacation days as possible.					
15. A church bank account should have a large amount of money in savings, in case it needs it in the future.					
16. A church should be putting its money to use and should not be keeping a large amount of its money in savings.					
17. Moderators of worship services and song leaders should normally be men.					
18. There is nothing objectionable to female moderators and song leaders in a worship service.					

19. Churches should encourage traditional gender roles: married men finding jobs, married women staying home with children.						
20. Churches should be neutral on traditional gender roles: a couple should feel free to have the wife work while the husband stays home with children, if they so choose.						

B. DEMOGRAPHIC INFORMATION

SUMMARY OF DEMOGRAPHIC INFORMATION
OF SURVEY PARTICIPANTS FROM 3 CHURCHES

	Philadelphia (10 participants)	Lancaster (9 participants)	Washington DC Metropolitan (10 participants)	Total (29 participants)
18 - 25		2	4	6 (20.7%)
26 – 40	2	2	2	6 (20.7%)
41 - 60	4	3	2	9 (31%)
61 – 70	3	2	2	7 (24.14%)
Over 70	1			1 (3.45%)
Male	6	5	8	19 (65.5%)
Female	4	4	2	10 (34.5%)
Born in USA	3	4	4	11 (38%)
Born in VN	7	5	6	18 (62%)
Born in Others	0	0	0	
Living in U.S. since 0 – 4 years old	4	5	5	14 (48%)
Since 5 – 10			1	1 (3.5%)
Since 11 – 18		1		1 (3.5%)
Since 19 +	6	3	4	13 (45%)
Comparison of Survey Ratio within each church.	- Male: 60% - Female: 40% - 30% born in US & 70% in VN. - 60% living in U.S. when > 19. - 20% under 40 & 80% over 40.	- Male: 55.5% - Female: 44.5% - 44.5% born in U.S. & 55.5% VN - 33% living in U.S. when > 19. - 44% under 40 & 56% over 40.	- Male: 80% - Female: 20% - 40% born in U.S. & 60% in VN. - 40% living in U.S. when > 19. - 60% under 40 & 40% over 40.	

C. THE PARTICIPATION REQUEST LETTER

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January 20th 2014.

Rev. Cuong H. Nguyen
Vietnamese Alliance Church of Lancaster
3435 Nolt Road,
Landisville, PA 17538

Dear Rev. Nguyen,

My name is Thuan S. Nguyen and I am a graduate student at Alliance Theological
Seminary, Nyack, New York. I am conducting a research project for a thesis in the
Doctor of Ministry program.

Having served as a pastor in the Vietnamese Alliance Church of North New Jersey for
many years, I am convinced that the matter of cultural differences within the church
remains a crucial factor in effort to consolidate church unity. Therefore my project is
designed to examine this factor through a survey.

Participants of this survey are members of your church, focused on the leadership staff
and comprised equally of both first generation and second generation in the church. The
participant's role is to fill out the survey paper for the research. Participation is voluntary,
and the assurance of anonymity, confidentiality and honesty is respectfully protected. I
will call you tomorrow morning to explain every question of the survey so that you can
announce to the participants before they do this task.

When the survey papers are completed, please collect all papers and return them to me in
the enclosed self-addressed and stamped envelope. It would be helpful if this survey was
returned within ten days from the time you receive it so that I can begin data analysis.

Please feel free to call or email me if you have any questions about the survey or how the
information will be presented in the final paper.

Again, thank you for your assistance with this project.

Sincerely,

Thuan S. Nguyen.

D. RESULT OF STATISTICAL TEST

Result of Statistical Test
T-Test from 2 Sets of Data: OBV group and ABV group

OBV: Overseas-Born Vietnamese (First generation Vietnamese American)
ABV: American-Born Vietnamese (Second generation Vietnamese American)

Cultural Dimension	Average (Mean)	Standard Deviation (STDEV)	Degree of Freedom	P-Value	TINV
Power Distance:	-	-	27	0.012193	2.6868
- OBV	3.20	1.582			
- ABV	2.61	1.201			
Uncertainty Avoidance:	-	-	27	0.072820	1.8668
- OBV	4.10	1.633			
- ABV	3.64	1.721			
Collectivism:	-	-	27	1.642E-08	7.918
- OBV	4.87	1.599			
- ABV	3.20	1.432			
Long-Term Orientation:	-	-	27	0.022780	2.415
- OBV	2.95	1.790			
- ABV	3.54	1.310			
Masculinity:	-	-	27	0.014770	2.6047
- OBV	2.83	1.679			
- ABV	2.25	1.132			

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