

Cultural Gap: How Dutch Expatriates Perceive the Australian Culture

Sean Egberink

S2651076

University of Twente MSc Business Administration, International Management & Consultancy

19-04-2023

First supervisor: Dr. Lara Carminati

Second supervisor: Dr. Arnold H. Enklaar

Acknowledgements

First, I would like to thank my first supervisor Dr Lara Carminati, who assisted me and provided helpful insights during my master's thesis. I want to express my deepest gratitude for your helpful advice and constructive feedback while writing this research. Furthermore, I would like to thank my second supervisor Dr Arnold Enklaar, for his constructive feedback and for his help in finalizing my research.

Also, I would like to express my gratitude to all interviewees for their time and cooperation in helping me with this research by providing me with their knowledge and experiences. Without you, this research would not have been possible.

Finally, I would like to thank my family for their support and are always there for me.

Abstract

In the time of globalisation, organisations have increasingly expanded their operations across national borders and have experienced new cultural challenges. Understanding the market to succeed is not adequate. A deeper understanding of the behaviours and values of the country the organization and expatriates operate in is needed to establish relationships successfully. In the case of Australian and the Netherlands, both countries share a long and strong relationship based on trade and investment. Yet, no research has been conducted to investigate how Dutch expatriates in Australia perceive the Australian culture. Therefore, this master thesis aims to identify Australian behavioural patterns (cultural standards) that Dutch expatriates perceive and find the underlying values that explain these behaviours. Therefore, the following research question is asked: *"How do Dutch expatriates perceive the Australian culture when living and working in Australia?"*

In order to answer the research question, an inductive qualitative research method was conducted by interviewing fifteen Dutch expatriates who worked and lived for at least half a year in Australia. By following the theoretical framework of Thomas (1991) and the interviewing technique of critical incidents, interviewees were asked to recollect instances in which the Australian and Dutch cultures collided. Through this, thirteen Australian cultural standards were identified: indirectness, easy-going, mateship 'helpfulness', power division, time (and appointment) flexibility, manliness, informality, avoiding change, politeness, intolerance towards other cultures, obedience, chauvinistic, in-group orientated. Moreover, these Australian cultural standards emerge from the following underlying values: carefreely, harmony, authority and ethnocentric. This research provides Dutch expatriates with a thick description of the Australian culture through the identified Australian cultural standards and underlying values. This will help Dutch expatriates with knowing how to behave appropriately with Australians.

Keywords: Australian culture, Dutch culture, typical behaviour, cultural standards, underlying value, Australian behaviour

Table of Contents

Acknowledgements	2
Abstract.....	3
Chapter 1. Introduction.....	6
1.1 Academic relevance	8
1.2 Practical relevance	8
1.3 Outline of the Study	9
Chapter 2. Theoretical Background.....	10
2.1 Defining the construct culture	10
2.2 Challenges of cross-cultural interaction	12
2.3 Etic approach and quantitative models	13
2.4 Emic approaches and qualitative methods.....	17
2.5 Qualitative research on Dutch and Australian culture.....	19
2.5.2 Australian cultural standards	19
2.5.1 Dutch cultural standards.....	21
Chapter 3. Research Methodology.....	24
3.1 Research design.....	24
3.2 Data Collection	24
3.3 Sample description	25
3.4 Research Instruments.....	26
3.5 Data Analysis.....	26
Chapter 4. Results	28
4.1 Australian cultural standards.....	28
4.2 Underlying values: Associations among Cultural Standards	42
Chapter 5. Discussion	46
5.1 Australian cultural standards as perceived by the Dutch.....	46
5.2 Comparison of behaviours cultural standards	46
5.3 Underlying values that underpin the Australian cultural standards	52
5.4 Practical implications	52

5.5 Limitations and suggestions for future research.....	55
Chapter 6. Conclusion.....	57
References.....	59
Appendices	63
Appendix 1: Questionnaire used during the interviews (In Dutch)	63

Chapter 1. Introduction

Due to globalisation, organisations are increasingly operating in a multinational and cultural business environment in today's world. In the past decades, barriers to international trade, like physical distance or time differences, have faded away, and organisations have started increasingly exporting work, not merely goods, to countries worldwide (Tsui, Nifadkar, & Ou, 2007). For organisations to operate across national borders understanding the market is not merely enough; to succeed, a deeper understanding of the cultural values and behaviours of the foreign country the organisation wants to operate in is needed. According to Lopez-Duarte et al. (2016), understanding national culture is not only important if the firm wants to internationalise, but it also plays a key factor in the entry mode strategy, organisational design, transfer of people and knowledge, network building and even the performance of the process. Thus, organisational operations must understand the importance of culture when introducing themselves in a foreign market. Therefore, organisations, managers, and employees should possess an expectable level of cultural awareness that facilitates them in working in a multicultural business environment (Passaris, 2006).

In particular, organisations that operate across borders rely increasingly on cross-cultural teams. According to Passaris (2006), this requires the effective integration of diverse cultures in the business network in a productive and trusting environment. That is because the interaction between people of different countries and cultures is an essential aspect of daily life in international business. It can have significant consequences for the business relationship. Difficulties within these interactions may occur more frequently with cultures that differ a lot, like the Netherlands and Indonesia. Still, nonetheless, it also happens with cultures that show similarities, like the Netherlands and Australia (Kim & Gudykunst, 1998)

Australia and the Netherlands have a strong relationship based on solid trade and investment ties, extensive people-to-people links, and a shared commitment to international rules-based order (DFAT, N.D.). In 2016 both countries signed a Declaration of Intent on a Strategic Dialogue, which enhances cooperation on international security, trade and investment, human rights, development issues and the joint commitment to negotiating an Australia-EU Free Trade Agreement (DFAT, N.D.). In the business context, the Netherlands is a significant investment and trading partner for Australia, with it being Australia's second-largest EU export market, with \$3.8 billion in goods and services exported in 2019-20 (DFAT, N.D.). Even though strong relationships exist between these two countries, looking at the databases Scopus, Web of Science, little research has been done on cultural interactions and comparison, especially to explore in depth their respective values. Most studies that compared Australia and the Netherlands were based on sectors like education (Leeman &

Reid, 2006), healthcare (Papanicolas, et al., 2021) and marketing (Goris, Petersen, Stamatakis, & Veerman, 2009). Some studies focused more on culture, like the quality of life (Rohn, et al., 2022) and parenting (Xin Feng, et al., 2020) but did not focus much on cultural values. All of the studies above also followed a quantitative approach and analysed three or more countries. This leads to a limitation in analysing the richness of the cultures examined.

Indeed, one common way to compare and study different cultures is through *etic* models, among which Hofstede's five-dimensional framework is one of the most popular and well-known. According to Hofstede's model (2010), the Netherlands and Australia are similar in power distance, individualism, uncertainty avoidance and indulgence. Hofstede's model shows that both countries differ in that the Netherlands is a strong feminine society with a long-term orientation, and Australia is categorised as a masculine society with a low long-term orientation (Hofstede, Hofstede, & Minkov, 2010). However, this model received plenty of criticism over the past years. An example of this is the sampling method used by Hofstede. Hofstede's cultural dimensions are derived from a survey among IBM personnel, with IBM personnel differing significantly from the general population in education and interest (Schwartz, 1994 as cited by Brons, 2005). Another great deal of criticism is on the dimensions themselves (Voronov & Singer 2002 as cited by Brons, 2005), with Tiessen (1997) as cited by Brons (2005) pointing out that individualism and collectivism are different and independent dimensions with many types and subtypes.

Besides these specific drawbacks, more general criticisms are associated with the *etic* approach for studying cross-cultural behaviours/values, and in particular with its quantitative strand. This is because this approach and strand lack a deeper insight into the cultures studied (Watkins, 2009 & Reiter et al., 2010). For instance, Reiter et al. (2010) explain that a quantitative approach only explains the 'what' without understanding or answering the 'how' and 'why'. Yet, according to Watkins (2009), it is essential for cross-cultural value research to understand the cultural context and nuances of value items cross-culturally, and quantitative research lacks to identifying this. Hence, there is a methodological gap in cross-cultural studies that a qualitative approach can fill (Watkins, 2009). Therefore, this research uses a qualitative approach to examine the cross-cultural interactions between Dutch and Australians in a business and social context.

Furthermore, according to Naeem et al. (2015), expatriates can experience negative psychological and emotional effects due to a culture shock when working abroad. These effects can be mitigated with the right cross-cultural training, as it increases the ability to adapt to a new culture (Naeem et al., 2015). A qualitative approach to cross-cultural research will most likely prepare expatriates to understand better the cultural standards of the country they are going to. Cultural standards are behavioural patterns shared by the majority of the

members of a specific culture (Thomas, 1991). Thus, what is missing in the cross-cultural literature, is a qualitative study exploring Australian Cultural standards through the perspective of Dutch expatriates living and working with Australian nationals daily. Therefore, to address the above gap, the following research question and sub-questions are formulated:

" How do Dutch expatriates perceive the Australian culture when living and working in Australia?"

Sub-questions

- Which typical Australian cultural behaviours are perceived by Dutch expatriates when interacting with Australians?
- Which Australian cultural standards are related to typical Australian behaviours?
- Which underlying cultural values can explain the Australian cultural standards?
- What recommendations can be given to future Dutch expatriates in Australia to cope with Australian cultural standards?

1.1 Academic relevance

As mentioned above, cross-cultural differences and behaviours have been studied intensively over the past years, with many studies using quantitative methods and models. These methods and models provide more general insights into cultures and interactions between two different cultures. Therefore, this study contributes to the literature by filling the methodological gap in the cross-cultural research study that Watkins (2009) mentioned through a qualitative research approach. With this approach, this study also has the potential to deliver a deeper understanding of cultural standards and cross-cultural interactions between Australians and Dutch living in Australia. This study also contributes to the study of cross-cultural research as there is little literature on the comparison and interactions between Australians and the Dutch in a business context.

1.2 Practical relevance

This study will examine the Australian cultural standards, underlying values, and how Dutch expatriates perceive them. By examining Australian behaviours, cultural standards and their underlying values, Dutch expatriates are provided with recommendations on behaving and communicating to establish a successful relationship. According to Triandis (2006), being aware of cultural differences (through, for instance, cultural intelligence) helps in suspending judgements and can be helpful within interactions in multicultural settings. This study could help Dutch expatriates avoid stereotypes and prejudice in interactions with Australians and learn more about the culture in which they are likely to spend a long time.

1.3 Outline of the Study

This study is constructed as follows. The second part of this research consists of the theoretical background, which provides a thorough literature review on this topic. The third part consists of the research methodology, which provides the research methodology. This part will present the research design, sample description and data collection. The fourth part presents the research result showing the cultural standards and underlying values. In the fifth part, a comparison is made between this research and previous literature. In the final part, a conclusion is drawn

Chapter 2. Theoretical Background

This chapter provides a well-grounded theoretical base for this research. The chapter is divided into five sub-chapters, with the first one defining culture. Secondly, cultural challenges for expatriates and cross-cultural interaction will be discussed. Furthermore, the analysis of national culture is addressed through Hofstede's quantitative model, and criticism is given on the use of this quantitative model and similar ones. After this, cultural standards are explained using Thomas' (1991) qualitative methodology to study cultural standards. Finally, qualitative cross- and intercultural studies give a more in-depth analysis of Dutch and Australian cultural standards and behaviours.

2.1 Defining the construct culture

Culture has been defined in multiple ways since researchers could not agree on one solid definition of the term. For this reason, understanding how the construct of culture has been defined over the years is essential for performing cross-cultural research. One of the first researchers who tried to define the construct 'culture' was Kroeber & Kluckhohn's (1952), as cited by Jahoda (2012), who accumulated 160 definitions of the construct and made their own, which is cited in full below:

Culture consists of patterns, explicit and implicit, of and for behaviour acquired and transmitted by symbols, constituting the distinctive achievement of human groups, including their embodiments in artefacts; the essential core of culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, on the other as conditioning elements of further action (Kroeber & Kluckhohn, 1952, p. 181)

This definition significantly impacted cross-cultural research (Jahoda, 2012). Years later, Hofstede cited a similar definition from Kluckhohn (1951) in his book and later defined culture as 'the collective programming of the mind which distinguishes the members of one human group from another (Jahoda, 2012). According to Jahoda (2012), this was the beginning of a new approach to cross-cultural research, which was statistical and indirect. Interaction with participants was mainly through surveys and scales. This approach and its critiques will be addressed later on in this chapter. Furthermore, Jahoda (2012) distinguishes the current views of culture into three categories: (1) culture as external; (2) as internal, or internal and external; and (3) groups of several definitions. One definition of each category will be given below:

- *Culture as external*

Schwartz: Culture matters. National value cultures, sources, and consequences. [pp. 127–162].

I view culture as a latent, hypothetical variable that we can measure only through its manifestations. The underlying normative values emphasizes that are central to culture influence and give a degree of coherence to these manifestations. In this view, culture is outside the individual. It is not located in the minds and actions of individual people. Rather, it refers to the pressure to which individuals are exposed by virtue of living in a particular social system. (p. 128)

- *Culture as internal or internal and external*

Hong (2009): A dynamic constructivist approach to culture: Moving from describing culture to explaining culture [pp. 3–23].

... culture as networks of knowledge consisting of learned routines of thinking, feeling, and interacting with other people, as well as a corpus of substantive assertions and ideas about aspects of the world it is shared, among a collection of interconnected individuals who are often demarcated by race, ethnicity, or nationality; (b) externalised by rich symbols, artefacts, social constructions, and social institutions (e.g. cultural icons, advertisements and news media); (c) used to form the common ground for communication among members; (d) transmitted from one generation to the next; (e) undergoing continuous modifications p. 4)

- *Groups of several definitions*

Matsumoto (2009): Getting culture: Incorporating diversity across the curriculum

A unique meaning and information system, shared by a group and transmitted across generations, that allows the group to meet basic needs of survival, by coordinating social behavior to achieve a viable existence, to transmit successful social behaviors, to pursue happiness and well-being, and to derive meaning from life. (p. 3)

After this documentation of the construct of culture, it becomes clear that many of them are incompatible with each other. Jahoda (2012) give some example of how they are incompatible:

1. the supposed location of culture is variously said to be (a) only in the mind or (b) both in the mind and in the material world created by humans; (c) external only (without specifying where). 2. (a) culture is treated as a "variable" by tough-minded advocates of measurement, while (b) others maintain that such a position entails a misconception of what constitutes culture (p. 299).

In his article, Jahoda concludes that using the construct 'culture' without seeking to define it is better. However, for theoretical reasons clarifying the construct is essential.

Therefore, given the focus of this research, the construct 'culture' will refer to the definition given by Hong (2009), which can be found under culture as internal or internal and external.

2.2 Challenges of cross-cultural interaction

Globalisation has changed business practices, and firms operating outside their borders face various challenges, among which cross-cultural interaction exists between teams, partners and customers (Lopez-Duarte et al., 2016). One of the reasons this challenge has begun is that in recent years organisations have been recruiting employees with certain skills and expertise beyond their notional borders to try and develop innovative products (Hinds, Liu, & Lyon, 2011). The integration of these expatriates into multicultural teams should be managed effectively (Kanungo, 2006). The previous chapter mentioned briefly that expatriates could experience negative effects due to culture shock. Expatriates can experience various strong emotions when abroad, and long adjustment can lead to significantly depressive moods (Naeem et al., 2015). Stress plays a major role in expatriate assignments, especially in the beginning (Naeem et al., 2015). The stress level can significantly increase when the usual way of handling specific situations in one's own country does not help in getting the desired result (Naeem et al., 2015). According to Sterle et al. (2018), other challenges and stressors that can affect expatriates and family members are a lack of preparation and relocation support, a change of social environment, loss of home, feelings of uncertainty, isolation and a new work situation. The challenges and stressors differ among family members. Children and teenagers are more concerned with making new friends and fitting in, with their partner organising family life, finding a job and learning the culture and language (Sterle et al., 2018). Furthermore, it is also important for the organisation that the expatriate assignment is successful as it can cost a great amount of money (Naeem et al., 2015). According to (Webb & Wright, 1996 as cited by Naeem et al., 2015), the rate of failure for expatriate assignments is high, with around 40 per cent of the assignments failing.

According to Ahmad (2019), organisations should have sufficient knowledge of their own culture and the ones it works with to deal with these challenges efficiently and effectively. When an organisation has sufficient knowledge of cross-cultural diversity, it can utilise various experiences and innovative thinking to enhance the organisation's competitive advantage (Wang et al., 2019 & Ratasuk and Charoensukmongkol, 2019). However, having people from various cultures working together does not only provide benefits as it can also create friction. According to Guang and Charoensukmongkol (2019), the different cultures between team members can be a barrier to efficient team collaboration and lead to conflict.

People from various cultural backgrounds who work together in one way or another should be aware of the differences in interaction and behaviour. According to Hofstede

(2010) and Lu et al. (2017), miscommunication first arises due to language barriers, but the root of the problem lies deeper. Both Hofstede (2010) and Lu et al. (2017) state that misperception occurs due to different communication styles between cultures, for example, indirect vs direct. Besides the communication styles, Lu et al. (2017) also mention that miscommunication occurs because of cultural differences in knowledge sharing. This means that insufficient communication can lead to bad collaboration.

2.3 Etic approach and quantitative models

Dealing with cross-cultural interaction requires a good understanding of the values and norms of the other culture. Many mistakes can be made when a party lacks knowledge of how to behave appropriately (Naeem et al., 2015). Cross-cultural and intercultural research can help one better navigate these interactions (Ahmed et al., 2019). There are multiple ways to analyse a culture or compare two or more in this research field. These research methods are quantitative, qualitative, and mixed-method approaches that combine quantitative and qualitative (Reiter et al. 2010). Multiple researchers have developed cultural frameworks and dimensions in the past decades based on quantitative methods (Hofstede, 1980 and 2001; Trompenaars, 1993; House, Hanges, Javidan, Dorfman & Gupta, 2004; Meyer, 2014). These frameworks and dimensions classify cultures and show differences and similarities between (national) cultures. The most well-known and used one is the cultural dimensions framework of Hofstede, which was first developed in 1980 and was renewed in 2001. Hofstede's framework set the phase for using quantitative methods in cross-cultural and intercultural research. For this reason, Hofstede's quantitative cultural dimension framework is used to get a global idea of the Australian and Dutch cultures and how they compare to one another. Below is an explanation of the six dimensions of Hofstede et al. (2010) framework.

Power distance: the extent to which the less powerful members of institutions and organisations within a country expect and accept that power is distributed unequally. Institutions are the basic elements of society, such as the family, the school, and the community; organisations are the places where people work (p.61)

Individualism vs Collectivism: Individualism pertains to societies in which the ties between individuals are loose: everyone is expected to look after him- or herself and his or her immediate family. Collectivism as its opposite pertains to societies in which people from birth onward are integrated into strong, cohesive in-groups, which throughout people's lifetime continue to protect them in exchange for unquestioning loyalty (p.92).

Masculinity vs Femininity: 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 (p.140).

Uncertainty avoidance: the extent to which the members of a culture feel threatened by ambiguous or unknown situations (p191).

Long-term vs Short-term Orientation: long-term orientation stands for the fostering of virtues oriented toward future rewards—in particular, perseverance and thrift. Its opposite pole, 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 (p.239)

Indulgence: Indulgence stands for a tendency to allow relatively free gratification of basic and natural human desires related to enjoying life and having fun. Its opposite pole, restraint, reflects a conviction that such gratification needs to be curbed and regulated by strict social norms (p.281).

The quantitative framework of Hofstede et al. (2010) shows that the Netherlands and Australia are quite similar in the dimensions of power distance, individualism vs collectivism, uncertainty avoidance and indulgence and differ in masculinity vs femininity and long-term vs short-term orientation. The scores of both countries are shown in Table 1 below. With also the use of Hofstede-insights websites, the newest available data is used for the comparison of the countries. The scores on the dimensions are all the same except for long-term vs short-term orientation. The Netherlands goes from a score of 44 to 67 and Australia from 31 to 21. According to Hofstede et al. (2010) and Hofstede-insight (N.D), the scores of both countries are found in Table 1 below. The Netherlands and Australia both score low on the dimension power distance, which means that being independent is important, hierarchy is only for convenience, and managers are accessible and consider their employees' opinions.

Both cultures have a high score on the dimension of individualism. Individuals from a culture with a high score on individualism take care of themselves and their immediate family. In an organisation, this means that the employer/employee relationship is based on mutual advantage. The Netherlands scores low on the dimensions of masculinity, which means that it is a feminine society. In a feminine society, gender does not have a big impact on the roles at work or home and maintaining a good balance between work and life is important. In contrast, Australia has a high score on this dimension and is a masculine society in which gender does have an impact at work and home; people are proud of their achievements, and in work and life is a shared value that "the winners take all". In the next dimension, both cultures slightly prefer avoiding uncertainty, which means that both cultures are somewhat accepting of ambiguous or unknown situations but are mindful of them.

According to the new score on the long-term vs short-term orientation dimension, both cultures differ significantly. With a relatively high score, the Netherlands is a society with a pragmatic orientation in which people easily adapt to changing traditions, and the truth depends heavily on the situation and context.

On the other hand, Australia scores low and has a normative culture in which people have problems establishing the truth and show great respect for traditions. On the last dimension, indulgence, both cultures have relatively the same high score. People from both countries will likely follow their impulses and desires regarding enjoying life.

Dimensions	NL	AU
Power distance	38	38
Individualism vs collectivism	80	90
Masculinity vs femininity	14	61
Uncertainty avoidance	53	51
Long-term vs short-term	44 (67)	31 (21)
Indulgence	71	68

Table 1. Shows the differences between the Dutch and Australian national cultures according to the cultural dimensions of Hofstede et al. (2010) & Hofstede-insight (N.D.)

Using Hofstede's framework and others in cross-cultural and intercultural research is common. However, these frameworks have received much criticism over the years. Firstly, one of the most popular critiques of the frameworks is the level of analysis the frameworks are based on (Jones M. L., 2007). These frameworks consider the domestic population of a nation as a homogenous whole without considering that nations are groups of ethnic units (Nasif et al. 1991 as cited by Jones, 2007). Dahl (2004) calls these groups of ethnic units sub-cultures. Dahl (2004) mentions that as culture is shared:

It implies that it is not necessarily directly connected to the individual on the one hand, yet at the same time, it is problematic to establish how many individuals who share a 'culture' make up anyone's culture (p.7).

On the one hand, there are sub-cultures, but at the other extreme, people suggest that many people can share a common culture across political and language boundaries, for example, 'Latin culture' or 'European culture' (Dahl,2004). It is, therefore, difficult to set the level of analyses for the construct 'culture'. Secondly, the frameworks lack an understanding of cultural context and nuance of value items (Watkins, 2009) and reduce a complex construct like culture to a few dimensions (Nakata, 2009).

Thirdly, the assessment of the level of analysis for culture is difficult as it can vary a lot. For practical reasons, countries have been the preferred unit of analysis (Dahl. 2004). There

are multiple reasons for choosing countries. According to Hofstede (1991) and Smith and Bond (1998), as cited by Dahl (2004), there is enough support for the argument that the same values and norms mostly shape people from the same country. Secondly, nationality is an easy criterion for avoiding duplication and ambiguity as some individuals may identify as belonging to multiple sub-cultures (Dahl,2004). Fourthly, using quantitative frameworks creates sophisticated stereotyping, which may be helpful at the researchers' starting points as it can offer basic knowledge on the impact of the examined national culture (Clausen, 2010). Nonetheless, it should be mentioned that there are risks with using sophisticated stereotyping, like that it does not provide sufficient insight, cannot capture paradoxes, and can guide the research in the wrong direction (Clausen, 2010).

Fifthly, national culture is not the only factor influencing an individual's behaviour, and it cannot fully explain potential cultural clashes (Dahl, 2004 & Clausen, 2010). According to Dahl (2004), although the general "dimension" of culture can be established at the cultural level, this may not necessarily be reflected in the behaviour of everyone from that culture. This is one of the reasons for the need for a deeper understanding of someone's culture. The need for a more nuanced understanding of someone's culture and behaviour is also important, as Nakata (2009) mentions follow:

Businesses from developing and developed countries are expanding their geographic reach; managers are seeking greater cultural intelligence as well as technical proficiency in their global workforces; and consumers are intermingling more than ever through travel, the Internet, and migration. Under these conditions, culture has become more salient, more diverse, more complex, and more dynamic since the 1960s and 1970s, when Hofstede formulated his concept (p.44).

Furthermore, Fang (2005) argues for a new way of looking at cultures; instead of seeing a national culture as fixed dimensional scores, it should be seen as having a life of its own with multiple paradoxes and dynamics. According to Fang (2005), understanding a culture should include value variations within national culture, context and time. Over the past years, researchers have found evidence that national cultures are more likely to be "both/and" instead of "either/or on cultural dimensions and that it depends on the situation, context and time (Fang, 2005). Quantitative models give a misconception when putting cultures at one end of the index or the middle. A national culture's preference toward one end of a cultural dimension (e.g., femininity) does not rule out its opposite (e.g., masculinity) (Fang, 2005). Fang points out that if values 1+, 2+, 3+ and so on exist, then there must coexist value 1-, 2-, 3- and so on and that it is not a variation between sub-cultures but a fundamental principle of culture and social behaviour. For example, Fang mentions a paradox/dynamic in the Dutch culture as follows:

The Netherlands stood out recently in a survey as the world's best country to integrate good deeds with good business, combining altruism with opportunism (Flynn 2004). This unusual Dutch capacity reflects "an eternal struggle" in the Dutch mind of the two competing metaphors shaping the paradoxical nature of the Dutch culture: the Dominee (Vicar) and Koopman (Merchant). The former looks for immaterialism with values such as altruism, equality, humbleness, and solidarity; the latter looks for materialism with values such as opportunism, entrepreneurship, self-reliance, liberalism, and courage (p.79).

Next, a culture cannot be free of context and time (Fang, 2005). Quantitative frameworks can help at the beginning of understanding a culture, but the frameworks imply that the results translate to every situation and time. For example, Finns can be much silent and reserved in business meetings, as quantitative frameworks would suggest; however, Finns are certainly not silent and reserved in a Finnish sauna, where it is not uncommon to go au naturel (Fang, 2005). As last Fang (2005) mentions, the use of quantitative frameworks is outdated as many of the frameworks were established before the phenomena of globalisation. According to Fang (2005), globalisation has led to cultures interacting more frequently with one another, and these interactions ignite behavioural change processes, which results in value change. Globalisation has shown that cultures are not fixed but are becoming increasingly transparent, fluid, elastic, virtual, and mobile. (Fang, 2005). As an example of the influence of globalisation, Fang mentioned that punctuality and schedules are not that important in Brazilian culture. These behaviours are still common in northern Brazil, but the three largest cities in Brazil are getting increasingly more aware of punctuality, schedules and planning. This is because the three largest cities are more exposed to globalisation (Fang, 2005).

Because of the aforementioned reasons, etic approaches and quantitative cultural frameworks are inadequate to analyse and describe national culture as they lack a deeper understanding of intercultural interactions, values, and behaviours.

2.4 Emic approaches and qualitative methods

It is evident that the use of etic and quantitative approaches in cross- and intercultural research lacks too provide a deeper understanding of cultural values and behaviours in cultural interactions. The arguments mentioned above show the limitations of these quantitative methods, especially when it tries to explain certain behaviours in cross-cultural interactions. Due to these limitations, this research will implement Thomas's qualitative cultural standard framework (1991). This methodology will help provide a deeper understanding of Australian cultural behaviours and values. Thomas is a researcher of intercultural management and was one of the first researchers in this field to make use of the critical incidents technique in Europe; through this, the cultural standard theory was created.

According to Thomas (2010), cultural standards are behavioural patterns shared by the majority of the members of a specific culture, who consider their behaviour as normal, typical and binding. These cultural standards serve the members of a culture not only as an orientation for their own behaviour but also for others and have a regulatory function for managing specific situations and dealing with people (Thomas, 2010). In addition, Thomas (2010) states that individual and group-specific ways of applying cultural standards to adapt behaviour is affected by the specific environment and can vary within an accepted range; the respective group does not accept acts beyond this specific scope of behaviour.

In the past decades, many researchers have tried to establish cultural standards (Tiandis 1995; Brislin et al. 1986; Landis and Bhagat 1996; Thomas 2000b as cited by Thomas 1999), with all trying to analyse so-called critical incidents. Critical incidents are people's specific behaviours based on cultural standards during cross-cultural interaction. Thomas analyses critical incidents by interviewing several people from one culture about repeated encounters with people from another that were strange, unexpected, irritating, painful or immoral for one person during that encounter (Enklaar, N.D.). Critical incidents are best observed when the cultural standards of two countries differ much from each other since critical incidents typically emerge in these encounters (Enklaar, N.D.). The aim is to identify those cultural differences and characteristics that play a role in cross-cultural encounters (Thomas, 2010). The critical incidents technique is a systematic inductive approach which means that the observed and analysed cultural differences result from the answers given by the interviewees (Enklaar, N.D.). The critical incidents technique is simple to replicate because it just requires a small number of interviews to acquire the needed information.

The information gained from these key interactions facilitates cross-country comparisons and can be assessed and analysed in terms of causality in different encounters. Through this process, cultural standards become visible and definable, allowing for predicting and interpreting the observed persons' behavioural patterns (Thomas, 2010). The most practical and widely used method, as Thomas states, is to interview a number of candidates with experience in different interactions with the cultures that are analysed. Thomas continues by explaining that a single sentence that contributes to the critical interaction can be determined after interviewing a large number of people. The cultural standards that come into play throughout the interaction are then filtered out using this sentence. On the basis of comparisons, a complete analysis of the data is compared to past research findings, like in this research, between Australian and Dutch behavioural patterns. In this research, the identified cultural standards are considered concrete behaviours that need to be assessed or justified regarding underlying values. This will provide a deeper understanding of Australian cultural standards and how to behave accordingly. For this purpose, the next chapter

contains an analysis of previous qualitative research on Australian and Dutch cultural aspects and features.

2.5 Qualitative research on Dutch and Australian culture

2.5.2 Australian cultural standards

Australia's culture dates back to the time of early white settlement, and the society reflects both its British history and waves of migration from across Europe and nearly every other continent (Purdie & Wilss, 2007; Clancy, 2004). The Australian national identity was an inherited concept of ethnicity, race and religion and consisted mostly of British, white, Anglo-Saxon, and Christians (Moran, 2011). The early Australian values and identity consisted of solidaristic, mateship, egalitarian 'fair go', anti-authoritarian, practical, laconic, and easy-going bushmen, with some still relevant today (Ward 1958 as cited by Moran, 2011). In the past decades, Australians have been resourceful in adjusting their cultural origins to the country's new environment and through its diversity (Rickard, 1996; Clancy, 2004).

Multiculturalism and diversity are frequently mentioned when people are asked to describe Australia and Australians, as qualitative studies have shown (Brett and Moran 2006, Brett & Moran 2011 as cited by Anthony Moran, 2011) and the idea that Australian values and identity are dynamic and developing received significant support from the participants (Lentini, Halafoff, & Ogru, 2009). The participants in this study mentioned that they believed that Australianness is not limited to a specific nationality or other characteristics; there was some agreement throughout the groups that it was linked to certain behaviours. While the need to accept or adapt to the Australian "way of life", particularly "the rules and regulations", was emphasised by many respondents as an essential part of being Australian (Lentini, Halafoff, & Ogru, 2009). Besides this, multiple studies have identified core Australian values and behaviours. The most frequently mentioned were: mateship, egalitarianism, also known as fair go, easy-going, informality and humour. However, some questioned whether these are universalistic values instead of true Australian ones (Moran 2011, Lentini, Halafoff & Orgu 2009). Below is a further elaboration of the core Australian values and behaviours mentioned above:

1. Mateship

Most participants in the studies see Mateship as one of the most important Australian values (Purdie & Wilss 2007, Lentini et al. 2009, Moran 2011, Rickard 2017). The value of mateship came most likely from the early pioneers who helped one another with the physical toughness and hardship of living in the bush (Rickard, 2017). Therefore, mateship is mostly known for helping people out. In two qualitative studies, one with only young Australian adults, behaviours of mateship are caring for and helping others out (Purdie & Wilss, 2007). In the other study, it stands for helping those less fortunate than themselves (Moran, 2011).

However, across Australia, the construct mateship has a slightly different meaning for instance (Lentine et al., 2009):

'Participants in Shepparton and the South East Metro sessions argued that "mateship" was an important Australian value. For instance, it was associated with the idea of helping people out (Shepparton, South East Metro), caring and looking out for others (South East Metro). Participants in Altona and the South East Metro groups identified helping people out in times of need as a value independent of mateship (p.25).'

2. Egalitarianism 'fair go'

Together with mateship, egalitarianism, also referred to as 'fair go', was one of the most frequently mentioned Australian values and characteristics (Lentini et al. 2009, Moran 2011, Brett & Moran 2011, Purdie & Wilss 2007). The value of egalitarianism does not have one clear distinctive meaning; it instead translates into multiple ones and is closely related to mateship. The main aspect of 'egalitarianism' is that all persons, regardless of their background, should be treated with respect and equally and have equal opportunities (Purdie & Wills 2007, Moran 2011). According to young Australian adults, regardless of their backgrounds, refers also to people from outside Australia (Purdie & Wilss 2007). Furthermore, other frequently mentioned characteristics of egalitarianism are "freedom", particularly freedom of speech and pursuing lifestyle choices, like voting and choice of religion (Lentini et al. 2009, Purdie & Wilss 2007). These aspects mostly conclude with that of a modern democratic society. According to Lentini et al. (2009), multiculturalism has improved tolerance towards diversity within Australia and thus strengthened the appreciation of egalitarianism/fair go. However, not every group in Australia, especially minorities like the aboriginals, has experienced the same fair go treatment (Bretherton & Balvin, 2012).

3. Easy-going

Australians generally have an easy-going mentality and lifestyle. Everyday life is described as relaxed, laid-back and relatively carefree (Purdie & Wilss, 2007). Other characteristics of easy-going are being friendly and open in the sense of accepting things the way they are (Lentini et al., 2009). An example of the easy-going lifestyle is the barbecue culture, which often occurs outdoors.

4. Informality

The informality of face-to-face interactions comes from the casual lifestyle most Australians enjoy (Purdie & Wilss, 2007). According to Purdie & Wilss (2007), Australians are agreeable people with characteristics of being nice, kind and friendly. The informality of daily encounters mostly comes from the easy-going mentality. Due to the often casual social encounters, Australians got a reputation for being friendly and informal (Rickard, 2017)

5. Humour

In the study conducted by Lentini et al. (2009), some respondents mentioned that a robust sense of humour could be considered part of the Australian identity but also mentioned whether it is universal. Nonetheless, multiple qualitative studies mentioned humour as a key aspect of the Australian national identity (Moran 2011, Purdie & Wilss 2007). However, humour can also be classified under easy-going and informality, but this research keeps it separate as it was mentioned multiple times, distinctively from these two.

2.5.1 Dutch cultural standards

This subchapter gives the most important Dutch values and cultural standards. The following values and cultural standards are based on Enklaar's book, where he discusses twelve values that can be recognised in the thinking and behaviours of the Dutch (Enklaar, 2007). According to Enklaar (2007), these values represent typical Dutch thinking patterns based on the cultural logic of the Dutch. The twelve core Dutch values and the general thinking pattern according to Enklaar (2007) are given below:

1. Salvation

If we make the right choices and act right, a happy future awaits us. Now we may not be satisfied with everything in our life, but if we do it correctly, we'll improve. In principle, all problems can be solved in the short or long term through scientific discoveries, better organisational design, better education, new laws, more money, and new plans. In short, through faith in progress and through a belief that a better world is possible. Everything can be improved. Innovation leads to improvement and progress. Stagnation is regression. The current situation is not the endpoint. If we always keep our ideals and end goal in mind, direct all our actions according to our ideals and firmly believe in these ideals, then this perfect situation will come within reach. It's good to sacrifice yourself for your ideals.

2. Guilt

Whoever makes a mistake is responsible for it. Anyone who commits an offence or misdemeanour must be punished for it. We expect him to plead guilty and apologise. We expect him to say: I shouldn't have done that; that was wrong. I promise I will never do it again. In that case, we trust he will not make that mistake again. We can reconcile with this person and have faith in him. He is also less at fault if he could not have known or if the mistake was not made intentionally but accidentally. Everyone is responsible for their actions and their consequences. You cannot run away from your responsibility but must acknowledge it. If mistakes have been made under your responsibility, it is better to admit them than to be silent.

3. Charity 'Naatenliefde'

We must help those who are suffering or those in need. We must support all that is weak and helpless. It is good to choose the side of the weak instead of the strong and the side of the poor instead of the rich. Don't do things to others that you wouldn't want to experience yourself. What you do to another today, a third may do to you tomorrow. It is better to think about the interests of others than of your interests. It is unsympathetic to only be out for your interest.

4. Truth

It is better to tell the truth, and be honest than to keep something a secret and get caught lying later. Those who lie will lose someone's trust. Honesty and openness are better than beating around the bush. Honesty is more important than politeness. Honesty is better than making the subject more beautiful than it is. We don't want pretty stories, but we want to know how it really is. You must have a clear mind and keep both feet on the ground instead of having your head in the clouds. It is crucial to find out the truth and to have certainty.

5. Labour

Working is good. Doing nothing is not. It is positive when people work hard and do the job well.

6. Order and neatness

We all need order, neatness and rules. If no one follows the rules, things get chaotic and out of hand. We need an orderly lifestyle to get our affairs in order. Our environment should be ordered, clean, tidy and not a mess. This shows that we have an orderly lifestyle and thus lead a civilised life.

7. Use

Everything we undertake must have a purpose and yield something. We must demonstrably make progress with the things we undertake and get better at it. Work and efforts that do not provide anything are a waste of time. It is a shame not to take advantage of all the possibilities. We must be careful with our resources, especially money.

8. Reliable

An agreement is an agreement and not something without obligation. Once you have promised something, you must also do it. Words and deeds must be consistent with each other. Someone who does not stick to their agreements is untrustworthy. You cannot rely on that person.

9. Modesty

Everything is in moderation. Otherwise, things will go wrong. Control yourself, don't exaggerate and be patient. Being out of control and showing wild behaviour is immature and shows that you have no control over yourself.

10. Consensus

Disagreements must be resolved peacefully and should not get out of hand. Aggression and violence are forbidden when reaching a consensus and must be prevented. That's why we shouldn't offend or provoke each other. Instead, we peacefully talk with one another and try to agree. Instead of that one party getting what it wants, it is better for the sake of peace that every party hands in a bit and comes to a compromise. We must maintain a pleasant atmosphere and try to avoid a hostile situation.

11. Equality

Inequality is unjust. Everyone should be treated equally. You may not favour one over the other. It would be best if you did not give the impression that you think you are better than someone else. It isn't good to look down on someone else. Modesty graces man

12. Self-determination

Everyone should know what they want to do, as long they do it peacefully and do not disturb anyone. You should go your own way and do as you please without others interfering. You should be free to make your own choices and have your own opinion. Another has no right to force his will upon another. No one should think that he can decide better for others.

Chapter 3. Research Methodology

This chapter introduces the research design of this study. The chapter consists of justifying the methods used to collect data, sampling, and analyses. A correct and thorough methodology is needed to maintain valid and reliable research.

3.1 Research design

The research design describes and justifies the method used for analysing cross-cultural interactions and identifying cultural standards during this study. In the previous chapter, it became evident that quantitative research methods in cross- and inter-cultural research are inadequate as it lacks a deeper understanding of cultural interactions, values, and behaviours (Fang 2005, Clausen 2010). The use of quantitative methods has its limitations, especially when it comes to explaining certain concrete behaviours, as can be found in *chapter 2.3*. Furthermore, this research uses an emic approach, as Thomas's qualitative cultural standard methodology (1991) will be used. This means that this research follows an inductive approach that derives theory from raw data using primary data (Strauss & Corbin, 1998). Thomas's method helps identify critical incidents that occur when people with different cultural standards interact with one another. Information from these encounters enables the researcher for cross-cultural comparisons. An emic approach means that the research uses a participant perspective as the starting point of analyses (Markee, 2012). This approach is chosen as it provides information on how Dutch expatriates perceive and experience Australian culture. For these reasons, this study uses a qualitative research methodology. It is important to mention that a qualitative study is not superior in every way compared to a quantitative approach (Reiter et al. 2010). A qualitative approach also has its limitations and traps. Therefore, this research shows the boundaries a qualitative approach in cross- and intercultural research has below:

- It does not explain the unintended effects of actions, addresses structural conflicts within society and organisations, or allow the researcher to identify cause-effect relationships (Reiter et al. 2010).
- By expressing feelings and empathy with the respondents, the researcher's neutrality may be skewed, affecting the study conclusions (Kvale, 1996).

3.2 Data Collection

In an effort to collect critical incidents to identify Australian cultural standards, the research held 15 interviews with Dutch expatriates who did or are still working and living in Australia. To address the main research question, interviewees fulfilled the following requirements. Firstly, to ensure that the interviewees experienced some cultural integration, it is required that the interviewees worked or lived at least half a year in Australia. Secondly,

the interviewees needed to work and collaborate with Australian colleagues to ensure that they had enough interaction with the Australian culture and experienced some level of behavioural adjustment. This will help with identifying cultural differences. Thirdly, the sample demographic characteristics should preferably be mixed, which for this research means an even men-to-woman ratio and variance in age and place of stay in Australia.

By means of the aforementioned conditions, the researcher contacted various institutions like the Australian embassy in the Hague and the Dutch embassy in Canberra and utilised social media channels like Facebook and LinkedIn to find potential participants for this research. This type of sampling is called purposive sampling, as the researcher chooses participants based on his own judgement (Gentles et al. 2015). Further, this research also used snowball sampling (Gentles et al. 2015) as Dutch expatriates living and working in Australia suggest potential participants.

3.3 Sample description

For this study, 15 Dutch expatriates who met the conditions set by the researcher were interviewed. The sample size is divided into ten females and five males, with an age group variance between 30 and 65 years old and a 3 to 30-year variance in the duration of stay. The interviewees are distributed over different locations and professional sectors. The table below presents detailed information about the demographic characteristics of the Dutch expatriates living and working in Australia.

Interviewee no.	Duration of stay in Australia	Age	Gender	Location	Job position
1	3	30	Female	Sunshine Coast	Graphic designer
2	30	65	Female	Townsville/Melbourne	Psychologist
3	11	54	Male	Melbourne	Financial manager
4	4	30	Female	Perth	Warehouse employee
5	8	36	Male	Melbourne	Fire fighter
6	10	45	Female	Melbourne	Customer service manager
7	3	30	Female	Grafton	Roofer
8	10	44	Female	Perth/Melbourne	Tech consultant
9	20	49	Female	Melbourne	Editor
10	8	47	Male	Canberra	ICT consultant
11	7	30	Male	Perth	Talent acquisition
12	15	57	Female	Brisbane	Career counselor
13	24	55	Female	Berwick/Melbourne	Assistant teacher
14	28	48	Female	Sydney	Behaviour analyst
15	4	52	Male	Sydney	Manager digital team

Table 2. Demographic characteristics of the Dutch expatriates

3.4 Research Instruments

The data collected during this research is based on the cultural standards technique by Thomas (1991). This theory is used to indicate Australian cultural standards that Dutch expatriates living and working in Australia perceive, so the data is based on personal and professional encounters. The primary data is based on observations of Dutch expatriates on Australian behaviours. Core Australian cultural standards are identified based on the evidence and reasoning of the primary data. The technique used for collecting data will be discussed more thoroughly now.

The critical incidents technique through in-depth semi-structured interviews is used to identify Australian cultural standards that Dutch expatriates perceive. As mentioned above, critical incidents are people's specific behaviours based on cultural standards during cross-cultural interaction. Semi-structured interviews identify cultural differences and characteristics that play a role in cross-cultural encounters. Cultural standards become observable and definable due to this process, allowing for predicting and interpreting observed persons' behavioural patterns (Thomas, 1991). Semi-structured interviews were chosen as, besides the pre-planned questions, the interviewer allows the interviewee, through open-ended questions, the chance to elaborate more on specific topics and the interviewer can ask additional in-depth questions if needed (Alsaawi, 2014). This technique allows for a more depth and rich response from the participants, and the prepared questions can be used on participants from different backgrounds (Alsaawi, 2014). The semi-structured interviews are divided into three categories: personal level, professional level and comparison. The first category is about the Dutch expatriates' personal interaction with Australian culture, the second is about professional interactions at work, and the last is about comparing Australian and Dutch cultural behaviours. More information about the interviews can be found in Appendix.

The interviews were carried out by the author himself and were done using the communication platforms Microsoft teams and Zoom and lasted around 45 minutes to an hour. The interviews were conducted in Dutch to grasp better the nuances that participants will depict. Furthermore, the interviews were recorded using Microsoft teams and Zoom recording options. Only the sentences and quotes reported in the thesis will be translated into English. Before the interviews were conducted, the interviewees signed a consent form for this research. Which was approved by the Ethics Committee of the University of Twente. This form ensures the privacy and anonymity of the participants of this research

3.5 Data Analysis

The Data analysis method for analysing qualitative data was conducted using Gioia et al. (2012) inductive research coding methodology and Braun & Clarke's (2006) thematic

analysis through an inductive approach. Following Gioia's inductive research coding methodology, firstly, the transcripts were coded as much as possible with the use of the interviewee's own words. These were the first-order themes. Secondly, the first-order concept codes were rephrased by merging similar codes and clustering them based on the outcome (Gioia et al., 2012). This led to second-order themes. After this, the researcher analysed the second-order themes and aggregated them into dimensions.

Furthermore, thematic data analysis through an inductive approach was followed as it aids the researcher in identifying, analysing and reporting patterns within the data with great detail (Braun & Clarke, 2006). Thematic data analysis also enables the researcher to divide large interviews into codes and themes (Braun & Clarke, 2006). An inductive approach was chosen because the themes of this research are strongly related to the data. The following six steps of thematic data analysis were used (Braun & Clarke, 2006):

1. Familiarising yourself with your data: Transcribing data (if necessary), reading and re-reading the data, noting down initial ideas (p.87).
2. Generating initial codes: Coding interesting features of the data in a systematic fashion across the entire data set, collating data relevant to each code (p.87).
3. Searching for themes: Collating codes into potential themes, gathering all data relevant to each potential theme (p.87).
4. Reviewing themes: Checking if the themes work in relation to the coded extracts (Level 1) and the entire data set (Level 2), generating a thematic 'map' of the analysis (p.87).
5. Defining and naming the themes: Ongoing analysis to refine the specifics of each theme, and the overall story the analysis tells, generating clear definitions and names for each theme (p.87).
6. Producing the report: The final opportunity for analysis. Selection of vivid, compelling extract examples, the final analysis of selected extracts, relating back of the analysis to the research question and literature, producing a scholarly report of the analysis (p.87).

Chapter 4. Results

This chapter represents the findings of the conducted research. The first part describes the identified Australian cultural standards and the critical incidents the interviewees mentioned. Secondly, the identified cultural standards are linked together to identify underlying Australian values. This will provide the research with a deeper understanding of the cultural logic of the Australian cultural standards.

4.1 Australian cultural standards

The results of this research are derived from an in-depth analysis of the typical behaviours (first-order themes) mentioned by the interviewees. These typical Australian behaviours have resulted in the identification of thirteen Australian cultural standards (second-order themes), which are displayed in Table 3. Each Australian cultural standard represents a group of typical Australian behaviours. In the table, the frequency of how often the cultural standards are mentioned is given; with a higher frequency, it is more probable that it is typical Australian behaviour. Cultural standards mentioned fewer than three times by the interviewees are not included for the reason that it is not considered typical Australian behaviour.

Typical Australian cultural behaviour (first-order themes)	Cultural standard (second-order themes)	Number of interviewees in total referred to this cultural standard	Definition of cultural standard
<ul style="list-style-type: none"> -Peers don't listen to the people below them -Don't involve a lot in the decision-making process -Boss makes the decisions, not the group -Decisions are made top down 	Power division	10	The boss makes the decisions
<ul style="list-style-type: none"> -Avoid talking about certain topics -Better to keep things to yourself in Conversations -Won't tell how they really feel or give a true opinion -Talk behind each other back / do something else -Don't go straight to the point but talk around it -No depth in conversation -Feedback is a personal attack and is seen as criticism -Get easily offended when given feedback -Telling the honest opinion/truth directly is considered a personal attack -Avoid conflict by trying to please everyone 	Indirectness	15	Do not clearly state what you are thinking or feeling

Typical Australian cultural behaviour (first-order themes)	Cultural standard (second-order themes)	Number of interviewees in total referred to this cultural standard	Definition of cultural standard
<ul style="list-style-type: none"> -Being late at work is accepted -Being late for appointments is acceptable -Cancelling appointments at the last minute is accepted 	Time (and appointment) flexibility	12	Coming late is accepted and easily change or cancel appointments
<ul style="list-style-type: none"> -Man needs to show strength/ traditional man -The role of husband and wife is clearly defined -Men don't show and talk about their emotions -Misogynistic towards women 	Manliness	11	Men need to show strength and no fear
<ul style="list-style-type: none"> -Informal in the communication -Work is informal no dress code, and they address each other by their first name -Informal relationship with peers/managers -Don't care about their appearance/present themselves 	Informality	9	People do not behave according to formal roles
<ul style="list-style-type: none"> -Don't feel the need to change -Not open to new ideas and methods 	Avoiding change	7	Stick to what is and works
<ul style="list-style-type: none"> -Easy to start conversation with strangers / approachable -Want to indulge after work -At work, people prefer to take it easy then work hard/work tempo and output lower -Are relaxed/take it easy in their approach to doing things -Laid-back mentality /no need to rush everything -Do something that you like is more important than a good carrier/money -A good work atmosphere/experience is more important than performance -Don't think about the future but live in the moment/only plan the near future -Go with the flow: if not today, then tomorrow -Don't care about education or job -Enjoying life is important/work-life balance -Don't worry about the little things -Don't want to take responsibility at work 	Easy-going	15	Lifestyle with a carefree mentality. Life is about being laidback, indulging, relaxed and without little worry about what the future holds
<ul style="list-style-type: none"> -Hospitable and helpful towards each other strangers -Easily help another -Welcoming and generous towards strangers/guests 	Mateship 'helpfulness'	13	Being welcoming and generous towards people. Helping people on the personal and professional level with problems
<ul style="list-style-type: none"> -Treat each other with respect -Friendly in the communication 	Politeness	11	Being respectful and friendly in the interaction
<ul style="list-style-type: none"> -Intolerant towards other cultures -Intolerant towards the indigenous people -Less tolerant towards non-western cultures -Don't treat with respect/not keen on foreigners 	Intolerance towards other cultures	8	Being intolerant and less respectful towards foreigners and the indigenous people
<ul style="list-style-type: none"> -Do not ask questions -Follow the rules well 	Obedience	4	Complying with rules without asking questions

Typical Australian cultural behaviour (first-order themes)	Cultural standard (second-order themes)	Number of interviewees in total referred to this cultural standard	Definition of cultural standard
-Proud of their country, Australia is the best -Prefer to buy Australian products over foreign -Products -Focus on what Australia is doing, with little interest in other countries	Chauvinistic	7	Believing that Australia is the best country in the world and has little to no interest in other countries
-They keep mostly to themselves -Takes a while to be accepted/make friends -Friend-orientated more than family -Direct family and friends orientated	In-group orientated	11	They are fine on their own and are mostly in contact with direct family and friends

Table 3. Australian cultural standards perceived by Dutch expatriates living and working in Australia

Furthermore, an extensive description of the Australian cultural standards in the subchapter is given. This is done by describing the cultural standards and the critical incidents from which the cultural standards are derived. The end of each sub-chapter will look at if an Australian cultural standard can lead to a conflict with a Dutch cultural standard.

1) Power division

According to the participants, Australian organisations have a clear hierarchy between who makes the decisions and who follows them. The person in the highest position has the authority to make the decisions. During the decision-making process, the boss concludes solely on their own or asks for some input from their subordinates, but the final decision remains with the boss. When multiple employees think another direction is preferable to the one of the boss, they tend to follow it either way. There are multiple reasons why the Australian workplace is based on authority. A common reason is that higher-level persons see the lower levels as incompetent. Another reason mentioned multiple times is that Australians do not necessarily want to take responsibility and initiative in their work. Australians do not necessarily appeal to authority as it can lead to fewer worries and troubles.

In the Netherlands, they always think they know it better, don't they. That is very much a thing of Dutch culture. Everybody has an opinion, and everybody knows better until they take responsibility themselves, whereas, in Australia, they are a bit simpler, they just say: "yes you are the responsible one and you are appointed to make that decision so if you say that then we do that, not my responsibility" (Interviewee 15).

I think Australia is very much based on hierarchy when we sit at the table here in the fire service, for example. So then the officers sit together, then you have the leading firefighters and then the newest persons who sits at the very end of the table, and people think that's how it should be. Whatever the boss decides will be done. It's not what we as a

group think should be done; no, it's what the boss decides. That is different in the Netherlands with the boss or manager. In the Netherlands, it's more like, 'Hey, I'm standing here for you; what do you want to do? And then I'll sort it out.' That's kind of how I experienced my manager role within the fire service (Interviewee 5).

In the Netherlands, people mostly strive for 'consensus' in the decision-making process as they believe it is better to talk with one another and try to agree instead of one party getting what it wants. This closely relates to 'equality' as the opinions between employees and bosses in the Netherlands should be heard and considered equally. Employees in the Netherlands are considered capable and 'self-determination' for making decisions without getting the boss's approval. Not being taken seriously with new ideas and opinions can demotivate Dutch people as it is essential to be treated equally and to make your own choices. Not considering other opinions is seen as inferior as it may not lead to the best idea, and there is less willingness to follow through.

2) Indirectness

On the professional and personal level, the Australian communication style is indirect. Australians will not tell their true opinions and thoughts about topics but will keep them to themselves. It often takes a while to communicate with Australians before they get to the point of what they really want to say. Therefore a common saying in Australia is: "beating around the bush", which means that someone will talk about many unimportant things before saying what they want. Australians do this to avoid talking about something difficult or unpleasant but also because it is rude to go straight to the point. When you disagree with someone, you cannot start the conversation with 'no' but instead 'yes, but maybe' or when you want something from someone, you always have to have small talk. When Australians disagree with one another, it is more likely that they will talk behind each other back instead of confronting each other. Furthermore, giving direct feedback is considered criticism and a personal attack. On a personal level, Australians prefer indirect communication as they avoid difficult topics and in-depth/heart-to-heart conversations. Australians also use an indirect communication style as a way to avoid conflict. It is better to please everybody and keep the peace than have a confrontation or conflict

They won't be honest to your face. And we Dutch are very honest if we don't like something. Australians won't tell you. They say it behind your back to everyone. People aren't honest to your face, not even managers I've worked with. Yes, it's very much talking around culture, so to speak. I think because they want to be polite. (interviewee 1)

I really had to learn to say things very carefully here. Okay, so If you want something in your work to change or you want to mention something that maybe isn't going so well. Then

you should always say all the positive things first, and you should always be very respectful to your manager. You can't say directly, "This doesn't work; we have to come up with something else". (interviewee 2)

I once wrote a Facebook post about this that I came without makeup to school, and then my teacher sent a text to a friend of mine to ask if everything was going well with me and my friend sent it to me, and I just had no makeup on, so I just looked like a potato. It's just taking a detour to tell me something. In the Netherlands, people say, "Wow, why do you look like that". (interviewee 3)

At other jobs, I have been very bothered by the fact that there is no constructive feedback here. When you give feedback, they immediately take it negatively, while it should be right. That's a problem I've run into that I've seen, for example, someone who take medication. They gave it to a client, and my colleague didn't write it down, and two hours later, I gave the medication again, and that wasn't allowed. I found out that she already did so I reported it and told her next time you should write that down If you forgot it and then she got very angry that I said something to her and reported it, while a client can die from that. (interviewee 5)

The Australian indirectness can be annoying and distrustful to Dutch people. Dutch people believe that honesty and openness are better than beating around the bush and put a great deal into finding out the 'truth'. Keeping everybody happy and having uncertainty with not knowing where people really stand is insufficient and annoying. Feedback should be given openly and is not necessarily considered as criticism but as a way to improve.

3) Time and appointment flexibility

Australians perceive time and appointments not as fixed but as something flexible. This implies that on the professional level, it is accepted by others to be a little late. This only holds for coming to work and not meetings. Most expatriates have experienced that meetings start on time but lack structure as there are many small talks, and as said in the previous sub-chapter indirectness, people do not get to the point quickly. Besides being a bit late for work, being late is also accepted on a personal level. The difference here is that on the personal level, Australians accept that people can be very late and even cancel at the last minute. Australians accept this from one another, and no explanation or apology is needed. Flexibility in your day-to-day life is more important than strictly keeping to your agreements and appointments. Which results in quickly changing decisions and schedules.

No, I have some friends that I know If we meet at 8 o'clock. Well, I don't see them before half past 8. But that doesn't bother anyone. If I'm late, then I'm like, oh shoot! You know, and you still have the stress because that's what's in you as a Dutch person. But if someone is

late, it isn't even mentioned. It's just completely normal that you just don't show up on time. (Interviewee 1)

Here in the Netherlands, if you are 5 minutes late, you are late. If I send a message here like 'Oh, I'm running late, or I'm 5 minutes late or something'. Then it is like, 'It's only 5 minutes'. There are also situations in which we really have to be on time and in general you try. But if it happens and it is 5 minutes, then it is like: It is only 5 minutes; what does it matter. (Interviewee 7)

They are less punctual here, and it is normal to be 5/10 minutes late for work. In a private setting, you can easily arrive a half hour late. (Interviewee 11)

Dutch people do not waste time waiting around as time is precious. Being late is seen as you value your own time more than the person you agreed to meet. A person must be 'reliable' when deciding on a specific time or agreement and that it is not something without obligation. Being late or cancelling at the last moment should go with a reasonable explanation and an apology. A Dutch person can find an Australian hard to rely on.

4) Manliness

Most see Australia as a masculine society with a strong macho culture. Men need to show strength and should not show or talk about his emotions but not necessarily focus on material success. The focus lies on the traditional masculine stereotype that men are assertive and tough. Australians expect that when a man gets asked the question: "He, how are you doing?" that the response should be "fine" and not "I'm not doing well". He should hide his true feelings and needs to show strength. Manliness does not result in that only the man working as expatriates mentioned that the Australian workforce is also largely composed of women, but do mention that childcare and housekeeping mostly rely on women.

Yes, I had the idea that the Dutch distribute those things better at home, like in households. Here you have a few more gender roles. An example of what I have is. We have a daughter who was born while we were still living in Perth. At one point, there was an event with two authors from America who gave a talk, and Erwin (husband) had already seen those two once, so I went there, and our daughter was 1.5 months or so old at the time. So yes, you know the father is home with the daughter, and nothing can happen. But I got questions like, "What are you doing here? You have a child, don't you?" But I thought, huh? I am still a professional. I can still be a professional; after all, I'm interested in this topic, and the topic seems fun to me. People switch much more straight back to traditional roles (Interviewee 8).

When I'm talking to men here, and they tell me something that happened to them, and I'm like, "Yeah, But, It's okay, It's okay that you feel bad, and you really can be happier; yes,

It's been so long and yet you can still seek help" They are more open to me about things, but if someone else comes along whether it's a man or a woman it doesn't matter they slam shut because it is expected that a man has no feelings and it isn't accepted in this society.

(Interviewee 7)

The Netherlands' gender roles overlap more fluently. The traditional masculine stereotype that men must show strength and hide their emotions is uncommon in the Netherlands. It is more accepted that men can also be more tender and talk about their emotions. Childcare and housekeeping are normally equally as possible disturbed between partners. Furthermore, 'equality' between men and women is important in the Netherlands. A man should not put himself above women and think he is more important than her.

5) Informality

Australians communicate informally on the personal and professional levels. Older people than yourself and people with a higher position are not addressed with 'mister' or 'miss'. In the workplace, colleagues and supervisors address each other by their first names. It is common to greet each other with 'He, how are you going?' and have a little bit of small talk. Not doing this is even considered rude. Expatriates experience these conversations often as pleasant. Besides communicating informally, they also present themselves informally, as they usually do not care about their appearance. Walking into a supermarket with pyjamas, liked clothes without shoes or flip flops (thongs) is not an uncommon sight.

You don't have u (a formal way to address someone in the Netherlands) in the English language, but it is quite normal to address someone older than me or in a more senior position with 'mister' or 'miss'. Well, that has not been the case here so far. And yes, they look at you a little crazy when you address someone as 'mister' or 'miss'. The example that I find really striking is the rabbis in our community; I know them all by their first names only. In the Netherlands, it always remains rabbi this or that or mister so and so. It must always be with some kind of respect. Here it is only the first name with everything (Interviewee 3).

Mainly when you go to the coffee shop here or to the supermarket, for example, and buy something, they will always say, 'Hey, how are you? Bla bla bla'. You always have a chat. You order a drink at the bar, and the first thing they say is also, 'hey how are you' (Interviewee 1).

They walk through the shops in their thongs (flip flops) or barefoot. Shorts in the winter. In general, how they behave, I think that the clothing fits that because, for example, they will go to a wars (store) in a hoodie that's like a long jumper that goes down to your knees and it just looks like you're wearing pyjamas, and then you go to the store. They are really careless

people, yes, yes, whatever, take me the way i am". I think that they care less about their appearance than other cultures. (Interviewee 4)

For Dutch people, the Australian informality on the professional and personal level will not be difficult for them to adjust to as the Dutch see their superiors, colleagues and friends as 'equals'. The careless mentality Australians have for their appearance might come as a bit of a surprise, but it does not need much adjusting. Both countries' informal mentality can enhance working together and building a relationship faster.

6) Avoiding change

Australians prefer to use the methods they have always been using. In the workplace, there is a mentality of 'Why change it if it works?' even when a new method will likely lead to more efficiency and better performance. New ideas about how to do things are easily assumed not to work or not appreciated. Doing things the way it has been established brings certainty and fewer worries. Australians prefer a carefree lifestyle, and new methods can lead to uncertainty, extra responsibility and stress. Australians feel that new methods will complicate their work, so therefore it is better to stick to the old ways.

We are management, and you have nothing to say about that. They don't want to listen to you about ideas that you have or that you think like 'He, maybe this or this will also work'. I know you have always done it like this and that, but maybe there is a better idea, but no. (Interviewee 13)

The standard answer you always get is: "Yes, they do that in Europe, don't they? They do that in Europe, but that doesn't work here". They very much use it as an excuse: 'Yes, that doesn't work here'. While things really are not that different here. It took two years before they were used to my management style. (Interviewee 15)

Expectations are just different here. The mindset is still behind in the sense of how they think about work. That you have a job for 40 hours and be productive, and people do not understand that you also have 36 hours, 4 times 9 that you just can be so productive. And then it is also about managing expectations about what you can and can do, and companies are much less open to this. It's still real, anyway. It is very conservative, and I really thought that was a disadvantage. (Interviewee 8)

Keeping things the way they were just because it works is seen by Dutch people as insufficient and a disadvantage of all the possibilities. Dutch people feel the 'use' to progress with the things they undertake and improve at it. Putting forward new ideas is rather encouraged by Dutch supervisors than not accepted. Taking the initiative and input for innovations are greatly valued by the Dutch. Moving forward is better than standing still.

7) Easy-going

Expatriates perceive the Australian lifestyle as having a carefree mentality. The professional and personal life is described as laidback, indulging, relaxed, and without little worry about the future. At work, Australians do not feel the need to be hasty and finish everything as quickly as possible, 'if not today, then tomorrow' is the mentality. The work tempo and output are lower than most Dutch people are used to. Small talk with colleagues is a good way to avoid working, and taking responsibility for work is often left in the middle, and they wait until it is assigned to them. A good work experience and atmosphere are often seen as just as necessary as performance or even more. Most Australians do not think about making a good career for themselves as they do not often think about the future and make plans for it.

Furthermore, doing something you like is more important, and if you can make enough money to live on, why work harder and get more stress is often the way of thinking. Personal characteristics are being friendly, relaxed, open and carefree. Australians are easily approachable and always in for a small talk with good friends or strangers at the supermarket, post office or bar; it does not matter. Australians put a great emphasis on a good work-life balance. Life should not evolve around work; there must be enough time to enjoy it.

When you talk about relaxed behaviour, the people here chat much more and much longer, just for fun: 'What did you do over the weekend, and which football club do you support so far?' It goes so far that, at one point, I actually felt guilty, especially in my very first job, where I was paid by the hour. If I spent half an hour talking to someone about how their children were doing, I just felt really guilty, but that's part of the culture, and they felt it was probably rude and inappropriate. If I had said well, we've chatted enough now, I'm going back to work, so I never did, But I felt. That gave a strange feeling, so it's positive that it's so relaxed, But it's also a bit double, of course. (Interviewee 3)

Suppose I had said in the Netherlands that I was with someone who had only gone to high school and never studied. I would have thought it sounded very harsh, that he is not that smart and that it's a bit of a good-for-nothing and probably lives from government support. That's just not here at all, and often it's the people here who make the most money. (Interviewee 1)

They are laid back, especially in our organisation. It is really old-fashioned that we are just waiting for a fire to start. In the Netherlands, every firefighter has some kind of additional task. That has actually become more of his primary task. That means they are maintaining the car so, like mechanics, or testing the hoses so material prevention. And that's your main thing besides being a firefighter because fire isn't always there. It is often in the Netherlands

that up to 40% you are appointed as a firefighter and 60% is another task that fills the time. In Australia, during the evening and the day, we sit on a couch and watch TV and other stuff; everybody is fine with it. (Interviewee 5)

Many of my Australian friends do not have it financially sorted out well. If you are that old, you could have done it better, because it is not about lacking money. That is really Australian. So yes, they do not think about the future, not in the sense that we Dutch do. We go for certainty, so to speak. (Interviewee 6)

For Dutch people, 'labour' in the sense of working hard is perceived as something good. Avoiding work through talking or other distracting activities is considered insufficient and time-wasting. Being busy and hasty is not regarded as unpleasant but shows that you value your time and use it sufficiently. Going for an uncertain future with little planned can feel like too much uncertainty and is preferably avoided. Knowing in which direction you are going for the long term is assurance. For Dutch people, the laid-back and relaxed mentality for approaching work can be hard to adjust to, as they take pride in working hard. All thought after accepting it, many expatriates considered it a positive change in their way of thinking and lifestyle.

8) Mateship 'helpfulness'

Australians will easily help others if needed without wanting something in return. Hospitality and helpfulness are two characteristics many Australians have. People less fortunate or in a difficult time will be helped back on their feet. This includes friends and family, people they may hardly know, or even strangers. There is a strong sense of helping and caring for each other. When expatriates came to Australia, they experienced the Australians' welcome and generosity. This meant that expatriates were easily invited to parties, to their homes for dinner and were helped with personal matters like finding a place to stay. The helpfulness and generosity are sincere, and you do not have to do something in return. There is no debt to be paid. On the professional level, Australians are also likely to help another without seeking some benefits or credits.

Dutch people are also stubborn sometimes, so you really have to come up with good arguments if you need their help. While in Australia, they would ask fewer questions. It's more like; if you ask for my help, then I will help you. He will not ask 3 other questions about that. He will think his way, but he will just help you. (Interviewee 6)

Then I met someone who immediately said, I have a house for you. You can move in immediately, and you don't have to pay rent. The house was not finished yet. There was a kitchen in the sense that there was running water. I had a toilet, I had a shower, and I had a sink where I could wash my dishes, but that was about it. Oh yes, there was also a cooking

area. I could also cook. I had to bring my own tools, or I mean my own cookware. I didn't have a fridge. The doors weren't there yet, and stuff. It was quite a construction project. 'But it was like, seriously? I don't know you very well, and you are already so welcoming and helpful. Everyone around was also super helpful, really nice, people helped me with getting a fridge and camping gear, and a bed so I at least have something to sleep in and all that kind of stuff (Interviewee 7).

The Australian cultural standard 'mateship' is closely related to the Dutch one of 'charity' (naasteliefde), which also references helping people out less fortunate than yourself. Both countries hold the idea that it is unsympathetic only to be thinking about your own interest. The difference is that in the Netherlands, there is a mentality that if someone does what for you, you are expected to return the favour at one point. This kind of mentality is less present in the Australian culture. Besides helping people, Australians are also more welcoming and generous to quest and strangers as it is not uncommon that they will easily invite you to their home for dinner. Most expatriates experienced this pleasant surprise, but it must be noted that hospitality and generosity do need necessarily lead to friendship. It is a formality for letting people feel welcome.

9) Politeness

Politeness is an important aspect of Australian communication. Australians have conversations in a polite, respectful and friendly manner. Expatriates experienced that a typical conversation with an Australian is often pleasant and that it is even hard to have an unpleasant one. Australians consider whether they will come across as being rude; being direct and unfriendly can be regarded as offensive or a personal attack.

They are nice people. Suppose you look at everyday life and people. In that case, it is normal to say: "Hey, good morning, how are you?" and then they expect an answer-back and a little chat, whereas another culture is more like, "Hey or hi," and then you go on with whatever you wanted to say, but here you see them really waiting for an answer so that in itself is just something positive, that they do show interest. It's a formality, but everyone does it and you are expected to say it back. (Interviewee 8)

Overall great openness, courtesy and friendliness, so to speak. I do have a small example: in Australia, for example, you have In the parks, just like you have the Vondelpark in Amsterdam or that park near the University of Twente. For example, there are public barbecues where everyone can just use it, and if you have used it, you clean it. Then the next one goes there, which goes politely, and people are waiting in line and people make some space on the barbecue for each other. It's just very pleasant, and I have the feeling that if you were to install something like that in the Netherlands, such a thing would be demolished by people within a week and pissed over it and graffiti over it. (Interviewee 10)

For the Dutch, honesty is more important than politeness. That is why the Dutch should be aware that being polite and respectful in communication is more important than finding out the 'truth'. This formality can be annoying for the Dutch, as being direct is considered reliable and efficient.

10) Intolerance towards other cultures

Australians show less acceptance and tolerance towards other cultures and the Aboriginals. The intolerance is mainly towards immigrants from non-western countries and people of colour. Some (western) expatriates have also experienced a lack of respect, with most being accused of taking jobs away from 'true' Australians. The intolerance towards immigrants with different skin colour and Aboriginals involves rejecting these groups to fully participate in society and its advantages. However, the expatriates living in Melbourne did not experience to same intolerance but stated that racism is hardly there and cultural diversity is encouraged. Moreover, some expatriates mentioned that there is a big difference between the old and new generations. With the new generation being more tolerant towards other cultures

I have a daughter from the Philippines, and of course, I'm white, and she's brown, and then I notice that people here don't really understand that. White people, especially to the Aborigines, are also quite racist. They get fewer work opportunities. You also have taxi drivers here, and they have a Master's degree, and they find it quite difficult to get work, not because they can't do the job, but because their name is Mohammed, and then you notice that as a white woman, I have it easier. (Interviewee 14)

They are very often like 'Australians only and Australia needs to keep Australian'. They hate Brazilians, and they don't want them in the country. But the Brazilians are the ones who are all working in the kitchen because cooking is really a profession that no Australian wants to do. I mean, if you speak your own language here, it's often seen as something they don't accept. For example, when I listen to my Dutch or my Spanish music, I play Spanish music at work, and when they listen to it, they say, 'What is that monkey music'. The interest is not there. At least not where I live. (Interviewee 1)

What you still notice and what you might know from your studies. That Australia has had the White Australian policy for a long time, that only white people were allowed to enter, and I believe they had it until the 1950s, 60s, and 70s. You still see that people, many people, not everyone, have a somewhat racist attitude towards people of colour other than white. That is also a negative thing. (Interviewee 9)

In every multicultural society, there is racism, also in the Netherlands. The Dutch people believe in 'equality', in which everybody treats each other equally, but racism also plays a

part in Dutch society. The intolerance towards the Aboriginals can shock the Dutch people as they did not expect it to be this prevalent today. The intolerance toward immigrants from non-western cultures will be less hard to deal with, as is also the case in Europe.

11) Obedience

Australians easily comply with rules and requests from the authority on the personal and professional levels. On the professional level, this means that employees do what the boss says without asking many questions or providing suggestions. Employees will not say no to the boss as this is disrespectful and can lead to a conflict. Obedience, on the personal level, means that Australians follow and respect laws and regulations well. Following the laws, regulations and rules without asking questions to superiors come from hierarchical thinking.

What I have seen a lot more here in Australia is, let's say, respect for the rules. If you're walking in Amsterdam and a traffic light turns red, it's more like an indication of something you could do. Here everyone stops when the traffic light turns red, and I can see that in the company where I work, my partners, the people I work for in the Netherlands used to that. They are all a bit more creative with the rules, I would say. You can see here that everything goes by the book. (Interviewee 10)

Australians do exactly as you say. I think that is why the Netherlands is stuck in a kind of a grey area, somewhere in the middle because everyone has to be kept happy. You have that much less here. The government can do much more like 'we're going that way', or a company 'we're going to do it this way', and then everyone is like 'okay, then we'll do it like this'. They do understand the power of the collective. During Covid with face masks, it was like, 'if it helps, fine, then we will do that too. (Interviewee 15)

The obedience from the Australians can clash with the strong 'self-determination' cultural standard of the Dutch people. The Dutch want to make their own decisions and have input in discussions. Before Dutch people follow new rules and requests from an authority, there must be some room for questions and discussions. There must be some convincing before Dutch people comply with new rules.

12) Chauvinistic

The Australians display strong loyalty and devotion to their country. It entails a priority on promoting the Australian culture and interests. Australians believe that Australia is the best country in the world, and everybody should be happy that they were born here or migrated. The promotion of Australia's interest is clearly seen in the promotion of their products, which usually have the best shelves in the supermarket and are labelled with 'made in Australia or locally sourced in Australia. There is a sense that it is better to buy products made in Australia than elsewhere.

Furthermore, Expatriates experienced that there is little interest in what is happening in the rest of the world and a belief that events elsewhere have little to no effect on Australia. Australians think that Australia can provide for itself and that it is too far away from other countries, especially other western countries.

If you go to the supermarket here, some products with giant letters will say 'made in Australia or locally sourced in Australia'. That's a thing in the sense of, we're promoting Australia first, so if you're talking about where the stuff comes from. It is written here in capital letters, and you are encouraged to buy Australian products because imported products are, by definition less. But then you think to yourself, who cares where this banana comes from or this pack of cookies. But the country of origin is a big thing here. It is made in Australia or locally produced, and otherwise, it says made from imported goods. But it is important whether it is locally produced or it is imported (Interviewee 8).

Well, they are very proud of their country and the culture they have, and they really think Australia is the best country in the world. And here you see that there are more often flags in the garden and that there is a flagpole in the garden and in all schools. For example, there is always an Australian flag, the Aboriginal flag and the Territory Strait Islander Flag. (Interviewee 6)

The Dutch are also proud of their country but are more 'modest' about it. Hanging out the Dutch flag is only done during some national holidays, and most do not even do this anymore. The difference here lies in expressing patriotic behaviour. Furthermore, the Dutch show great interest in what is happening in the world, as lying in Europe and being part of the European Union can have a substantial impact on the day-to-day lives of the Dutch.

13) In-group orientated

Australians mostly keep to themselves and spend time with people they know well, like direct family and friends. Their day-to-day lives evolve mostly around these people. For an outsider, it is hard to be accepted in the group, and it can take a while. Trying to be accepted in the group takes a lot of effort, with the outsider taking the first few initiatives to meet. Many foreigners come and go to Australia, so Australians see it as a waste of time to invest in a relationship as they can quickly return to their home country.

People have their circle of friends, and the people here also seem a bit more focused on themselves. That is also a difference with the Netherlands, much more on themselves. For example, if you walk around in the evening in a residential area and then you think that no one is home because everything is dark, but they are at home, but they sit inside behind the curtains or on Sunday afternoon, you do not see anyone on the street, and then you think that everyone is gone. That interaction you would have with Dutch neighbours. Because my

house in the Netherlands was a terraced house, you have that fast interaction with neighbours because you are much closer together. Here they will not easily knock on the neighbour's door uninvited. (Interviewee 10)

So, they are close to each other, and they don't want to make contact with other people easily, and I see that very much here. A good example of this is when I came here from the Netherlands. Then I came to my boyfriend's family at the time, and they were not welcoming at all. They were really just like I was some creature like I was some weird woman from the bush or something. That I came out of the bushes somewhere. (Interviewee 4)

To make friendships with Australians is really difficult. They can be very fake and show no interest. When you meet an Australian in the Netherlands, it's really like, 'Oh nice, where are you from? What are you doing?' You don't really see that here. That interest isn't there. You are just another person. I have the impression that they are also very used to backpackers coming and going. Of course, that also plays a part. I have often heard that expression that they say, 'Yeah, I don't feel like wasting time on this because you're going anyway'. (Interviewee 1)

Dutch people have a strong sense of 'equality' in which people treat each other equally. The cultural standard 'in-group orientated' may favour Australians over foreigners. Expatriates coming to Australia should be aware that the generous hospitality with which they invite you to their home does not necessarily lead to a friendship. Getting accepted by the group can take a while and relies on you taking the initiative.

4.2 Underlying values: Associations among Cultural Standards

The final part of the results indicates the underlying values of the Australian culture. Cultural values cannot be directly observed but are indirectly derived from statements from the Dutch. As mentioned before, this research through interviews has indicated Australian cultural behaviours, leading to thirteen Australian cultural standards. The thirteen indicated cultural standards are not independent. Most of the cultural standards can be clustered into groups as many are related to or overlap each other. The grouping of the indicated cultural standards will provide the research with underlying Australian values, also known as cultural logic. This provides a deeper understanding and description of Australian behaviour from a Dutch perspective. This research has identified four underlying values of the Australian culture, which are described below.

Carefreely

The first underlying value of this study is *Carefreely*, and the following Australian cultural standards emerge from it: time and appointment flexibility, informality, easy-going and avoiding change. Australians tend to approach their personal and professional life with a

carefree attitude, striving to have as few problems, responsibilities and worries as possible. They approach their personal and professional life relaxed without feeling the need to rush everything and get ahead. If work is not finished completely, it does not matter because tomorrow will be another day. Australians live in the moment without thinking too much about what the future holds and even what later today will bring. The mentality is that stress should not control one's life. It is better to loosen up and do the things you are capable of. Trying to outperform yourself, for example, by working harder than others is assumed not to be worth it, as those activities can lead to more responsibility, worries and stress. Furthermore, convincing Australians takes a lot of effort if new methods and ideas are suggested or implemented. The general thinking pattern is, why change something if it works even if the new method will likely lead to better performance. Australians often expect new ways and methods to lead to uncertainty, thus, stress. Furthermore, Australians do not feel the need to impress one another. Society accepts how you want to present yourself. They believe that it is important to do the things that make you happy. The mentality is that if you do something you like and enjoy life from it, why would you change it. Australians behave according to these cultural standards because living a carefree lifestyle entails enjoying life and being free from the abovementioned concerns.

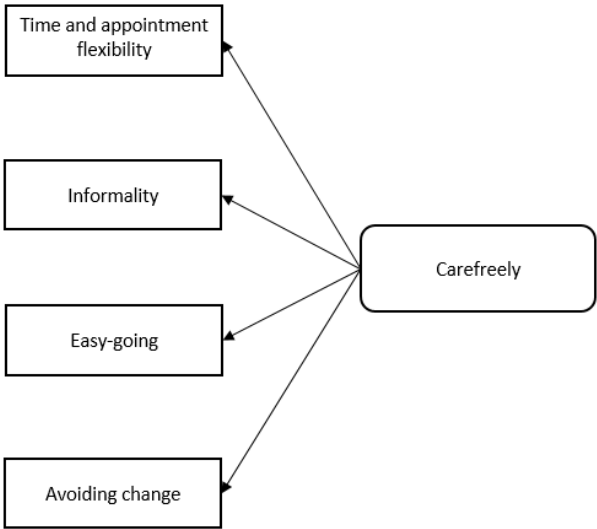


Figure 1. The underlying values of carefreely

Harmony

The second underlying value found is Harmony, which comprises three Australian cultural standards - indirectness, Mateship, and politeness. This value expresses the Australian behaviour in which they communicate indirectly and in a polite manner on the personal and professional level with fellow Australians and expatriates. Expressing your own opinions and ideas directly on both levels is seen as disrespectful, rude and a personal

attack. Forcing your own way, like the aforementioned, will lead to conflict and disturb harmony. Your personal interest is not higher than that of the group. It is preferable to help each other, which the end benefits all. Australians consider that other people might have different opinions during conversations, so topics like politics and religion are usually avoided.

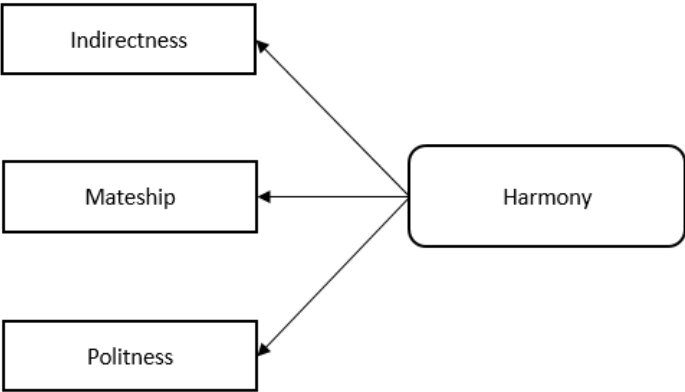


Figure 2. The underlying values of harmony

Authority

The third underlying value of this study is *authority*, which consists of the two Australian cultural standards: power division and obedience. This value expresses the Australian behaviour to show respect and comply with a request or command from people with a higher authority. In organisations, Australians respect the role that is assigned to them in the pyramidal hierarchy. The decision-making process is top-down, as the persons with the highest function make the decisions, and the lower-ranked employees follow even if the majority do not agree. During the decision-making process, employees are often not involved. Australians also do not necessarily want to be involved in this process as it can lead to extra responsibility, work and stress. The Australian authorial thinking pattern deviates from traditional ones as there is no formal behaviour between superiors and subordinates. In the relationship, making jokes and calling each other by their first name is accepted.

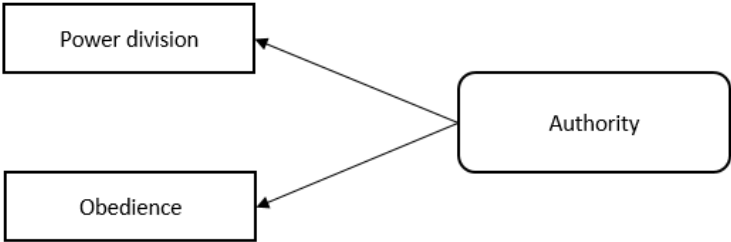


Figure 3. The underlying values of Authority

Ethnocentric

The last underlying value of this study is *Ethnocentric*, and the following Australian cultural standards emerge from it: intolerance towards other cultures, chauvinistic, in-group orientated and manliness. Australians tend to think that their way of living and thinking is superior to others. The general thinking pattern is that goods and commodities from Australia are better than imported ones and that immigrants from other cultures, mostly non-western cultures, are less capable of doing things like work and come to the country with bad intentions, like enriching themselves through benefiting from Australians. Furthermore, Australians prefer to stick with their own ones as it is the safer choice, also because little interest is often shown towards other cultures and customs.

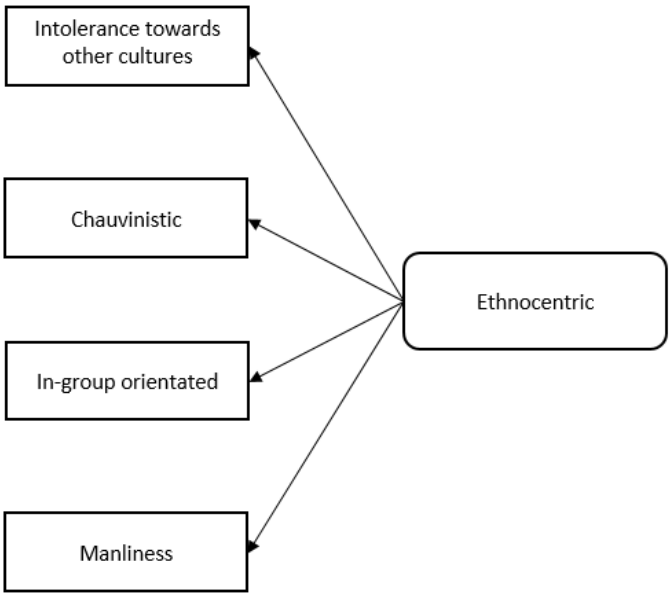


Figure 4. The underlying values of Ethnocentric

Chapter 5. Discussion

This research aimed to answer the following research question: “How do Dutch expatriates perceive the Australian culture when living and working in Australia?”. This was achieved by exploring and analysing typical Australian behaviours that were subsequently linked to particular cultural standards, ultimately leading to identifying their underlying values. In this chapter, the results and previous literature are compared, and the practical relevance is discussed, followed by the limitations and suggestions for future research.

5.1 Australian cultural standards as perceived by the Dutch

The first aim of this study was to identify Australian cultural standards from a Dutch perspective. This research revealed thirteen Australian cultural standards, which are listed below.

1. Indirectness
2. Easy-going
3. Mateship ‘helpfulness’
4. Power division
5. Time (and appointment) flexibility
6. Manliness
7. Informality
8. Avoiding change
9. Politeness
10. Intolerance towards other cultures
11. Obedience
12. Chauvinistic
13. In-group orientated

This study identified 58 typical Australian behaviours, resulting in thirteen Australian cultural standards further grouped into four underlying Australian values described in *section 4.2*. The cultural standards and underlying values deliver a more profound description and understanding of the Australian culture. They may be used to define, describe and predict Australian behaviour that occurs during Dutch-Australian interactions on the personal and professional level.

5.2 Comparison of behaviours cultural standards

This research identified thirteen Australian cultural standards which are derived from critical incidents from a Dutch perspective to describe the Australian culture. This research discovered differences and similarities when compared with previous literature. In Tables 4

and 5 below, the results of this research are compared with the previous literature on Australian culture, which can be found in *sections 2.3 and 2.4*.

Australian cultural standards from the current study	Hofstede's findings Australian culture (Hofstede-insight, N.D.)	Hofstede's findings Dutch Culture (Hofstede-insight, N.D.)
Easy-going	Indulgence 68 Long-term 21	Indulgence 71 Long-term 67
Informality	-	
Time and appointment flexibility		
Avoiding change	Uncertainty avoidance 51	Uncertainty avoidance 53
Mateship	-	
Politeness	-	
Indirectness	-	
Power division	Power distance 38	Power distance 38
Obedience		
Intolerance toward other cultures		
In-group orientated	Individualism 90	Individualism 80
Chauvinistic	-	
Manliness	Masculinity 61	Masculinity 14

Table 4. Comparing the current study results with Hofstede's framework (Hofstede-insight, N.D)

The current results show differences and similarities when comparing it with Hofstede's framework (Hofstede-insight, N.D). Moreover, when comparing the previous qualitative literature with the current results from Table 5, This research identified thirteen cultural standards, and the previous literature two values, 'mateship' and 'Egalitarianism' (Brett & Moran 2011, Lentini et al. 2009, Moran 2011, Purdie & Wills 2007, Rickard 2017) and three core aspects/behaviours of what it means to be an Australian: 'easy-going', 'informality' and 'humour' (Lentini et al. 2009, Purdie & Wills 2007, Rickard 2017). Furthermore, previous qualitative literature (Brett & Moran 2011, Lentini et al. 2009, Moran 2011, Purdie & Wills 2007, Rickard 2017) did not clearly distinguish between cultural standards and underlying values as the current study did. Therefore, this study provides a deeper understanding of the cultural logic of how and why Australians show typical behaviours in specific situations. Before going further with the comparison, how the previous literature defines value must be clear. Most of the previous literature (Purdie & Wills 2007, Lentini et al. 2009; Moran 2011; Rickard 1996) does not clearly define a value. The aforementioned studies focused on Australian national identity and what it means to be an Australian. Behaviours the studies

observed were linked to values or mentioned as a key aspect of the Australian identity. The study of Purdie and Wilss (2007) provides to some degree a definition, stating:

Particular behaviour that fits with the values and beliefs of a group to which they belong (p.67).

Australian cultural standards by previous qualitative literature (<i>section 2.5</i>)	Australian cultural standards from the current study	Underlying values from the current study
Easy-going (Lentini et al. 2009, Purdie & Wilss 2007)	Easy-going	Carefreely
Informality (Purdie & Wilss 2007, Rickard, 2017)	informality	
-	Time and appointment flexibility	
-	Avoiding change	
Mateship (Lentini et al. 2009, Moran 2011, Purdie & Wilss 2007, Rickard 1996)	Mateship	Harmony
Egalitarianism 'fair go' (Lentini et al. 2009, Moran 2011, Brett & Moran 2011, Purdie & Wilss 2007)	Politeness	
Humour (Lentini et al. 2009, , Moran 2011, Purdie & Wilss 2007)		
-	Indirectness	
-	Power division	Authority
-	Obedience	
-	Intolerance toward other cultures	Ethnocentric
-	Chauvinistic	
-	In-group orientated	
-	Manliness	

Table 5. Comparing the current study results with Hofstede's framework (Hofstede-insight, N.D)

The following comparisons are made by intertwining the emic and ethic approaches to the results of the current study. The cultural standard 'easy-going' agrees with Purdie and Wilss (2007), who state that the easy-going lifestyle is relaxed, laid-back and carefree. It is also in line with Lentini et al. (2009), who mentioned that it is also about accepting things the way they are and being friendly. Still, this research framed the latter as easy to start a conversation and approachable. Other typical behaviours, this research found that emerge

into easy-going are indulging after work, enjoying life, and not thinking about the future but living in the moment, which is not aligned with Hofstede's (N.D) score for indulgence as the Dutch score is higher but is aligned with the low score for long-term orientation. Moreover, this research specifies that Australians show a laid-back and relaxed mentality at the personal and professional levels. Besides the previously mentioned behaviours, this research also includes not taking responsibility, not caring about education/career, and a good work atmosphere is more important than performance. The cultural standard 'informality' is aligned with Purdie and Wilss (2007) and Rickard (2007), who mainly mention that Australians are informal and casual in communication with characteristics such as being nice and friendly. This research extends the literature as it found that informality also includes having an informal relationship with superiors and presenting oneself regarding clothing, as Australians do not care how they present themselves.

Previous qualitative research (Brett & Moran 2011, Lentini et al. 2009, Moran 2011, Purdie & Wills 2007, Rickard 2017) did not find the cultural standard 'avoiding change', but Hofstede's quantitative framework (N.D) gave the Australian culture a slight preference towards uncertainty avoidance in which Australians feel threatened by unknown situations. This research confirms that Australians prefer to avoid uncertain situations but disagree with the low score of 51 that Hofstede (N.D) gave. The research found that Australians do not feel the need for changes on the personal and professional level, and putting forward new ideas and methods takes a lot of convincing. It is easily assumed not to work or not appreciated by employees and superiors alike. For the reason of the aforementioned, the results of this research seem to differ from the low uncertainty avoidance score.

In addition, multiple research has discussed the value of 'mateship'/'helpfulness' (Purdie & Wilss 2007, Lentini et al. 2009; Moran 2011; Rickard 1996). Behaviours associated with mateship are mostly caring and helping others out (Purdie & Wilss 2007; Lentini et al. 2009; Rickard 1996) or helping out those less fortunate than themselves (Lentini et al. 2009; Moran 2011). Albeit aligned, these studies mentioned that the helpfulness is towards fellow Australians and strangers. This research extends the previous literature by including the behaviours of hospitality, generosity and welcoming towards strangers and guests. Moreover, the cultural standard 'politeness' align with one aspect of the value 'egalitarianism', also referred to as 'fair go', which is treating people with respect. Furthermore, previous literature does not mention politeness (Brett & Moran 2011, Lentini et al. 2009, Moran 2011, Purdie & Wilss 2007, Rickard 2017). This can mainly be explained by the fact that previous studies have focused little on communication and mostly on what it means to be an Australian (Lentini et al. 2009, Moran 2011, Purdie & Wills 2007). This research found that being polite is essential in communication and how to treat people.

Additionally, this research observed that Australian have a high acceptance of authority as it can lead to fewer responsibilities and worries. The person with the highest authority makes the decisions, and not everybody needs to be included in the decision-making process. For these reasons, this research disagrees with the low score on the dimension of power distance, indicating that Australians do not accept an unequal power distribution (Hofstede-insight, N.D.). Moreover, this research also found that Australians show a high level of 'obedience' on the personal and professional levels. The cultural standard 'obedience' emerges from following rules and not asking questions. The previous literature does not mention this cultural standard except for the study by Lentini, Halafoff & Orgu (2009), which mentions that the behaviour of 'accepting and adapting to the rules and regulations' is essential for being an Australian.

Furthermore, this research corroborates Hofstede's (N.D) high score on the dimension of individualism, as this study found that Australian mostly keep to themselves and spend time with direct family and friends. Interviewees mentioned that it could be challenging and that it takes a while before Australians accept you into the group. These behaviours emerged in the cultural standards 'in-group orientated'. Moreover, this research is also in agreement with Hofstede's as the cultural standard 'manliness' was found and is in line with the score on the dimension of masculinity, in which gender roles are clearly defined, and men need to show strength and toughness. However, it deviates from masculinity as a focus on material success was not found in this research. The cultural standard 'manliness' was difficult to link to one of the underlying values, but finally, it was decided that it emerged from the underlying value 'ethnocentric'. This is because 'manliness' can be linked to conservatism (Swank, 2021) and conservatism to ethnocentric, as both concepts hold somewhat the idea that one's own beliefs are superior to that of others. This is still up for discussion, and future research is needed.

In addition, this research did not find 'humour' as a cultural standard or as a key aspect of what it means to be an Australian like the previous literature (Moran 2011, Lentini et al. 2009, Purdie & Wills 2007). A possible explanation for this is that this study did find the cultural standard 'politeness', which includes behaviours such as being 'nice' and 'friendly' in communication. It is possible that 'humour' is part of these two behaviours but was not mentioned explicitly or asked for further elaboration. This research also suggests new cultural standards, which were neither found in previous qualitative literature (Brett & Moran 2011, Lentini et al. 2009, Moran 2011, Purdie & Wills 2007, Rickard 2017) nor could be linked to Hofstede's framework (N.D). These are time and appointment flexibility, indirectness, chauvinistic and intolerance towards other cultures. The first cultural standard, 'time and appointment flexibility,' show that being late on the professional and personal level is accepted by Australians and cancelling appointments on the personal level is accepted.

The second cultural standard, 'indirectness', was most likely not mentioned by previous literature as it did not focus on communication. In most qualitative studies (Lentini et al. 2009, Moran 2011, Purdie & Wills 2007), the participants were Australians who probably overlooked their indirectness. This research observes that Australian indirectness comes from behaviours like avoiding certain topics, will not express an honest opinion if it can offend someone and feedback is considered a personal attack. The other behaviours can be found in Table 3. The third cultural standard, 'chauvinistic' and its related behaviours, are not discussed in previous literature (Brett & Moran 2011, Lentini et al. 2009, Moran 2011, Purdie & Wilss 2007, Rickard 2017). This research observed that Australians believe that their country is the best, are focused on promoting their own interest, and have little focus on what other countries are doing. Lastly, this research found the cultural standard 'intolerance towards other cultures', which emerges from intolerant behaviours towards other cultures, mainly non-western ones and people with different skin colours like the Aboriginals. A reason for the racist attitude to mostly non-western and non-white immigrants can come from the White Australian Policy. With the aspiration of maintaining a white British nation, this policy restricted non-white immigrants from coming to Australia and deported 'unwanted' immigrants and was only abolished in 1973 (Tavan, 2010). According to Tavan (2010), the abolition did remove discrimination from laws and regulations but not immediately from people's hearts and minds, and immigration debates in the past years exposed the residual influence of this policy. The study by Dunn et al. (2004), found that Australians also maintain core negative stereotypes, for example, portraying Aboriginals as welfare dependent, drunkenness, and failing to assimilate. Moreover, the cultural standard 'intolerance towards other cultures' deviates much from the previous literature 'egalitarianism/fair go', which mentions that people should be treated equally and have equal opportunities, regardless of background (Purdie & Wilss 2007, Moran, 2011) and being tolerant and supportive to people also if they are from another country (Purdie & Wilss, 2007). The significant contrast between 'intolerance towards other cultures' and 'egalitarianism / fair go' can most likely be explained by the fact that the previous literature is based on the perspective of Australians (Lentini et al. 2009, Moran 2011, Purdie & Wilss 2007) and the current research of that of the Dutch. It is also worth mentioning that intolerance towards other cultures was not or less perceived by Dutch expatriates living in Melbourne and Sydney. An explanation for this is that large global cities are more prone to globalization, resulting in more cultures interacting with one another and thus stimulating behavioural changes (Fang, 2005). According to Warf (2015), people in large global cities interact with people of different cultures, ethnicities, religions, values, nationalities, and sexual orientations regularly, which tends to enhance tolerance, empathy, and respect for difference. Some participants also mentioned the vast difference between the

old and younger generations towards other cultures, with the young being more tolerant. These differences are interesting for future research and are further discussed in *section 5.4*.

5.3 Underlying values that underpin the Australian cultural standards

Moreover, this research went further than previous literature by providing a more detailed description of the Australian culture by distinguishing between underlying values and cultural standards, which the previous literature has not done (Brett & Moran 2011, Lentini et al. 2009, Moran 2011, Purdie & Wills 2007, Rickard 2017). The previous literature on Australian culture describes typical behaviours and links them to values without providing a clear definition of the construct 'value' (Brett & Moran 2011, Lentini et al. 2009, Moran 2011, Purdie & Wills 2007, Rickard 2017), and thus does not provide a clear distinction between underlying values, cultural standards and typical behaviours. Therefore, it lacks to provide the reader with a detailed description of Australian culture. This research distinguished underlying values and cultural standards and identified four underlying values: 1) carefreely, 2) harmony, 3) authority 4) ethnocentric. These underlying values are thoroughly described in *section 4.2*. The underlying values explain the cultural logic behind the thirteen Australian cultural standards. The underlying value of *carefreely* can explain the cultural standards, time and appointment flexibility, informality, easy-going and avoiding change since Australians prefer a relaxed and laid-back lifestyle that strives to have as little as possible worries, responsibilities and problems on the personal- and professional level. The Australian desire for *harmony* can explain the cultural standards, indirectness, mateship, and politeness since Australians prefer avoiding conflict and keeping the peace. The underlying value of *authority* can explain the cultural standards, power division and obedience since Australians accept the chain of command and pyramidal hierarchy in organisation and government. The underlying value *ethnocentric* can explain the cultural standards, intolerance towards other cultures, chauvinistic, in-group orientated, and manliness since Australians assume that their way of life is better than others. The previous literature lacked the distinction between behaviours, cultural standards and underlying values. This research distinguished the three; therefore, it provides a deeper understanding of the cultural logic and typical behaviours can be related to cultural standards and underlying values.

5.4 Practical implications

This research provides Dutch employees and managers with a deeper understanding of Australian behaviour, cultural standards and values. The reader gets a deeper understanding of the Australian culture through the description of the thirteen cultural standards and underlying values that were found. This thorough description allows Dutch expatriates to enhance their cultural intelligence by making them more aware of how and why Australians behave in specific situations. Furthermore, cultural intelligence helps overcome cultural

barriers and avoid conflicts, clashes and misunderstandings. This has the potential to enhance collaboration between the two cultures.

Cross-cultural training and awareness can help achieve cultural intelligence for Dutch expatriates working in Australia. For international organisations and business people, understanding the foreign country's culture has become essential to succeed (Lopez-Duarte et al., 2006). Being more aware of cultural differences and potential clashes can be helpful in cross-cultural interactions (Triandis, 2006). Reducing potential disagreements and misunderstandings can be overcome through cross-cultural training, which enhances cultural intelligence. A high level of cultural intelligence helps overcome numerous conflicts and possible negative effects (Jones et al., 2021). Enhancing cultural intelligence is better when the resource is based on real-life scenarios than a simple list of what and what not to do (Hurn, 2011). Dutch expatriates that engage in cross-cultural training should first create self-awareness of their own culture and become familiar with the cultural standards and values, as described in section 2.5.1. To understand the Australian culture, Dutch expatriates should get acquainted with the thirteen Australian cultural standards described in section 4.1 and the underlying values described in section 4.2. This will help Dutch expatriates with knowing how to behave appropriately with Australians.

Furthermore, the researcher recommends the following practical recommendations, based on the cultural clashes between the Dutch and Australians that were identified regarding the underlying values: carefreely, harmony, authority and ethnocentric.

Australian behaviour with the underlying value of Carefreely	Behaviours Dutch should be aware of and should adjust to improve the relationship with Australians
Coming late is accepted and easily change or cancel appointments <i>(‘Time and appointment flexibility’)</i>	<ol style="list-style-type: none"> 1. Accept that people come a bit later for work and especially for personal appointments 2. Plans can be cancelled at the last minute. That is not a sign of disrespect, so do not take it personal
People do not behave according to formal roles <i>(‘Informality’)</i>	<ol style="list-style-type: none"> 3. It is accepted to talk informally to superiors and to wear informal clothes
Lifestyle with a carefree mentality. Life is about being laidback, indulging, relaxed and without little worry about what the future holds	<ol style="list-style-type: none"> 4. Be aware that the work tempo and output, on average, are lower than used to 5. Do not feel bad for not working to the fullest potential 6. Expected to make small talk

('Easy-going')	
Stick to what is and works ('avoiding change')	7. Putting forward new working methods may be perceived as unnecessary and rude. You must come up with good arguments and always respect your superiors. Bring your new idea as gently as possible

Australian behaviour with the underlying value Harmony	Behaviours Dutch should be aware of and should adjust to improve the relationship with Australians
Do not clearly state what you are thinking or feeling ('Indirectness')	8. Avoid giving direct feedback, as it can be perceived as a personal attack. Always provide sandwich feedback 9. Keep your true opinions to yourself as it can be perceived as rude, especially in the beginning 10. Do not go straight to the point, as it is rude. First, make small talk
Being welcoming and generous towards people. Helping people on the personal and professional level with problems ('Mateship')	11. Do not expect helpfulness and generosity to lead to a friendship. 12. Not expected to do something in return (voor wat hoort wat)
Being respectful and friendly in the interaction ('Politeness')	13. Being honest is less important than being polite, be aware of coming across as friendly

Australian behaviour with the underlying value of Authority	Behaviours Dutch should be aware of and should adjust to improve the relationship with Australians
The boss makes the decisions ('Power division')	14. Do what the boss tells you to do 15. Do not go into a discussion with what you think is best. If you still feel the need to do so, do it as gently and with the utmost respect
Complying with rules without asking questions	16. Obey the rules and do not apply them to your own liking

('obedience')	
---------------	--

Australian behaviour with the underlying value Ethnocentric	Behaviours Dutch should be aware of and should adjust to improve the relationship with Australians
Being intolerant and less respectful towards foreigners and the indigenous people ('Intolerance towards other cultures')	17. Be aware that there is less tolerance towards people with different skin colours, and Aboriginals 18. Making jokes about other races is accepted
Believing that Australia is the best country in the world and has little to no interest in other countries ('Chauvinistic')	19. You should be happy that you are in Australia, do not talk badly about it
They are fine on their own and are mostly in contact with direct family and friends ('In-group orientated')	20. Australians keep to themselves, so you should take the most initiative to meet people
Men need to show strength and no fear ('Manliness')	21. As a man, you should not talk about your emotions. Keep them to yourself

5.5 Limitations and suggestions for future research

This research aimed to identify how Dutch expatriates perceive the Australian Cultural by interviewing fifteen Dutch individuals who live and work in Australia. Through this, thirteen Australian cultural standards and four underlying values have been identified, providing an understanding of how Dutch expatriates perceive cross-cultural interactions with Australians. In this research, the Australian cultural standards were solely described from a Dutch perspective. Therefore, the research results cannot be generalized; thus, further research is needed to study Australian culture from other nationalities' perspectives. This may lead to different Australian cultural standards than the Dutch perspective.

Also, by interviewing only fifteen Dutch expatriates, the sample size of this research is limited, and there is an unequal distribution in the sample (10 females and 5 males, with all 30+ of age). Consequently, the results might not fully represent Australian society and, therefore, might be biased. Thus, future research could extend this research by including

more interviewees with an equal distribution between gender and interviewees under the age group of 30. This could lead to new Australian cultural standards as the group under 30 mostly interacts with young Australians. Furthermore, Australia has seven provinces: New South Wales, Queensland, Northern Territory, Western Australia, South Australia, Victoria, and Tasmania. This research did not interview expatriates living and working in the Northern Territory, South Australia and Tasmania. This could be because most industries and job opportunities are found on the east coast, except for Perth, which lies on the west coast. The majority of the interviewees came from New South Wales and Victoria (10 interviewees). Therefore, future research could focus on a sample size which includes all proveniences and a more consistent distribution of interviewees between the proveniences of Australia. These improvements could lead to a better generalization of the results since it better represents Australian society.

Furthermore, this research examined critical incidents from a Dutch perspective on Australian culture. For better-coping mechanisms for the collaboration between the Dutch and Australians, future research should examine the critical incidents from an Australian perspective on Dutch culture. This might expose conflicts, clashes and misunderstandings the Dutch do not perceive.

Additionally, more research is needed on the cultural standard 'manliness' and from which underlying value it emerges from. This research had some trouble with this and could not choose the right underlying value with great certainty.

The final limitation of this research is that the reader should remember that the identified cultural standards are generalizations and do not entirely represent or are even valid for every Australian living and working in Australia. The identified cultural standards are a probability of behaviours and not an assurance. The cultural standards and underlying values should help the reader become more culturally aware when living and working in Australia. It should enhance the readers' cultural intelligence when dealing with 'typical' Australian behaviours during interactions. It should not create a stereotype.

Chapter 6. Conclusion

To conclude, this research aimed to study 'typical' Australian behaviour from a Dutch perspective, identify and describe Australian cultural standards, and explain the cultural logic behind the Australian cultural standards. Therefore, to achieve this goal, the following research question was formulated:

" How do Dutch expatriates perceive the Australian culture when living and working in Australia?"

Thirteen Australian cultural standards were identified during this research: indirectness, easy-going, mateship, power division, time (and appointment) flexibility, manliness, informality, avoiding change, politeness, intolerance towards other cultures, obedience, chauvinistic, in-group orientated.

This research identifies underlying values, which help to explain the cultural logic behind the cultural standards. This research found four underlying Australian values:

1. **Carefreely:** time and appointment flexibility, informality, easy-going and mateship 'helpfulness.'
2. **Harmony:** indirectness, obedience, and politeness.
3. **Authority:** power division and avoiding change.
4. **Ethnocentric:** intolerance towards other cultures, chauvinistic, in-group orientated and manliness

Organisations and people are increasingly operating and working in a multicultural environment. Therefore, a deeper understanding of the culture the organisation wants to operate in or people want to live, and work in is highly needed. To cope successfully with cross-cultural interactions, organisations and expatriates must enhance their knowledge of cultural awareness (Passaris, 2006) and intelligence (Jones et al., 2021), which can have significant consequences for the relationship. Therefore, this research provided a thick and thorough description of the Australian cultural standards and the underlying values from a Dutch perspective, giving the reader valuable insight and a deeper understanding of the Australian culture and how Australians behave in specific situations. This research also offered practical recommendations to managers and employees working in Australia to avoid potential conflicts, clashes and misunderstandings and how to behave accordingly in specific situations. Hence, this research extends and enriches the previous literature on Australian culture by adding cultural standards and making a distinction between cultural standards and underlying values. In sum, this research revealed that despite the distinctions between the

Dutch and Australian cultures, differences could be overcome by reading this thesis to enhance cultural awareness and intelligence of the Australian culture.

References

- Ahmad, M., Rehman, A., & Ali, A. (2019). Cross culture management challenges: a critical review. *Asian Basic and Applied Research Journal*, 1(1), 32-38.
- Alsaawi, A. (2014). a critical review of qualitative interviews. *European Journal of Business and Social Sciences*, 3(4), 149-156.
- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77-101. doi:10.1191/1478088706qp063oa
- Bretherton, D., & Balvin, N. (2012). *Peace psychology in Australia*. New York : Springer .
- Clausen, L. (2010). Moving beyond stereotypes in managing cultural difference: communication in Danish–Japanese corporate relationships. *Scandinavian Journal of Management*, 26(1), 57-66. doi:10.1016/j.scaman.2009.11.008
- DFAT. (N.D.). *Netherlands country brief*. Retrieved from dfat.gov.au: <https://www.dfat.gov.au/geo/netherlands/netherlands-country-brief>
- Dunn, K. M., Forrest, J., Burnley, I., & McDonald, A. (2004). Constructing racism in Australia. *Australian Journal of Social Issues*, 39(4), 409-430. doi:10.1002/j.1839-4655.2004.tb01191
- Enklaar, A. (2007). *Nederland, tussen nut en naastenliefde*. Schiedam : Scriptum .
- Enklaar, A. (N.D.). Using critical incident technique in interpretive studies of cross-cultural management.
- Fang, T. (2005). From “Onion” to “Ocean” paradox and change in national cultures. *International Studies of Management & Organizations*, 35(4), 71-90.
- Gentles, S. J., Charles, C., Ploeg, J., & K, A. M. (2015). Sampling in qualitative research: insights from an overview of the methods literature. *Qualitative Report*, 20(11), 1772 - 1789.
- Gioia, D. A., Corley, K. G., & Hamilton, A. L. (2012). Seeking qualitative rigor in inductive research: notes on the gioia methodology. *Organizational Research Methods*, 16(1), 15-31. doi:10.1177/1094428112452151
- Goris, J. M., Petersen, S., Stamatakis, E., & Veerman, J. L. (2009). Television food advertising and the prevalence of childhood overweight and obesity: a multicountry comparison. *Public Health Nutrition*, 13(7), 1003–1012. doi:10.1017/S1368980009992850

- Guang, X., & Charoensukmongkol, P. (2019). Effects of cross-cultural adjustment of Chinese expatriates in Thailand on perceived supervisor support and subordinates' commitment. *Human Behavior, Development, and Society*, 20(4), 52-61.
- Hinds, P., Liu, L., & Lyon, J. (2011). Putting the global in global work: An intercultural lens on the practice of cross-national collaboration. *The Academy of Management Annals*, 5(1), 135-188. doi:doi:10.5465/19416520.2011.586108
- Hofstede, G., Hofstede, G. J., & Minkov, M. (2010). *Cultures and organizations - software of the mind: intercultural cooperation and its importance for survival*. New York: McGraw-Hill Education Ltd.
- Hurn, B. J. (2011). Simulation training methods to develop cultural awareness. *Industrial and Commercial*, 43(4), 199-205. doi:10.1108/00197851111137816
- Jahoda, G. (2012). Critical reflections on some recent definitions of "culture". *Culture & Psychology*, 18(3), 289-303. doi:10.1177/1354067X12446229
- Jones, G., Chace, C., & Wright, J. (2021). Cultural diversity drives innovation: modeling in the global pharmaceutical industry. *International Journal of Innovation Science*, 133-144.
- Jones, M. L. (2007, June 28). *Hofstede - Culturally questionable?* Retrieved from faculty of commerce- PAPERS (ARCHIVE): <https://ro.uow.edu.au/commpapers/370/>
- Kanungo, R. P. (2006). Cross culture and business practice: are they coterminous or cross-verging? *Cross Cultural Management: An International Journal*, 13(1), 23-31. doi:10.1108/13527600610643457
- Kim, Y., & Gudykunst, W. (1998). Theories in intercultural communication. *New York: Sage*, 12.
- Kvale, S. (1996). "InterViews: An introduction to qualitative research interviewing", by Steinar Kvale (Book Review). *Journal of Phenomenological Psychology*, 28(2).
- Leeman, Y., & Reid, C. (2006). Multi/intercultural education in Australia and the Netherlands. *Compare: A Journal of Comparative and International*, 36(1), 51-72. doi:10.1080/03057920500382325
- Lentini, P., Halafoff, A., & Ogru, E. (2009). *Perceptions of multiculturalism and security in Victoria*. Melbourne: Department of Premier and Cabinet, State Government of Victoria.

- Lopez-Duarte, C., Vidal-Suarez, M. M., & Gonzalez-Diaz, B. (2016). International business and national culture: A literature review and research agenda . *International Journal of Management*, 18, 397-416. doi:10.1111/ijmr.12070
- Lu, L., Leung, K., Savani, K., & Morris, M. (2017). When can culturally diverse teams be more creative? The role of leaders' benevolent paternalism. *Journal of Organizational Behavior*, 39(4), 402-415. doi:10.1002/job.2238
- Markee, N. (2012). Emic and etic in qualitative research. *The Encyclopedia of Applied Linguistics*, 1-4. doi:10.1002/9781405198431.wbeal0366
- Moran, A. (2011). Multiculturalism as nation-building in Australia: Inclusive national identity and the embrace of diversity. *Ethnic and Racial Studies*, 34(12), 2153-2172. doi:10.1080/01419870.2011.573081
- Naeem, A., Nadeem, A. B., & Khan, I. U. (2015). Culture shock and its effects on expatriates. *Global Advanced Research Journal of Management and Business Studies*, 6(4), 248-258. Retrieved from <http://garj.org/garjmbs/index.htm>
- Nakata, C. (2009). *Beyond Hofstede culture frameworks for global marketing and management*. Hampshire: Palgrave Macmillan.
- Papanicolas, I., Figueroa, J. F., Schoenfeld, A. J., Riley, K., Abiona, O., Arvin, M., . . . Bowden, N. (2021). Differences in health care spending and utilization among older frail adults in high-income countries: ICCONIC hip fracture persona. *Health Services Research*, 56(3), 1335 - 1346. doi:10.1111/1475-6773.13739
- Passaris, C. E. (2006). The business of globalization and the globalization of business. *Journal of Comparative International Management*, 9(1), 3-18. doi:https://id.erudit.org/iderudit/jcim9_1art01
- Purdie, N., & Wilss, L. (2007). Australian national identity: young peoples' conceptions of what it means to be Australian. *National Identities*, 9(1), 67-82. doi:10.1080/14608940601145695
- Reiter, S., Stewart, G., & Bruce, C. (2010). Integrating qualitative and quantitative approaches in cross-cultural research. *Proceedings of the Sixteenth Americas Conference on Information Systems* (pp. 1-8). Lima : Americas Conference on Information Systems Page 2 of 8.
- Rickard, J. (2017). *Australia A cultural history* . Clayton, Victoria 3800, Australia: Monash University.
- Rohn, E. J., Wind, A. J.-v., Post, M. W., Forchheimer, M., Charlifue, S., New, P. W., . . . Tate, D. G. (2022). A cross-cultural mixed methods validation study of the spinal cord injury

- quality of life basic dataset (SCI QoL-BDS). *Springer Nature* , 60(2) , 177-186.
doi:10.1038/s41393-021-00742-1
- Sterle, M. F., Fontaine, J. R., Mol, J. D., & Verhofstadt, L. L. (2018). Expatriate family adjustment: an overview of empirical evidence on challenges and resources. *Frontiers in Psychology*, 9(1), 1-13. doi:10.3389/fpsyg.2018.01207
- Strauss, A., & Corbin, J. (1998). *Basics of qualitative research: techniques and procedures for*. Sage Publications, Inc.
- Swank, E. (2021). The gender conservatism of pro-life activists. *Journal of Women, Politics and Policy*, 42(2), 124-137. doi:10.1080/1554477X.2021.1842667
- Tavan, G. (2010). The dismantling of the white Australia policy: elite conspiracy or will of the Australian people? *Australian Journal of Political Science*, 39(1), 109-125.
doi:10.1080/1036114042000205678
- Thomas, A. (2010). *Handbook of intercultural communication and cooperation*. Göttingen: Vandenhoeck & Ruprech.
- TRIANDIS, H. C. (2006). Cultural intelligence in organizations. *Group & Organization Management*, 31(1), 20-26. doi:10.1177/1059601105275253
- Tsui, A. S., Nifadkar, S. S., & Ou, A. Y. (2007). Cross-national, cross-cultural organizational behavior research: advances, caps, and recommendations. *Journal of Management*, 33(3), 426-478. doi:10.1177/0149206307300818
- Wang, J., Cheng, G., Chen, T., & Leung, K. (2019). Cultural diversity and team creativity: a meta-analysis. *Journal of Organizational Behavior*, 40(6), 693-708.
doi:doi:10.1002/job.2362
- Warf, B. (2015). Global cities, cosmopolitanism, and geographies of tolerance. *Urban Geography*, 36(6), 927-946. doi:10.1080/02723638.2015.1067408
- Watkins, L. (2009). The cross-cultural appropriateness of survey-based value(s) research A review of methodological issues and suggestion of alternative methodology. 27(6), 694-716. doi:10.1108/02651331011088290
- Xin Feng, S. H., Super, C. M., Welles, B., Bermudez, M. R., Bonichini, S., Moscardino, U., & Zylicz, P. O. (2020). Parents' concepts of the successful school child in seven western cultures. *New Directions for Child and Adolescent Development*(170), 143-170. doi:10.1002/cad.20337

Appendices

Appendix 1: Questionnaire used during the interviews (In Dutch)

Leeftijd?

Hoeveel jaar ben je al in Australië?

Geslacht?

Woonplaats in Australië?

Baan positie?

Arbeidssector?

Interview vragen

1. Waarom/hoe heb je besloten om in Australië te gaan werken?

2. Hoe stelde u zich de Australische-cultuur en bevolking voor, vóór uw eerste contact met een Australiër?

- Waarom dacht je dat?
- Veranderde dit snel na de eerste ontmoeting/gesprek met een Australiër?

3. Wat was het meest positieve en verrassende gedrag dat je hebt ervaren van de Australische-cultuur tijdens een interactie met Australiër?

- Waarom was dit een positief aspect in jouw perspectief?
- Wat is volgens jou de reden hierachter?
- Heb je nog meer van dit soort voorbeelden?
- Was het tijdens werk? Zo, ja? Leidde dit tot een goede samenwerking

4. Wat was het meest negatief en verrassende gedrag dat je hebt ervaren van de Australische-cultuur tijdens een interactie met Australiër?

- Waarom is dit een negatief aspect in jouw perspectief?
- Wat is volgens jou de reden hierachter?
- Heb je nog meer van dit soort voorbeelden?
- Was het tijdens werk? Zo, ja? Leidde dit tot een slechte samenwerking

5. In welke aspecten vindt u dat de Nederlandse cultuur vergelijkbaar is met de Australische-cultuur?

- Waarom denk je dat?
- Kunt u voorbeelden geven van vergelijkbaar gedrag van Nederlanders en Australiërs in bepaalde situaties die hetzelfde culturele aspect hebben?

6. Op welke punten verschilt volgens u de Nederlandse cultuur met de Australische-cultuur?

- Waarom denk je dat?
 - Kunt u voorbeelden geven van niet vergelijkbaar gedrag van Nederlanders en Australiërs in bepaalde situaties die niet hetzelfde culturele aspect hebben?
7. Heb je ooit een cultuurschok gehad met de Australische-cultuur? Zo ja, kunt u dit aangeven? (gedrag)
- Waarom denk je dat dit is gebeurd?
 - Hoe gedroeg je je tijdens deze situatie?
 - Hoe zou je je nu gedragen?
8. Kunt u een of meerdere gebeurtenis aanwijzen waarop een Australiër uw gedrag niet leek te begrijpen of er verontwaardigd op reageerde?
- Waarom denk je dat dit is gebeurd?
 - Hoe gedroeg jij je tijdens deze situatie?
 - Heeft zo'n situatie ooit tot conflict geleid?
 - Hoe zou je je nu gedragen?
9. Hoe ervaar je de communicatie met Australiërs? (direct/indirect. Feedback)
- Welke taal gebruik je om te communiceren?
 - Heeft u taalproblemen?
10. Wat zou je in de communicatie met Australiërs willen verbeteren tijdens een zakelijke vergaderingen?
- Waarom zou dit aspect volgens u verbeterd moeten worden?
 - In hoeverre beïnvloedt dit aspect de communicatie met Australiërs?
11. Hoe vond je de Australische werkcultuur voordat je verhuisde en hoe vind je het nu?
- Stelling: Is het makkelijker om met een Australiër of met een Nederlander samen te werken?
12. Hoe onderscheidt u een Australiër van een persoon met een andere nationaliteit?
- Welke kenmerken/eigenschappen herken je gemakkelijk in een Australiër?
 - Wat zijn de belangrijkste waarden volgens u van een Australiër?
13. Hoe onderscheidt u een Nederlander van een persoon met een andere nationaliteit?
- Welke eigenschappen herken je gemakkelijk in een Nederlander?
14. Als je één cultureel aspect van je eigen cultuur kunt omwisselen met de Australische-cultuur, wat zou je dan kiezen en wat zou je geven en waarom?