The effect of ethnic diversity and personal identity on expatriate managers

Sarah Lindsay
Dept of Management, Monash University, Caulfield East, Victoria, Australia
Email: Sarah.Lindsay@buseco.monash.edu.au
Telephone: +61 3 9903 4317

*Susan Freeman
Dept of Management, Monash University, Caulfield East, Victoria, Australia
Email: Susan.Freeman@buseco.monash.edu.au
Telephone: +61 3 9903 2674
The effect of ethnic diversity and personal identity on expatriate managers

ABSTRACT

Across a number of disciplines, there is an ongoing call to better manage ethnic diversity. Business practices today regularly include the placement of skilled managers in senior positions outside of their native environment, yet individuals often fail to embrace the ethnically diverse workplaces in which they find themselves. The aim of this study is to explore, based on recent extensions of social identity theory, how societal transformations in organisations affect employee perceptions and behaviour in relation to issues of ethnic diversity. The qualitative analysis reveals that ‘implicit power: gender and race minority’, ‘powerlessness: lack of communication style and skills’, ‘freedom to be different’, and ‘homogeneous vs. heterogeneous workplace environments’, can lead to ‘new understandings and new behaviours’ in the workplace. Implications for international management are considered, and a conceptual framework is presented, providing a basis for future research.

KEYWORDS
Diversity; Social identity; Expatriates; Cross-cultural competence; Inter-personal relations; Values

INTRODUCTION

Business practices today regularly see people working closely with others from different cultures (Albert, Ashforth and Dutton 2000), yet individuals often fail to embrace the ethnically diverse workplaces in which they find themselves (Schneider and Northcraft 1999). Little research has addressed the issue of ethnic diversity, despite its expected impact on the experience of expatriate managers. However, there is some evidence that having greater gender and ethnic diversity in the workplace is associated with lower performance (Magnusson et al 2008; Berman 2008; Dalton and Chrobot-Mason 2007; Bertone and Leahy 2003). Fenwick, Edwards and Buckley (2003) found diversity dynamics most regularly present in the form of language and
communication barriers, which impact leadership and management style, and are key influences on cultural distance, even in cultural settings where there is minimal difference between the home and the host markets. Studies suggest that people in ethnically diverse workplaces may have strong feelings about the use of non-English languages at work, which increases the comfort levels of non-English speakers, but can create mistrust amongst native English speakers (Freeman and Brown, 2004; Lauring 2008; Ogbonna and Harris 2006).

One factor contributing to the increase in ethnically diverse workplaces is the placement of skilled managers in locations outside of their native environment, for example, expatriates (Caligiuri 2000, Cheng and Lin 2009). Individuals who undertake such a move occupy an organisational position with implicit authority, but often in an environment, which places them in the context of being a racial minority. The social identity theory of leadership (Hogg 2001) posits that minorities may find it hard to fulfil leadership roles because they are non-prototypical when compared to the majority. In addition, as Chan and Goto (2003) argue, the individuals themselves may be unaware of their own attitudes to diversity and the influence of these attitudes on behaviour and the ability to perform effectively (Johnson 2006). The aim of this paper is to use recent extensions of social identity theory as a framework to explore the dynamics of ethnically diverse workplaces and gain a deeper understanding of the reasons why individuals often struggle to perform in such an environment.

Malaysia was chosen as an example of an ideal diverse environment in which to base the study. According to Rowley and Bhopal (2005) Malaysia is a richly diverse nation with a population of about 25 million people comprised of three major racial groupings: Malays (65%), Chinese (26%) and Indian (8%). In addition, both the
Chinese and Indian groups are diverse in terms of language, region, and religion. Malaysia’s recent economic growth is partly the result of significant levels of foreign investment. As such, Malaysia is also home to thousands of foreign nationals employed across a range of organisations in many business sectors. Australian expatriate managers were selected as the participants because it was necessary to select managers from a single market that had been placed into a country lacking familiarity. Lack of cultural and business familiarity is captured by the concept of psychic distance (Tan, Brewer and Liesch 2007). Psychic distance comprises both ‘differences’ and ‘uncertainty’. It includes those factors preventing the flow of information to and from the market because of ‘differences’ in language, culture, political systems, educational levels and level of industrial development (Johanson and Wiedersheim-Paul 1975). It also includes the firm’s level of ‘uncertainty’ about the host market. Cultural differences and other business difficulties can present as barriers to expatriates learning about the foreign market (O’Grady and Lane 1996), which imposes considerable pressure on the senior management team operating in an unfamiliar market (Freeman and Browne 2004). In particular, Lachman, Nedd and Hining’s (1994) framework explains the considerable effects of culture on organisational structures and processes. In their qualitative study, Fenwick et al (2003) found that even very experienced managers, with supposed minimal cultural distance between the home and host markets, may fail to understand the subtle nuances and differences in communication style, and inter-personal interactions with authority and power, in the foreign workplace. They called for future research to provide greater understanding of cross-cultural management issues in foreign settings and, specifically, more clarity on the impact of management style and personality traits on organisational processes. Given the concerns Fenwick et al’s (2003) study
raises about workplaces with minimal cultural differences, these concerns are likely to be of greater concern in the context of ethnic diversity.

The paper begins by explaining social identity theory and links this to personal identity pertaining to motivation, leadership and tolerance, which are key issues in managing diverse workplaces, and form the basis of this study. The overall focus is: how does personal identity affect individuals who manage others in ethnically diverse workplaces? This is followed by an explanation of the qualitative method. An interpretivist approach is utilised in this qualitative study and is underscored by phenomenology (Creswell 2007; Moustakas 1994), which is explained in the method section. Emergent themes are presented in the findings, followed by a discussion of the theoretical contribution and management implications. Finally, the limitations of the study and future directions for research are presented in the conclusion.

Identity, organisations and the individual

Social identity theory (Tajfel 1974) specifies that a person’s self esteem is influenced by perceptions about groups in terms of status, stability, permeability, and legitimacy. Social identities “provide their members with an identification of themselves in social terms” (Tajfel & Turner 2004 p 59). Social identities influence how the individual sees themselves, their own group, and other groups, and contribute to answering ‘Who am I?’ ‘Who are we?’ and ‘Who are they?’ (Ashforth and Mael 1989). Individuals respond to social identities based on their perceptions of legitimacy, stability, and permeability of group boundaries (Chattopadhyay, Tluchowska and George 2004). Social identity theory posits that minority group members can be categorized by the dominant group in terms of this status, resulting in stereotypical treatment despite a distinction between group membership and group identification in
that an individual can belong to a group without strongly identifying with that group (Dalton-Chrobot-Mason 2007) complicating successful socialisation and acceptance processes (Brewer, von Hippel and Gooden 1999). In response to increasingly complex and diverse societies, social identity theory has been extended to theory concerning the triggers behind social identity processes (Hogg et al 2007), minorities as leaders (Hogg 2001) and tolerance to diversity as a result of overlapping group membership (Brewer and Pierce 2005). These extensions of social identity theory provide theoretical support for the link between social identity and personal identity and will now be examined in relation to how social identities influence individuals who manage others in diverse workplaces.

Social identity processes stem from a person’s need for positive self-esteem (the self-esteem hypothesis), a need to balance the need for individuality with a need for distinctiveness (optimal distinctiveness theory), or by a need to reduce uncertainty about how a person perceives themselves (the uncertainty reduction hypothesis) (Hogg 2001). Based on the hypothesis that “people identify more strongly with groups when they are feeling uncertain – uncertain about themselves, their behaviour and what is expected of them and so forth and… that under self-uncertainty, people prefer to identify with, or identify more strongly with, high than low entativity groups” (Hogg et al 2007 p 136), the central notion is that merely being in a group is insufficient in creating an identification. Uncertainty is required to trigger the process. Two tests of Australian undergraduate students found that individuals identified with high entativity groups when they felt uncertain and that groups with low entativity were not identified with, supporting the hypothesis (Hogg et al 2007). In terms of the present study this leads to the question: Do perceptions of becoming an ethnic minority, albeit an expatriate manager, affect an individual’s their ability to perform
in an ethnically diverse workplace? Answers to this question pose significant hurdles, theoretically.

The central notion of the social identity theory of leadership is that “as people identify more strongly with a group, the basis for leadership perceptions, evaluations and endorsements becomes increasingly influenced by prototypicality” (Hogg 2001 p 191). A series of laboratory and field-tests “directly tested and supported” (Hogg 2001 p 191) the social identity theory of leadership hypothesis. Hains, Hogg and Duck (1997) studied emerging leadership perceptions for a group of 184 university students, Fielding and Hogg (1997) studied emergent small group leadership for 143 Australians, and Hogg, Hains and Mason (1998) studied prototypicality and leadership as relative concepts. The theory posits that when group identification is salient a structurally designated leader has the power to maintain their position. However, this person will be better able to utilize this position if they represent high prototypicality. An emerging pillar of interest in the field of leadership has been called authentic leadership development. Authentic leadership is “a pattern of transparent and ethical behavior that encourages openness in sharing information needed to make decisions while accepting followers’ inputs” (Avolio, Walumbwa and Weber 2009 p 423). Work on authentic leadership development came about as a result of research on transformational leadership. Authors such as Bass and Steidlmeyer (1999) argue that there are pseudo versus authentic transformation leaders. Transformational leadership is “leader behaviors that transform and inspire followers to perform beyond expectations while transcending self-interest for the good of the organization” (Avolio et al 2009 p 423). However, returning to our earlier argument, the relationship between prototypicality and leadership is most important in the context of an ethnically diverse workplace. In this context, group identification is
relevant, and a structurally designated leader will have power to maintain their position, so long as they have high prototypicality. Thus, in the situation of “social minorities (e.g., based on race, ethnicity, gender, disability), an individual may find it difficult to assume leadership roles” (Hogg 2001 p 195). The present study will examine the social identity theory of leadership in an organisational context, to ascertain whether the experience of being non-prototypical does affects an individual’s ability to perform in an ethnically diverse workplace.

METHOD

The research approach selected for this study was phenomenology (Creswell 2007). A phenomenological study aims to describe ‘the meaning for several individuals of their lived experiences of a concept or phenomenon” (Creswell 2007 p 57). To Edmund Husserl (1859-1938), a “founding father” (Sanders 1982 p 354) of the philosophy behind phenomenology, the central structure of an experience is intentionality “which refers to the internal experience of being conscious of something” (Conklin 2007 p 115). This view provides first-person access to the essence of an event a person has lived/is living through by way of their perceptions – an individual’s conscious experience. Intentionality is comprised of a noema (an object or phenomenon) and noesis (the meaning a person holds of that object or phenomenon) (Sanders 1982; Ardley 2005). The suitability of phenomenology to organisation research has long been recognized (Sanders 1982). However a structured approach to phenomenology has only recently been developed. This study was guided by the following “procedures for conducting phenomenological research” (Creswell 2007 p 60; Moustakas 1994):
Phenomenon to study: The phenomenon chosen for the study was the effect that working in an ethnically diverse environment had on a person’s sense of self. Senior managers were selected for participation as they were considered to be best placed in an organisation to report on the impact of ethnic diversity in their overseas company appointments. A phenomenological approach to research focuses on “the participants’ experience and meaning making as experienced by them” (Conklin 2007 p 276). As such, it was necessary to limit this study to both a single gender, and single ethnicity, because “race and sex will be salient bases for categorisation in organisations” (Chattopadhyay et al 2004 p 182). Following information sought from Australian embassy websites and background discussions with Australian expatriates working in Malaysian organizations, male, Anglo Saxon senior managers were selected. This is because they were perceived as representative of Australian senior managers currently working in Malaysia in the chosen business sectors. The participants were from a range of product-based industries, providing a more holistic understanding of this phenomenon across the sector. In addition, each participant also met each of the following criteria: Australian born (except for one participant who arrived in Australia aged 2), Australian citizen, Australian tertiary qualified, based in Malaysia for at least 12 months, the person’s first post in Asia, and in the midst of their experience (i.e., not knowingly about to depart). Participants were selected through various Australian expatriate networks, including sporting and school ties.

Bracketing: “Bracketing or epoché is the essential attitude of the phenomenologist” (Sanders 1982 p 355). As such, the researchers were required to set aside their experiences associated with the phenomenon as much as possible in order to “take a fresh perspective toward the phenomenon under examination” (Creswell 2007 p 59).
Data collection: Data was collected in 2008 in the form of semi-structured interviews. A protocol (a list of interview questions) was provided to each participant one week in advance of the interview. Nearly all participants prepared written notes, which they referred to throughout the interview. A phenomenological approach encourages the use of multiple interviews in order to delve more deeply into an experience until every layer within it has been described. This depth is what gives a phenomenological approach to research its validity. Five participants were interviewed twice to provide further depth and clarity to the questions explored in the initial interview. Two participants were travelling and therefore unavailable for the second interview. This resulted in 12 interviews overall. Interviews ranged in length from 30 – 70 minutes and were transcribed verbatim.

<table>
<thead>
<tr>
<th>Participant #</th>
<th>Organisation</th>
<th>Role</th>
<th>Industry</th>
<th>Length 1st Interview</th>
<th>Length 2nd Interview</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>A</td>
<td>CEO</td>
<td>Energy</td>
<td>70 mins</td>
<td>40 mins</td>
</tr>
<tr>
<td>2</td>
<td>B</td>
<td>Regional Manager</td>
<td>Manufacturing</td>
<td>50 mins</td>
<td>30 mins</td>
</tr>
<tr>
<td>3</td>
<td>C</td>
<td>Regional Manager</td>
<td>Manufacturing</td>
<td>60 mins</td>
<td>45 mins</td>
</tr>
<tr>
<td>4</td>
<td>D</td>
<td>Regional Manager</td>
<td>Energy</td>
<td>40 mins</td>
<td>45 mins</td>
</tr>
<tr>
<td>5</td>
<td>E</td>
<td>Regional Manager</td>
<td>Manufacturing</td>
<td>50 mins</td>
<td>35 mins</td>
</tr>
<tr>
<td>6</td>
<td>F</td>
<td>Regional Manager</td>
<td>Financial Services</td>
<td>55 mins</td>
<td>-</td>
</tr>
<tr>
<td>7</td>
<td>G</td>
<td>Regional Manager</td>
<td>Manufacturing</td>
<td>55 mins</td>
<td>-</td>
</tr>
</tbody>
</table>

Table 1: Participant details

FINDINGS AND DISCUSSION

This section analyses the major findings of this study by seeking to address the broad focus: how does personal identity influence individuals who manage others in ethnically diverse workplaces? In keeping with a phenomenological approach, individuals are quoted to illustrate a point, and the selected statements represent the
collective experience of the group as a whole. Please see Table 2 for selected quotes and theme development.

**Table 2: Themes, Sub-themes, Quotations and Informants**

<table>
<thead>
<tr>
<th>Themes and sub-themes</th>
<th>Quotations</th>
<th>Informants</th>
</tr>
</thead>
</table>
| Implicit power: gender and race minority | *They don’t seem to like Europeans as much here. They feel that they are quite arrogant, which is interesting, and similarly Americans seem to think that they can come and you do it the American way, and there is no other way. Whereas Australians… they feel like we’re quite open. We’re not coming in and saying ‘this is the way you have to do it. We come in and we take a different approach - we’re prepared to listen, prepared to negotiate, take on board, change, work with them… and I think that is a fair comment about Australians and the way that we do work.*

*I have sort of stepped back from [thinking], you know, maybe Australia isn’t perfect… but I still think you’ve got some of the best stuff there. #3

*I don’t like it but … you can sort of understand it when they go for a holiday and they see certain things, or certain things are said. And I’ve got to admit I’ve come here - and I’ve been here 3 years - and I haven’t had any of those slurs thrown at me. Yet I know that if these people go to Australia, it doesn’t happen to all of them, but there are attitudes aren’t there, with individuals.*

*I think on the male side there’s a bit of that Aussie bloke thing where it’s like ‘I’ve got to put on this tough exterior’ and I certainly come from that. It’s the way I grow up and still behave like that with some of my old school buddies when we get together. Even my wife’s observed it.*

(#2) Supported by (#6) |
|                          | **(3) Supported by (#4, #5)** |
|                          | **(#1) Supported by (#2)** |
|                          | **(#6) Supported by (#2)***|
| Powerlessness: lack of communication style and skills | *I’m struggling. I’ll go … get [things] on track very quickly when I intervene personally. And I’ve had quite a few guarantees that service will improve, but then I’ll find there has been several issues while I’ve been away …He [my colleague] won’t confront me but he’ll make things very difficult’

*Expect life to become more complicated here because it does. What I’ve found is that separation of business and personal life… It’s easier in Australia than it is here. Don’t underestimate the complexities of your personal life, and its impact on your business life - even getting simple things done. It’s different. Once you get the hang of it it’s ok… [But] it takes more time than you think.*

*You get so much respect for [speaking the local language] and it opens up a lot of doors for you. People are now coming to you with problems so you can help them fix those problems. Whereas before, if you’re an expatriate, sometimes people won’t come to you. So you’ve opened up that door. And once you get the door open for people to come to you, then you can actually make a difference.*

(#4) Supported by (#7) |
|                          | **(#1) Supported by (#2, #3)** |
|                          | **(#7) Supported by (#2)** |
|                          | **(#1) Supported by (#3)** |
You learn so much here and actually it's only when you sit down and go 'here's somebody going to ask what I've learned that you say 'Gee, I'd better spend some time thinking about it'. It's a male thing isn't it I think ? You tend not to reflect a lot. You just get on with it and you do it and learn but its good sometimes to sit down and think 'Well, what have I learned?' It's been fun.

<table>
<thead>
<tr>
<th>Ethnically diverse workplaces: homogenous and heterogeneous environments</th>
</tr>
</thead>
<tbody>
<tr>
<td>When you’re in the factory or out with suppliers, if you can converse in their own language, even if it’s not 100% right, you’ll get more buy-in because they can see that you’re trying</td>
</tr>
<tr>
<td>When you get into factory environments, you really have to be careful … Purely for the politically point of view, trying to get everyone working together so that you don’t seem to be disadvantaging any one nationality. But the cultures themselves - Malay, Chinese, and Indian - and this is something that’s difficult - they call themselves that. They are not Malaysian. This is really different coming from Australia. It takes a lot of getting my head around because for us it doesn’t matter what nationality you are, you’re Australian. We don’t care</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Freedom: Being different</th>
</tr>
</thead>
<tbody>
<tr>
<td>You almost feel a little bit liberated, that you can… I don’t know … you feel comfortable expressing yourself… It can sometimes perhaps be a brutal road in Australia.</td>
</tr>
<tr>
<td>It started for me on a training course my work did that was run in Asia and we had to talk about ourselves and our life history and our upbringing and the family … they probed a lot of things. And I would never do that with work colleagues in Australia. It would be like, I’d go along with it but I’d keep things pretty private. I’d think ‘I won’t say anything they might find strange’ or I wouldn’t be too open.</td>
</tr>
<tr>
<td>Karaoke is so important to business in the ASEAN. I took that on … and I mean I would never do it in Australia. I would never, ever, do it. And here I thought ‘I’m going to take on everything’. Of course the first thing they said was… Karaoke! So you’re in front of all the senior executives, and you can’t sing, and they love it!</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Revised identity: New understandings and new behaviours</th>
</tr>
</thead>
<tbody>
<tr>
<td>It’s definitely broadened my horizons in a big way… I think probably the biggest thing that’s changed is my understanding of people. You know, you can go through your whole life without needing to use that but it will make you a better manager if you can. You might be a bit more compassionate that there might be something going on outside in their life that is not what’s happening in your life. Where if you’re pretty set in your ways and don’t understand, or haven’t had some experience where people are having different things in their life, then you mightn’t have that compassion. You might just judge them badly for doing it.</td>
</tr>
<tr>
<td>My perceptions have been really challenged. There are some excellent and bad people in all groups. I think you’ve got to be aware of what the initial stereotype is but you must, somehow, seek to understand how that person is acting, and why. For example you might think a person is lazy, but maybe they just don’t understand the way I’m speaking Malay or English. But they...</td>
</tr>
</tbody>
</table>
are polite. So I think they are not doing what I asked but maybe he was too polite to say he didn’t understand me.

I like to think that I’m more attuned to people. ‘Cause you can’t generalise about people as being Australian because there are all those little bits of differences from culture there in other people. So I like to think I’d be better at reading certain people, and not generalise them as ‘so you’re all Australians and you’re all ok about things’. Looking back at the larger team in Australia I probably worked well with the more direct people, and yet there were some people that didn’t find it easy to voice things, and I think now I would be getting them engaged a bit more… not leave just cause they are the quieter ones. You see this as a chance to change a few things.

There is wide agreement in the literature on the need to better understand cross-cultural management issues with “the goal of identifying leader who are [better] able to effectively lead across a variety of cultures” (Avolio et al 2009 p 438); given today’s increasingly diverse set of locations which managers are asked to work from and across. The aim of this paper was to explore, whilst being closely guided by social identity theory, why individuals often fail to embrace the diverse workplace in which they find themselves by examining how perceptions of ethnic diversity impact organisational behaviour. The analysis demonstrates that organisational behaviour can be explained by way of social identity theory in general and more profoundly by uncertainty reduction and group entativity theory (Hogg et al 2007), the social identity theory of leadership (Hogg 2001), and social identity complexity (Brewer and Pierce 2005), which have each been supported, and shown in this research to overlap in their explanation of the findings.

These non-prototypical managers did find it difficult to assume a leadership role; however, their ability to overcome this dynamic was influenced by their social identity complexity. This finding, while requiring further research, extends into new knowledge our understanding of managing ethnic diversity in international
businesses, a key concern for senior management in the context of perceived cultural and business unfamiliarity leading to uncertainty and impacting social identity and group behaviour in a cross-cultural setting.

CONCLUSION

For many organisations today, diverse workplaces are a reality. However, individuals often struggle in these workplaces, despite the need to perform to meet personal and organisational objectives. Based on the refinement of current theories, in particular social identity theory and the holistic analysis from our study, we provide a new perspective, which we describe as ethnic diversity perspective. Recent extensions of social identity theory, specifically social identity uncertainty and group entativity theory (Hogg et al 2007), the social identity theory of leadership (Hogg 2001), and social identity complexity (Brewer and Pierce 2005), have framed an exploration of this phenomenon in an organisational context. An examination of the experience of seven male Australian expatriates working while based in Malaysia supported each of the above-mentioned theories. However, there were some overlaps identified in the analysis between individual theoretical constructs. To address these overlaps we have developed a conceptual framework, based on our ethnic diversity perspective, derived from the analysis, which provides a basis for rethinking current management practices associated with expatriates, and also provides a basis for future research into cross-cultural management in workplaces characterised by ethnic diversity.

This study highlights the gap between ‘knowing’ cross-cultural competence, and ‘doing’ it (Johnson et al 2006 p 534), and adds to international business literature arguing for a move beyond the acquisition of culture and language skills to an approach that also develops personal attributes (Cheng and Lin 2009, Johnston 2006;
Mamman 1996) - awareness of self and others – in order to enable individuals to perform effectively in ethnically diverse workplaces. This study underscores the criticality of experience as a basis for individual learning and workplace performance (Zimnermann, Holman and Sparrow 2003) thereby specifically extending current recommendations regarding the expatriate adjustment process (Shay and Baack 2006).

**Management Implications**

In terms of international human resource management (Fenwick et al 2003), the findings of this study indicate that expatriates need to be supported not only prior to an experience but also provided with an opportunity for ongoing (Johnson et al 2006), reflective learning as an aspect of professional development throughout their involvement. This ongoing training was found to be necessary in contexts where there was minimal cultural diversity (Fenwick et al 2003). Thus, the current study provides strong support for reflective learning approaches through professional development of senior management, as critical for organisational structures and processes, when managers are likely to face an overseas assignment with high cultural distance, i.e. significant workplace diversity. One approach to address the needs mentioned here might be to develop, and then maintain, individual awareness of attitudes to diversity based on the constructs provided by the recent extension of social identity theory. Whilst these findings are not statistically generalisable, the issues raised by the findings in terms of managing diversity and cross-cultural issues are generalised as theoretically transferable to similar groups of workers including skilled migrants and managers of ethnically diverse workplaces generally.

**Future Research**
The research was limited to one experience, one nationality, one culture, one gender, and one organisational level. This study did not include, for example, females, or any participants from the education, health, government or hospitality sectors. A study changing any one of these characteristics would provide valuable new insights. In addition, it was beyond the scope of the project to provide follow-up interviews with participants to determine whether they behaved as they perceived they would upon a return to working and living in the home market, Australia. This data would add a further dimension to the current analysis and provide additional opportunities for extending theory.

REFERENCES


Caligiuri, PM, (2000) ‘Selecting expatriates for personality characteristics: A moderating effect of personality on the relationship between host national contact and cross-cultural contact’ Management International Review 40(1) p 61-80


