

Proceedings

7th Biennial DEOMI Equal Opportunity, Diversity, and Culture Research Symposium

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Patrick Air Force Base, Florida



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Proceedings

7th Biennial Equal Opportunity, Diversity, and Culture Research Symposium

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Foreword

The Defense Equal Opportunity Management Institute's Biennial Equal Opportunity (EO), Diversity, and Culture Research Symposium serves as a forum for researchers to share their investigations of social science issues with other researchers and military policy makers. This publication provides a culmination of the research presented at the 7th Biennial DEOMI EO, Diversity, and Culture Research Symposium held February 18 – 20, 2009 at the Institute at Patrick Air Force Base.

The symposium consisted of four structured activities:

1. **Paper Sessions:** The presenters provided research papers which were submitted in response to the 2008 Call for Papers. In addition to traditional military equal opportunity issues, this year's topics were expanded to include culture and diversity subject matter. Some of the papers are also provided in a Power Point format.
2. **Poster Session:** This session was designed to display research which allowed face-to-face conversation between authors and viewers.
3. **Panel Sessions:** These sessions were designed to bring researchers together to discuss a common topic. A Presider was employed to lead the discussion and assist in defining various viewpoints.
4. **Technology Demonstrations:** These exhibits provided us with a view of the state of the art for technology.

A Power Point presentation by the Keynote Speaker is also included in the Proceedings.

DEOMI does not endorse the views presented, nor does DEOMI bear responsibility for the contents of the presentations. In each case, **the views presented are those of the author(s) and do not necessarily reflect the official views of the Department of Defense or any of its agencies unless otherwise indicated.** Each author bears full responsibility for the content and accuracy of their work.

Acknowledgments

The Institute wishes to thank the following individuals who provided support for the Symposium: LTC Linda Emerson, LTC Donald Farnsworth, LtCol Judith Mathewson, LCDR Loring Crepeau, Capt Lea Moore, LT Mary Berrian, LT John Simonson, LT Rick Varino, SMSgt Michael McGuirt, MSG Ruth Jackson, MSG William McCauslin, CPO Juanae Jones, SFC William Johnson, SFC Tera Lawrence, SGT Matthew Fultz, SGT Brian Whittle, Dr. Gary McGuire, Dr. Carol Paris, Dr. Kizzy Parks, Mrs. Tania Beckman, Ms. Ashley Britt, Mr. Robert Brown, Mr. Scott Chevalier, Mr. Samuel Cruz, Mr. Mark Dallaire, Mr. Nathaniel Davis, Mr. Charles Dickey, Mr. Kevin Garcia, Mr. Peter Hemmer, Ms. Joleen Horton, Mrs. Beverly Lewis, Ms. Rebecca (B.J.) Marcum, Mr. Ronald Martin, Mrs. Connie Morrison, Ms. Karen Olender, Mr. Bryan Ripple, Mr. Cyrus Snyder, Mrs. Barbara Springer, and Mrs. Carrie Tillman.

Cross-Cultural Adaptation

David Matsumoto, Ph.D.

Opinions expressed in this report are those of the authors and should not be construed to represent the official position of DEOMI, the U.S. military services, or the Department of Defense.

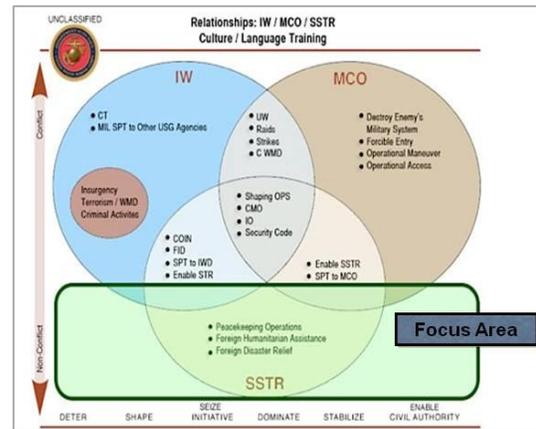
Cross-Cultural Adaptation

David Matsumoto, Ph.D.
San Francisco State University

7th Biennial EO, Diversity, and Culture Research
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18 February 2009

The Contemporary Operational Environment

- Winning the “cold war” was about developing lethal, stand-off, precision technology and mastering warfighting tactics, techniques, and procedures.
- Leaders and soldiers contend that winning the global war on terror will require stability and security, peace enforcement or peacekeeping operations, or “stand-in” capabilities such as the ability to establish and maintain good relationships with nationally and organizationally diverse people.

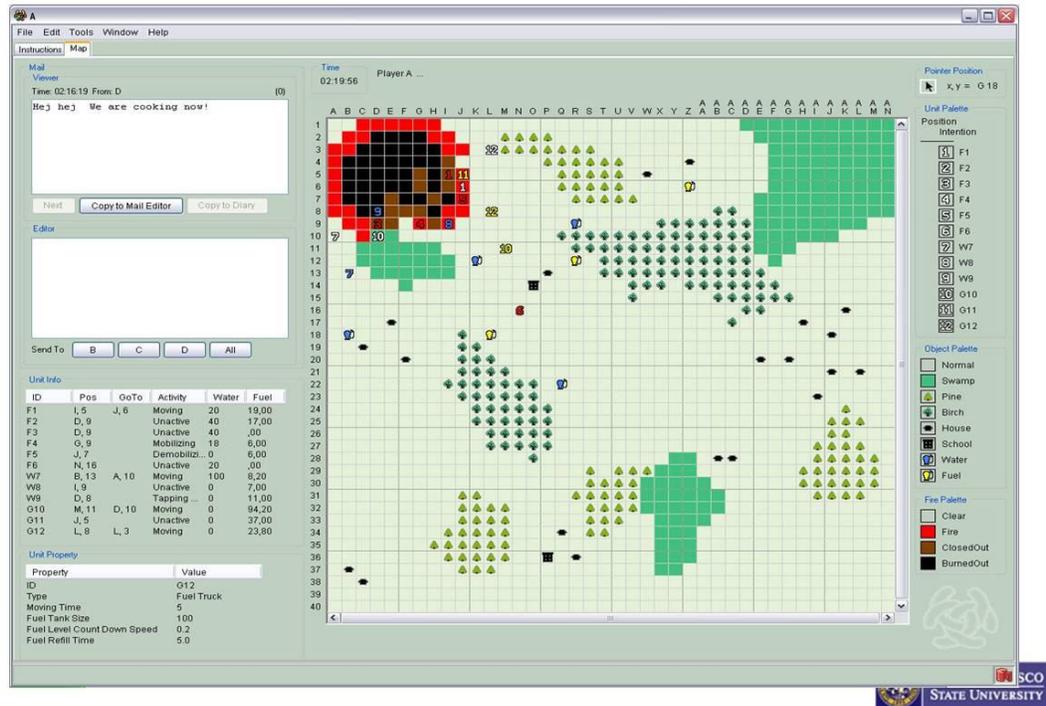


Almost everything in counterinsurgency is interagency. And everything important, from policing to intelligence to civil-military operations to trash collection, will involve your company working with civilian actors and local indigenous partners you cannot control, but whose success is essential for yours. LTC David Kilcullen (Australia), Military Review, Jun 2006

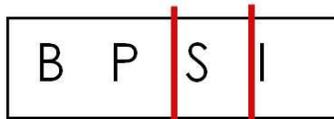


How would you put out a fire (Smith, 2008)?

Fire,
Water,
and
Fuel
Trucks



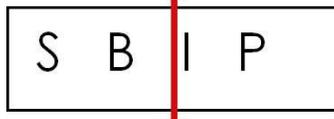
Group Faultlines in this Study



Goal formation



Task allocation



Feedback frequency



Feedback type



Cultural Differences Can Lead to Collaborative Breakdowns

- 👤 Inappropriate stereotypes

- 👤 Little trust

- 👤 Low cohesion

- 👤 Poor teamwork

- 👤 Communication

- 👤 Coordination

- 👤 Back-up behavior

- 👤 Motivation

- 👤 Mutual avoidance



Cultural Differences Can Lead to Collaborative Breakdowns (continued)

- 👤 Argument over the appropriateness of short- vs. long-term objectives
- 👤 Rejection of each other's objectives
- 👤 Argument over the type of metrics to be used to capture objectives
- 👤 Debate over the use of words like "humanitarian," "aid," and "threat"
- 👤 Misattribution of motives
- 👤 Active mistrust of information shared/not shared; Withholding of information
- 👤 Disengagement from the planning process



The “Culture Challenge”

- Military personnel adapting to different cultures
- Multinational (and multicultural) coalitions teaming together
- Warfare, stabilization, security, humanitarian, restoration, intelligence efforts
- Strategic, operation, and tactical levels



A Goal of Science in Relation to the Culture Challenge

- To develop a body of knowledge to inform the development of technologies to train and support military organizations to establish and maintain relationships with each other and with people from other nations and organizations to plan and conduct operations of national strategic importance.



Burning Questions Brought about by the Culture Challenge

- Outline
 - What is culture?
 - Levels of analysis
 - The nested nature of behavior
 - Training cultural adaptability

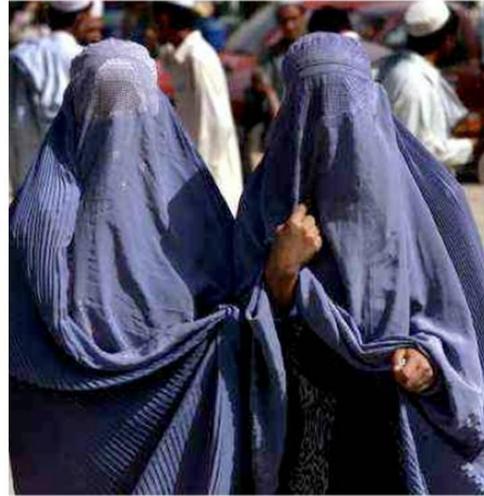




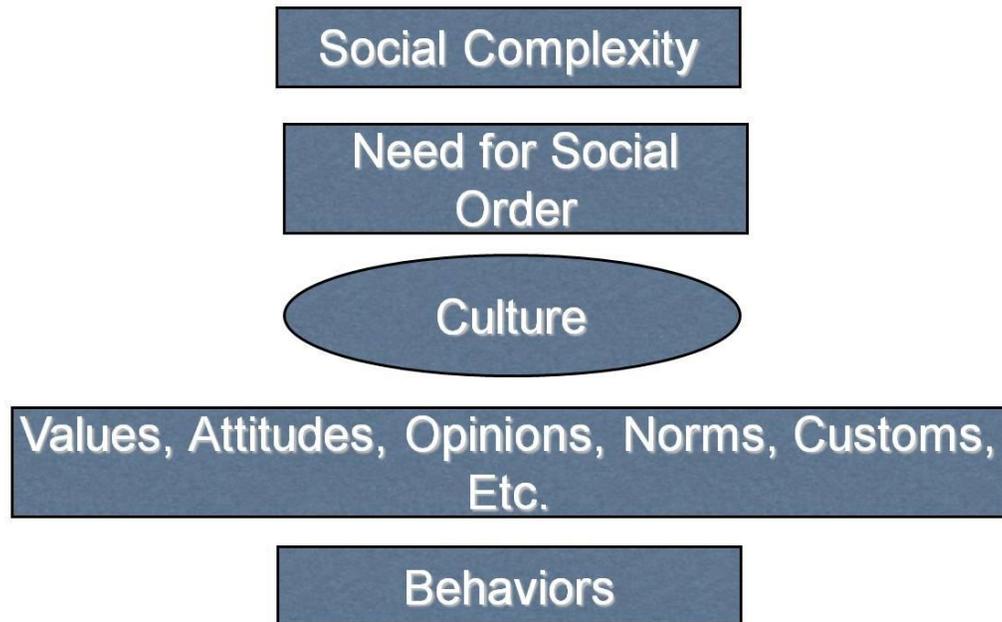
What is Culture?

What is Culture?

Culture is a unique meaning and information system, shared by a group, and communicated from one generation to the next (Matsumoto & Juang, 2007)



The Function of Culture



The Contents of Culture

Objective

Behaviors, Customs, Rituals

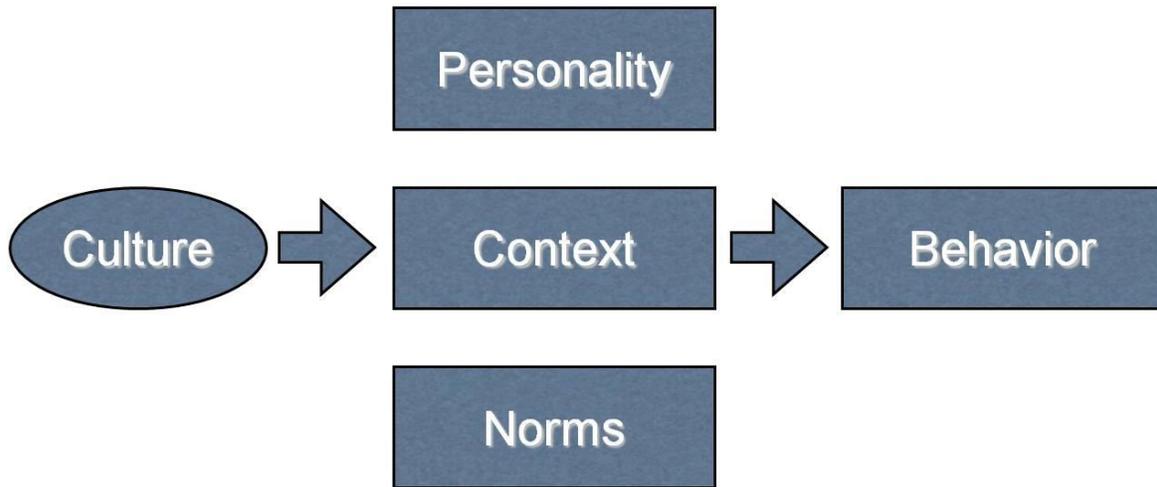
Subjective

Attitudes
Values
Beliefs
Norms
Worldviews

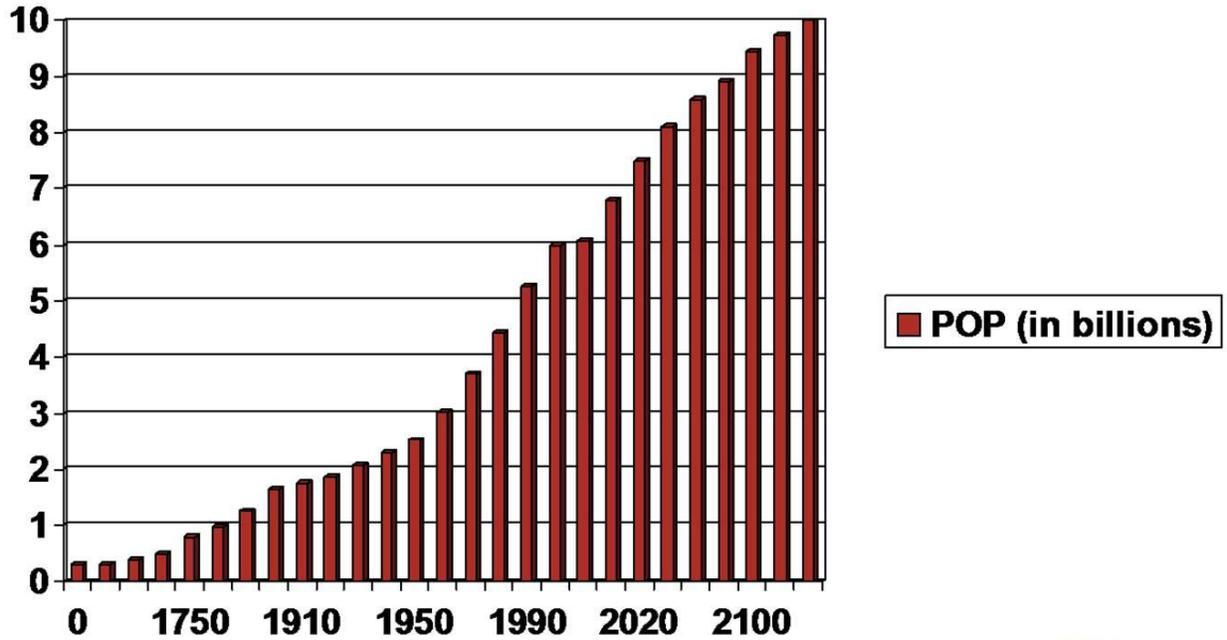
© 2008 David Matsumoto, Ph.D.



Cultural Influences on Behavior



All Cultures Have Worked





Levels of Analysis

Cultures v. Individuals

- Describing cultures is not the same as describing individuals
- Culture-level analysis v. individual-level analysis
- Examples

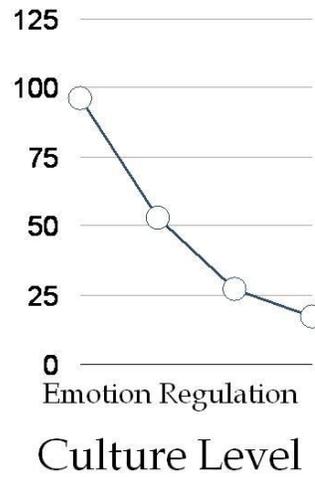
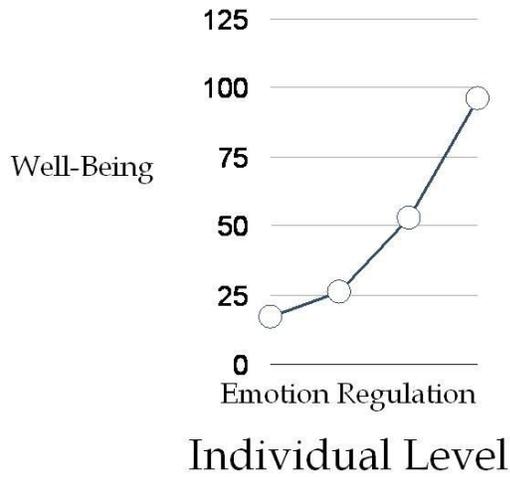


Construct Non-Equivalence

Construct	Culture Level	Individual Level
Hofstede scales (e.g., Individualism v. Collectivism)	Bipolar, unidimensional, non-orthogonal	Unipolar, multidimensional, and orthogonal
Schwartz value scales	Bipolar, unidimensional, non-orthogonal	Unipolar, multidimensional, and orthogonal
Leung and Bond Beliefs	Two orthogonal dimensions	Five orthogonal dimensions



Relationship Non-Equivalence





Nested Nature of Behavior



Multilevel Analyses

- (National culture (Organizational culture (ad hoc transient team culture individual))), salient in different contexts
- The limitations of quasi-experimental designs
 - *Cultural attribution fallacies* (Matsumoto and Yoo, 2006)
- Improvements in data analytic methodologies
 - MRCM
 - Multigroup SEM



Example: Country Differences in Verbal Behavior

Emotion	Between	Within	% Within
Joy	0.03	0.88	97
Fear	0.05	0.95	95
Anger	0.05	1.16	96
Sadness	0.08	1.03	93
Disgust	0.04	79	95
Shame	0.05	86	95
Guilt	0.04	88	96

Matsumoto, Nezlek, & Koopmann, 2006



Cultural Effects

Emotion	LTO and NVB Expression	NVB Expression and Emotion Intensity
Joy		.13**
Fear	-.12**	.24**
Anger	-.11**	.25**
Sadness	-.13**	.15**
Disgust	-.07**	.23**
Shame	-.07**	.21**
Guilt	-.13**	.26**





Training Cultural Adaptability

What is Adaptation?

- The ability to change one's behaviors in order to achieve goals
- Adjustment: Psychological responses to adaptation (e.g., well being, satisfaction, depression, anxiety, etc.)



Key Findings

- Many approaches focus on improving critical thinking
 - Social perspective taking
 - Increase exposure to similarities and differences
 - Understand similarities as well as differences
 - Analyze behavior at different levels of analysis
 - Understand the role of culture in producing differences
 - Increase empathy for the causes of differences
 - For cross-cultural research, learn about the limitations of cross-cultural research methodologies



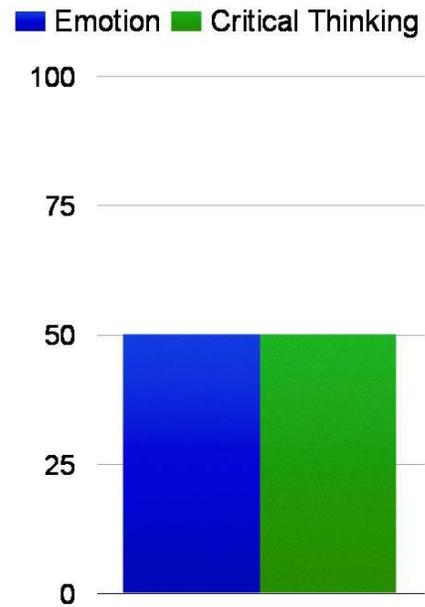
How Effective are these Approaches?

- Learning these knowledge and skills out of context in the classroom is relatively easy
- Being able to apply these knowledge and skills when engaging in differences, when ambiguity, uncertainty, and anxiety is high, and/or when conflict has arisen and one is in the grips of an emotion, is very difficult



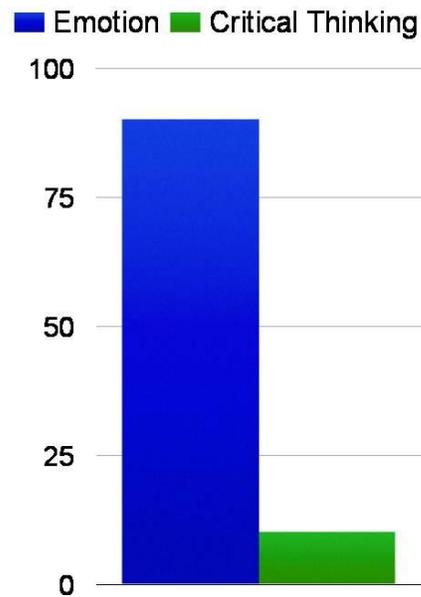
The Crucial Role of Emotion

- Critical thinking abilities and emotions go hand in hand



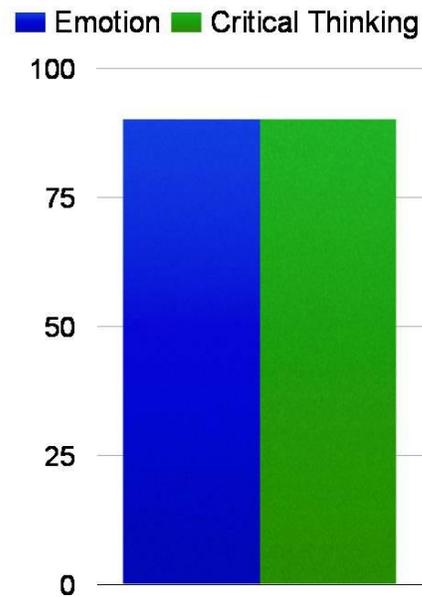
What hinders Individuals in their Ability to Respect Others?

- Engaging with differences elicits many different emotional reactions in us
- When we are very emotional, our critical thinking abilities decrease dramatically



What hinders Individuals in their Ability to Respect Others?

- We need to find a way of regulating our emotions so that we can think critically when we engage with differences



Research Supporting this View using the ICAPS

- To date we have conducted over 25+ published studies, and many unpublished ones, in order to identify the psychological skills theoretically related to intercultural conflict management
- Normative data (N = 12,000) on individuals from many cultural backgrounds (Matsumoto et al., 2001; 2003; 2004)
- ER is a gatekeeper skill
- Probably the most important component of cultural adaptability



The Importance of Emotion Regulation

- Definition: The ability to manage and modify one's emotions in order to achieve constructive, desired outcomes
- The ability to regulate one's own emotions allows one to deal with stresses that are inevitable in adjusting to life in a new culture
- Cognitive growth as assimilation and accommodation; ER necessary for this growth



A Different Way of Understanding the Process of Developing Critical Thinking Skills

- Improve emotion regulation skills *in order that* trainees can
 - Understand similarities as well as differences
 - Analyze behavior at different levels of analysis
 - Understand the role of culture in producing differences
 - Increase empathy for the causes of differences
 - For cross-cultural research, learn about the limitations of cross-cultural research methodologies



The Consequences of Healthy Emotion Regulation

- Greater knowledge and awareness of cultural differences (and similarities) in behavior
- The development of **respect** and appreciation of those differences
- Voyagers v. vindicators





Respect

Definitions of Respect

- “To have regard or relation to, or connection with, something” (Oxford English Dictionary)
- “Esteem for or a sense of the worth or excellence of a person, a personal quality or ability, or something considered as a manifestation of a personal quality or ability” (www.dictionary.com)
- “Recognizing the value and importance of a person *from within that person’s worldview and context*” (Matsumoto)



How can we Facilitate Respect?

- Some important critical thinking areas
 - Being aware that one's way is not the only way, nor even the best way
 - Being truly interested in others: Active listening and observing
 - Understanding and empathizing from the other's perspective in a non-judgmental manner



How can we Earn Other People's Respect?

- Be respectful first



Train Like You Fight

- Some Crucial Parameters
 - Experiential and cognitive
 - Critical incidents
 - Leverage previous cross-cultural and transformational experiences





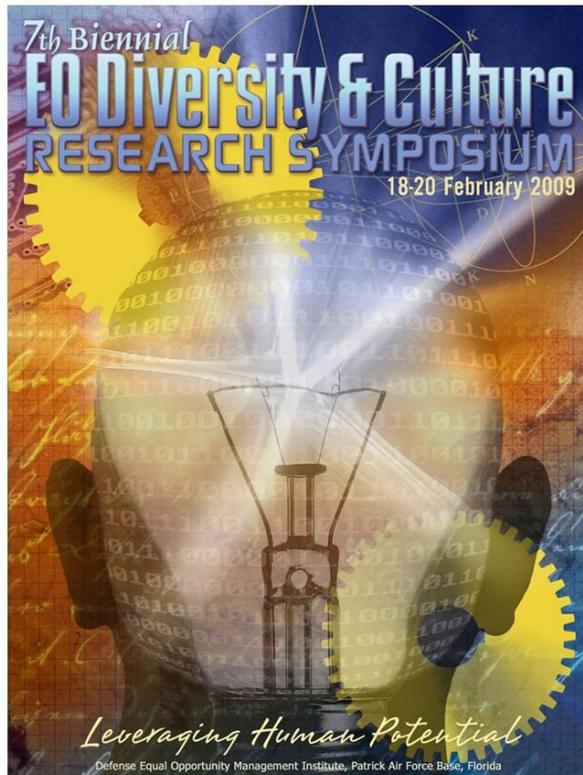
Conclusion



Cultural Awareness Optimizes Mission Effectiveness



Thank you for
your kind
attention



Linking Cultural Competence, Discrimination and Sexual Harassment to Organizational Effectiveness: A Preliminary Examination

Juanita M. Firestone, Ph.D.
University of Texas at San Antonio

Abstract

This research attempts to link the organizational context to reports of sexual harassment and sexual assault. Results support the hypothesis that attitudes about the effectiveness of cultural competency was particularly important in helping explain organizational trust and job satisfaction. Both of these concepts are key to creating a context in which all members believe they are a valued part of the organization. We conclude that creating organizations which support and value all members will produce work situations which are effective mechanisms for helping individuals obtain the strategic objectives of the organization as well as meet their personal goals, while operating in the current global milieu. Cultural competency may prove one tool in producing a stronger and more effective military for the future.

Opinions expressed in this report are those of the authors and should not be construed to represent the official position of DEOMI, the U.S. military services, or the Department of Defense.

Linking Cultural Competence, Discrimination and Sexual Harassment to Organizational Effectiveness: A Preliminary Examination

Juanita M. Firestone, Ph.D.
University of Texas at San Antonio

Introduction

Recent definitions of cultural competence refer to it as a set of harmonious behaviors, attitudes, and policies that work together in a system, agency, or among professionals and which enable that system or agency, or those professionals to work effectively in cross-cultural situations (Cross et al.; 1989; Isaacs & Benjamin, 1991). Operationally defined, cultural competence is the integration and transformation of knowledge about individuals and groups of people into specific standards, policies, practices, and attitudes used in appropriate cultural settings to increase the quality of workplace outcomes; thereby producing more effective results than would otherwise be achieved (Davis, 1997). Consequently, conceptually, if not empirically, cultural competence is linked to organizational effectiveness.

Organizational Effectiveness and Cultural Competency

The term *cultural competency* has been used to refer to knowledge of criteria used to classify and evaluate any cultural artifact and the ability to apply these criteria to produce what would be socially validated as a credible interpretation by those considered experts of that culture (Armstrong and Weinberg, 2006). This definition borrows from Bourdieu (1984:2), who defines cultural competence as possessing the “cultural code” needed to understand any cultural entity. Cultural competencies enable one to classify objects according to type and to evaluate their quality according to principles viewed as appropriate for that type of object. Interestingly individuals need not be able to explicitly state the criteria they employ in classifying things. According to Bourdieu (1984), such criteria rarely are explicitly stated, but remain an implicit part of our understanding.

Almost every organization and author define cultural competency somewhat differently (e.g., Brach and Fraserirector, 2000; Adams 1995; Orlandi 1995; Tirado 1996). However, most definitions are variants of one developed by mental health researchers more than a decade ago, who defined cultural competence as “a set of congruent behaviors, attitudes, and policies that come together in a system, agency or amongst professionals and enables that system, agency or those professionals to work effectively in cross-cultural situations” (Cross et al. 1989).

Cultural competencies can be acquired through formal education, other forms of training, and in the course of everyday experiences. We approach this analysis from a social constructionist perspective: what counts as “cultural competency” may ultimately be subjective. Standards of evaluation are objective to the extent that they are taken for granted in a social group (Berger and Luckmann 1966). A basic set of cultural competencies is universal among functioning members of a society. Other competencies are available only to members of

interpretive communities. Interpretive communities can be defined as groups that create, share, and reproduce systems of classification and evaluation (Fish 1980).

Minority group members are likely to approach professionals who are members of the majority group with healthy suspicions as to conscious and unconscious motives, especially in any cross-cultural context (Sue, Arrendondo, and McDavis, 1992). Members of the majority group are likely to inherit any racial or cultural biases of his/her origin introducing their own subjective understanding to cultural competence. Thus, the state of race and ethnic relations in the larger society will impact organizational practices as well as understanding of cultural competence. Ultimately, even when democratic ideals are openly expressed, they may not reflect actual practices.

Historically three harmful models conceptualizing race, ethnic and linguistic minorities as “outsiders” have guided thoughts about majority-minority relations (Casas, 1985; Katz, 1985; Ponterotto, 1988; Sue and Sue, 1990). First is the inferiority or pathological model in which minorities are considered more primitive than their majority counterparts and thus more prone to problems. The second model assumed that minority members lacked certain desirable genes thus differences could be accounted for by the biological inferiority of minority members. Finally, the “culturally deficient” model blamed minority members for not knowing or understand “the right culture.” More recent models suggest that culturally different does not equate with “problematic” or “inferior.” Furthermore, most professionals acknowledge that minority members typically function in at least two cultural contexts---their own and that of the majority group. Finally, individuals are typically strongly tied to the larger structural and historical circumstances of their existence, and these contexts may be the real obstacles to “valuing diversity.”

To capitalize on diversity (and individual minority group members), any organization should simultaneously attend to three different areas: individuals, groups and the organization itself (Gardenswartz and Rowe, 1994). First because organizational effectiveness and productivity depend on the human beings who work in them, there is a need to focus on individual attitudes and beliefs, especially as they relate to interactions within the organization. For example, salient questions would relate to the openness of employees and staff to others who are different, and to their ability to accept change. Other important issues include how much knowledge/ assumptions employees/staff have about the cultural norms/values of those who are different.

Beyond these individual differences is the important interface between supervisors and staff which involves the skills and practices of both groups. Important obstacles for management could include building and supporting diverse teams and facilitating the resolution of any conflicts which emerge from diverse work groups. Employees and other staff must learn to work with others, who they may have thought of as “outsiders” incapable of performing well. Finally, the values, norms and policies established within the organization must reflect the value of diversity and see it as an asset for meeting strategic objectives. All three levels must function together to manage diversity as an effective and valuable part of the organizational culture.

Organizational Effectiveness and Sexual Harassment

The importance of experiencing sexual harassment and some of its negative impacts on organizational climate (Fain and Anderton, 1987; Firestone and Harris, 2004; Rosen and Martin, 1998) are well documented. Despite being a violation of Title VII of the Civil Rights Act, sexual harassment continues to be a pervasive problem in the workplace. A survey conducted by the US Merit System Protection Board in 1994 found that 19 percent of men and 44 percent of women in government positions experienced harassment (USMSPB, 1994). These percentages were higher among civilian employees of military departments. Research based on the 1988 Department of Defense (DoD) survey data found that in the active duty military population 73 percent of military women reported being harassed (Firestone and Harris, 1994; Martindale, 1991). More recent data indicated that, in spite of organizational efforts, rates of harassment remained high; suggesting that present legal and organizational structures may be inadequate in controlling harassing behaviors (Firestone and Harris, 2009; Hulin, et al., 1996; Rowe, 1996). Even if current emphasis on sexual harassment has legitimized claims and thereby increased complaints, the high proportion of respondents still alleging harassment suggests that policies are not yet effective. This is further reinforced by the fact that employees who have been harassed seldom respond by using established grievance procedures (Bingham and Scherer, 1993; Firestone and Harris, 1997; Gruber & Bjorn, 1986; Grundmann, et al. 1997; Hulin, et al., 1996; Riger, 1991).

Differential sex role socialization between men and women likely reinforces the organizational dynamics associated with sexual harassment. The stereotypical male role encourages dominance and aggressiveness while the stereotypical female role encourages subordination and submissiveness which then may spill over into the organizational environment (Gutak & Morasch, 1982; Firestone, 1984; Shields, 1988; Tangri and Hayes, 1997; Terpstra and Baker, 1986). One outcome of these gender socialization processes may be to create an environment in which harassing behaviors are consistent with the expectations associated with male behaviors. The U.S. military provides a case in point. While separate corps for women have been abolished and quotas on the numbers of women who could be recruited were lifted, women are still excluded from holding most positions related to the primary mission of the military, combat. One important basis for this exclusion is that women are thought to intrude on the male bonding considered necessary for optimum military performance. This process clearly defines women as outsiders to the core military mission. Similar arguments have been used against homosexual men who are accused of intruding on male bonding on the one hand and damaging its masculine image on the other (Shawver, 1995: 5).

Several elements of military culture may increase the likelihood that sexual harassment occurs (compared to other organizations) and that targets do not report harassment through established channels. First, organizational cohesion is very highly valued within the military. This means that divulging negative information about a fellow soldier is considered taboo¹. It is well established that men and women have different definitions about what actions become defined as intimidating, hostile, or offensive (see for example, Katz, et al., 1996; Saal, 1996; Thomas, 1995), and that only individuals who define a situation as sexual harassment will report it (Malovich & Stake, 1990). Behaviors accepted as typical social interactions within a particular environment are much less likely to be viewed as sexual harassment and most likely to be viewed differently by men

and women (Fitzgerald and Shullman, 1993; Thomas, 1995). Thus a male commanding officer may not view an event reported by a woman as sexual harassment and therefore give little credibility to her complaint. In addition, male coworkers may be unwilling to corroborate complaints if they do not perceive them as harassment reinforcing the difficulty for women in carrying a complaint forward through official channels. Second, these same harassing behaviors have long been a part of military culture exacerbating reporting problems by labeling women as “outsider” because “tattling” about time-honored practices (e.g. lewd jokes, whistles, obscene gestures) are used to identify individuals as outsiders who do not fit into the organization. Third, in an environment where hostile interactions toward and about women are the norm, there may be social pressure on men to engage in such behavior to maintain their standing among peers. Additionally, while cohesion is highly valued in the military, it has been used to *exclude* rather than *include* women (and other minority members) from the organization (see for example, Harrell & Miller, 1997: 75; Segal, 1995; Rosen, et al., 1999).

The fact that some women willingly conduct themselves in stereotypically male behaviors or engage in consensual sexual relations with male colleagues is indicative of the complex relationships of sex and gender to the masculine military culture. Women who attempt to become “one of the guys” may be expected to accept or even participate in behaviors that demean women, while women who reject such masculine behaviors may be labeled Lesbian, subject to investigation and being forced out of the military. In other circumstances women who engage in consensual sexual relations with male soldiers may be protected from some forms of harassment and other negative behaviors, but later they can be described as prostitutes. Alternatively, those women who refuse to sleep with male colleagues may also be labeled Lesbians who do not “fit” into the organization.

Another example of organizational culture arises from the fact that data from large representative samples indicate that coworkers were more often responsible for harassment than were supervisors (Firestone and Harris, 1994; Gutek, 1985; U.S. Merit Systems Protection Board, 1994). While coworkers and subordinates may lack authority from organizational legitimacy, they may have individual power based on personality, or from controlling and manipulating critical information (Thacker, 1996). Given the strong emphasis on male attributes in defining a “good” soldier, being male may provide enough power to engage in harassing behaviors, which define women as “outsiders” in spite of their being against official military policy. While we acknowledge that there are multiple masculinities within the military culture (based on rank, race, ethnicity, age and branch of service), they are still based on the idea of the military as a “manly” organization (see for example, Barret, 1996; Herbert, 1999; Mumby, 1998.)
Linking Sexual Harassment, Cultural Competency and Organizational Effectiveness

One aspect of organizational culture derives from the sex make-up of the employees. For example, it seems clear that sexual harassment is more prevalent in male-dominated occupations (e.g. police, professional sports, military), and that the U. S. military is a male dominated organization. Why might there be more sexual harassment in male-dominated work settings such as the military? It has been suggested that work settings that place a high value on “masculine” qualities such as power, toughness, dominance, aggressiveness, and competitiveness may contribute to negative attitudes toward women (Firestone and Harris, 1997; 2009; Malumuth, Sockloskie, Koss, & Tanaka, 1991; Mosher & Anderson, 1986; Rosen & Martin,

1998; Vogt, et al., 2007). In addition, there is some evidence that fields such as the military may attract individuals who possess more traditional gender-role attitudes (DeFleur, 1985). In such a setting, women may be seen as disrupting the masculine camaraderie that infuses the culture of the occupation. In the military setting in particular, women may be perceived as threatening the —warrior culture” that some believe is necessary to maintain a ready and effective fighting force (Fiske & Glick, 1995; Begany and Milburn, 2002). In turn, individuals who possess more negative attitudes toward women may be more tolerant of sexual harassment. These basic behaviors also may be acted out with respect to race/ethnic minorities or against civilians from other cultures if employees/supervisors/staff lack basic knowledge about the cultural norms/values of those who are different.

It seems likely that an organizational context in which discrimination and harassment may still be unofficially condoned and institutionally supported as a process for excluding women and men considered —outsiders,‘ (e.g. women, race/ethnic minorities, sexual minorities) from becoming part of an organization which values cohesion and *esprit d’corp*, sends a message to those individuals inclined to engage in the more egregious (and likely illegal) forms of harassment and sexual assault that their behaviors are acceptable. The culture in which men and women perform their duties may be a key factor in whether or not individuals report different forms of discrimination or sexual harassment. It may be the case that positive perceptions of organizational effectiveness are associated with an individual’s feeling safe in reporting negative behaviors including discrimination and harassment. Furthermore, higher percents of reported discrimination and harassment experiences are associated with lower levels of job satisfaction reported (Harris and Firestone, 2008). Thus it seems likely that positive attitudes about the importance of cultural competency could create a sense of organizational trust in which individuals, often viewed as —different” feel that they too are a valued part of the organizational culture.

Current Study

The objective of the current study is to delineate the links among the organizational context, reports of sexual harassment and reports of sexual assault. Results could highlight important associations among attitudes about the effectiveness of cultural competency those about organizational trust and job satisfaction. Both of these latter concepts are key to creating a context in which all members believe they are a valued part of the organization. Creating organizations which support and value all members will likely produce work situations which are effective mechanisms for helping individuals obtain the strategic objectives of the organization as well as meet their personal goals, while operating in the current global milieu. Thus results could indicate how cultural competency may prove one tool in producing a stronger and more effective military for the future.

Methods

Data Source: The DEOCS is a commander’s management tool that allows them to proactively assess critical organizational climate dimensions that can have an impact on effectiveness within the organization. DEOCS provides a diagnosis of potential organizational issues that can be addressed. Respondents answer questions that affect a unit’s readiness and formal and informal

policies, practices, and procedures that occur or are likely to occur within the organization. The questionnaire had three focus areas:

- Military Equal Opportunity (EO)
- Civilian Equal Employment Opportunity (EEO)
- Organizational Effectiveness (OE)
- Source: <http://www.deocs.net/public/index.cfm>

Variable Construction: The DEOCS (version 3.3) specifically asks the following two questions.

- Within the past 12 months I have personally experienced an incident of discrimination within my current organization. (Mark all that apply.)

- 1 = YES, racial/national origin
- 2 = YES, gender (sex)
- 3 = YES, age
- 4 = YES, disability
- 5 = YES, religion
- 6 = No

- Within the past 12 months, I have personally experienced an incident of sexual harassment within my current organization.

- 1 = YES 2 = NO

Job satisfaction was measured by a scale consisting of five statements related to either intrinsic or extrinsic elements of job satisfaction. For example, one measure of intrinsic satisfaction is based on the statement: *“How satisfied are you with ... The chance to help people and improve their welfare through performance of my job.”* One global statement is included among the statements — *“My job as a whole.”* Responses were coded:

- 1 = *Very* satisfied
- 2 = *Moderately* satisfied
- 3 = *Neither* satisfied or dissatisfied
- 4 = *Moderately* dissatisfied
- 5 = *Very* dissatisfied

Responses were re-coded so that the higher value corresponded with more agreement or more satisfaction. Alpha reliability for the job satisfaction scale is .829.

A scale measuring how effective respondents believed cultural competency was for completing their mission effectively was created from the following five statements.

- Team members who understand their cultural differences perform more effectively together than those who don't.
- Understanding my own cultural background will help me to work more effectively with my own team.
- Understanding my own cultural background will help me to interact more effectively with those from different countries.
- Understanding differences between Service cultures is important to effectiveness in a Joint military setting.
- Understanding the cultures of other countries improves mission effectiveness of this organization.

Response categories included:

1. Totally agree with the statement
2. Moderately agree with the statement
3. Neither agree nor disagree with the statement
4. Moderately disagree with the statement
5. Totally disagree with the statement

Table 1: Factor Scores for Question Related to Cultural Competency

	Component			
	1	2	3	4
Team members who understand their cultural differences perform more effectively together than those who don't.	.303	-.105	-.053	.042
Understanding my own cultural background will help me to work more effectively with my own team.	.355	-.207	-.012	.108
Understanding my own cultural background will help me to interact more effectively with those from different countries.	.336	-.164	-.023	.089
Understanding differences between Service cultures is important to effectiveness in a Joint military setting.	.161	.144	-.077	-.110
Understanding the cultures of other countries improves mission effectiveness of this organization.	.117	.199	-.051	-.129
I regularly interact with people from other countries as part of my job.	-.073	.169	.171	-.028
I am interested in learning about other cultures.	.001	.328	-.028	-.126
I would enjoy living in unfamiliar cultures.	-.080	.299	.060	-.063
The formal cultural training that I received sufficiently prepared me for an overseas deployment.	-.066	-.084	.541	-.023
I can apply the formal cultural training that I received to my interactions with other cultures.	-.060	-.023	.504	-.046
Prior to my employment with the military, I interacted regularly with people from different ethnicities from my own.	-.094	.318	-.112	.196
Others Prior to my employment with the military, I had sufficient experiences with other cultures.	-.089	.248	-.077	.285
Prior to my employment with the military, I traveled outside of the United States.	.035	-.017	-.091	.423
Prior to my employment with the military, I was involved in a study abroad program.	.083	-.292	.114	.466

6. Extraction Method: Principal Component Analysis. Rotation Method: Vari

Analytic Techniques

Because the cultural competency measures have not yet been validated, we begin by testing the reliability of the cultural competency scale based on alpha, and then test the reliability of the scale separately for officers and enlisted personnel. We complete bivariate tests for differences in mean scores on attitudes related to cultural competency and job satisfaction based on our primary independent variables and Pearson’s product moment correlations to assess relationships among the principal variables in our model. Finally, we completed a series of OLS regressions as the first stage in testing our initial theoretical model (see Figure 1) and to establish an understanding of the relationships among the variables in our analyses. We believe that reported experiences of sexual harassment and discrimination negatively impact perceptions about the effectiveness of valuing cultural competency, and that individuals who value cultural competency are more likely to state positive perceptions about work group effectiveness and organizational trust. The latter three will impact organizational effectiveness which we have operationalized as both job satisfaction and

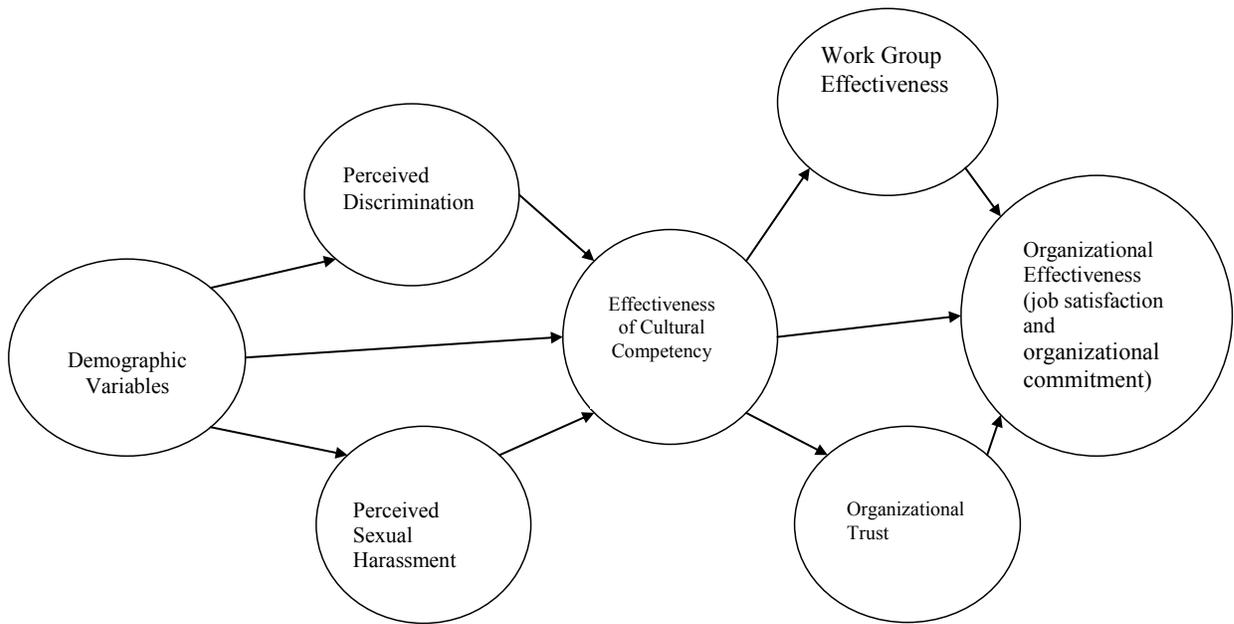


Figure 1: Theoretical Model of the Relationship among Experiencing Sexual Harassment, Discrimination, Valuing Cultural Competency and Organizational Effectiveness

organizational commitment. We then complete separate regressions for officers and enlisted personnel². Note that because of the large sample size (over 7,861 cases total) and because we are analyzing data from a non-random sample, the magnitude of the coefficients rather than statistical significance is critical to making sense of our analyses.

Results

Factor Analysis

A Varimax factor analysis with Kaiser rotation of all of the fourteen items related to cultural competency produced four distinct factors (see Table 1). This analysis focuses on the first factor (see above) related to beliefs about whether or not cultural competency produces effective work outcomes³. When the items in Factor 1 were scaled the reliability (alpha) was .881 for the total sample, .849 for the officers, and .888 for enlisted personnel (see Tables 2 and 3). All indicate highly reliable scales for the samples responding.

Table 2: Inter-Item Correlation Matrix and Alpha Score for Total Sample

	Variable 1	Variable 2	Variable 3	Variable 4	Variable 5	Alpha if item deleted
Better Teams Team members who understand their cultural differences perform more effectively together than those who don't.	1.000	.692	.640	.548	.511	0.854
OwnCultwrk Understanding my own cultural background will help me to work more effectively with my own team.	.692	1.000	.836	.506	.488	0.84
OwnCultInteract Understanding my own cultural background will help me to interact more effectively with those from different countries.	.640	.836	1.000	.543	.518	0.839
ServiceCults Understanding differences between Service cultures is important to effectiveness in a Joint military setting.	.548	.506	.543	1.000	.675	0.867
OthCountries Understanding the cultures of other countries improves mission effectiveness of this organization.	.511	.488	.518	.675	1.000	0.873

Alpha = .881; M = 10.37, D.S. = 4.355

Table 3a: Inter-Item Correlation Matrix and Alpha Score fo Officers

	Variable 1	Variable 2	Variable 3	Variable 4	Variable 5	Alpha if item deleted
Team members who understand their cultural differences perform more effectively together than those who don't.	1.000	.745	.642	.456	.377	0.569
Understanding my own cultural background will help me to work more effectively with my own team.	.745	1.000	.816	.445	.405	0.575
Understanding my own cultural background will help me to interact more effectively with those from different countries.	.642	.816	1.000	.447	.398	0.669
Understanding differences between Service cultures is important to effectiveness in a Joint military setting.	.456	.445	.447	1.000	.513	0.658
Understanding the cultures of other countries improves mission effectiveness of this organization.	.377	.405	.398	.513	1.000	0.8

Alpha = .708; M = 9.89, S.D. = 3.576

Table 3b: Inter-Item Correlation Matrix and Alpha Score fo Enlisted Personnel

	Variable 1	Variable 2	Variable 3	Variable 4	Variable 5	Alpha if item deleted
Team members who understand their cultural differences perform more effectively together than those who don't.	1.000	.678	.636	.570	.540	0.866
Understanding my own cultural background will help me to work more effectively with my own team.	.678	1.000	.839	.532	.510	0.853
Understanding my own cultural background will help me to interact more effectively with those from different countries.	.636	.839	1.000	.569	.544	0.85
Understanding differences between Service cultures is important to effectiveness in a Joint military setting.	.570	.532	.569	1.000	.715	0.871
Understanding the cultures of other countries improves mission effectiveness of this organization.	.540	.510	.544	.715	1.000	0.877

Alpha = .888; M = 10.61, S.D. = 4.441

The items which loaded on Factor 1 were added together to produce a scale labeled CultEff (Cultural Effectiveness) which indicates to what extent respondents believe that cultural

competency is important for positive workplace outcomes. The responses to the scale range from a low of 5 to a high value of 25. Each individual item was coded so that a low score (1.0) indicated total agreement with a statement (see above for items included), while a high value (5.0) indicated total disagreement with a statement. Thus, the lower the score, the more positive were respondents' viewpoints about the impact of cultural competence on producing effective workplace performances.

Means Analysis

While the mean differences with respect to the effectiveness of cultural competency varied only trivially based on sex, race, ethnicity, officer/enlisted, and experiences of discrimination or sexual harassment, the analyses of the means of perceptions about the effectiveness of cultural competency by perceptions of work group effectiveness, trust in the organization, organizational commitment and job satisfaction indicate clear relationships such that those who perceive that cultural competency is less effective are more likely to display negative perceptions of work group effectiveness, trust in the organization, organizational commitment and job satisfaction (see Figure 2 – Figure 5).

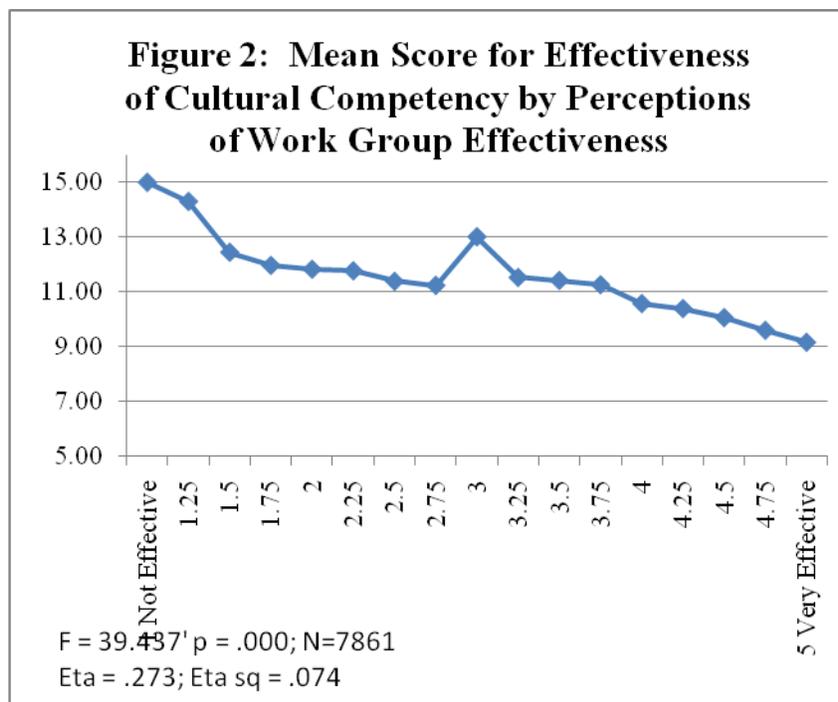


Figure 2 displays the mean scores for perceptions about the effectiveness of cultural competency by Perceptions of Work Group Effectiveness. The downward slope of the line represents the different coding of the two scales. For effectiveness of cultural competency a high score means less effective while for work group effectiveness a high score means higher levels of perceived effectiveness. The Eta value (.273) indicates the relationship is of moderate strength, and the Eta square value (.074) indicates that by itself, perceptions about the effectiveness of cultural competency explains over 7% of the variance in perceptions about

work group effectiveness. The small increase in opinions about the effectiveness of cultural competency for the mid-point (neutral value) of assessments of work group effectiveness could reflect a random fluctuation in the data or the tendency of a few respondents to not provide their honest assessment.

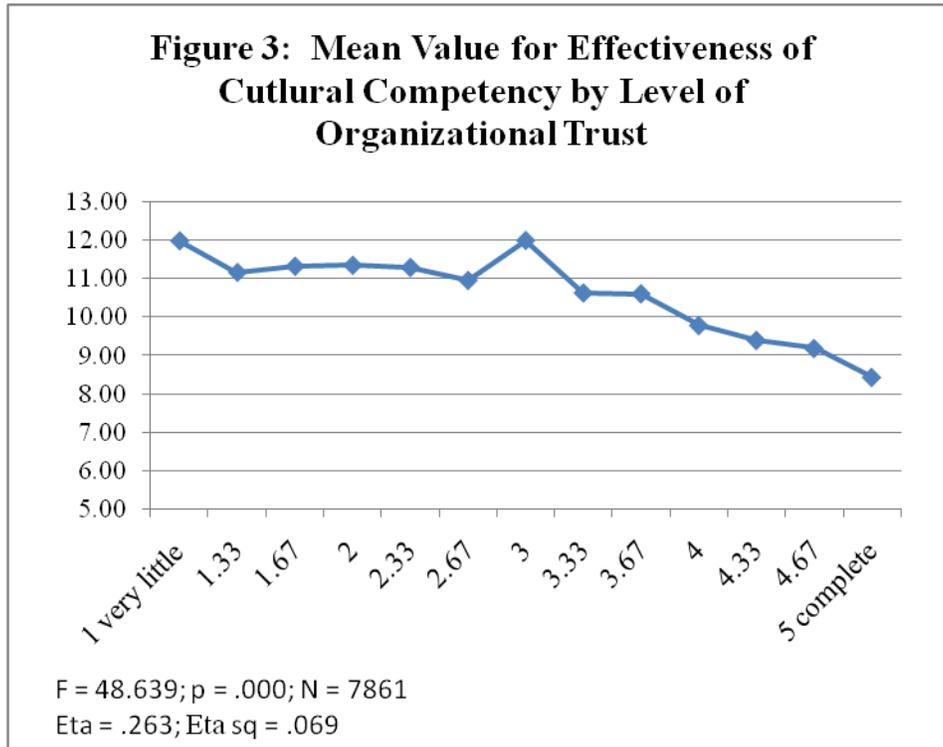
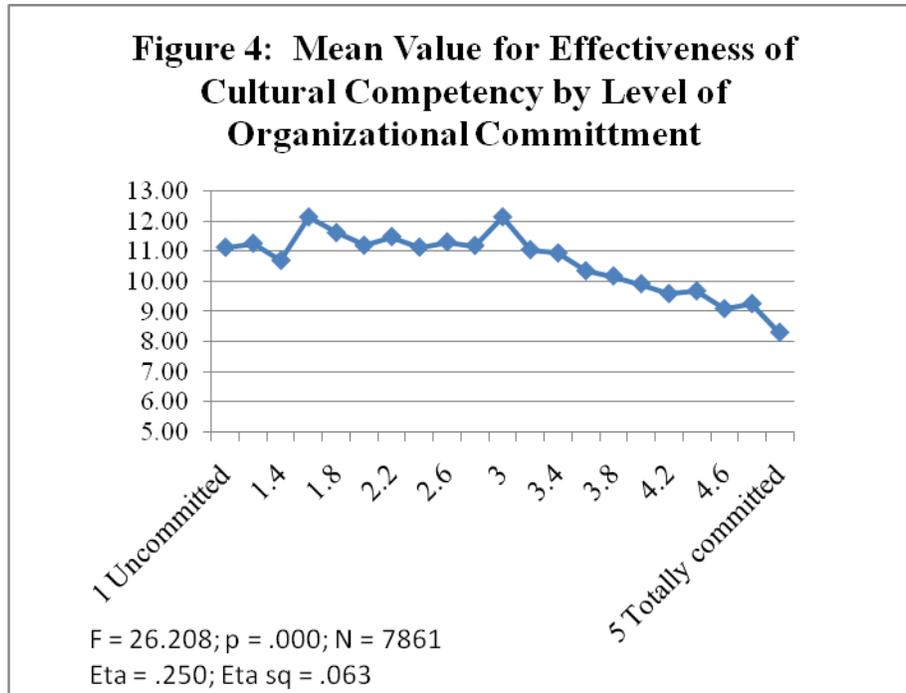


Figure 3 shows the relationship between perceptions about the effectiveness of cultural competency and level of trust in the organization. As indicated, in general those respondents who displayed negative attitudes about the effectiveness of cultural competency were likely to express lower levels of trust in the organization. The same anomaly at the neutral value for organizational trust occurs as in the previous graph, supporting our earlier explanations. This relationship is also moderate in strength. Close to 7% (6.9%) of the variance in level of trust in the organization is explained by perceptions about the effectiveness of cultural competency.



As displayed in Figure 4, respondents who had negative perceptions about the effectiveness of cultural competency also indicated lower levels of organizational commitment. Based on the eta (.250), the relationship is strong. About 6% (.063) of variability in level of organizational trust is explained by perceptions about the effectiveness of cultural competency.

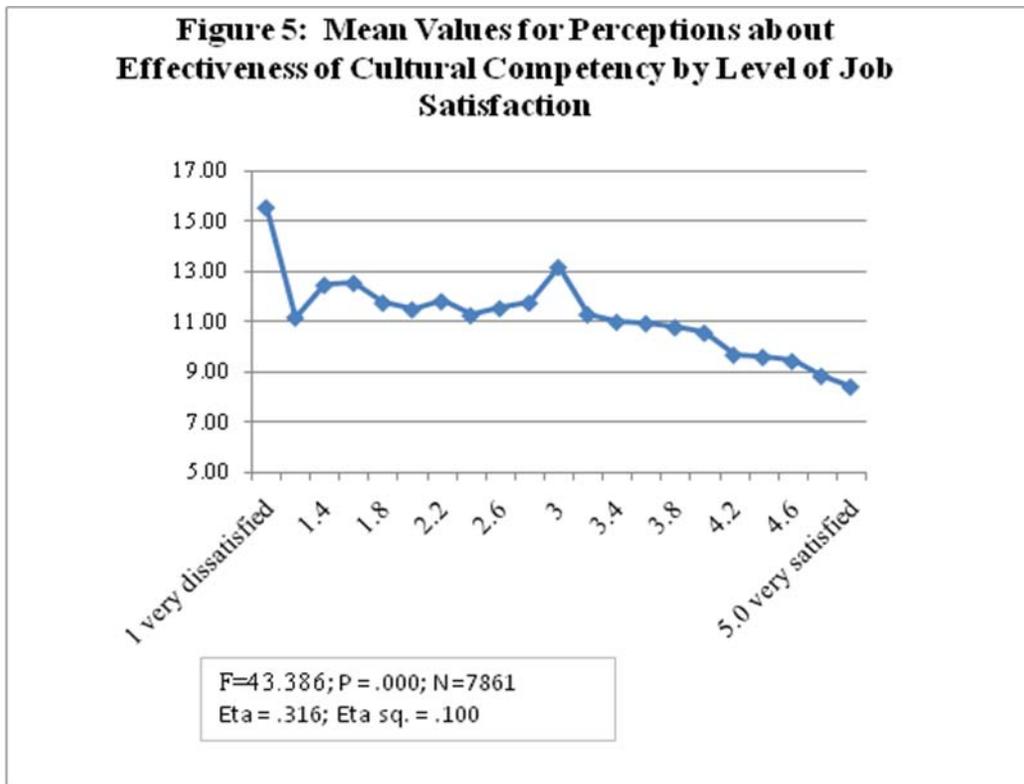


Figure 5 shows the relationship between perceptions about the effectiveness of cultural competency and level of job satisfaction. The graph indicates a clear trend in lower satisfaction scores associated with those who perceive cultural competency as less effective. The slightly more positive score on the effectiveness of cultural competency for those with scores of about 1.2 on job satisfaction (very low levels of job satisfaction) may reflect “socially desirable” responses in which respondents were attempting to offset low scores on job satisfaction. Alternatively they may be trying to communicate that the military’s focus on achieving high levels of cultural competency had nothing to do with their dissatisfaction with their jobs. The low standard deviation (4.68) for the cultural competency score for this group suggests the likelihood of a random fluctuation in the scores. In any event there were only 11 cases in this category. The large standard deviation (8.05) for the respondents expressing the lowest level of dissatisfaction with their jobs (1.0) suggests a lot of variability around the mean, with some respondents scoring quite a bit lower (more positive views) and some higher (more negative views) than the average score on the effectiveness of cultural competency (15.57) for this group. The relationship is moderate in strength, while 10% of the variability in job satisfaction is associated with perceptions about the effectiveness of cultural competency.

Pearson’s Correlations

Bivariate correlations were completed to check for possible problems with multicollinearity before the OLS regressions were completed (see Appendix A). No problems were noted. In addition, we found that at the bivariate level, the strongest correlation was between organizational trust and organizational commitment ($r = .760$). The more trust in the organization, the more like the respondent said they were committed to the organization. The

next strongest correlations were between experiencing discrimination and organizational commitment ($r = -.320$) and experiencing discrimination and trust in the organization ($r = -.309$). In both cases experiencing discrimination had a negative impact on respondent's level of commitment and level of trust. With respect to organizational context, the next group of variables with the strongest correlations were those between perceptions about organizational effectiveness and work group effectiveness ($r = -.282$), organizational trust ($r = -.242$), and organizational commitment ($r = -.223$). These findings clearly reinforce the earlier analyses which indicate the importance of perceptions about the effectiveness of cultural competency for assessing various types of organizational effectiveness.

OLS Regression

Table 4 displays the results from a series of multivariate linear regressions for all independent variables and five different dependent variables. In regression number 1, the demographic variables measuring sex, Hispanic, Black, White, Officer, and age as well as whether the respondent reported experiencing any form of discrimination or reported experiencing sexual harassment were regressed on the scale measuring perceptions about the effectiveness of cultural competency. Experiencing any type of discrimination is not statistically significant ($p = .814$) while being White or Hispanic were significant using a one-tailed test ($p = .094$; $p = .092$ respectively). All other independent variables are significantly related to attitudes about the effectiveness of cultural competency, ($p \leq .05$). Age has the strongest impact on the dependent variable ($\beta = .145$). Older individuals were more likely to believe in the effectiveness of cultural competency. The dummy variable measuring whether the respondent was an officer or enlisted had the next strongest impact ($\beta = -.094$), with officers more likely than enlisted personnel to agree with the effectiveness of cultural competency. Our set of independent variable explains about 5% of the variance in attitudes about the effectiveness of cultural competency. While such a low R^2 value is not uncommon when attempting to explain variability in individual attitudes, it is clear other factors are more likely to explain attitudes about the effectiveness of cultural competency.

Table 4: Multiple Regression Analyses Predicting Outcomes on Key Indicators

	Cultural Comp.			Work Group Effect.			Org. Trust			Org. Commitment			Job Satisfaction		
	B	β	Sig.	B	β	Sig.	B	β	Sig.	B	β	Sig.	B	β	Sig.
Female (1=Yes, 0=No)	-.919	-.076	.000	-.008	-.004	.765	-.072	-.025	.037	.013	.005	.570	.015	.006	.495
Hispanic (1=Yes, 0=No)	-.298	-.023	.092	.041	.017	.200	.076	.025	.054	.040	.013	.135	.016	.007	.511
Black (1=Yes, 0=No)	-.517	-.045	.006	.056	.026	.095	-.060	-.022	.149	.043	.017	.120	.112	.050	.000
White (1=Yes, 0=No)	.254	.028	.094	.112	.066	.000	.072	.033	.034	.078	.038	.001	-.027	-.015	.202
Officers (1=Yes, 0=No)	-1.106	-.092	.000	.114	.050	.000	.313	.109	.000	.096	.035	.000	-.072	-.031	.002
Age	-.679	-.145	.000	.102	.116	.000	.090	.080	.000	.080	.074	.000	.027	.030	.002
Experienced Discrimination (1=Yes, 0=No)	.038	.003	.814	-.340	-.150	.000	-.741	-.259	.000	-.241	-.087	.000	-.056	-.024	.019
Experienced Sexual Harassment (1=Yes, 0=No)	.605	.032	.020	-.068	-.019	.145	-.253	-.055	.000	-.010	-.002	.789	-.086	-.023	.019
Cultural Competence				-.048	-.253	.000	-.051	-.212	.000	-.004	-.019	.029	-.019	-.096	.000
Work Group Effectiveness										.646	.668	.000	.350	.428	.000
Organizational Trust										.100	.082	.000	.359	.347	.000
(Constant)	12.351		.000	4.345		.000	3.856		.000	.620		.000	1.316		.000
R-Square	0.05			.132			.179			.602			.511		

The second regression used the same independent variables as use in the previous model and included attitudes about the effectiveness of cultural competency to predict perceptions about work place effectiveness (see Table 4). In this model, the dummy variables identifying sex of respondent ($p = .765$), as well as the one identifying whether the respondent was Hispanic ($p = .200$) or whether the respondent reported experiencing sexual harassment ($p = .145$) were not significant. While not statistically significant, males, Hispanics and those who had not reported discrimination experiences were less likely to agree that cultural competency was an effective work place strategy. The dummy variable identifying whether the respondent was Black or not was significant using a two-tailed test ($p = .095$) such that Blacks were more likely to believe that cultural competency was not effective. The score on the scale measuring attitudes about the effectiveness of cultural competency had the strongest impact on perceptions of work place effectiveness ($\beta = -.253$). Those individuals who thought that cultural competency was effective also reported that work groups were effective. Next in importance was being White ($\beta = .066$) and third was not reporting discrimination experiences ($\beta = -.150$). This model explains slightly over 13 % ($R^2 = .132$) of the variation in perceptions of work group effectiveness.

The next mode uses exactly the same variables as above to predict trust in the organization (see Table 4). Only the dummy variable identifying Blacks was not statistically significant ($p = .149$). Although not statistically significant, non-Blacks were predicted to be less inclined to believe in the effectiveness of cultural competency. Not reporting experiencing discrimination had the strongest impact on perceptions of trust in the organization ($\beta = .259$), while believing in the effectiveness of cultural competency had the second strongest impact on trust ($\beta = .212$). After controlling for the other factors, being an officer had the third strongest impact ($\beta = .109$), with officers more likely to say they did not believe in the effectiveness of cultural competency. Close to 18% of the variance ($R^2 = .179$) in perceptions of trust in the organization was explained by the variables in our model.

The fourth regression uses the same independent variables as models 2 and 3 and adds perceptions of work group effectiveness and trust in the organization to predict organizational commitment (see Table 4). In this model, reporting sexual harassment experiences ($p = .789$), being female ($p = .570$), being Hispanic ($p = .130$) and being Black ($p = .120$) were not significant predictors of organizational commitment. All other independent variables were statistically significant ($p \leq .05$). Perceptions of work group effectiveness had the strongest impact on organizational commitment ($\beta = .668$) followed by not reporting discrimination experiences ($\beta = -.087$) and trust in the organization ($\beta = .082$). After controlling for all other independent variables, those who indicated that cultural competency was effective were also likely to express commitment to the organization, although the relationship was very weak ($\beta = -.019$). The overall model explains slightly more than 60% ($R^2 = .602$) of the variance in organizational commitment.

The final regression uses the same independent variables as the fourth model to predict job satisfaction (see Table 4). In this model being female ($p = .517$), being Hispanic ($p = .495$), and being White ($p = .202$) are not statistically significant. Perceptions of work group effectiveness ($\beta = .428$) and trust in the organization ($\beta = .347$) are the strongest predictors of job

satisfaction. Score on the cultural competency is the third strongest predictor ($\beta = -.096$). Those individual believing that cultural competency is an effective tool in the work place were more likely to express higher levels of job satisfaction. The model explains over 50% ($R^2 = .511$) of the variation in levels of job satisfaction.

Discussion

It seems clear that attitudes related to the effectiveness of cultural competency is related to organizational effectiveness, particularly as operationalized by organizational commitment and job satisfaction. Both of these variables are vital for the continued existence of an organization. Individual who work in the organization must be satisfied to remain committed, and workers must remain committed if the organization expects to retain employees. While the role that perceptions of cultural competency is not yet clear in creating those circumstances, it is clear that cultural competency has a function in that process. Even after controlling for a variety of demographic indicators and other measure of work place context, attitudes about the effectiveness of cultural competency remained statistically significant across various dependent variables. It may be the case that various aspects of organizational effectiveness and equal opportunity climate are better predictors of attitudes about cultural competency than the reverse.

Attitudes about the effectiveness of cultural competency was particularly important in helping explain organizational trust and job satisfaction. Both of which are key to creating a context in which all members believe they are a valued part of the organization. Only in this circumstance will various work situations become effective mechanisms for helping individuals obtain the strategic objectives of the organization as well as meet their personal goals, while operating in the current global milieu. Cultural competency may prove one tool in producing a stronger and more effective military for the future.

Future Directions

As noted, this is a very preliminary analysis focused on how one facet of cultural competency fits into the creation of an effective organization. Here are some future directions we have planned for this research focus:

- Test the impact of perceptions of work group effectiveness and organizational trust on cultural competency.
- Test whether Branch of service impacts attitudes about cultural competency.
- Use path analysis to test how attitudes about cultural competency fits into models predicting organizational effectiveness.
- Obtain the code which would allow us to aggregate data to the unit level to allow us to determine whether those units which have high levels of reported experiences of discrimination and sexual harassment are units in which cultural competency is valued less.
- Use HLM to assess the impact of a combination of individual and aggregate variables on attitudes about cultural competency.

Summary

Findings strongly support our contention that attitudes related to the effectiveness of cultural competency are related to organizational effectiveness, particularly as operationalized by organizational commitment and job satisfaction. Both of these variables are vital for the continued existence of an organization. Individuals who work in the organization must be satisfied to remain committed, and workers must remain committed if the organization expects to retain employees. While the role that perceptions of cultural competency is not yet clear in creating those circumstances, it is clear that cultural competency has a function in that process. Even after controlling for a variety of demographic indicators and other measure of work place context, attitudes about the effectiveness of cultural competency remained statistically significant across various dependent variables. It may be the case that various aspects of organizational effectiveness and equal opportunity climate are better predictors of attitudes about cultural competency than the reverse.

The role of DEOMI in continuing to support research on cultural competency may be the most important finding in these analyses. In order to reach the goal of creating culturally aware soldiers the heart of any reliable program must be able to develop integrated, coordinated strategies and curriculum based on real research findings. Thus knowing that soldiers will be deployed and attempting to train them about that specific culture prior to deployment may not be enough. Students must not just be prepared, but their experiences must be evaluated and communicated back to them to maximize the outcome (Uttal, 2006; see also Szalma and Hancock, 2008). These are all an integral part of DEOMI's mission.

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Appendix A Correlations for Variables in the Analysis

	scale8 Organizational Commitment	Female Dummy Var identifying males and females	HispDumm y Hispanic (Yes=1)	BLACK African American, Code 1	WHITE	Officers dummy variables identifying officers and enlisted	age My age is	DiscrimExp Experience d Any Discriminati on	SexHarDich Sexual Harassmen t (Yes=1)	CultEff Cultural Competenc y Effective	scale9 Trust in the Organizatio n	scale10 Work Group Effectivene ss
Pearson Correlation	1.000	-.019	-.022	-.051	.095	.209	.222	-.320	-.164	-.223	.760	.443
Female Dummy Var identifying males and females	-.019	1.000	.007	.119	-.097	.038	.018	.071	.110	-.087	-.031	.006
HispDumm y Hispanic (Yes=1)	-.022	.007	1.000	-.127	-.248	-.102	-.085	.051	.002	-.003	-.011	-.025
BLACK African American, Code 1	-.051	.119	-.127	1.000	-.574	-.094	.044	.068	.013	-.065	-.058	-.008
WHITE	.095	-.097	-.248	-.574	1.000	.146	-.005	-.117	-.015	.054	.077	.058
Officers dummy variables identifying officers and enlisted	.209	.038	-.102	-.094	.146	1.000	.282	-.101	-.054	-.127	.191	.137
age My age is	.222	.018	-.085	.044	-.005	.282	1.000	-.080	-.068	-.175	.169	.187
DiscrimExp Experience d Any Discriminati on	-.320	.071	.051	.068	-.117	-.101	-.080	1.000	.362	.023	-.307	-.183
SexHarDich Sexual Harassmen t (Yes=1)	-.164	.110	.002	.013	-.015	-.054	-.068	.362	1.000	.038	-.172	-.095
CultEff Cultural Competenc y Effective	-.223	-.087	-.003	-.065	.054	-.127	-.175	.023	.038	1.000	-.243	-.282
scale9 Trust in the Organizatio n	.760	-.031	-.011	-.058	.077	.191	.169	-.307	-.172	-.243	1.000	.479
scale10 Work Group Effectivene ss	.443	.006	-.025	-.008	.058	.137	.187	-.183	-.095	-.282	.479	1.000

The Development of the CCCI: The Cross-Cultural Competence Inventory

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Abstract

A rational-empirical approach was undertaken to develop the Cross-Cultural Competence Inventory. In-depth interviews with subject matter experts were conducted following an extensive literature review, in order to derive a theoretical model of the construct. Scales were constructed to measure nine hypothesized dimensions of cross-cultural competence. An initial pool of 149 items was administered to a sample of military personnel from all branches of service to empirically validate the underlying structure of the nine hypothesized dimensions. Following statistical analysis, six scales were derived: (1) Willingness to Engage; (2) Cognitive Flexibility & Openness; (3) Emotional Regulation; (4) Tolerance of Uncertainty; (5) Self-Efficacy; and (6) Ethnocultural Empathy. Future empirical work is needed to collect baseline data and to explore the construct, criterion, and predictive validities of the six scales.

Opinions expressed in this report are those of the authors and should not be construed to represent the official position of DEOMI, the U.S. military services, or the Department of Defense.

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Concerns that the military as a whole is not prepared to conduct operations in a way that understands other cultures has sparked an influx of research into the areas related to *cross-cultural competence* (CCC). Instances of stereotyping, racism, and abuses of power by military personnel have further showcased the ways in which military members have alienated the local populations. Ahmed Hashim, a professor of strategic studies at the Navy War College, has noted consistent Iraqi perceptions of overly aggressive and disrespectful American responses to insurgent attacks. These include, for example, entering Iraqi homes without the presence of the male head of household and engaging in body searches of female Iraqis by male American soldiers. According to several retired Sunni Arab officers, one of the major factors promoting the hatred of the U.S. is its cultural ignorance and disdain for the Iraqis (Hashim, 2004). For these reasons, the Department of Defense has recently made the assessment and training of CCC a top priority for the military (e.g., Langewiesche, 2004; McFarland, 2005; Putman, 2004).

Before researchers can embark upon the assessment and training of CCC, we must first define and operationalize this multidimensional construct. Given the debate and disagreement among the various disciplines with regard to the definition of *culture* itself, let alone competence across cultures, this is no small undertaking. For instance, the most common definitions of culture purport that culture consists of unconscious and/or conscious values, beliefs, perceptions, and behaviors (Weaver, 2000). Other theories argue that culture is mainly cognitive (e.g., thoughts, values, beliefs, attitudes, and/or perceptions), behavioral (e.g., norms and actions), or a relational process (e.g., relationship-building or socialization); still other theories argue that culture is a combination of these three dynamics. Overall, the differences in theoretical definitions and conceptualizations tend to be over the appropriate scope or unit of analysis, what variables should be analyzed in attempting to describe culture, to what extent generalizations can be made about the interaction of these variables, and in how the variables influence and impact behavior, action, and outcomes.

As for the competence itself (i.e., CCC), a myriad of knowledge, skills, attributes, cognitive dimensions, and attitudes have been proposed across different academic and scientific

disciplines. Varying operational definitions have driven investments in both training and assessment in the military as well as business communities. Because CCC is critical for mission success across a variety of ranks and occupational specialties, as the examples presented above illustrate, assessing the capabilities of our military members is tantamount. Adding to the confusion, however, is the variety of overarching and multifaceted concepts, including —Cultural Intelligence” (Earley & Ang, 2003), —Multicultural Competency” (Dunn, Smith, & Montoya, 2006), and —Intercultural Competence” (Hammer, Bennett, & Wiseman, 2003). Abbe, Gulick, and Herman (2007) divide these overarching concepts and specific variables into three types: antecedents (predictors), components of competence (e.g., knowledge, skills, affect, and motivation), and outcome variables (e.g., interpersonal relationships, job performance, and personal adjustment), which are simply indicators of effectiveness. Thus, the sheer volume of different constructs suggested in the literature, as well as inconsistencies in operational definitions and research methods, make it difficult to settle on the important and relevant components of each competency in question.

Defining Cross-Cultural Competence

In order to understand and assess this multidimensional construct, a two-tiered approach was undertaken. An extensive review of the literature provided a theoretical domain upon which to base a deductive approach to item development (Hinkin, 1995). However, because of the lack of consensus among researchers and academicians, an inductive approach to item development was also employed. Therefore, following extensive literature reviews (Ross & Thomson, 2008; Thomson & Ross, 2008), in-depth interviews were conducted with subject matter experts (SMEs). Qualitative data were collected from nine higher-ranking enlisted Army soldiers and Army officers who had been deployed to other countries outside of the United States (Ross, 2008). Thus, both inductive and deductive approaches to item generation were undertaken to enhance content validity, or the adequacy with which the measure assesses the domain of interest.

A preliminary conceptual model of CCC was proposed to guide development of the CCCI (e.g., Thomson, Ross, & Cooper, 2008). Nine factors were proposed from an integration of the interview data with the literature reviews. These nine variables of interest are elucidated below.

Variables of Interest

Self-efficacy. The concept of self-efficacy is the focal point of Bandura's social cognitive theory (Bandura, 1997). It is the belief that one is capable of performing in a certain manner or attaining certain goals. More specifically, it is the belief that one has the capabilities to execute the courses of action required to manage situations. There is an important distinction between self-esteem and self-efficacy. Self-esteem relates to a person's overall sense of self-worth, whereas self-efficacy relates to a person's perception of their ability to reach a particular goal. Unlike efficacy, which is the *power* to produce an actual effect (i.e., competence), self-efficacy is one's *belief* that one has the power to produce that effect (Ang, Van Dyne, Koh, & Ng, 2004;

Pintrich & De Groot, 1990; Schwarzer & Jerusalem, 1995) and therefore, may be considered a motivational component of competence. For example, a person with high self-efficacy may engage in more cross-cultural encounters and persist in encounters, whereas a person with low self-efficacy would harbor feelings of self-doubt and may be likely to withdraw prematurely from such encounters.

Ethnocultural empathy. Empathy is a variable that has been discussed in the literature as important to CCC, but not well defined and measured as a construct (Abbe et al., 2007). It entails the ability to understand another's emotions, as well as the cognitive ability to take on the perspective of another person. Examples of cross-cultural, or "ethnocultural" empathy (Wang et al., 2003) were documented 31 times in the interview data (Ross, 2008). Based upon our literature review and interviews, it appears that empathy for those who are different from oneself allows other variables related to CCC, such as openness to new experiences and the willingness to engage with those from other cultures, to emerge

Openness to new experiences. Openness represents an individual's extent of interest and drive to learn about and to gain new experiences, including cross-cultural experiences (Ang et al., 2004). Thus, it is hypothesized that an individual who possesses an open mind will actively search and explore new situations and regard them as a challenge, rather than as a hindrance or stressor, thus motivating one to seek out and engage with those of other cultures.

Willingness to engage. This construct represents an individual's willingness or persistence to stay engaged in making sense of unfamiliar social situations in dissimilar cultures (Earley & Ang, 2003). Although this tendency may be predicted by an individual's level of the personality trait of extraversion, we believe this type of willingness is a skill that can be trained as well.

Cognitive flexibility. This is an important skill that is related to openness and adaptability. It is hypothesized to result from having a rich mental model that includes a repertoire of strategies from which to choose, depending upon the given situation, and also involves being able to switch easily from one strategy to another during assessment, decision-making, and problem-solving (Abbe et al., 2007). The ability to be flexible in one's approach is expected to allow an individual to solve a range of problems in complex and dynamic situations, which is tantamount to mission success (Gompert, Lachow, & Perkins, 2005).

Self-monitoring. Self-monitoring involves the observation of and adjustment to one's own behavior in socially (or culturally) appropriate ways, depending upon specific situational cues. Thus, high levels of self-monitoring are expected to enable individuals to determine when and how to adjust their behavior, a cognitive ability that facilitates behavioral social interactions across divergent situations. Those with high self-monitoring abilities are expected to be chameleon-like and able to readily change their behaviors depending upon the specific environment in which they are placed or in response to a dynamic situation (Ang, Van Dyne, Koh, & Ng, 2004; Snyder, 1974).

Emotional self-regulation. This construct is similar to the lay term, self-control. It refers to the ability to regulate or control one's emotions effectively so that they do not interfere with one's performance (Gross & John, 2003). Therefore, a lack of self-regulation is expected to weaken interpersonal skills and relationship building across different contexts. Historically, this type of self-control has been conceived of as especially important for those in leadership roles in the military. However, having the skills of self-regulation and interpersonal skills is of keen importance in today's military across all ranks and job types, especially given the complexity of contemporary cross-cultural missions.

Low need for cognitive closure. The need for cognitive closure is defined as the extent to which a person, faced with a decision or judgment desires any answer, rather than exist in a state of confusion and ambiguity (Webster & Kruglanski, 1994). As such, a high need for closure may cause an engagement to be prematurely ended due to an immediate need for answers or solutions, resulting in a reluctance to search for other or better ways of doing things. As a personality construct, the need for cognitive closure is presently treated as a latent variable manifested through several different aspects, namely, desire for predictability, preference for order and structure, discomfort with ambiguity, decisiveness, and close-mindedness (Webster & Kruglanski, 1994).

In the Stage Model of Cognitive Development (Ross, Phillips, Klein, & Cohn, 2005), it was found that less advanced performers display more rigidity and need for structure and adherence to the plan, and this may be related to the need for cognitive closure. Certain situational factors (e.g., time pressure) may trigger a need for premature closure across individuals, but more so in those who are already predisposed to seeking closure.

Tolerance for ambiguity. Tolerance for ambiguity is a general disposition that broadly influences cognition, attitudes, and behavior. Low tolerance for ambiguity is characterized by rigidity, dichotomous thinking, authoritarianism, and ethnocentrism (Frenkel-Brunswik as cited in Abbe et al., 2007). Abbe and colleagues report that this is a different variable from the need for cognitive closure, though they do not state explicitly how the two constructs are differentially defined. From our literature review, there appears to be overlap between these two constructs. Thus, for exploratory purposes, we assessed these with two different scales, while keeping in mind that they may really be measuring the same thing.

Method

Procedure

Following an extensive review of the literature, qualitative data were collected by way of in-depth cognitive task analysis (CTA) and critical incident interviews with subject matter experts (SMEs) in the military. Interviews were conducted to derive the initial content validation of the CCC dimensions explicated in the literature, as well to relate CCC to mission effectiveness.

After obtaining Institutional Review Board (IRB) approval, prescreening criteria were constructed to support the selection of interview participants. The prescreening criteria were then provided to the course from which the participants would be drawn by the Director of Equal Opportunity Training at DEOMI, Dr. Daniel McDonald. The five participants who met the prescreening criteria consisted of non-commissioned officers (NCOs) with recent Iraq deployment experience. The data from the DEOMI interviews were not sufficiently rich in a variety of mission types, depth of experience, or military branches examined. For that reason, data from four other interviews were added to our data set to increase our insights during analysis ($N = 9$).

Demographics were collected from each participant and recorded. The remainder of the semi-structured interview was then conducted. Semi-structured interviews were used to allow for variation in the line of questioning within a general framework in order to explore important information revealed during the interview. The interview consisted of some or all of the following: (1) a task diagram outlining the general nature of the job held by the participant during the last deployment; (2) ranking of self and team members in terms of CCC; (3) probes to understand the nature of CCC.

Results of Interviews

All nine participants relayed important observations as to what they considered to be the dimensions of CCC and of these, several had sufficient experience to consider themselves competent in terms of cross-cultural interactions. Therefore, the findings are not directly an analysis of expertise, but an analysis of observations from a range of participants possessing various levels of competence. While the findings are not based on extensive coding and inter-rater reliability, their qualitative analysis provided an initial content validation effort in order to determine whether the factors we extracted from the literature are instrumental in performing current military missions.

When possible, we gathered critical incidents based on examples mentioned during the ranking task mentioned above to further amplify the nature of CCC. Generally, it was difficult to elicit incidents, and we relied heavily on examples that were not fully developed incidents. We had informally hypothesized that the proficiency level of CCC needed would vary for the nature of the mission, but the examples we gathered led us to conclude that missions can easily enter new phases, and circumstances might place people into situations where interaction is required. A leader cannot predict which members of the unit will need to be culturally competent. Some will obviously need culture competence for their job; the need for cultural competence will emerge for many others. At times, that emergent requirement will be in a crisis situation.

The participants provided us with examples which illustrate the connection between cultural competence and mission effectiveness. Specifically, several mission-specific competencies were uncovered. First and foremost, *perspective-taking* emerged as a critical element necessary for mission success. Perspective-taking is cognitive in nature and thus separate from ethnocultural empathy. Perspective-taking involves a deeper understanding of

another culture in such a manner that it allows an individual to take on the perspective of a member of that culture. Furthermore, it enables the individual to leverage such a perspective in order to *predict* another's behavior and attitudes. However, simply being able to understand the perspective of another person or group of people in order to predict behavior is not sufficient for competence. *Interpersonal skills* were the second most important factor to achieving a mission in another culture. Interpersonal skills include the ability to persuade and negotiate, as well as how to size up a group or person, and how to present oneself. Interpersonal skills also include the rapport-building necessary to move about safely in a threatening country or to perform short-term tasks that do not require ongoing relationships. At higher levels of competence, *relationship-building* was the key ability as opposed to simply empathetic understanding.

Instrument Development

Based upon the results of the comprehensive literature review and the foregoing interviews, an initial item pool was constructed according to the construct validation approach advocated by psychometricians (Clark & Watson, 1995; Nunnally & Bernstein, 1994). Nine scales were developed to assess the nine hypothesized dimensions of CCC, namely: (1) Self-Efficacy; (2) Ethnocultural Empathy; (3) Openness to New Experience; (4) Willingness to Engage; (5) Cognitive Flexibility; (6) Self-Monitoring; (7) Emotional Self-Regulation; (8) Low Need for Cognitive Closure; and (9) Tolerance for Ambiguity.

The scale development process began by adopting and/or revising items from existing, validated scales that represented each of the proposed nine dimensions. For example, the most common operationalization of the Need for Cognitive Closure is the unidimensional use of the Need for Closure Scale (NFCS; Webster & Kruglanski, 1994). The scale assesses five facets or dimensions. Facet 1 is the *Preference for Order* (e.g., —I hate to change my plans at the last minute.”). Facet 2 is the *Preference for Predictability* (—I don't like to go into a situation without knowing what I can expect from it.”). Facet 3 assesses *Decisiveness* - what we have labeled *Cognitive Flexibility* (—When faced with a problem I usually see the one best solution very quickly.”). Facet 4 measures the *Discomfort with Ambiguity* (—I don't like situations that are uncertain.”). Facet 5 assesses *Closed-Mindedness* (—I dislike questions which could be answered in many different ways.”). As this instrument is a well-validated scale, we used four of the five scales for our initial prototype to assess four of the dimensions in our model, namely: (1) Need for Cognitive Closure, (2) Tolerance for Ambiguity, (3) Openness to New Experiences, and (4) Cognitive Flexibility, and also included the Lie Scale items to screen for social desirability bias.

To assess the other five dimensions in our model, items were adapted or revised from other existing scales (*see* Appendix A) or were written based upon the interview data and critical incident data. Once the final scale was complete, meetings were held among the study authors to make the final determinations on the wording, suitability, content domain coverage, and retention of the final scale items. These steps were taken to ensure content coverage of each domain as well as to ensure that all items were phrased carefully, simply, and unambiguously, as recommended by psychometricians (Rust & Golombok, 1989). This procedure yielded an initial

item pool of 144 items, not including the response distortion items (elucidated below), in order to assess nine different hypothesized factors related to CCC (see Appendix A).

After obtaining IRB approval, the order of the 149 items, representing the nine scale dimensions of CCC, along with the response distortion items, was randomized for purposes of administration. A six-point Likert scale was used throughout the inventory, facilitating both scoring and the respondents' ability to complete the entire inventory in a timely manner. Participants rated the extent to which they 1=*Strongly Disagree* to 6=*Strongly Agree* with each statement. Several items were reverse-coded in order to discourage random responding as well as to enhance validity. Reverse coding an item entails wording the item so that when scoring such responses, those with higher values indicate *less*, rather than *more*, of a given construct. They are used to lessen socially desirable or random responding. To score such items, the values are "reversed" (i.e., "1" equals "6," "2" equals "5," and so on) prior to item analysis.

Before online administration of the CCCI prototype, a final meeting was held at DEOMI at Patrick Air Force Base with Mark A. Dallaire, Directorate of Research at DEOMI, and Dr. Loring J. Crepeau, Chief Scientist at DEOMI, in order to determine the demographic items to include in the final inventory. It was decided at this meeting that the wording and coding of items should be compatible with the Defense Equal Opportunity Management Organizational Climate Survey (DEOCS) in order to avoid redundancy and lessen suspicion by respondents. The CCCI was uploaded as a voluntary option for participants to choose after completing the DEOCS; that is, after completing the DEOCS, personnel would be given the option of participating in our research. An introduction was written, outlining the purpose of this research and including an informed consent, the demographic items were added, and the order of the 149 items was randomized for administration purposes (see Appendix B).

Data Analysis

Step 1: Initial Processing and Scrubbing

After initial raw data were processed and prepared, we conducted additional cleaning and analyses of the data. Different types of pattern responding were used to identify Soldiers with questionable data that should be dropped. For example, a Soldier's responses were dropped if the respondent completed the computerized instrument too quickly. The number of minutes each participant spent in completing the 149 items and demographics of the CCCI was included in the database; thus, we were able to examine the reasonableness of the time spent in order to eliminate those who very likely engaged in random responding. Preliminary pilot testing had shown that a reasonable amount of time to complete the entire inventory took a minimum of 20 to 25 minutes. Therefore, it was decided to eliminate the data of respondents who took less than 20 minutes to complete the entire CCCI prototype. In addition, those participants who failed the "LiScale" criteria as per Webster and Kruglanski (1994) were excluded as well. The scoring instructions for this measure stipulate that any participant whose responses to the five lie scale items sum to more than 15 (using the 1 to 6 rating scale) should be eliminated (see Appendix A).

Step 2: Item and Reliability Analyses

Item analysis involves statistics that yield item differentiation, item-validity, and item-reliability indices to determine: (1) if items differentiate or discriminate well between those who are high versus low on the particular characteristic being measured; (2) the degree to which each item measures what it purports to measure; and (3) the internal consistency of the inventory as a whole.

Unreliable measurements of people's tendencies, attitudes, or intentions will hamper efforts to predict their behavior, or any other type of criterion; therefore, the purpose of instrument development is to make a reliable instrument out of unreliable individual items. By using reliability and item analysis, we sought to increase our ability to construct reliable measurement scales following the classical test theory model. Classical test theory, where the assessment of scale reliability is based on the correlations between the individual items that make up the scale and the variances of the items, is based on the premise that each response to an item reflects to some extent the "true score" for the intended construct(s), and to some extent esoteric, random error (Nunnally & Bernstein, 1994).

Cronbach's coefficient alpha is the formula most often used to obtain an estimate of reliability and ranges anywhere from zero to 1.0. This formula computes the variance for each item and the variance for each of the scales. The variance of the scales should be smaller than the sum of item variances if the items measure the same variability between subjects, that is, if the items are measuring some *true score*. In other words, the variance of the sum of two items is equal to the sum of the two variances minus twice the covariance, or the amount of true score variance common to the two items. In this way, analysts are able to estimate the proportion of true score variance that is captured by the items by comparing the sum of item variances with the variance of the sum scale. If there is no true score but only error in the items (which is unique, and, therefore, *uncorrelated* across participants), then the variance of the sum will be the same as the sum of variances of the individual items. Therefore, coefficient alpha will be equal to zero. If one could design an inventory with all items *perfectly* reliable in measuring the same construct (i.e., in an *ideal* world), coefficient alpha would be equal to 1.0.

Reliability statistics and item-total correlations were computed. It is advised that low item-total correlations below .30 should be discarded while negative values mean bad wording, sampling error, or keying error. As recommended, however, we did not merely seek a high coefficient alpha as the only goal because a high alpha can be achieved simply when test items have maximally similar distributions (p. 305; Nunnally & Bernstein, 1994). Therefore, for each scale, we examined the corrected item-total correlation between the respective item and the total sum score (without the respective item), the squared multiple correlation between the respective item and all others, and the internal consistency of the scale (i.e., coefficient alpha) if the respective item were to be deleted.

Results

Participant Pool and Demographic Data

Gender and age. The total number of completed inventories was 1411. However, after data cleaning, the final sample size was reduced to $N = 641$. Of these 641 participants, 486 were male (75.8%) and 155 were female (24.2%). The ages ranged from 18 to 40 years of age, with 67 participants between 18 and 20 years of age (10.5%); 220 participants between 21 and 24 years of age (34.3%); 179 participants between ages 25 and 29 years of age (27.9%); 114 participants between ages 30 and 35 years of age (17.8%); and 61 participants between the ages of 36 and 40 (9.5%).

Pay grade and branch of service. Of the 607 participants who reported their pay grade, 154 reported a pay grade between 1 and 3 (24%); 324 reported a pay grade between 4 and 6 (50.5%); 76 reported a pay grade between 7 and 8 (11.9%); 14 reported being at a pay grade between 9 and 10 (2.2%); 22 reported being at a pay grade between 11 and 13 (3.4%); and 17 reported being at a pay grade between 14 and 15 (2.7%). Thirty-four participants chose not to answer this question (5.3%). Of the 528 total participants who reported their Branch of Service, there were 17 participants in the Air Force (2.7%); 181 participants in the Army (28.2%); only 1 participant in the Coast Guard (0.2%); 149 participants in the Marine Corps (23.2%); 179 in the Navy (27.9%); and only 1 reported being in an Other Military Service (0.2%).

Deployment history and interactions. Of the 641 participants in our sample, 264 participants (41.2%) reported being deployed a total of zero months, or did not answer this question. Therefore, the range of months deployed included 0 months and went up to 50 months ($M = 5.2$; $SD = 6.3$). Of those 385 participants who reported interacting with the local population across deployment(s), 58 reported that the average level of interaction across deployments was "Not at All" (9%); 90 reported "Very Little" (14%); 79 "A Moderate Amount" (12.3%) of interactions; 101 reported "A Fair Amount" (15.8); while only 19 participants reported "A great deal" (3%); and 38 participants reported the average level of interaction as "It was essential to my job" (5.9%). There were 256 participants (39.9%) with missing data.

Intercorrelations among Demographics

Appendix C, Table 1 displays the intercorrelations among the various demographic factors. Age Category correlated positively with Years in Service ($r = .72$; $p < .01$), with Pay Grade ($r = .53$, $p < .01$), and with Gender ($r = .10$, $p < .05$). That is, the older one is and the longer one is in the service, the higher is the Pay Grade, as expected. It also suggests that females in the services tend to be of a slightly older average age than males, but this correlation is negligible. Age Category was negatively correlated with Branch of Service ($N = 528$; $r = -.16$; $p < .01$), meaning that, in our sample, the average age of military members who reported as being in Other Military Services, the Navy, and the Marine Corps was lower than the average age of military members who reported being in the Air Force, the Army, and the Coast Guard (*Air Force=1; Army=2; Coast Guard=3; Marine Corps=4; Navy=5; Other Military Service=6*).

We found several significant correlations between Total Months Deployed and: (a) Years in Service ($N = 641$; $r = .09$; $p < .05$); (b) Branch of Service ($N = 528$; $r = -.24$; $p < .01$); (c) Hours of Cultural Awareness Training ($N = 641$; $r = .13$, $p < .01$); (d) Ratings of Training

Effectiveness ($N = 641$; $r = .09$; $p < .05$); (e) Average Level of Interactions with locals ($N = 385$; $r = .19$; $p < .01$); (f) the total Number of Deployments in the last five years ($N = 641$; $r = .13$; $p < .01$); and (g) Gender ($N = 641$; $r = -.18$; $p < .01$), meaning that females were not deployed for as many months as males were in our sample (see Appendix C). There was also a low positive correlation between Years in Service and Pay Grade ($N = 607$; $r = .48$; $p < .05$), as expected; however, there was no correlation between Pay Grade (i.e., rank) and the reported Level of Interactions with the local population across deployments. Caution in interpreting these lower correlations is advised as they may be due to the relatively large sample size.

Participant ratings of Training Effectiveness correlated significantly with only two demographic factors: (a) Gender ($r = -.16$; $p < .01$), and (b) the total number of Months Deployed ($r = .09$; $p < .05$). That is, females in our sample rated the effectiveness of training significantly higher than males, and those who had been deployed for more months of time rated the training effectiveness higher than those who had not. However, these correlations are also negligible. They may be statistically significant (due to the relatively large sample size), but not substantively so.

Item Analysis

Table 2 of Appendix D shows the relationships between the final scale dimensions. It seems that the various measured dimensions of CCC are significantly correlated with one another, suggesting the possibility of a general factor of CCC. The highest correlations were among the dimensions of Cognitive Flexibility & Openness, the Willingness to Engage, and Self-Efficacy, with correlation coefficients ranging from $r = .67$ to $r = .74$ ($p < .01$). The lowest correlation was found between Ethnocultural Empathy and Tolerance of Uncertainty ($r = -.09$, $p < .01$).

Scale means, standard deviations, and internal consistency reliability estimates (i.e., Cronbach's coefficient alpha) of scores on the resulting scales are displayed (see Table 3, Appendix E), as well as the scale correlations with the demographic variables (see Table 4, Appendix F).

Item elimination. Upon examination of the corrected item-total correlation between each item and the total sum score (without the respective item), the squared multiple correlation between the respective item and all others, and the internal consistency of the scale if the respective item were deleted, we deleted the items, one by one, that were not consistent with each of the scales. The original scale comprised of Self-Monitoring items (see Appendix A) was eliminated due to its low reliability ($< .61$) and failure to correlate significantly with any demographic variables.

Internal consistency of scales. The internal consistency reliability (i.e., Cronbach's coefficient alpha) estimates of the scales ranged from a low of .69 for Ethnocultural Empathy to .86 for both Self-Efficacy and Emotional Regulation (see Table 3, Appendix E), a prerequisite to establishing content and construct validity. During item analysis, it was found that Openness to

New Experiences and Cognitive Flexibility were highly correlated, to the point that a combined scale of the most related items resulted in higher reliability estimates than either scale by itself. Therefore, we preliminarily renamed this scale —Cognitive Flexibility & Openness.” Likewise, and not unexpected, item analysis revealed a more reliable scale using fewer items by combining several items from the Low Need for Cognitive Closure and Tolerance for Ambiguity scales. As such, we have renamed this combined scale, —Tolerance of Uncertainty.”

Correlations between CCC Dimensions and Demographics

We also estimated the correlations of the scales with the demographic variables. Of interest, Years of Service in the military correlated positively and significantly ($p < .01$) with four of the dimensions: Willingness to Engage ($r = .16$), Emotional Regulation ($r = .12$), Self-Efficacy ($r = .13$), and Ethnocultural Empathy ($r = .21$). It should be noted that the DEOCS demographic form defined Years in Service as a categorical variable (0-4 years = 1; 5-8 years = 2; 9-12 years = 3; 13-16 years = 4; 16+ years = 5); therefore, these relationships may have been stronger if this variable were allowed to vary continuously.

Age Category also was significantly correlated ($p < .01$) with these same four dimensions ($r = .16, .14, .13, \text{ and } .25$, respectively), which may be partly due to the expectedly high correlation between Age Category and Years in Service ($r = .72; p < .01$). However, though Tolerance of Uncertainty correlated negatively ($r = -.09$) and significantly ($p < .05$) with Years in Service, its relationship with Age Category was not statistically significant in this sample.

Gender (Male=1; Female=2) correlated significantly with two dimensions, Cognitive Flexibility & Openness ($r = -.08; p < .05$) and Self-Efficacy ($r = -.08; p < .05$), meaning that females in our sample scored slightly lower on these two dimensions than males. However, this may be due to the restricted range of females in our mostly male population and as such, further replication with more diverse and heterogeneous populations is advised.

Other significant correlations between the CCC dimensions and the demographic factors involve respondents' perceptions of the effectiveness of Cultural Awareness Training. Here, all correlations were significant ($p < .01$), with coefficients ranging from $r = -.14$ for Tolerance of Uncertainty to $r = .24$ for Cognitive Flexibility & Openness and Self-Efficacy. Surprisingly, there were no significant relationships between *any* of the six dimensions of CCC and the Number of Deployments during the last five years, the total Months Deployed, the Level of Interactions with Locals across deployments, or with the Hours of Cultural Awareness Training. As these findings were unexpected and counterintuitive, we recommend further exploration using the CCCI in future studies with different populations.

Discussion

We undertook a rational-empirical and inductive approach to develop the Cross-Cultural Competence Inventory. Following an extensive review of the extant literature as well as in-depth critical incident interviews with subject matter experts, an initial pool of 149 items, comprising the nine scales to measure the hypothesized dimensions of CCC, was administered along with the collection of demographic data, to a large sample of military personnel from various branches of service and the collected data were analyzed.

Based upon the results of foregoing analysis, a preliminary theoretical model of CCC is presented (*see* Appendix G, Figure 1). In this model, it is hypothesized that certain individual *Baseline Characteristics* (e.g., Tolerance of Uncertainty and Ethnocultural Empathy) allow for a set of highly interrelated *Core Cross-Cultural Competencies* to emerge (e.g., Cognitive Flexibility & Openness; the Willingness to Engage; Self-Efficacy; and Emotional Regulation), all of which contribute to various *Mission-Specific Competencies* (e.g., Perspective-Taking; Prediction; Interpersonal Skills; and Relationship Building) which, in turn, lead directly to *Mission Success*.

The final Cross-Cultural Competence Inventory therefore consists of 47 items (*see* Appendix H). Six reliable scales to assess CCC were identified, namely: (1) Willingness to Engage (*8 items*); (2) Cognitive Flexibility & Openness (*12 items*); (3) Emotional Regulation (*4 items*); (4) Tolerance of Uncertainty (*7 items*); (5) Self-Efficacy (*8 items*); and (6) Ethnocultural Empathy (*8 items*).

Limitations

Demonstrating discriminant validity may be difficult due to the high intercorrelations among the scale dimensions. Likewise, preliminary exploratory factor analysis results also suggest a general factor of cross-cultural competence. This principal factor involves the core competencies of willingness to engage, cognitive flexibility and openness to new experiences, ethnocultural empathy, and the ability to regulate one's emotions. Therefore, though this is only speculation at this point, those individuals who would score high on this "general factor" might do well across several types of cross-cultural interactions, especially those requiring diplomacy, a level head, an open mind, an ability to empathize with a person from another culture, and flexibility in thought and action. The second largest factor involved the tolerance of uncertainty, another baseline characteristic, which is uncorrelated with ethnocultural empathy. It is, however, moderately related to the other core competencies (though not as highly as empathy). This indicates that those scoring high in this factor would likely be more comfortable in ambiguous situations or in situations requiring that they seek solutions beyond the initial or obvious ones. They may engage in more types of adaptable cognitions and behaviors as leaders, and would do well in cross-cultural situations that require the ability to tolerate ambiguity in situations marked by uncertainty in predicting possible outcomes. However, this is only speculation at this point and further data collection and confirmatory factor analysis are advised.

Future Directions

As noted above, in order to test the theoretical model of CCC presented in Figure 1, confirmatory factor analysis (CFA) should be undertaken. CFA is a type of factor analysis performed to confirm a hypothesized factor structure using a measurement model on the basis of the pattern of item-latent factor relationships. A construct validation approach would also entail administering the final instrument (*see* Appendix H) to a new sample of participants and baseline demographic data collected, whereupon any remaining unreliable items and/or scales will be eliminated. Additionally, if feasible, other assessment tools could be administered along with the final CCCI, and then the convergent-discriminant pattern of correlations examined. This would be accomplished by demonstrating that the internal consistency among items that assess the same dimension should be higher than between items that assess different dimensions, as well as showing how different dimensions correlate differently with their hypothesized predictors or antecedents. For example, ethnocultural empathy should show higher correlations with the dimension of perspective taking than with the willingness to engage.

Gathering criterion-related validity evidence requires the correlation of the CCCI with various external criteria that, in theory, should be related to the constructs that are being measured by the six scales. Specifically, criterion-based situational judgment test items could be written using scenarios gleaned from critical incident and CTA interviews to assess the mission-specific competencies. A relationship (via statistical significance testing or establishing confidence intervals) between the results of the CCCI (predictor) and the SJT battery (criteria) will thus provide evidence of criterion-related validity. Incremental validity of CCCI over existing self-report measures of CCC (e.g., CQ, etc.) may also be demonstrated (via multiple regression) for predicting the mission-specific competencies.

Finally, in order to predict actual performance in the field, evidence for criterion-related validity could be shown by demonstrating a relationship (via statistical significance testing or establishing confidence intervals) between the results of the SJT battery (predictor) and supervisory and/or peer ratings of the certain CCC outcome performance dimensions (criteria).

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Appendix A

CCCI: Initial Item Pool

Ethnocultural Empathy (Wang et al., 2003):

1. When dealing with people of a different ethnicity or culture, understanding their viewpoint is a top priority for me.
2. It is easy for me to understand what it would feel like to be a person from a different culture.
3. I feel offended when I hear people make jokes about or use slang words to describe people from other ethnic backgrounds or cultures.
4. I rarely think about the impact of an ethnic joke on people who are targeted. *(To be reverse-scored)*
5. I feel sorry for people of other ethnicities or cultures if I think they are being taken advantage of.
6. I share the anger of those who face injustice because of ethnic or cultural differences.
7. It is difficult for me to put myself in the shoes of someone from another culture. *(To be reverse-scored)*
8. When making a group decision, I think that considering each person's perspective is more important than making a decision that's completely fair and impartial.
9. I feel irritated when people of different ethnic or cultural backgrounds speak their native language around me. *(To be reverse-scored)*
10. I feel impatient when communicating with people of different ethnicities or cultures than mine, regardless of how well they can communicate. *(To be reverse-scored)*
11. I think the best decisions are made when we can remove any personal concerns, because emotions lead to biased decisions. *(To be reverse-scored)*
12. I try to act based on the truth of a situation, not what others might want to believe or wish were true. *(To be reverse-scored)*
13. Making sure that everyone gets along in my team is one of my priorities.
14. I try to look for a logical explanation or solution to almost every problem I encounter. *(To be reverse-scored)*
15. I don't understand why people of different ethnicities or cultures feel they have to cling to their own values and traditions. *(To be reverse-scored)*

Self-Efficacy (Ang, Van Dyne, Koh, & Ng, 2004; Pintrich & De Groot, 1990; Schwarzer & Jerusalem, 1995)

1. I am confident that I will be able to socialize with people from different cultures.
2. I am unsure of my abilities to deal with the local population if placed in a different culture. *(To be reverse-scored)*

3. I am sure I would be able to handle all of the stresses of adjusting to a culture that is new to me.
4. Having to live in a culture that is drastically different from my own would be a problem for me. *(To be reverse-scored)*
5. I am confident that I can get used to the unusual conditions of living in another culture.
6. I am uncertain how much I would be able to influence the local population of another culture. *(To be reverse-scored)*
7. I expect I would get along very well with people from other cultures.
8. I am confident of my ability to communicate well with all kinds of people from all kinds of ethnic and cultural backgrounds.
9. I can always manage to solve difficult problems if I try hard enough.
10. It is easy for me to stick to my aims and accomplish my goals.
11. I am confident that I could deal efficiently with unexpected events.
12. I can solve most problems if I invest the necessary effort.
13. I can remain calm when facing difficulties because I can rely on my coping abilities.
14. When I am confronted with a problem, I can usually find several solutions.
15. If I am in trouble, I find it difficult to think of something to do. *(To be reverse-scored)*
16. No matter what comes my way, I'm usually able to handle it.

Willingness to Engage (McCroskey, 1992; Ross, 2008):

1. I would enjoy visiting other cultures that are unfamiliar to me.
2. I would enjoy interacting with people from different cultures.
3. Traveling to other countries is something I would enjoy.
4. I seek opportunities to speak with individuals from other cultural or ethnic backgrounds about their experiences.
5. If I have a job to do with other people, I like to get to know them well.
6. A job is often successful because you understand the people you are working with well.
7. I spend just enough time with other people as I need to in order to get the job done. *(To be reverse-scored)*
8. I tend to get to know my neighbors well.
9. I can be more successful at my job if I understand what is important to other people.
10. Knowing others well is not important to my job. *(To be reverse-scored)*
11. I tend to start conversations with strangers like people in the check-out line at the store or beside me on an airplane.
12. If I see someone I know, I usually stop and talk to them.
13. If I see someone I know, I sometimes avoid speaking to them. *(To be reverse-scored)*

14. When I go to the doctor, I feel comfortable telling him/her everything s/he needs to know in order to accurately diagnose me.
15. I do not like giving presentations to a group of strangers. *(To be reverse-scored)*
16. If I have to wait in line, I often strike up a conversation with someone nearby.
17. I enjoy talking in a large meeting of friends and acquaintances.
18. I try to say as little as possible if confronted by a police officer. *(To be reverse-scored)*
19. In small groups of strangers, I tend to keep my own counsel. *(To be reverse-scored)*
20. I enjoy presenting to a group of friends.
21. In a large meeting of strangers, I usually remain pretty quiet. *(To be reverse-scored)*

Openness to New Experience (Webster & Kruglanski, 1994):

1. Once I find the right way to do something, I stick to it. *(To be reverse-scored)*
2. I enjoy coming up with new plans and new ideas.
3. I believe variety is the spice of life.
4. Our society's ideas of right and wrong may not be right for all people in the world.
5. I believe that it's better to stick to your ethics and principles than to be open-minded. *(To be reverse-scored)*
6. People should honor traditional family values and not question them. *(To be reverse-scored)*
7. I enjoy reflecting on why things are the way they are.
8. I am not interested in abstract ideas. *(To be reverse-scored)*
9. I do not enjoy spending time imagining possibilities. *(To be reverse-scored)*
10. Even after I've made up my mind about something, I am always eager to consider a different opinion.
11. I dislike questions which could be answered in many different ways. *(To be reverse-scored)*
12. I feel irritated when one person disagrees with what everyone else in a group believes. *(To be reverse-scored)*
13. When considering most conflict situations, I can usually see how both sides could be right.
14. When thinking about a problem, I consider as many different opinions on the issue as possible.
15. I prefer interacting with people whose opinions are very different from my own.
16. I always see many possible solutions to problems I face.
17. I do not usually consult many different options before forming my own view. *(To be reverse-scored)*

Emotional Self-Regulation (Gross & John, 2003):

1. When I want to feel less negative emotions (anger, frustration, or sadness), I change the way I'm thinking about the situation.
2. When I want to feel more positive emotions (happiness or amusement), I change the way I'm thinking about the situation.
3. It is difficult for me to suppress thoughts that interfere with what I need to do. *(To be reverse-scored)*
4. I can control my thoughts from distracting me from the task at hand.
5. When I worry about something, I cannot concentrate on an activity. *(To be reverse-scored)*
6. After an interruption, I don't have any problem resuming my concentrated style of working.
7. I have a whole bunch of thoughts and feelings that interfere with my ability to work in a focused way. *(To be reverse-scored)*
8. When I want to feel more positive emotion (happiness or amusement), I change what I'm thinking about.
9. When I want to feel less negative emotion (sadness, frustration, or anger), I change what I'm thinking about.
10. When I'm faced with a stressful situation, I make myself think about it in a way that helps me stay calm.
11. I control my emotions by changing the way I think about the situation I'm in.
12. When feeling stressed, I'm able to calm myself by thinking of other things.

Self-Monitoring (Ang, Van Dyne, Koh, & Ng, 2004; Snyder, 1974):

1. I find it difficult to imitate the behavior of other people. *(To be reverse-scored)*
2. My behavior is usually an expression of my true inner feelings, attitudes, and beliefs. *(To be reverse-scored)*
3. In meetings or discussions, I do not attempt to do or say things that others will like. *(To be reverse-scored)*
4. I can only argue for ideas which I already believe. *(To be reverse-scored)*
5. I can make impromptu speeches even on topics about which I have almost no information.
6. When I am uncertain how to act in a social situation, I look to the behavior of others for cues.
7. I sometimes appear to others to be experiencing deeper emotions than I actually am.
8. In different situations and with different people, I often act like very different persons.
9. I am not particularly good at making other people like me. *(To be reverse-scored)*
10. Even if I am not enjoying myself, I often pretend to be having a good time.

11. I'm not always the person I appear to be.
12. I would not change my opinions (or the way I do things) in order to please someone else or win their favor. *(To be reverse-scored)*
13. I have trouble changing my behavior to suit different people and different situations. *(To be reverse-scored)*
14. If necessary, I am able to look anyone in the eye and tell a lie with a straight face.
15. I am able to fool people by being friendly when I really dislike them.
16. When I interact with people from other cultures or ethnic backgrounds, I show my appreciation of their cultural norms.
17. I change my verbal behavior (e.g., accent, tone) if a cross-cultural interaction requires it.
18. I would be able to change my non-verbal behaviors if dealing with those of other cultures or backgrounds.

Tolerance for Ambiguity (Webster & Kruglanski, 1994):

1. I don't like situations that are uncertain. *(To be reverse-scored)*
2. I feel uncomfortable when I don't understand the reason why an event occurred in my life. *(To be reverse-scored)*
3. When I am confused about an important issue, I feel very upset. *(To be reverse-scored)*
4. In most social conflicts, I can easily see which side is right and which is wrong. *(To be reverse-scored)*
5. I like to know what people are thinking all the time. *(To be reverse-scored)*
6. I dislike it when a person's statement could mean many different things. *(To be reverse-scored)*
7. It's annoying to listen to someone who cannot seem to make up his or her mind. *(To be reverse-scored)*
8. I feel uncomfortable when someone's meaning or intention is unclear to me. *(To be reverse-scored)*
9. I'd rather know bad news than stay in a state of uncertainty. *(To be reverse-scored)*

Low Need for Cognitive Closure (Webster & Kruglanski, 1994):

1. I think that having clear rules and order at work is essential for success. *(To be reverse-scored)*
2. I find that a well-ordered life with regular hours suits my temperament. *(To be reverse-scored)*
3. I hate to change my plans at the last minute. *(To be reverse-scored)*
4. My personal space is usually messy and disorganized.

5. I believe orderliness and organization are among the most important characteristics of a good student. *(To be reverse-scored)*
6. I think that I would learn best in a class that lacks clearly stated objectives and requirements.
7. I find that establishing a consistent routine enables me to enjoy life more. *(To be reverse-scored)*
8. I enjoy having a clear and structured mode of life. *(To be reverse-scored)*
9. I like to have a plan for everything and a place for everything. *(To be reverse-scored)*
10. I dislike the routine aspects of my work.
11. I like to have friends who are unpredictable.
12. I enjoy the uncertainty of going into a new situation without knowing what might happen.
13. When dining out, I like to go to places where I have been before so that I know what to expect. *(To be reverse-scored)*
14. I think it is fun to change my plans at the last moment.
15. I don't like to be with people who are capable of unexpected actions. *(To be reverse-scored)*
16. I prefer to socialize with familiar friends because I know what to expect from them. *(To be reverse-scored)*
17. I don't like to go into a situation without knowing what I can expect from it. *(To be reverse-scored)*
18. I dislike unpredictable situations. *(To be reverse-scored)*

Cognitive Flexibility (Ross, 2008; Webster & Kruglanski, 1994):

1. I would never describe myself as indecisive. *(To be reverse-scored)*
2. When I go shopping, I have no trouble deciding exactly what it is I want. *(To be reverse-scored)*
3. When faced with a problem I usually see the one best solution very quickly. *(To be reverse-scored)*
4. I usually make important decisions quickly and confidently. *(To be reverse-scored)*
5. It takes me time to make important decisions as I see all sides of a situation.
6. When trying to solve a problem I often can foresee several long-term consequences of my actions.
7. If my approach to a problem isn't working with someone, I can easily change my tactics.
8. I prefer to stick to doing something the way it's always worked in the past. *(To be reverse-scored)*
9. I know how to gain insight from another person to get a job done.
10. I believe that there is a right way and a wrong way to do most things. *(To be reverse-scored)*

11. I am able to work well with others to help them find better ways to accomplish their tasks.
12. If there is already a good way of addressing a problem, it's a waste of time to consider alternatives. *(To be reverse-scored)*
13. I don't bother discussing alternative solutions with others if I've already made up my mind. *(To be reverse-scored)*
14. If there is already a process in my organization that works well, then it should work well in other organizations. *(To be reverse-scored)*
15. When working with someone from another culture, it's important to change my behavior if we aren't successful.
16. I have different ways of working with different people.
17. People have different methods that can be equally successful in solving a problem.
18. Sometimes you have to bend the rules to do the right thing.

Lie Scale (Webster & Kruglanski, 1994)

1. I have never been late for an appointment.
2. I have never known someone I did not like.
3. I believe that one should never engage in leisure activities.
4. I feel that there is no such thing as an honest mistake.
5. I have never hurt another person's feelings.

Scoring (Webster & Kruglanski, 1994):

1. Reverse code items that are reverse-scored, so that higher sums indicate that respondent possesses a greater amount of the attribute.
2. Sum each participant's responses except for the lie scale items.
3. Sum the lie scale items.
4. Remove the participant's answers if the lie score is greater than 15 (using 1 to 6 rating scale)

Appendix B

CCCI Prototype

Cross-Cultural Competence Survey

Please read this carefully before you decide to participate in this study.

Your participation involves completing an online survey. The purpose of this survey is to determine how certain individual difference characteristics are related to cross-cultural competence.

All of your responses will be kept strictly confidential. Your answers will be anonymous and your name will not be collected and/or associated with any of the research materials.

Your participation in this study is voluntary. This survey will take approximately 20-30 minutes to complete. You may refuse to participate in this study. Non-participation will not negatively impact you in any way. You are free to withdraw your consent and discontinue participation in the study at any time.

If you have any questions about this research, you may contact Carol A. Thornson at cthornson@gmail.com.

Questions or concerns about research participants' rights may be directed to the Institutional Review Board, _____. The telephone number is _____.

By completing this online survey, I am providing my informed consent.

INSTRUCTIONS

This survey should take you no longer than 20-30 minutes to complete in its entirety.

You will read a series of statements. For each statement, please indicate your level of agreement with that statement, from **1** being that you *strongly disagree* with the statement, to **6** being that you *strongly agree* with the statement:

1 = strongly disagree

2 = moderately disagree

3 = slightly disagree

4 = slightly agree

5 = moderately agree

6 = strongly agree

Try not to spend too much time on any one question, as your *first* answer is usually your *best* answer. It may seem that some of the questions are irrelevant to measuring attributes related to cross-cultural competence. However, they are all important to our study and each item has a specific purpose. Therefore, it is imperative that you please read each item and answer as *accurately* and as *honestly* as you can. There is no right or wrong answer to any item.

We appreciate your participation and thank you for your valuable time.

1. I think that having clear rules and order at work is essential for success.
2. I can be more successful at my job if I understand what is important to other people.
3. My behavior is usually an expression of my true inner feelings, attitudes, and beliefs.
4. In different situations and with different people, I often act like very different persons.
5. I enjoy having a clear and structured mode of life.
6. When I am confronted with a problem, I can usually find several solutions.
7. In small groups of strangers, I tend to keep my own counsel.
8. I am not interested in abstract ideas.
9. When I'm faced with a stressful situation, I make myself think about it in a way that helps me stay calm.
10. I am able to work well with others to help them find better ways to accomplish their tasks.
11. People should honor traditional family values and not question them.
12. I hate to change my plans at the last minute.

13. I am not particularly good at making other people like me.
14. I am uncertain how much I would be able to influence the local population of another culture.
15. When faced with a problem, I usually see the one best solution very quickly.
16. I try to look for a logical explanation or solution to almost every problem I encounter.
17. I sometimes appear to others to be experiencing deeper emotions than I actually am.
18. I expect I would get along very well with people from other cultures.
19. Knowing others well is not important to my job.
20. I enjoy the uncertainty of going into a new situation without knowing what might happen.
21. I am able to fool people by being friendly when I really dislike them.
22. When dealing with people of a different ethnicity or culture, understanding their viewpoint is a top priority for me.
23. When I am confused about an important issue, I feel very upset.
24. I feel sorry for people of other ethnicities or cultures if I think they are being taken advantage of.
25. I dislike questions which could be answered in many different ways.
26. I find it difficult to imitate the behavior of other people.
27. If I have to wait in line, I often strike up a conversation with someone nearby.
28. I think that I would learn best in a class that lacks clearly stated objectives and requirements.
29. When working with someone from another culture, it's important to change my behavior if we aren't successful.
30. My personal space is usually messy and disorganized.
31. I spend just enough time with other people as I need to in order to get the job done.
32. I try to say as little as possible if confronted by a police officer.
33. I'd rather know bad news than stay in a state of uncertainty.
34. When I want to feel more positive emotions (happiness or amusement), I change the way I'm thinking about the situation.
35. I am confident that I can get used to the unusual conditions of living in another culture.
36. Even if I am not enjoying myself, I often pretend to be having a good time.

37. I would not change my opinions (or the way I do things) in order to please someone else or win their favor.
38. If I am in trouble, I find it difficult to think of something to do.
39. I dislike it when a person's statement could mean many different things.
40. I feel offended when I hear people make jokes about or use slang words to describe people from other ethnic backgrounds or cultures.
41. I feel that there is no such thing as an honest mistake.
42. I believe variety is the spice of life.
43. It is difficult for me to suppress thoughts that interfere with what I need to do.
44. If there is already a process in my organization that works well, then it should work well in other organizations.
45. Sometimes you have to bend the rules to do the right thing.
46. I don't like to be with people who are capable of unexpected actions.
47. A job is often successful because you understand the people you are working with well.
48. I feel impatient when communicating with people of different ethnicities or cultures, regardless of how well they can communicate.
49. I would enjoy interacting with people from different cultures.
50. I don't like situations that are uncertain.
51. When I go to the doctor, I feel comfortable telling him/her everything s/he needs to know in order to accurately diagnose me.
52. I rarely think about the impact of an ethnic joke on people who are targeted.
53. People have different methods that can be equally successful in solving a problem.
54. When dining out, I like to go to places where I have been before so that I know what to expect.
55. I dislike the routine aspects of my work.
56. When thinking about a problem, I consider as many different opinions on the issue as possible.
57. I can only argue for ideas which I already believe.
58. I dislike unpredictable situations.
59. When making a group decision, I think that considering each person's perspective is more important than making a decision that's completely fair and impartial.

60. If there is already a good way of addressing a problem, it's a waste of time to consider alternatives.
61. I enjoy coming up with new plans and new ideas.
62. I have never hurt another person's feelings.
63. When considering most conflict situations, I can usually see how both sides could be right.
64. I don't understand why people of different ethnicities or cultures feel they have to cling to their own values and traditions.
65. I feel sorry for people of other ethnicities or cultures if I think they are being taken advantage of.
66. I find that a well-ordered life with regular hours suits my temperament.
67. I think the best decisions are made when we can remove any personal concerns, because emotions lead to biased decisions.
68. I am sure I would be able to handle all of the stresses of adjusting to a culture that is new to me.
69. I like to know what people are thinking all the time.
70. I could change my verbal behavior (e.g., accent, tone) if a cross-cultural interaction required it.
71. I don't bother discussing alternative solutions with others if I've already made up my mind.
72. I am confident that I will be able to socialize with people from different cultures.
73. I do not like giving presentations to a group of strangers.
74. If I see someone I know, I sometimes avoid speaking to them.
75. When trying to solve a problem I often can foresee several long-term consequences of my actions.
76. I have never known someone I did not like.
77. I enjoy reflecting on why things are the way they are.
78. I usually make important decisions quickly and confidently.
79. After an interruption, I don't have any problem resuming my concentrated style of working.
80. I am unsure of my abilities to deal with the local population if placed in a different culture.
81. I believe that it's better to stick to your ethics and principles than to be open-minded.
82. If I have a job to do with other people, I like to get to know them well.

83. I do not usually consult many different options before forming my own view.
84. Having to live in a culture that is drastically different from my own would be a problem for me.
85. When I interact with people from other cultures or ethnic backgrounds, I show my appreciation of their cultural norms.
86. I believe that one should never engage in leisure activities.
87. In most social conflicts, I can easily see which side is right and which is wrong.
88. I try to act based on the truth of a situation, not what others might want to believe or wish were true.
89. I can solve most problems if I invest the necessary effort.
90. I would enjoy visiting other cultures that are unfamiliar to me.
91. When feeling stressed, I'm able to calm myself by thinking of other things.
92. It's annoying to listen to someone who cannot seem to make up his or her mind.
93. I am confident of my ability to communicate well with all kinds of people from all kinds of ethnic and cultural backgrounds.
94. I can control my thoughts from distracting me from the task at hand.
95. I feel irritated when people of different ethnic or cultural backgrounds speak their native language around me.
96. I like to have a plan for everything and a place for everything.
97. I prefer interacting with people whose opinions are very different from my own.
98. When I worry about something, I cannot concentrate on an activity.
99. I have trouble changing my behavior to suit different people and different situations.
100. When I want to feel more positive emotions (happiness or amusement), I change what I'm thinking about.
101. I always see many possible solutions to problems I face.
102. I can always manage to solve difficult problems if I try hard enough.
103. No matter what comes my way, I'm usually able to handle it.
104. If I see someone I know, I usually stop and talk to them.
105. When I want to feel less negative emotion (sadness, frustration, or anger), I change what I'm thinking about.

106. I have never been late for an appointment.
107. It is difficult for me to put myself in the shoes of someone from another culture.
108. Making sure that everyone gets along in my team is one of my priorities.
109. It is easy for me to understand what it would feel like to be a person from a different culture.
110. I know how to gain insight from another person to get a job done.
111. I think it is fun to change my plans at the last moment.
112. Even after I've made up my mind about something, I am always eager to consider a different opinion.
113. I like to have friends who are unpredictable.
114. I believe that there is a right way and a wrong way to do most things.
115. In a large meeting of strangers, I usually remain pretty quiet.
116. I have a whole bunch of thoughts and feelings that interfere with my ability to work in a focused way.
117. In meetings or discussions, I do not attempt to do or say things that others will like.
118. Traveling to other countries is something I would enjoy.
119. I enjoy presenting to a group of friends.
120. When I want to feel less negative emotions (anger, frustration, or sadness), I change the way I'm thinking about the situation.
121. I tend to get to know my neighbors well.
122. When I am uncertain how to act in a social situation, I look to the behavior of others for cues.
123. Our society's ideas of right and wrong may not be right for all people in the world.
124. It takes me time to make important decisions as I see all sides of a situation.
125. I would be able to change my non-verbal behaviors if dealing with those of other cultures or backgrounds.
126. I prefer to stick to doing something the way it's always worked in the past.
127. I would never describe myself as indecisive.
128. I do not enjoy spending time imagining possibilities.
129. I have different ways of working with different people.

130. I prefer to socialize with familiar friends because I know what to expect from them.
131. I can make impromptu speeches even on topics about which I have almost no information.
132. If necessary, I am able to look anyone in the eye and tell a lie with a straight face.
133. I don't like to go into a situation without knowing what I can expect from it.
134. I seek opportunities to speak with individuals from other cultural or ethnic backgrounds about their experiences.
135. I tend to start conversations with strangers like people in the check-out line at the store or beside me on an airplane.
136. I find that establishing a consistent routine enables me to enjoy life more.
137. I enjoy talking in a large meeting of friends and acquaintances.
138. I feel irritated when one person disagrees with what everyone else in a group believes.
139. I feel uncomfortable when I don't understand the reason why an event occurred in my life.
140. I feel uncomfortable when someone's meaning or intention is unclear to me.
141. If my approach to a problem isn't working with someone, I can easily change my tactics.
142. When I go shopping, I have no trouble deciding exactly what it is I want.
143. I'm not always the person I appear to be.
144. I believe orderliness and organization are among the most important characteristics of a good student.
145. It is easy for me to stick to my aims and accomplish my goals.
146. When I'm faced with a stressful situation, I make myself think about it in a way that helps me stay calm.
147. I can always manage to solve difficult problems if I try hard enough.
148. I can solve most problems if I invest the necessary effort.
149. In a large meeting of strangers, I usually remain pretty quiet.

Demographics

The information provided below WILL NOT be used to identify you, but is used by a computer to identify GROUPS of people (e.g., male, female, Army, Navy, etc.). YOUR ACCURACY IS EXTREMELY IMPORTANT TO OUR RESEARCH. Thank you for your care in answering the following.

1. My age is:

1 = 18-20

2 = 21-24

3 = 25-29

4 = 30-35

5 = 36-40

6 = 40+

2. I am:

1 = Male

2 = Female

3. My branch of service is:

1 = Air Force

2 = Army

3 = Coast Guard

4 = Marine Corps

5 = Navy

6 = Other military service

4. I am a(n):

1 = Military Officer

2 = Warrant Officer

3 = Enlisted Member

5. My pay grade is (e.g., E4-5, O4-5):

1 = 1-3

2 = 4-6

3 = 7-8

4 = 9-10

5 = 11-13

6 = 14-15

6. I am a(n):

1 = Active component member (including Coast Guard)

2 = Traditional guardsman

3 = Guardsman on active duty

4 = Traditional reservist

5 = Reservist on active duty

7. My time in service, in years, is:

1 = 0-4

2 = 5-8

3 = 9-12

4 = 13-16

5 = 16+

8. I have been deployed ____ times over the last FIVE years. (If never deployed, please enter 0.)

[If 0 is entered, it skips the following items. If 1, it shows the following two items]

9. Length of time of most recent deployment = _____ MONTHS

10. During this deployment, my job required that I interact and/or form relationships with local nationals:

1 = Not at all

2 = Very little

3 = A moderate amount

4 = A fair amount

5 = A great deal

6 = It was essential to my job

[If more than 1 deployment, the following 2 items come up, and repeat as necessary]

11. Length of time of *next* most recent deployment = _____ MONTHS

12. During this deployment, my job required that I interact and/or form relationships with local nationals:

- 1 = Not at all
- 2 = Very little
- 3 = A moderate amount
- 4 = A fair amount

13. Please estimate the number of hours of *cultural awareness training* (e.g., online, classroom, etc.) that you have received from the military during your career: _____ HOURS

14. If you were deployed, please rate how effective you think the training was in preparing you for your assignment:

- 1 = Not at all effective
- 2 = Minimally effective
- 3 = Moderately effective
- 4 = Highly effective
- 5 = Very highly effective (essential)

This concludes our survey. Thank you for your time.

Appendix C

Table 1
Intercorrelations of Demographic Factors.

Demographic Factors	1	2	3	4	5	6	7
1. Age Category ^a	--						
2. Gender ^b	.10*	--					
3. Average Level of Interactions ^c	-.06	-.05	--				
4. Total Months Deployed	-.02	-.18**	.19**	--			
5. Pay Grade ^d	.53**	.00	-.05	-.06*	--		
6. Years of Military Service	.72**	-.03	-.10	.09*	.48*	--	
7. Branch of Service ^e	-.16**	-.06	-.14**	-.24**	-.03	-.19**	--

^a (18–20) = 1, (21–24) = 2, (25–29) = 3, (30–35) = 4, (36–40) = 5, (40+) = 6.

^b Male=1, Female=2.

^c Not at all=1, Very little=2, A moderate amount=3, A fair amount=4, A great deal=5, It was essential to my job=6.

^d (1-3)=1, (4-6)=2, (7-8)=3, (9-10)=4, (11-13)=5, (14-15)=6.

^e (0-4)=1, (5-8)=2, (9-12)=3, (13-16)=4, (16+)=5.

^f Air Force=1, Army=2, Coast Guard=3, Marine Corps=4, Navy=5, Other military service=6.

** Correlation is significant at the 0.01 level (2-tailed).

* Correlation is significant at the 0.05 level (2-tail

Appendix D

Table 2

Intercorrelations of Scale Dimensions.

Scale Dimension	1	2	3	4	5	6
1. Cognitive Flexibility/Openness	--					
2. Willingness to Engage	.67**	--				
3. Emotional Regulation	.53**	.50**	--			
4. Tolerance of Uncertainty	-.39**	-.25**	-.28**	--		
5. Self-Efficacy	.74**	.71**	.52**	-.29**	--	
6. Ethnocultural Empathy	.46**	.52**	.35**	-.09*	.48**	--

** Correlation is significant at the 0.01 level (2-tailed).

* Correlation is significant at the 0.05 level (2-tailed).

Appendix E

Table 3

Scale Means, Standard Deviations, and Internal Consistency Reliabilities

Scale Dimension	Scale Mean	Standard Deviation	Cronbach's Alpha
Willingness to Engage (<i>8 items</i>)	4.63	.85	.82
Cognitive Flexibility & Openness (<i>12 items</i>)	4.74	.65	.83
Emotional Regulation (<i>4 items</i>)	4.41	1.01	.86
Tolerance of Uncertainty (<i>7 items</i>)	2.82	.78	.74
Self Efficacy (<i>8 items</i>)	4.94	.78	.86
Ethnocultural Empathy (<i>8 items</i>)	4.46	.79	.69

Appendix F

Table 4

Correlations of Scales with Demographics

	Yrs of Service ^a	Pay Grade ^b	Age Cat ^c	Branch of Service ^d	Gender ^e	5-year Deploymt History	Months Deployed	Interactions with Locals ^f	Cultural Training	Training Effectiveness ^g
Willingness to Engage	.16**	.04	.16**	.07	-.02	.06	-.28	.10	.03	.17**
Cognitive Flexibility & Openness	.08	.00	.07	.03	-.08*	.04	.01	.08	.02	.24**
Emotional Regulation	.12**	.04	.14**	.01	.07	.05	-.01	.01	-.02	.13**
Tolerance of Uncertainty	-.09*	.00	-.05	-.07	.07	-.07	.03	.02	.03	-.14**
Self-Efficacy	.13**	.06	.13**	.03	-.08*	.01	-.01	.09	.03	.24**
Ethnocultural Empathy	.21**	.10*	.25**	.01	.07	.02	-.05	.06	.00	.12**

^a (0-4)=1, (5-8)=2, (9-12)=3, (13-16)=4, (16+)=5.

^b (1-3)=1, (4-6)=2, (7-8)=3, (9-10)=4, (11-13)=5, (14-15)=6.

^c (18-20)=1, (21-24)=2, (25-29)=3, (30-35)=4, (36-40)=5, (40+)=6.

^d Air Force=1, Army=2, Coast Guard=3, Marine Corps=4, Navy=5, Other military service=6.

^e Male=1, Female=2.

^f Not at all=1, Very little=2, A moderate amount=3, A fair amount=4, A great deal=5, It was essential to my job=6.

^g Not at all effective=1, Minimally effective=2, Moderately effective=3, Highly effective=4, Very highly effective (essential)=5.

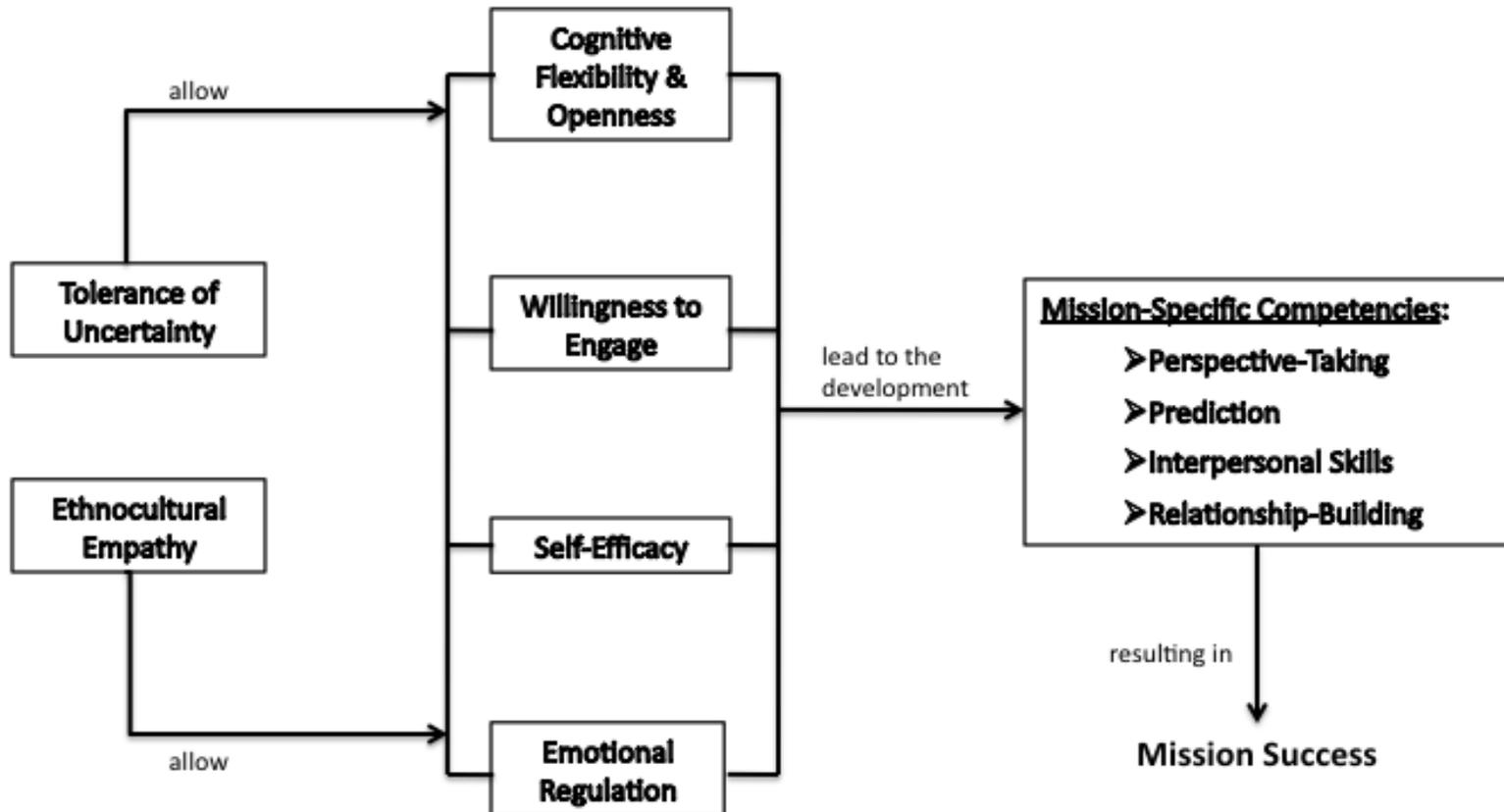
** Correlation is significant at the 0.01 level (2-tailed).

* Correlation is significant at the 0.05 level (2-tailed).

Appendix G

Figure 1

Theoretical Model of Cross-Cultural Competence



Appendix H

Cross-Cultural Competence Inventory

Willingness to Engage

1. I would enjoy visiting other cultures that are unfamiliar to me.
2. If I see someone I know, I usually stop and talk to them.
3. Traveling to other countries is something I would enjoy.
4. I enjoy presenting to a group of friends.
5. I seek opportunities to speak with individuals from other cultural or ethnic backgrounds about their experiences.
6. I tend to start conversations with strangers like people in the check-out line at the store or beside me on an airplane.
7. I enjoy talking in a large meeting of friends and acquaintances.
8. I would enjoy interacting with people from different cultures.

Cognitive Flexibility & Openness

1. I know how to gain insight from another person to get a job done.
2. If my approach to a problem isn't working with someone, I can easily change my tactics.
3. I have different ways of working with different people.
4. People have different methods that can be equally successful in solving a problem.
5. When trying to solve a problem I often can foresee several long-term consequences of my actions.
6. I always see many possible solutions to problems I face.
7. When thinking about a problem, I consider as many different opinions on the issue as possible.
8. I enjoy coming up with new plans and new ideas.
9. Our society's ideas of right and wrong may not be right for all people in the world.
10. Even after I've made up my mind about something, I am always eager to consider a different opinion.
11. I believe variety is the spice of life.
12. When considering most conflict situations, I can usually see how both sides could be right.

Emotional Regulation

1. When I want to feel less negative emotions (anger, frustration, or sadness), I change the way I'm thinking about the situation.
2. I control my emotions by changing the way I think about the situation I'm in.
3. When I want to feel more positive emotions (happiness or amusement), I change what I'm thinking about.
4. When I want to feel less negative emotion (sadness, frustration, or anger), I change what I'm thinking about.

Tolerance of Uncertainty

1. I like to have a plan for everything and a place for everything. *(To be reverse-scored)*
2. I prefer to socialize with familiar friends because I know what to expect from them. *(To be reverse-scored)*
3. I don't like to go into a situation without knowing what I can expect from it. *(To be reverse-scored)*
4. I find that establishing a consistent routine enables me to enjoy life more. *(To be reverse-scored)*
5. I believe orderliness and organization are among the most important characteristics of a good student. *(To be reverse-scored)*
6. I feel uncomfortable when I don't understand the reason why an event occurred in my life. *(To be reverse-scored)*
7. I feel uncomfortable when someone's meaning or intention is unclear to me. *(To be reverse-scored)*

Self-Efficacy

1. I can always manage to solve difficult problems if I try hard enough.
2. No matter what comes my way, I'm usually able to handle it.
3. I am confident that I could deal efficiently with unexpected events.
4. It is easy for me to stick to my aims and accomplish my goals.
5. I can remain calm when facing difficulties because I can rely on my coping abilities.
6. I am confident that I can get used to the unusual conditions of living in another culture.

7. I am sure I would be able to handle all of the stresses of adjusting to a culture that is new to me.
8. I am confident that I will be able to socialize with people from different cultures.

Ethnocultural Empathy

1. I feel irritated when people of different ethnic or cultural backgrounds speak their native language around me. *(To be reverse-scored)*
2. It is difficult for me to put myself in the shoes of someone from another culture. *(To be reverse-scored)*
3. It is easy for me to understand what it would feel like to be a person from a different culture.
4. When dealing with people of a different ethnicity or culture, understanding their viewpoint is a top priority for me.
5. I feel sorry for people of other ethnicities or cultures if I think they are being taken advantage of.
6. I feel offended when I hear people make jokes about or use slang words to describe people from other ethnic backgrounds or cultures.
7. I feel impatient when communicating with people of different ethnicities or cultures, regardless of how well they can communicate. *(To be reverse-scored)*
8. I rarely think about the impact of an ethnic joke on people who are targeted. *(To be reverse-scored)*

Author Notes

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DIVERSITY IN MILITARY ORGANIZATIONS:
INDIGENOUS PEOPLES IN THE
NEW ZEALAND DEFENCE FORCE AND THE CANADIAN FORCES

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Abstract

This paper illustrates a research conducted during a visit to New Zealand (NZ), part of an exchange between the Canadian and NZ departments of defence, in October 2007. The objective of the exchange was to share information between the Canadian delegation and the NZ Defence Force staff. The Canadians wanted to learn about strategies and initiatives used to enhance participation of Māori peoples and integrate Māori culture in the NZ Defence Force (NZDF). The NZDF members wanted to learn about Canadian Forces (CF) recruiting and outreach programs addressing Aboriginal populations in Canada. Despite the historical, national, and demographic differences between the NZ and Canadian context, the exchange provided the opportunity for sharing information, comparing strategies, and identifying best practices.

Opinions expressed in this report are those of the authors and should not be construed to represent the official position of DEOMI, the U.S. military services, or the Department of Defense.

DIVERSITY IN MILITARY ORGANIZATIONS:
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Introduction : Kia Ora⁴!

This paper builds on a research report entitled "Leadership in a Diverse Environment: Diversity Strategies in Military and Police Forces in Canada, Australia, the United Kingdom and the United States" (see Scoppio, 2008 in print). A summary of the previous research is provided in the background section.

The research for this paper was conducted during a visit to New Zealand (NZ), part of an exchange between the Canadian and NZ departments of defence (CANZEX), in October 2007. The objective of the exchange was twofold. On the one hand, the Canadian delegation wanted to learn about strategies and initiatives used to enhance participation of Māori peoples and integrate Māori culture in the NZ Defence Force (NZDF). On the other hand, the NZDF members wanted to learn about Canadian Forces (CF) recruiting and outreach programs addressing Aboriginal populations in Canada.

The paper adopts a comparative and international approach to compare the experiences of NZ and Canada's military in order to identify similarities, differences, potential lessons and best practices, in the area of organizational diversity.

Background: previous research

The previous research conducted involved:

- Developing a diversity framework for the CF:
- Benchmarking between Canada, Australia, the U.K., the U.S. (ABCA countries), and select police forces.

The diversity framework developed was founded on the three pillars of Canadian diversity, drawing from the model by Jenson and Papillon (2001):

- Linguistic duality (two official languages: English and French);
- Multiculturalism (official policy now act);
- Recognition of Canada's Aboriginal history.

Based on these pillars, the following core diversity values should be integrated as a component of the CF leadership framework:

⁴ Kia ora is a Māori language greeting which means 'be well' or 'be healthy' it is also commonly used by non-Māori and is considered part of New Zealand English.

- Recognize Canada's foundations of multiculturalism, bilingualism and Aboriginal history;
- Respect for human rights and equality;
- Value the diversity of all individuals regardless of gender, ethnicity, religion, linguistic background, or other types of diversity; and,
- Foster a climate of inclusion, non-discrimination, tolerance and accommodation of difference.

In turn, core diversity values should be reflected in diversity competencies, to be integrated in the CF Professional Development (PD) framework. 19 competencies were identified, including:

- Cultural awareness/sensitivity, including customs and religions;
- Awareness of gender differences, including communication styles;
- Awareness of stereotyping, bias and discrimination;
- Knowledge of human rights and multiculturalism principles;
- Understanding of harassment in the workplace;
- Understanding of Employment Equity (EE) and issues related to women, Aboriginal people, visible minorities, and people with disabilities;
- Understanding of Aboriginal history and Aboriginal Treaty Rights;
- Cross-cultural / intercultural communication skills;
- Language ability in Canada's two official languages;
- Knowledge of a language other than English or French.

The research also involved benchmarking to identify best practices, such as:

- Joint military and civilian portfolio for EE/diversity under the Director of Rights and Responsibilities (Australian Department of Defence);
- Senior Officer and Civil Servants Diversity and Equity Awareness program for General/Flag Officers and senior executives (U.K. Ministry of Defence);
- The Defence Employment Opportunity Management Institute (U.S. DoD);
- The New Forward Plan: Priorities for Working in a Culturally, Linguistically and Religiously Diverse Society (New South Wales Police); and,
- Opening all occupations to women including combat occupations (CF).

Based on the research conducted, 14 recommendations were made to develop a way ahead for the CF by making a paradigm shift from a reactive to a proactive approach towards diversity (Thomas and Ely, 1996). The report was presented at the Defence Diversity Council in 2008. Several key recommendations were addressed in the 2008 Chief of Military Personnel EE Plan, including:

- Review and revise key training courses to ensure that the training material contains diversity content;
- Develop and deliver formal EE and diversity training;
- Address specific issues around the propensity of Designated Group Members (DGM) to join the CF; and,
- Establish and utilize a CF mentoring and/or coaching program to assist DGM in all aspect of their career possibility. (Canadian Government, Department of National Defence, 2008).

The report highlighted several areas requiring attention including enhancing the participation of Aboriginal people in the CF. The successful participation of Māori members in the New Zealand Armed Forces was

identified as an area requiring further investigation. The CANZEX provided the opportunity to conduct this research.

Comparative and international research: two case studies

This paper adopts a comparative and international research approach using the case studies of NZ and Canada looking at strategies used in the two countries to facilitate and enhance the participation of NZ Māori and Canadian Aboriginal peoples in the armed forces.

This qualitative study is meant to provide a baseline comparison of the NZDF and CF experiences with regards to indigenous people, to identify similarities and differences, as well as, potential lessons learned and best practices in the area of organizational diversity.

When conducting comparative and international research it is important to acknowledge that in cross-national studies national differences must be accounted for, including:

- National context;
- Policy framework;
- Demographics; and,
- Social context.

The information was gathered through the following methods:

- Presentations delivered by NZDF staff;
- Discussions and informal conversations with NZDF staff and NZ subject matter experts (SMEs);
- Email exchanges with NZDF staff;
- Unclassified reports; and
- Policy and legislative documents.

Conceptual foundation

To understand the concept of organizational diversity we need to first clarify the meaning of diversity, defined as:

- The condition of being different; can encompass culture, ethnicity, gender, age, color, religion, language, sexual preference, education, socio-economic background as well as mental or physical disability.

Consequently, organizational diversity refers holistically to all the diversity of the workforce, beyond legislative requirements dictated by equity legislation, which usually target groups who historically experienced discrimination in the workplace.

A review of organizational culture and critical mass theories can help explain, at least partially, why some groups fare better than others in terms of their successful participation at all levels of the organization. Organizational culture can be defined as:

- The shared norms and values systems within an organization, or to put it simply: ‘the way we do and see things around here’.

In general, organizations with horizontal structures, flexible planning and operating processes, have a more ‘open’ corporate culture; thus, they are more open to change, such as embracing diversity and proactively implementing diversity strategies and programs.

Historically, organizations such as the military, with hierarchical structures, a chain of command, and linear planning and operating procedures, have a more 'closed' culture; as such, they are less open to change, and view diversity as a problem to be solved, or a legislative requirement to be addressed through reactive measures. However, in recent years, many military organizations are becoming more 'open' towards diversity; that is to say, they are becoming 'diversity smart' and are putting in place policies and processes that are 'diversity friendly'.

Consequently, in order for organizations to embrace change, such as successfully integrating diverse groups and cultures, the corporate culture has to be 'open'.

At the same time, in order to influence and transform the mainstream culture within an organization, a group needs to reach a 'critical mass'. This nuclear physics theory has been applied, for example, to the participation of women in politics:

When applied to social sciences, the theory of critical mass suggests that the nature of group interactions depend upon size. When a group remains a distinct minority within a larger society, its members will seek to adapt to their surroundings, conforming to the predominant rules of the game...But once the group reaches a certain size, critical mass theory suggests that there will be a qualitative change in the nature of group interactions, as the minority starts to assert itself and thereby transform the institutional culture, norms, and values. (Norris and Lovenduski, 2001, p.2, see also: Trimble and Arscott, 2003).

Similarly, critical mass theory can be applied to other groups to help explain why some groups fare better than others in similar contexts. Two examples of groups who reached a critical mass and successfully participate at different levels of military organizations are: the Māori in the NZDF; and, African Americans in the U.S. Armed Forces. Conversely, examples of groups who are not as well represented in military organizations include: Hispanics, and North American Indians in the U.S. Armed Forces; and, visible minorities, and Aboriginal people, in the CF.

The reason why some groups fare differently than others could partly be attributed to the fact that they need to achieve a critical mass within their organizations, including the top levels, in order to influence the corporate culture.

Leadership support is essential to accomplish change in organizations, such as achieving a diverse membership and influencing corporate culture. The people in power need to act and direct changes to strategic frameworks, organizational architectures and processes, as well as influence the climate, culture, and informal networks within the organization.

Canadian context

Canada is a multicultural and bilingual country. The population is made up of Anglophones, Francophones, Aboriginal people, and immigrants from very diverse backgrounds. This diversity is supported by a legislative framework which includes: the Multiculturalism Act, the Official Languages Act, the Charter of Rights and Freedoms, the Canadian Human Rights Act, and the Employment Equity Act (EEA).

Based on 2006 Census data (Canadian Government, Statistics Canada, 2007) the Canadian population is 31,612,897. Although Canada's land mass is one of the largest in the world, many areas are very remote and experience extreme winter temperature; thus, most of the population, or 80%, is concentrated in urban areas. Two thirds of the population growth derives from international immigration, and the rate of the foreign-born population is 19.8% of the total population. 58.3% of new immigrants come from Asia and the Middle East.

Canada also has an indigenous population, referred to as Aboriginal people. There are three main Aboriginal groups: North American Indians (or First Nations), Inuit and Métis (mixed race). There is great diversity among the three groups, and also there is diversity within groups including:

- tribes within each group;
- multiple Aboriginal languages (over 60);
- different cultural and spiritual practices;
- urban Vs. non-urban e.g. reserves, remote areas; and
- status Vs. non-status First Nations.

Aboriginal people constitute 1.1 million or 3.8 % of the total population and they are the fastest growing segment of the Canadian population with the Métis being the main source of this growth (Statistics Canada, 2007). Most, but not all, North American Indians or First Nations are legally registered (as 'status Indians'). Many First Nations live on reserves established by treaties, where they have achieved different forms of autonomy; at the same time, many others live in urban centres.

Historically, the relationship between Aboriginal people and the government has been problematic, particularly with regards to land claims, such as the Oka crisis in 1990, Ipperwash in 1995, and most recently Caledonia in 2007, near Six Nations Reserve in South Western Ontario. Furthermore, Canadian Aboriginals have experienced different forms of colonialism, assimilation policies, abuse, and systemic racism, which have resulted in marginalization, loss of their language, culture and sense of family. Some have accused the government of conducting "cultural genocide" against Aboriginal people (McLaurin, 2004).

All this has had a negative social and economic impact on many Aboriginal people and communities. Consequently, there have been, and still are, significant socio-economic disparities between Aboriginal and non-Aboriginal groups in general.

However, education is helping to narrow the gap and Aboriginal people are participating in the labour market at much higher rates, comparable to the non-Aboriginal population. As well, Aboriginal people in Canada are experiencing a demographic boom with more than half being under the age of 25. The estimated availability of Aboriginal Peoples in the Canadian labour force is 2.6% as observed in the 2001 census (Canadian Government, Human Resources and Social Development Canada, 2003).

The labour force participation of Aboriginal people is 65%, slightly lower than non-Aboriginal people (67%). Conversely, the unemployment rate of Aboriginal people is 16%, more than double than non-Aboriginal people (7%) (Canadian Government, Department of Indian and Northern Affairs, 2003).

Programs and funding dedicated to Aboriginal people are in place and there is a federal government department responsible for issues related to Aboriginal people and communities, called the Department of Indian and Northern Affairs.

However, due to the scope of the challenges facing some Aboriginal communities, ranging from social issues, poverty, health problems, and substance abuse, and given the remoteness of many reserves, it is not easy to implement strategies, programs and practices that meet their diverse needs of the various Aboriginal populations.

The Canadian Forces

Aboriginal members are underrepresented in the CF where in 2007 they constituted about 1.8 % of Regular Force of 63,000, and 2% of the total force of about 100,000 (including reserves). However, they are over-represented in the Canadian Rangers, part of Army Reserves where they constituted 25.5%. The overall representation of Aboriginal peoples excluding the Rangers falls to 1.3% as a percentage of the total force. The main reason for this overrepresentation is due to the fact that Canadian Rangers provide a military presence in remote and isolated areas of Canada, where many Aboriginal communities are located.

CF strategies

Since 2002, the CF has fallen under the EEA although there are specific regulations to adapt the provisions of the Act to account for the operational effectiveness of the CF. The Canadian Employment Equity Act (EEA) of 1986, revised in 1995, has the purpose of achieving —equality” in the workplace so that no person shall be denied employment opportunities or benefits for reasons unrelated to ability and, in the fulfillment of that goal, to correct the conditions of disadvantage in employment experienced by women, Aboriginal peoples, persons with disabilities and members of —visible minorities” (Canadian Government, Department of Justice, 1995). Compliance with the EE Act is monitored by the Canadian Human Rights Commission (CHRC).

In accordance with the Act, the CF has:

- Collected information on its members through self-identification;
- Conducted an Employment System Review;
- Published an annual EE Plan;
- Conducted briefings and seminars on EE.

As well, within the defence department, EE Advisory Groups (AGs) have been created one for each Designated Group; each AG is championed by a senior General/Flag Officer. These groups operate both at the strategic level and at the local levels. The Defence Aboriginal Advisory Group (DAAG) oversees matters related to Aboriginal members in the CF. At the unit level there are staffs that oversee EE matters; however, this varies among organizations.

In addition to cultural, dress, and dietary accommodation policies, several programs are in place to enhance the participation of Aboriginal members in the CF, including:

- The CF Aboriginal Entry Program (CFAEP) a special remunerated three-weeks recruiting program that can lead to full-time Regular Force training and employment opportunities to qualified Aboriginal peoples;
- The Bold Eagle which is an Army recruiting program and includes a six-week Army Reserve Basic Military Qualification (BMQ) course;
- Raven, an Aboriginal recruiting program of the Navy Reserve which focuses on Youth Development;
- A new Aboriginal Leadership Opportunity Year (ALOY) at the Royal Military College of Canada (RMC) started in 2008, with the aim to provide a one-year no obligation trial for select Aboriginal youth to undergo academic, military and athletic development at the College with appropriate cultural supports.

In addition, DHRD hosts quarterly Aboriginal Forums, which are meetings between the CF and representatives of National Aboriginal organizations, National Aboriginal Veterans, Aboriginal Community members and other government departmental representatives. The purpose of the Aboriginal forum is to discuss CF Aboriginal Programs, Aboriginal recruitment, and to have input and suggestions from the Aboriginal attendees on ways the CF can improve outreach and communication with Aboriginal peoples.

New Zealand context

NZ is a much smaller country than Canada, both in land area and population. Its population has passed the 4 million mark; based on 2006 Census there were 4,143,279 people in NZ, an increase of 8.4 percent since the 2001 Census (NZ Government, Statistics NZ, 2007).

The majority of NZ's population is made up of people of European origin, followed by Māori, Asian, Pacific Islander and other (mixed, unspecified, or other origin). The official languages of NZ are English and Māori.

At the time of the 2006 Census, there were 565,329 people who identified with the Māori ethnic group or more than one in seven people (14.6%). The Māori population has increased by 30.0 percent in the past 15 years. Over half of all people in the Māori ethnic group identified Māori as their only ethnicity, while 42.2 percent identified with European ethnic groups. The remaining identified with Pacific peoples, Asian or New Zealander ethnic groups.

The Māori population constitutes over 12% of the workforce. In 2021 it is predicted that people of Māori, Asian and Pacific ethnicity will reach 33% of the total workforce due to their high birth rates.

The Māori people are progressively more integrated with the non- Māori population in NZ and there is a high rate of inter-marriage between Māori and non-Māori. The Māori people have become increasingly urbanized, politically active, and culturally assertive. The Māori are a more homogenous group than Canadian Aboriginal people; although some differences exist among tribes they share a common language, and similar cultural and spiritual practices.

The Māori people arrived in NZ from Polynesia in about A.D. 800 and many years later, in 1840 they signed the Treaty of Waitangi whereby ceding sovereignty to Britain while retaining territorial rights. In the following years there were many land wars and the relationship between Māori and non- Māori (referred to as Pākehā) deteriorated.

Historically, as a consequence of colonization, the Māori communities have undergone similar experiences as other Aboriginal populations, including loss of culture and identity, and loss of leaders during the wars. The Māori language was not supported until the 1960s, although it was later recognized as one of NZ official languages.

In recent years, the government has worked towards addressing the situation of Māori people and address Māori grievances. As well, a great importance has been placed on the Treaty of Waitangi seen as the foundation document for setting the terms for the relationship between Māori and the Crown.

However, the relationship between the Māori and the Government is not without problems as was witnessed during the CANZEX visit when the media reported that several Māori activists were arrested and accused of terrorism. The Māori community denied such accusations.

The socio-economic gap existing between Māori and non-Māori groups has been partially closed, and Māori people are achieving higher educational levels than before, and participating in greater numbers in tertiary service. However, there are still social and educational differences, including: lower school completion rates of Māori youth; higher unemployment rates; and, higher rates of substance abuse among Māori people.

The Ministry of Māori Development (Te Puni Kokiri) works with Māori communities to facilitate development of such activities as businesses, fisheries; as well they address issues related to settlement of land treaties. The approach is that Māori people are the ‘drivers’ of their own development and that ‘what is good for Māori is good for New Zealand’ (discussion with Chief executive of Te Puni Kokiri and other senior staff). The Māori people in NZ have a Māori TV channel, radio station, and a Māori political party.

NZ has a unique approach towards the Māoris in that the country is considered ‘bi-cultural’ and people are generally regarded as Māori or Pākehā. The approach is not to view Māori as a ‘minority’ and Pākehā as a ‘majority’, rather, as a ‘partnership’.

New Zealand Defence Forces

The situation for Indigenous people in the NZ military is different from Canada; in NZ the Māoris are better represented within all three services of the armed forces, across all ranks, including the top leadership. In fact, the Chief of the New Zealand Defence Force, Lieutenant General Mateparae, is a Māori. The NZDF is able to attract higher numbers of Māori than their proportionality in the NZ population. In 2007, the overall total of Māori serving members in the NZDF was 1,673 or over 18% of the total regular force (9,116). However, it should be noted that

Māori members are under-represented in the officer ranks and over-represented in the lower ranks.

Granatstein, who writes on behalf of the Council for Canadian Security, states:

One area where New Zealand has done better than Canada is integrating its indigenous Māori minority into its military. Almost half of the army is Māori, and every soldier undergoes a Māori initiation rite that takes him into the warrior tribe. The proportion of Māoris in the country's Special Forces is higher still, as much as two-thirds. And the current Chief of the Defence Force, General J. Mateparae is a Māori. None of this is tokenism, but it may be that the military is one of the few routes that the Māoris can take to get good jobs. The comparison with the Canadian Forces and its uneasy acceptance of first nations soldiers is striking nonetheless (Granatstein, 2007).

While Granatstein is correct in his assessment that NZ fares better than Canada in terms of the participation of Māori people in their military, one could argue that his considerations that the Māoris are viewed as a 'minority' integrated into a 'majority' military culture and that the military is one of the few good jobs for Māoris, may be based on false assumptions.

It is true that the military, and also the police, traditionally provide a career alternative, social mobility, training, and benefits to certain youth, such as those with low educational levels, or from areas offering fewer economic opportunities; however, this is not unique to NZ, but it is also the case in other countries, including Canada, and the U.S., in particular for non-technical military occupations, such as Army infantry.

In addition, the Māori people have deep historical roots in the NZ Army, going back to the Māori Battalion. After WWII was announced, Māori leaders offered the support of Māori men both for home defence and to fight overseas. The 28th Māori Battalion was formed in 1939 as an all-Māori infantry battalion, organized along tribal lines. By the end of the war the Māori Battalion was one of the most decorated units in the NZ Army. (New Zealand Government, National Library of NZ, 2008).

Due to the legacy of the Māori Battalion, there are many Māori people with military ancestry and military family traditions, as well, the NZ military values Māori people because they are traditionally good 'warriors'.

Finally, the military provides a positive Māori identity, and so, recruits of Māori ethnicity do not have to sacrifice their own identity when they join.

NZDF strategies

As people of Māori ethnicity have a high propensity to join, there are no NZDF recruiting strategies specific to Māori people. There is, however, a NZDF wide diversity strategy which — recognizes the maturing of NZDF equity initiatives from an EEO or compliance and fairness

approach to a diversity approach that leverages off differences to enhance operational and individual effectiveness”. (NZDF, Feb 2007).

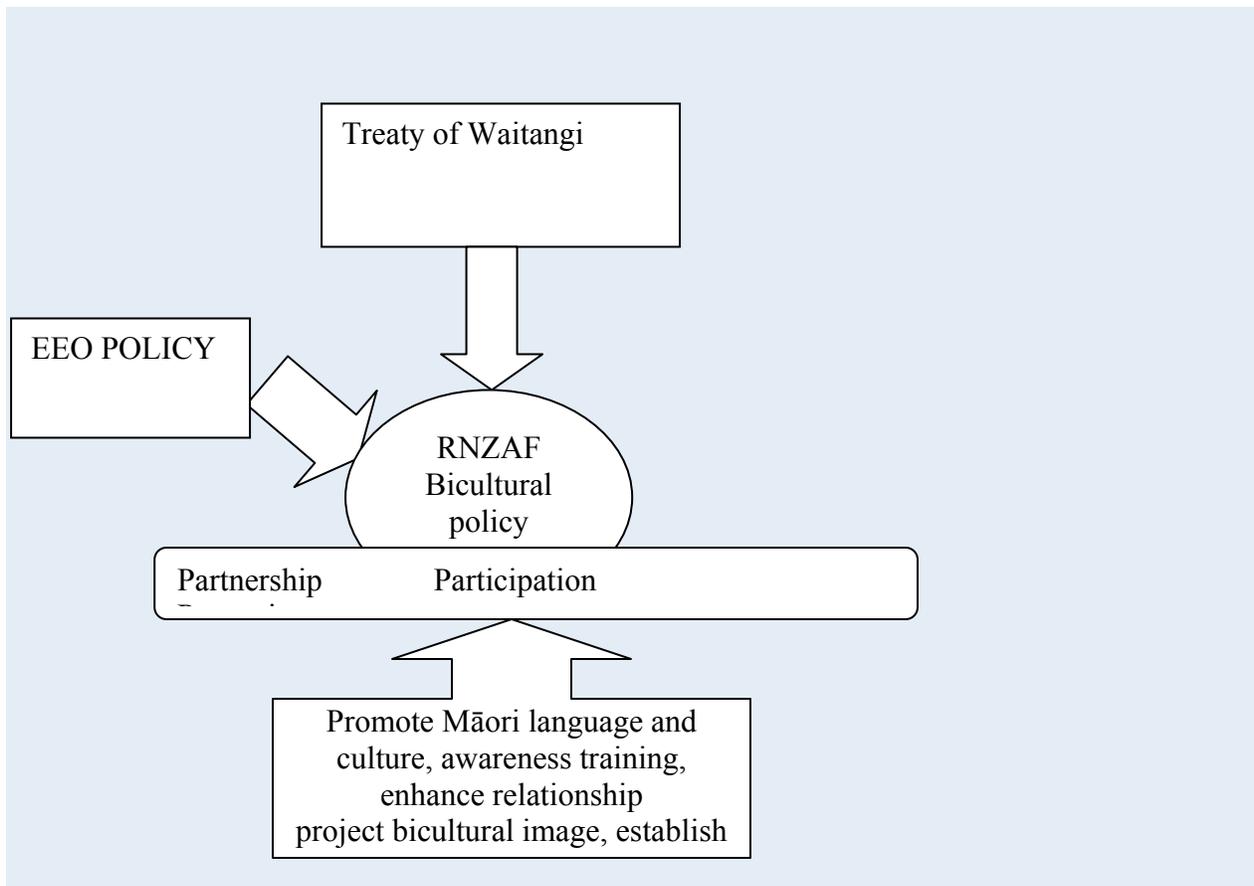
The NZDF sees culture as the starting point. The different environments have adopted a biculturalism policy (Air Force and Navy) or cultural policy (Army). A NZDF wide Bicultural Policy is being developed in collaboration by the cultural advisors of each environment. The policy will be focused on being responsive to and providing support to Māori members through mentoring, language programs, cultural programs, and education, including the leadership of the organization. To ensure the policy has the appropriate support it has been recommended that a new high level committee headed by the Vice Chief of the Defence Force is formed to take ownership of the policy and the planned bicultural strategy.

The Royal New Zealand Navy “RNZN Bicultural Partnership Policy” states:

While recognizing that New Zealand has become a multicultural society, NZ culture is founded on the unique bicultural partnership between the Crown and Māori, which is meant not to exclude multiculturalism, but to recognize biculturalism first (New Zealand Government, Royal New Zealand Navy, 2001).

The initial vision was to “have a navy that is culturally integrated, harmonious and sensitive to all”, however it was realized that “partnership between the cultures was more appropriate than integration of the cultures” as integration was seen as a weakening of one or both cultures.

Similarly, the Royal New Zealand Air Force recognizes this strong Māori presence in the New Zealand workforce; thus, adopted a biculturalism policy approach and undertaken a number of initiatives promote Māori participation, language and culture, as visually illustrated below.



The NZ Army was the first of the three Services to build a Marae, the Māori meeting house which is dedicated to the God of War. All recruits are introduced to Māori culture through the Marae. Leaders are encouraged to take Māori language training and use it in functions. Soldiers learn and perform the Haka (warrior dance). Also there are cultural advisors in each environment and EO advisors in each base.

During the visit to different NZDF bases, the Canadian delegation was introduced to several Māori protocols and customs including:

- Marae – meeting house;
- Powhiri – ceremonial welcome;
- Hui – gathering;
- Form up – ladies in front;
- Wero – challenge, warriors come to the gate;
- Karama – calling, the lady calls visitors and identifies purpose;
- Chant – welcome dance;
- Speeches – men sit in front, only men talk;
- Waiata – woman sings about ancestors;
- Koha – gift, usually money;
- Hongy – pressing of the nose; and,
- Dining – food breaks the sacredness (tapu).

Discussion

Through this research, several similarities and differences came to light between the Canadian and NZ experiences and contexts; as well, the research identified potential lessons and best practices from NZ that Canada could draw from, to enhance Aboriginal participation and support Aboriginal culture in the CF.

The following are examples of similarities between the Canadian and NZ experiences in the context of Indigenous populations:

- Similar experiences due to colonization, including loss of culture, language and identity;
- Similar social challenges, including: health, educational attainment, income, unemployment rates;
- Both NZ Māori and Canadian Aboriginal people are: increasingly urbanized, politically active, and culturally assertive; and,
- Both fast growing populations.

Some of the core differences between Canada and NZ include:

- The Treaty of Waitangi establishes the basis for the relationship between Māori and the Crown. No equivalent single document exists in Canada;
- Māori people appear more integrated with the non-Māori population in New Zealand, than Canadian Aboriginal people are with non-Aboriginals;
- Māoris are comparatively a larger group; one in seven people in NZ is of Māori origin, and the Māori population will soon reach 33% of the total NZ population. Thus, they constitute a ‘critical mass’;
- The Māoris are a more homogenous group than Canadian Aboriginal people; although some differences exist among tribes they share a common language, and similar cultural and spiritual practices;
- The Māori language is recognized as one of NZ official languages; and,
- NZ viewed more as a bicultural country and the relationship between Māori and non-Māori groups is seen as a partnership. Canada viewed as a multicultural country.

In the military context, Māori people have a high propensity to join and in fact their representation in the NZDF is significantly higher than the overall NZ workforce. This is not the case in the CF. The NZDF’s approach towards Māori is very unique and can provide some examples of best practices, such as:

- Creating synergies between Māori culture and military culture;
- Encompassing the Māori warrior ethos as part of Army ethos (e.g. Haka warrior dance);
- Harmonizing Māori ceremonial with military ceremonials;
- Going beyond ceremonial by: creating a Marae on military bases; implementing Marae policy; offering Māori cultural programs, Māori language training, etc.;

- Not supporting recruiting programs based solely on ethnicity;
- Demonstrating leadership support for Māori culture;
- Drawing on Māori role models at high levels of leadership; and,
- Creating partnerships with Māori communities.

In order for the CF to be able to adopt some of the NZDF approaches the key determining factor is that institutional culture needs to change for the organization to become more open towards diversity. In addition, several issues/barriers need to be addressed. To do so, the CF should consider the following approaches:

1. Implement strategies and processes to make the CF an employer of choice whereby attracting Aboriginal youth to join;
2. Implement strategies to enhance the participation and retention of Aboriginal people in the CF needs;
3. Adopt strategies, policies and programs to support Aboriginal culture, and address specific needs of Aboriginal members, through language programs, cultural events, education opportunities, etc.;
4. Harmonize Aboriginal cultural traditions/ceremonials with CF ceremonials;
5. Support Aboriginal CF members to reach their highest potential through mentoring and other opportunities in order to increase Aboriginal representation in the officers corps, thus providing role models; and,
6. Support from the highest level of leadership for these initiatives, such as a high-level committee headed by our Vice Chief of the Defence Staff.

Conclusion

In conclusion, the comparison between CF and NZDF experiences in relation to their respective indigenous population highlights some similarities and some striking differences. One key difference is that the approach is not to view Māori as a ‘minority’ and Pākehā as a ‘majority’, rather, as a ‘partnership’.

Despite some significant contextual distinctions there are opportunities for learning lessons and sharing best practices between the Canadian and the NZ military. While the CF is showing efforts through the implementation of policies and programs for Aboriginal people, there is a need to change institutional culture and remove barriers in order to become a truly ‘diversity smart’ organization, thereby becoming an employer of choice for Aboriginal youth. However, without the full support of the leadership, no change will be possible.

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Religious Diversity in the U.S. Military: Human Potential supporting Cultural Acuity and Mission Accomplishment

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Abstract

At the Defense Equal Opportunity Management Institute (DEOMI) a Religious Identification and Practices survey will ascertain current religious trends among DOD personnel whose units request the DEOMI Equal Opportunity Climate Survey (DEOCS). The objective of the survey is to increase DOD leadership understanding of religious dynamics, enhancing the ability of DOD to plan and implement successful mission-focused personnel policies, education, and training. Nine factors are identified that will broaden the scope of religious awareness beyond current sampling, bringing DOD research in this field into close alignment with major civilian studies.

Opinions expressed in this report are those of the authors and should not be construed to represent the official position of DEOMI, the U.S. military services, or the Department of Defense.

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Introduction

Our research identifies means by which the Department of Defense (DOD) can successfully navigate the nexus of two very important but problematic currents flowing through its sea of responsibility. These are comprised of (1) the diversity of religious belief and practices and (2) cultural acuity. The goal is to advance how each may improve DOD's capacity to care for military personnel as well as enhancing accomplishment of military and DOD missions not simply by charting them separately but rather by combining them as two separate and contributory assets which when properly comprehended and conceptualized can enhance the overall capabilities and contributions of the DOD. We attempt to show a close relationship between these two currents and three critical factors within the DOD spectrum: (1) education and training, (2) personnel policy, and (3) war-fighting doctrine.

In a recent RAND Corporation report on diversity in the military the authors, addressing the concept of a strategic plan in this area, wrote: —DoDeaders must define *diversity* and explain how they intend to measure progress toward greater diversity and how they will hold themselves and others accountable for such progress” (Lim *et al.*, 2008, ix) The elucidation and normalization within the DOD of such a definition will further discourse in a number of differing areas, creating a set point from which to build programs and examine educational curriculum that would, to the fullest degree possible, maximize the benefits of human diversity in the military. Essential to reaching this definitional goal, however, is an understanding and a means of addressing one particular fundamental of human culture – religion – and once addressed, incorporating it into cultural competencies and personnel policies.

Discussion

Religion, which at least in part comprises the human response to the divine, in all its complexity and variety (DODD 1350.2), has been asserted as a source of power, strength, and confusion depending on the context and the manner in which it is embraced by both leaders and subordinates across the Services. Religion's role as one of the primary underpinnings of human culture, and thus its capacity to influence human behavior, has likewise been oft asserted (Bellah, 2006). In the military context, U.S. military forces in Iraq and Afghanistan recently have been witness to the power of religious belief, adherence, and allegiance in national and local politics.

As these and other nations experience upheavals in their societies and the loss of otherwise stable governmental and societal structures that order priorities and provide means by which individuals are able to solve community issues, the sole remaining authority – religion – often steps into the breach and assumes an importance and authority it otherwise might not possess. This sometimes is misinterpreted as a tendency toward religious rule, when in reality it may be a means to ensure cultural survival until such time as more secularly focused government structures are resurrected. Nevertheless, when such episodes take place, the dynamics of religion in the culture change and future stability for the society will likely include a new and more dynamic, if not prominent, role for religion and religious leadership.

It can, we believe, be argued that a similar phenomenon occurred within the United States, in the shocked aftermath of the 11 September 2001 bombings, based on the nation's subsequent response to what the Bush administration declared the global war on terrorism. Religion has played a significant role in supporting DOD personnel, helping them interpret the fear-inspiring possibility (or probability) of combat and/or preparing them for morally equivocal situations in which life must be, or is, destroyed, including the lives of women and children. Religion can and does assist men and women in cope with the inevitable emotional aftermath, to include PTSD, suicidal ideations, and/or suicide attempts. Military and other DOD leaders, in their various areas of operation, have called upon chaplains and others with religious understanding and training to assume new roles in the furthering of mission readiness and accomplishment (JP 1-05).

Apart from religion's acknowledged role as an emotional and spiritual support for DOD members, religion and religiously motivated practices have arisen again and again during the past decade as forces that can and have frequently challenged assumptions regarding internal functioning and appropriate roles. Charges have been raised about military collusion with civilian religious leaders to proselytize non-evangelical military members, including students at the U.S. Air Force Academy (Cook, 2007). Military leaders have been found using their rank and influence to increase the influence of civilian evangelical Christian groups (DOD IG Report, 2007). Atheist military members have sued the Army, claiming overt discrimination on the part of military leaders and chaplains (Hanna, 2008; Shane, 2008). Wicca soldiers, fallen in combat in Afghanistan and elsewhere, were denied by the Veterans Administration the opportunity to have their faith group symbol carved into the federally-supplied headstone (Rittgers, 2007). A U.S. Coast Guard officer sued his Service when he was denied a waiver of immunizations from a vaccine whose contents, he claimed, were antithetical to his religious beliefs (ADF, 2008). A Muslim soldier and his wife contacted a religious freedom foundation after objecting to the Army's mandatory autopsy of their infant son, who had apparently died of Sudden Infant Death Syndrome (AP, 2008a). The Superintendent of the U.S. Naval Academy became locked in a dispute with the Protestant congregation members over the Academy chapel's tradition of dipping the U.S. flag before the altar (Jordan, 2008), and the Christian father of a slain Marine claimed discrimination when denied permission to drive on a military base with an anti-Islamic bumper sticker on his truck (AP, 2008b). All these cases, and others, have challenged the Establishment clause of the First Amendment and created controversies and procedures that detracted from mission accomplishment. New religious movements, pagan and neo-pagan groups, and adherents of major world religions, previously virtually undetectable within military

ranks, increasingly are demanding time, attention, appropriate worship supplies, and – above all – respect from military and civilian leaders.

Civilian researchers report significant changes within the American religious landscape (Kosmin and Mayer, 2001; Pew 2008; Wuthnow and Hackett, 2003). New Religious Movements (NRMs) seem to bubble to the surface daily (Eck, 2002; Grammich, 2004; Rice, 2003), while immigrants bring with them new faiths or new interpretations of already existing faiths (Wuthnow and Hackett, 2003; Kurien, 2004). The Roman Catholic Church, for example, increasingly reflects the faces and concerns of an ever growing Latino culture in the U.S., while at the same time it is experiencing a significant shortage of Anglo and Hispanic priests, with many congregations now led individuals of African- and/or Asian-birth and training (Goodstein, 2008). Denominational adherence among other Christian churches appears to be declining (Kosmin and Mayer, 2001; Pew 2008), along with attendance at formal services (Presser and Chaves, 2007; Redden, 2007), while home churches are reported to be on the ascendant (Barna, 2006; Barna, 2006). Scholars everywhere are seeking to divine the cultural, sociological, political, and economic implications for a nation in which many now declare themselves religious, but possessed of no religious preference (Steensland, et al., 2000; Hout and Fischer, 2002), while others wrestle with issues surrounding religious discrimination (Wuthnow and Hackett, 2003; Edgell, et al, 2006; Harper, 2007; Froese et al, 2008). Understanding and responding to this altered and sometimes enhanced role of religion are key to the DOD setting a proper course in an ever-changing national and world environment.

Given the DOD's role in support of the U.S. in both international and domestic issues, its dependence upon recruitment from the nation's civilian population to maintain its manpower and strength, and its acknowledgment that cultural acuity commands a principal place in its education, training, and strategic thinking, we argue that the DOD can no longer afford to ignore the key role religion plays in all aspects of military life and operations. In addressing the role of diversity in a meaningful and coherent way within the DOD system, religion – and knowledge of the religious beliefs and behaviors of military personnel – has become critical in moving forward in the present and future domestic and global environments.

At present, no practical or accurate means exist to identify the diversity of religious belief in the DOD or to comprehend how this diversity interacts with other aspects of the personnel and diversity picture. There are no systematic and coordinated means by which DOD leaders can consider the impact of religious beliefs and diversity on education and training. Policy and doctrine tend to be developed without consultation with experts on religion and its impacts and understanding for domestic and international issues. And those recruited and commissioned to act as experts on religious issues within the military - chaplains – are often neither trained nor equipped with sufficient tools to enable them to carry out such analytical tasks, if assigned.

Identifying Diversity of Religious Beliefs and Practices

Americans generally regard themselves as a highly religious people, a nation that in 2009 remains a Christian-dominated nation (Kosmin and Mayer, 2001; Pew, 2008). Yet the general public, like DOD leaders, possesses only vague knowledge of its religious heritage. Recent research (Prothero, 2007) revealed that Americans demonstrate near-complete illiteracy

regarding their own religious beliefs and less knowledge about the beliefs of those whose religious beliefs lie outside the boundaries of the major Judeo-Christian traditions. Research conducted by other social scientists seems to reinforce the existence of an abyss of religious knowledge (Barna, 2002). This has particular pertinence with regard to understanding the growth and influence of minority religious groups⁵ in the U.S. – and, consequently, within the U.S. military and federal workforces – and is of special concern when considering religious sampling procedures within the DOD setting. Because the number of individuals who hold to minority faith traditions at present remains small relative to the rest of the U.S. population, social scientists have tended, in large national polls, to combine them, simplifying results a for scholastic ease of reference and statistical significance. This simplification, however, creates a critical lack of information regarding what are some of the fastest-growing faith groups in the U.S. as well as some whose member may hold beliefs that differ from those assumed to be representative of the American ethos.

Sampling religious identities in the US was largely ignored between 1936 and the 1980s, being resurrected with the rise of the politically-active religious right during the so-called Reagan Revolution (Pew, 2008; Public Law 94-521). Because sampling on this culturally sensitive topic touched upon what many Americans consider a private subject, and because recent sampling efforts were instituted in response to political issues and concerns, this area of social research has found little purchase within the DOD.

One reason for this is immediately apparent. Religious survey sampling in the civilian domain has tended to address religious beliefs and opinions as these relate to political decisions and movements. Within the DOD, however, military members and federal employees are required by regulations to exercise great caution – far more than is expected of other Americans – when expressing, or being perceived to express, political opinions (Hatch Act).

Additionally the limitations and complexity of religious identification sampling and survey work become amplified in the DOD setting. First Amendment concerns require the DOD to be legally and ethically scrupulous when collecting information regarding the religious identities and practices of its members, protecting all such information against potential abuse by those without need to know. Religious beliefs, affiliation, and practices can in no way be considered part of official evaluations, assignments, or consideration of an individual's performance or suitability for advancement; only when an individual requests an accommodation in support of his or her religious preference is religious adherence or belief of concern to leaders with respect to the direct and immediate actions of the individual. As an example, DEOMI information obtained on religious issues through the Defense Equal Opportunity Climate Survey (DEOCS) is evaluated prior to its release to the commander of the military unit being sampled to ensure that individuals reporting religious discrimination issues cannot be identified, preserving the confidential nature of the survey process. This screening acts as a safeguard to ensure that certain religious practices or beliefs that may be peculiar to an individual unit member or a small number of members cannot be traced to these individuals. For example, the existence of only one Wicca unit member, or one or two atheists, or any minority, is eliminated from the final report forwarded to commanding officers.

⁵ In this case the term “minority” refers to numbers of adherents.

The primary responsibility for gathering information on the religious beliefs and practices of military personnel is shared between the individual services and the Defense Manpower and Data Center (DMDC). The DMDC, which (among other things) gathers data on military members and conducts myriad surveys on a wide variety of issues, collects from each military service demographic data on all new military members at the time of enlistment, including (voluntary) information on their religious affiliation. The data gathered may be requested by authorized personnel but when viewed includes no demographic information that might permit identification of any specific individual or unit. As currently sampled, the DMDC data are of limited use in discerning the religious identification and practices of military members. The databases and coding used by the individual Services are not always compatible with the coding used by DMDC; for example, the Army and the Navy, as of March 2008, were reported as having no Wiccans serving on active duty, even though media reports of Wicca services, anecdotal information from Army and Navy personnel, and reports by active-duty military Wiccans indicated a strong, if statistically small, presence.⁶

Of greater significance, however, is the fact that changes in religious belief and affiliation subsequent to initial entry cannot be known because they are not purposely or systematically sampled or recorded. Civilian research indicates significant changes in individual's religious preferences throughout their lives (Marty, 2008; Loveland, 2003). As most military members enter the Service at a young age, there is every reason to believe they, like their civilian counterparts, will shift their religious identification at some point during their military career. The data currently available to leadership do not capture any such changes. In addition, there appears to be no attempt made to identify the religious affiliation of the significant number of civilians who comprise an essential part of the DOD family.

Religious awareness and DOD personnel, education, and mission

In view of the power religion wields within the human cultural terrain, and despite the limitations of current social science research in the area of religious identification within the DOD, the authors contend that DOD leaders are in need of accurate and descriptive information with respect to the religious identification and practices of its military members and civilian employees. This information is critical to the execution of Federal mandates, for example, that require commanders and federal supervisors to avoid religious discrimination and, at the same time, require them to make every effort possible (within broadly outlined limits) to accommodate the religious beliefs and practices of members (Title VII; DODD 1300.17). To do so leaders must have pertinent knowledge of these beliefs, needs, and their potential impact on the unit/organizational mission. Creating a supportive workplace and environment is a proved contributor to a mission-ready workforce and is intimately tied to other aspects of environmental concerns within a diversity-oriented establishment.

⁶ DMDC, when informed by the authors of this problem in June 2008, has attempted to correct the software problems. As of 30 September 2008, new military members claiming a Wicca religious identification are appearing in the data.

How might military and federal leaders benefit from statistically valid information about the religious identification and practices of DOD personnel?

In the following three sections we refer to the various sampling factors we propose with regards to determining the content of DOD personnel's attitudes and beliefs in the religious arena which are explicated more fully in the final section of this paper. The factors are noted in parenthesis when referenced. Details of what they encompass may be found by skipping forward to Religious Factors and the DOD Mission(s).

Personnel

In seeking to determine the current religious affiliation of military members, we believe surveys will provide valid data that may be useful in several ways. Reliable information regarding religious beliefs plays an important role in determining critical aspects of personnel management, and these data might prove useful in determining if recruiting efforts are being equally targeted to all religious communities in America, and the information might also serve policy makers in the DOD as a guide to how the force structure varies from civilian society in terms of religious identification. DOD leaders need to know who recruiters are pursuing, how to enhance the recruitment likelihood, who is currently serving, how to take care of these men and women, and how to provide for their needs, retaining as many as possible for the good of the DOD and accomplishment of the mission(s). Service members and federal employees whose practices require the funding and provision of various items (e.g., host used in celebrating the Roman Catholic and Orthodox mass, *kosher* and *hallal* meals-ready-to-eat (MRE), candles for worship services of all kinds, time off for religious observances) demand the attention of commanders and supervisors. Those whose religious practices require time, space, or permissions (beyond already existent accommodations for Roman Catholic and the so-called Protestant worship services) likewise demand such attention. Military and federal leaders bear responsibility for negotiating this most complex of Constitutional rights, while at the same time preparing for and executing military and other DOD missions., These various streams of responsibility can only be facilitated by accurate and up-to-date information that allows them to do so with minimal error.

Respectful and informed attention given to these and other aspects of the religious beliefs and practices of DOD personnel, based on sound sampling results, cannot help but add to the ability of commanders and civilian supervisors to address two leading indicators: recruitment of new personnel and retention intentions of currently-serving active-duty members, Reservists, and DOD civilians (Lancaster et al., 2004). Does religion affect recruitment? In some instances, there may be religious factors that heighten or lessen the likelihood that men and women may choose to enter the DOD or remain; certainly DOD leaders have lately been given reason to acknowledge this potential (Laplante, 2009; Eisman, 2008). While little scholarly attention has been given to this area at this point, it is worthwhile to speculate what may be the reaction of family members, relatives, and friends of those who, as members of minority faith groups, receive either positive or negative reinforcement of their faith and practices during their DOD tenure (Pacifism blogspot, 2006).

In addition, religion exists as an important factor in understanding the needs of military members who are making decisions about their careers within the DOD. Religious beliefs inform an individual's perception of whether to be content in their lives or to seek change. If the

factor rises in magnitude over time, it may indicate not only that individuals are increasingly restless within their faith, but they may also be restless with respect to their lives in general – and, thus, their military service. This could have important implications for retention policies and efforts, for leadership efforts to ensure a motivational work environment, and may yield a better understanding of the degrees of tension that exist between individuals and authority figures and/or bureaucracies, as well as providing indicators about those making the transition back to civilian life.

Education and training

DOD leaders are responsible for ensuring that the Constitutional freedom of religious expression is appropriately preserved for both civilian and military personnel. This applies to beliefs, attitudes, behaviors, and leaders are prohibited from disparaging or seeking to change any particular beliefs or attitudes. They must deal with these in light of public law, DOD regulations, and military principles of conduct, just as they do with many other non-religious beliefs and practices of DOD personnel. As religious beliefs vary widely, a fact obvious even as currently limned by the far-from-accurate DMDC information, leadership awareness of the potential advantages and impediments inherent in belief structures and subsequent behaviors may result in greater situational awareness and the promotion of informed education and training that take these factors into effective account.

If, for example, the assigned mission of a military or other governmental action is to enhance the strength and integrity of an Islamic regime, leadership would be wise to present, through informed education and training, a sympathetic presentation about Islam to all military members, in the understanding that among these are some who, based on their religious beliefs, are dedicated to the destruction of Islam, or who may be strongly prejudiced against Islam, or who may be inclined to proselytize to any not of their own faith. If military actions involve populations possessing strong religious beliefs, shrines, and customs unfamiliar to American DOD personnel, cultural training for these men and women would be enhanced by an understanding of the religious beliefs and prejudices existent among DOD members. In other words, knowledge about religious identification and practices of DOD personnel would be invaluable from the standpoint of providing reliable foundations for informed and effective education and training, which in turn would positively affect policy decisions.

An understanding of how service members determine their individual basis of morality (Morality view) –good/bad, right/wrong - may permit force planners and educators to better tailor curricula and doctrine to respond to the individuals who make up the DOD. This might be particularly important knowledge as more training is done through digital/computer-based media, which can be tailored to individual characteristics. It is important to note here that, while the DOD educates and trains its personnel with regard to many social and cultural beliefs and prejudices, hoping to influence members to accepting, for example, military Service core values, numerous studies have shown that military education and training is distinctly inept at achieving much more than superficial compliance and/or buy-in (Mouzelis, 1971; Lovell and Stiehm, 1989; Sigel, 1989; Pershing, 2003). The attitudes, values, and beliefs – including religious beliefs – of incoming members remain entrenched against the most concerted efforts of DOD leaders, which,

while perhaps not pleasing to Service educators and drill instructors, is a reassuring fact for those who might fear that DOD leaders might attempt to change the religious beliefs of DOD members

Making sense of all these various informational components will require that education be provided to leaders at all levels within the DOD. Understanding the importance (Saliency view) of religious dynamics in the lives of DOD members may provide DOD leaders with information that ensures cultural and diversity educational efforts are responsive to personnel policies and operational needs. For example, leaders and others possessing low saliency may benefit from education that imparts understanding of how powerful a role religion plays in the lives of others, while those with high saliency may need education that encourages them to consider how others can and do lead committed, meaningful lives with little or no reliance on religious belief or behaviors. This is religious education that is grounded in a thorough understanding of religion's historic and current role within the Department of Defense. Such efforts, if taken seriously and implemented effectively, would supplement DOD policy considerations with regard to recruitment and retention, and in turn both personnel policies and educational efforts will inevitably affect the readiness of military troops and other DOD personnel.

Mission accomplishment

Today's DOD leaders work within an environment in which demographic diversity is obvious, in which equality within that diversity is proclaimed (with a few exceptions), and for whose mission diversity of all kinds – cultural as well as demographic – has been proclaimed desirable, even necessary, to achieve mission success (Lim et al, 2008). At the same time, DOD leaders work within a culture – and this is particularly true within the military Services – that values uniformity, often equating such sameness with unity of purpose as well as promotion of unit cohesion and esprit de corps. These are two truths, seemingly distinct and different, in search of a unifying principle. The task of promoting reliance on and the desirability of diversity and acceptance of certain measure of non-conformity, rather than insisting on rote uniformity, sameness, and exclusion of difference, so far has proved neither simple nor easy. Understanding the important role of religion in providing the means by which individuals can bridge these seemingly divergent truths and be inclusive of all engaged in the effort, while valuing their distinctions, is appropriately and necessarily included in mission accomplishment and official interactions.

For example, a person's understanding of deity (God view) may have major implications in how s/he is prepared and conditioned for missions related to people whose faith(s) s/he does not understand or with which s/he cannot easily identify. Young men and women who have little fear of, or great hopes in, eternity (Eternity view) may prove more willing to risk their lives than those possessed of existential angst or nihilistic views and, in addition, may be found to be motivated by factors of guilt with threat of extended punishment, and/or promise of reward. The views that DOD personnel hold of humanity are often formed and informed by religious belief (Humanity view). When considering issues surrounding cultural competency, understanding a military member's base view of, for example, foreign nationals and their indigenous religious faiths, may intelligently inform the education and/or training necessary to instill understanding and acceptance of mission goals and appropriate behavior parameters. Depending on the

makeup of the force, the view and importance of religion with regard to a group's perspective on oppression may have an impact on overall service (Oppression/Minority view).

Dealing forthrightly with different perspectives on oppression is valuable in enhancing unity of effort within a diverse workforce. It will also provide leaders with a better understanding of the role of religion in their diverse workforce(s) based on the cultural perspectives of individual members in their commands or organizations.

Religious factors and the DOD mission(s)

We have identified nine factors we believe will provide reliable estimates of an individual's religious identity, behaviors, and how these are inextricably intertwined with leadership imperatives regarding education and training, personnel policy, and operational planning. Following discussion of the factors, we propose questions that will be used to measure these factors via survey instrument. We believe the most appropriate and most available survey instrument is the Defense Equal Opportunity Command Survey (DEOCS) administered by DEOMI. In keeping with the tradition of the DEOCS, all questions, with the exception of those constructed for factor 1, will be measured on a five-point Likert scale. The advantage of this survey method over against more traditional methods used in traditional political and sociological surveys is the means by which it breaks down religious beliefs into component factors. The first question to determine affiliation is included as a means to verify gross demographic information against the civilian population and to have data to provide comparison with external sources. The information obtained through the remaining questions is that which we believe will be profitable in navigating the two streams identified above and will not be associated particularly with any specific religious tradition, thus simplifying the means by which DOD can remain within its First Amendment obligations.

(Association) Data collected regarding an individual's religious affiliation and identification may provide guidance and insight on personnel issues, allowing force planners to better anticipate the needs of the mission based on accurate and up-to-date information with respect to the various religious traditions. In addition, such knowledge would have an influence on religious accommodation education and training. Because of DEOMI's commitment to promoting an inclusive environment in the military, more options will be offered via this survey than those offered in the various nationwide surveys conducted by civilian organizations, particularly in the area of minority religions.

(Behavior) Sampling religious behavior, public and private, will help determine if religious affiliation has an impact on the habits and needs of DOD personnel individually and broadly considered. This clarification will enhance facilitation and accommodation of military members' and federal workers' needs by leadership.

(Salience). How important belief, or non-belief, is in the life of a military member or federal worker is a critical factor. Association and behavior may be marked (factors one and two), but relatively unimportant; may be absent altogether; or may be difficult to distinguish, even while belief remains a critically important part of an individual's persona. In short, simply

measuring association and behavior may not fully capture the importance of religion to an individual.

(God View) How does one think or understand deity, if at all? The implications of this question are profound when considering responses to cultural indicators and cultural interactions. If one believes in a personal deity who is concerned for every hair on one's head, behavior may be considerably different than that of someone who views deity as detached, remote, or nonexistent, to say nothing of those who believe in several or many deities, each of which has an assigned role.

(Morality View) This viewpoint possesses significance with regard to dispute resolution and accountability. For some, the basis for right and wrong is found in the words of their deity(or deities). For others, tradition(s) point the way to less religiously-suffused moral truth(s), such as Service Core Values. For still others, truth lies in philosophical reasoning, scientific truth, rationality, or even nationalistic fervor.

(Eternity View) One's concept of eternity may play a role in one's present conduct. History has shown, and philosophers and economists have long observed, that religion has been used to subjugate people to authority by tempting them with rewards in the life to come and justifying the rule of tyrants based on divine right (consider the motto of the English monarchs, *–Dieu et Mon Droit*”). This same concept has bearing on our fighting forces;

(Humanity View) Is humanity gradually improving or going to hell in a hand basket? Can others be trusted, particularly if they differ from me? Is salvation available to all or only to those who believe as I do? Am I divinely commissioned to carry out God's wrath against those who do not understand God as I do?

(Content-Restless) Over the years the military Services and federal workforce have learned to deal with people holistically. Leaders cannot expect consistently superior performance within a unit or department if the lives of its members are in turmoil elsewhere.

(Oppression/Minority) History has shown religion to be important both to the oppressed and oppressors. Religion has been used to justify domination, genocide, and slavery, as well as rebellion, exodus, and equal rights. Views of religion's role with respect to societal status are critical to understanding how an individual may interact with various aspects of his or her environment.

Proposed research and summary

Our research examines these above issues at both the theoretical and practical levels. Using the DEOCS instrument, we will survey members of Army, Navy, and Marine Corps units (and Air Force and Coast Guard, if available) in the hope of obtaining a statistically reliable overview of the present state of religious belief and practices in the military services. We will review theoretical discussions occurring in the larger social science research community, comparing issues associated with religious diversity with other diversity concepts, and then explore means by which the DOD can move forward both with respect to gathering better information on its own population as well as means by which it can legitimately use information

in support of its needs. We will rely on concepts developed within institutional frameworks from several of the social sciences, particularly political science and the pioneering work of sociologists Erving Goffman, and his theory of the total institution, Robert Bellah, who has been a close observer and analyst of religious influence in the U.S. civic arena, and various political theorists.

As a result of this approach and method, we anticipate offering recommendations for empirical data-gathering that will align with current EO, EEO, diversity, and culturally-focused activities within DOD. We also believe our research will help inform the larger discussion of how to define and quantify aspects of diversity in the DOD environment. We believe this will constitute significant movement toward learning how to chart a course along the two perilous currents of religion and cultural acuity that, when properly understood, can help propel us to our destination but that, when ignored, can easily dash us upon the rocks of good, but failed, intentions.

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Appendix A

Religious Identification and Practices Survey Questions

Factor 1: Association.

1. What is your present religion, if any? [*Drop-down menu; see denominational list at the end of this document*]
2. Since joining the military, has your religious affiliation changed? Yes/no.

For the following questions, on a scale of 1-5, with 1 being the least and 5 being the most, answer by selecting the number closest to your personal view, commitment, or belief.

Factor 2: Behavior. – 1 not important at all – 5 very important

3. How important is it for you to attend religious services on a regular basis?
4. How important is it for you to contribute money in support of your faith's religious or charitable activities?
5. How important is to you to pray or meditate, to enhance your spirituality?
6. How important is it for you to share your faith with others?

Factor 3: Salience. - 1 not important at all – 5 very important

7. How important is religion in your life?
8. How important are your religious beliefs with regard to how you do your job?
9. How important has a religious or spiritual experience been in how you currently understand yourself?

Factor 4: God View. - 1 strongly disagree – 5 strongly agree

10. I know there is/are a God/or gods/or universal spirit.
11. I do not believe a deity has any bearing on our day to day existence.
12. I believe God can know me and I can know God in a personal way.
13. I believe God is a spirit found in all aspects of the universe.

Factor 5: Morality View. - 1 strongly disagree – 5 strongly agree

14. Religious teachings and beliefs should have little or no bearing on how we determine right and wrong

15. I believe right and wrong are universally understood concepts.

16. I believe all people should be held to the same moral standards.

17. My personal religious faith is my basis for understanding morality.

Factor 6: *Eternity View.* - 1 strongly disagree – 5 strongly agree

18. There is no life after death.

19. My only fear of death is losing those whom I love in this life.

20. People's actions and beliefs in this life will have little or nothing to do with what happens to them after death.

Factor 7: *Humanity View.* - 1 strongly disagree – 5 strongly agree

21. Humanity is steadily improving on its own and needs no help from God.

22. If a person is willing to deal with me honestly, I can trust them regardless of their religious beliefs.

23. The world would be better if people simply got rid of their religious beliefs and dealt with each other as equals.

Factor 8: *Content/Restless.* - 1 strongly disagree – 5 strongly agree

24. My own religious faith is based on timeless truth.

25. Religious traditions should change to meet today's needs.

26. Religious traditions should not be concerned about yesterday's beliefs and practices.

27. There is only one true religion and eventually all people will believe the same.

Factor 9: *Oppression.* - 1 strongly disagree – 5 strongly agree

28. Religion has often been used to prevent people from achieving equality and fair treatment

29. Religion has helped my people achieve things they could not have done any other way

30. Religion is the best way people can resist oppression and pursue justice

Appendix B

Denominational List (Factor 1, Question 1)

Christian/Christianity

Protestant

Adventist and Sabbatarian

Advent Christian Church

Christadelphians

Church of God General Conference

Church of God and Saints in Christ

Jehovah's Witnesses (also Uncommon)

Seventh-Day Adventist (also Uncommon)

Seventh Day Baptist (also Baptist)

Worldwide Church of God

Baptist

American Baptist Churches, U.S.A.

Baptist Bible Fellowship International

Conservative Baptist Association of America

Free Will Baptist

National Baptist Convention of America

National Baptist Convention, U.S.A.

Progressive National Baptist Convention

General Association of Regular Baptist Churches

Baptist General Conference

General Association of General Baptists

National Association of Free-Will Baptists

North American Baptist Conference

Pentecostal Free Will Baptist Church

Southern Baptist Convention

Seventh Day Baptist

Other Baptist

Brethren/Mennonite Churches

Mennonite Brethren Churches, U.S.A.

The Brethren Church

Brethren in Christ Church

Evangelical Mennonite Church

Mennonite Church, U.S.A.

Mennonite Brethren

Schwenkfelder Churches (also in Reformed)

Other Mennonite/Brethren

Congregational

United Church of Christ

Disciples of Christ

Churches of Christ
 Church of Christ (Holiness), U.S.A. (also Pentecostal)
 Other Congregational
 Episcopalian/Anglican
 The Episcopal Church
 Reformed Episcopal Church
 Anglican Church, The
 Anglican Catholic Church
 Anglican Church in America
 Other Episcopalian/Anglican
 Evangelical
 Assemblies of God
 Church of the Nazarene
 Christian and Missionary Alliance
 Churches of Christ in Christian Union
 Churches of God General Conference (Winebrenner) (also Other XN)
 Conservative Congregational Christian Conference
 Evangelical Church of North America
 Evangelical Congregational Church
 Evangelical Covenant Church
 Evangelical Free Church of America
 Evangelical Mennonite Church
 Evangelical Methodist Church
 Evangelical Presbyterian Church
 Evangelistic Missionary Fellowship
 Fellowship of Evangelical Bible Churches
 Open Bible Standard Churches
 Plymouth Brethren
 Presbyterian Church in America (PCA)
 Reformed Presbyterian Church of North America
 Salvation Army (also Other Prot)
 Worldwide Church of God
 Other Evangelical
 Lutheran
 Evangelical Lutheran Church in America (ELCA)
 Lutheran Church, Missouri Synod (LMS)
 Wisconsin Evangelical Lutheran Synod
 Church of the Lutheran Brethren
 Other Lutheran
 Methodist/Wesleyan
 United Methodist Church
 Wesleyan Church
 African Methodist Episcopal Church
 African Methodist Episcopal (Zion) Church
 Christian Methodist Episcopal Church
 Free Methodist Church

- Primitive Methodist Church
- Evangelical Methodist Church
- Other Methodist/Wesleyan
- Pentecostal/Holiness/Charismatic
 - Assemblies of God (also under Evangelical)
 - Church of God (Cleveland, Tennessee)
 - Church of God in Christ
 - Church of God (Anderson, Indiana)
 - Church of God of Prophecy
 - Church of God (Holiness), U.S.A. (also Congregational)
 - Foursquare Gospel (International Church of the)
 - International Pentecostal Church of Christ
 - International Pentecostal Holiness Church
 - Open Bible Standard Churches (also under Evangelical)
 - Pentecostal Church of God
 - Pentecostal Free Will Baptist Church
 - United Pentecostal Church International
 - United Full Gospel Church (CFGC)
 - Calvary Chapel
 - Other Pentecostal/Holiness/Charismatic
- Presbyterian
 - Bible Presbyterian Church
 - Presbyterian Church, U.S.A. (PCUSA)
 - Presbyterian Church in America (PCA)
 - Orthodox Presbyterian Church
 - Evangelical Presbyterian Church
 - Reformed Presbyterian Church
 - Associate Reformed Presbyterian Church (ARP)
 - Cumberland Presbyterian Church
 - Korean-American Presbyterian Church (PRJC)
 - Reformed Presbyterian Church in the United States (RPCUS)
 - Other Presbyterian
- Reformed
 - Reformed Church in America
 - Christian Reformed Church in North America
 - Schwenkfelder Churches (also in Brethren/Mennonite)
 - Other Reformed
- Other Protestant
 - Apostolic Christian Church
 - Churches of Christ
 - Church of Christ (Holiness), U.S.A. (also Congregational)
 - Churches of God General Conference (Winebrenner) (also Other XN)
 - Independent Christian Church/Churches of Christ
 - Independent Fundamental Churches of America (IFCA)
 - Iglesia Ni Cristo
 - Moravian Church

- New Apostolic Church
- Quaker/Society of Friends
- Salvation Army (also Evangelical)
- Swedenborgian Church
- United Church of Christ/Congregational
- Christian, no denomination
- Protestant, no denomination
- Community Church
- Other Protestant
- Catholic
 - Roman Catholic Church
 - Anglican Catholic Church
 - Liberal Catholic Church
 - Apostolic Catholic Orthodox Church
 - Old Catholic Church
 - Other Catholic
- Orthodox
 - Greek Orthodox Church
 - Russian Orthodox Church
 - Serbian Orthodox Church
 - Coptic Orthodox Church
 - Syrian Orthodox Church
 - Antiochian Orthodox Christian Archdiocese of North America
 - Armenian Apostolic Church
 - Assyrian Church of the East
 - Eastern Orthodox Church
 - Other Orthodox
- Other Christian
 - Advent Christian Church
 - Mormon/Church of Jesus Christ of Latter Day Saints
 - Community of Christ (formerly the Reorganized Church of Jesus Christ of Latter Day Saints)
 - First Church of Christ, Scientist
 - Jehovah's Witness (also Adventist/Sabbatarian)
 - Native American Church (also Less Common)
 - Unitarian/Universalist (also under Less Common)
- Jewish/Judaism
 - Reform
 - Orthodox
 - Modern Orthodox
 - Haredi (ultra-Orthodox)
 - Hasidic/Lubavitch
 - Other Orthodox
 - Conservative
 - Reconstruction
 - Renewal

- Humanist Judaism
- Other Jewish
- Muslim/Islam
 - Sunni
 - Hanafi
 - Hanbali
 - Maliki
 - Shafi'i
 - Other Sunni
 - Shia
 - Twelver
 - Ismailiyah
 - Zaidiyah
 - Other Shia
 - Sufi
 - Bektashi
 - Chishti
 - Naqshbandi
 - Oveyssi
 - Qadiri
 - Suhrawardiyya
 - Other Sufi
 - Related
 - Druze
 - Babist
 - Nation of Islam
 - Baha'i
- Pagan, Neo-Pagan, and Earth-based
 - Wicca
 - Gardnerian Wicca (British Traditional)
 - Dianic Wicca
 - Faery (or Feri) Wicca
 - KemetiC Wicca
 - Other Wicca
 - Druid/Neo-Druid
 - Odinic Rite
 - Asatru Alliance
 - Asatru Assembly
 - Magick
 - Other Pagan, Neo-Pagan, and Earth-based
- Traditionally Eastern
 - Hindu
 - Buddhist
 - Theravada
 - Mahayana
 - Vajrayana (Tibetan)

- Other Buddhist
 - Jain
 - Sikh
 - Taoist
 - Shinto
 - Cao Dai
 - Tenrikyo
 - Confucianism
 - Falun Gong
 - Other Traditionally Eastern
- Less Common Religions
 - Native American
 - Native American Church (also Other Christian)
 - Other Native American
 - Unitarian/Universalist
 - Church of Scientology
 - Baha'i
 - New Age
 - Eckankar
 - Rastafarian
 - Voudoun/Voodoo
 - Santeria/Lukumi
 - Other Less Common
- Humanist/Non-Theist
 - Atheist
 - Agnostic
 - Humanist
 - Ethical Culture
 - Secular
 - Other Humanist/Non-Theist
- No religious preference
 - No religious preference

Citizen Soldiers and Civilian Contractors:
Military Outsourcing, Unit Cohesion, and Retention Attitudes

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Opinions expressed in this report are those of the authors and should not be construed to represent the official position of DEOMI, the U.S. military services, or the Department of Defense.

Citizen Soldiers and Civilian Contractors:
Military Outsourcing, Unit Cohesion, and Retention Attitudes

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Civilian Contracting in the Modern U.S. Military

Thirty years ago, in his classic article outlining his institutional versus occupational model of the U.S. military, Moskos provided a framework to understand the degree to which the military was becoming more like civilian employment (i.e., occupational) or was maintaining its somewhat unique characteristics of a profession in arms motivated by notions of selfless service, honor, pride, and duty to contribute to our collective security (i.e., institutional) (Moskos 1977). This article was a call to examine the effects of an all-volunteer force, but even more broadly it questions the effects on our military of adopting fundamentally “civilian” characteristics; for example, in relying on the free market for labor, competing for this labor through media and other forms of recruitment, and adjusting standards and regulations to increase retention. In his more recent writings, Moskos (2000:21) suggests that one of the defining characteristics of the new, post-modern era of the U.S. military is an increased reliance on civilian contractors.

Since the fall of the Berlin Wall in 1989 signaling an end to the Cold War in Europe there has been a well documented, dramatic increase in the number of civilian contracting firms, and civilian contractors, working for the Department of Defense (DoD) (Avant 2005, Light 1999, Singer 2003, Uttley 2005). Official numbers are seemingly impossible to track given the poor regulation and oversight of contracting within the Department of Defense. Estimates of the proportion of contractors used by the U.S. ranges from one in ten during the first Gulf War in 1991, to as high as one to one in Bosnia (Robinson 2002). In the current war in Iraq there was an estimated four to one ratio of civilian contractors to military personnel in 2003 (Singer 2003), but in the summer of 2007 a conservative estimate of the number of U.S. employed contractors indicated they had surpassed the number of U.S. service personnel in Iraq (Miller 2007). In June of 2007 the number of deaths among civilian contractors working for the U.S. in Iraq totaled surpassed the 1,000 (nearly a quarter of all U.S. deaths in Iraq), further evidence of the wide spread and integral use of contractors by the U.S. Scores more contractors have lost their lives in Afghanistan since 2001.⁷

There is no sign that the trend toward increased use of civilian contractors has plateaued. In a recent article, Bondy (2004: 49) stated that, “For strategic, bureaucratic, and garrison applications, technology and administration are best left entirely to civilians that include ex-military.” This proposition squares nicely with President Bush’s management plan which stated that competitive sourcing (military outsourcing within DoD) would increase organizational flexibility, raise employee satisfaction, and both attract and retain talented employees (Bush

⁷ In all, at least 4,837 contractors in Iraq and 879 contractors in Afghanistan have been injured in the two wars.” Located 09-02-07 at Stars and Stripes online at <http://stripes.com/article.asp?section=104&article=55523&archive=true>

2002: 14). Given this historical context and an escalating reliance on contractors by the DoD, it is surprising what little research has been done on the effects of such a manning policy.

This study focuses on the effects of the management decision to use civilians as force multipliers in units deployed overseas in an attempt to close the gap between anticipated benefits versus realized outcomes of integrating civilian and military personnel in deployed units. Specifically, this study will examine whether or not contractors, as a socially distinct —out group”, affect soldiers’ perceive unit cohesion and attitudes toward remaining in service.

The Civilian-Military Distinction

Many civilian contractors have prior military experience —especially those who work alongside of soldiers rather than in support roles such as service and facility maintenance functions. Even so, the military as an institution takes great pains to instill in its members the notion that because they wear the uniform of the U.S. military, they are separate and distinct from the ordinary civilian population (Boëne 1990; Dyer 2005; Kier 1999; Ricks 1995). This is done in part to establish a sense of identity and solidarity within the military, partially to legitimate the service members’ role as one who may legitimately use deadly force when engaging the enemy, and also in part to increase the professional prestige of the institution and its members. The military has a separate and distinct legal code (Uniform Code of Military Justice) from civilian society which, in many instances, has superseded civil law with respect to service members even when they have been off duty (Hunter et al. 2006). The military has established a complex sub-culture in the U.S., complete with its own language, rituals, folkways, and value system.⁸ Veterans may certainly claim membership in the fraternity of arms, but in terms of understanding who one is and what his or her roles and responsibilities are, the military has established a clear line differentiating civilian from military.

Civilian contractors are identified by the U.S. government (to include DoD) as part of the military’s —atal force,” often referring to them as force multipliers. This brings up several interesting issues. First, they are outsiders (i.e., —ivilians”), yet considered (by at least the higher-ups through institutional rhetoric) as inside the institution, contributing directly to the mission of the armed forces. Second, contractors are seen by and large as a method of freeing up service members to focus on its core military (i.e., combat) mission (Bush 2002; Kennedy et al. 2002; Light 1999). For this to happen, contractors must have the expertise needed to do the jobs they are given, as well as the trust of the military personnel. If these conditions are not met then the efficiency and effectiveness of the entire contracting system is at stake. Trust is eroded among service members if they do not view contractors as having the expertise needed for the job; the effect of which is likely to lead service members to circumvent the system and take on additional time and duties to make sure the mission is being accomplished. These practices directly contradict the intent and expectations of military outsourcing.

Bondy (2004: 36) makes a similar argument that trust is what connects social capital (here — expertise in one’s job) to cohesion in military units (see also Siebold 2007). Here are the beginnings of an argument whereby civilian contractors may be viewed as yet another

⁸ An example of the military’s value system are the seven Army Values: Loyalty, Duty, Respect, Selfless Service, Honor, Integrity, and Personal Courage. Located 13 November 2008 at http://www.goarmy.com/life/living_the_army_values.jsp.

—minority” group within the military’s total force that may negatively affect unit cohesion and soldier retention.

There is a large body of literature that examines the issue of in- versus out-groups in a military context (e.g., Belkin and Embser-Herbert 2002; Iskra 2007; Kier 1999; Rosen and Martin 1997; and Segal and Kestnbaum 2002). The groups typically identified in this literature are service members, or potential service members, with minority status characteristics: racial minorities, women, and homosexuals. Historically, these groups were excluded or marginalized through formal and informal means. Currently, there are no formal restrictions based on race in the military, though the disproportionately white special forces, and disproportionately black combat support specialties (Segal and Segal 2004) suggests *de facto* racial segregation may persist to some degree (Butler 1999). The 21st Century U.S. military continues to prohibit women from serving in certain military occupational specialties in the Army and aboard submarines in the Navy (Iskra 2007), and the persistence of the Don’t Ask, Don’t Tell policy restricting homosexuals from serving openly in the military remains contested forms of institutionalized discrimination. Importantly, arguments made against inclusion of racial minorities, women, and homosexuals often cite (anticipated) negative impacts on cohesion and retention as reasons to exclude or segregate members of these groups.

Cohesion

Numerous civilian and military leaders have argued that integrating marginalized groups (e.g., blacks, women, and homosexuals) into military units would negatively impact the cohesion that is so essential to successful war fighting, in part through disrupting (non-homosexual) male bonding (Iskra 2007; Segal and Kestnbaum 2002; Rosen and Martin 1997). A review of the cohesion literature indicates it affects a range of outcomes including job satisfaction, retention, psychological well-being, and unit readiness (for example, see Oliver et al. 1999).

Three classic studies of World War II have been commonly used to support exclusion of marginalized groups in the military. The research of Shils and Janowitz (1948) on cohesion in the *Wehrmacht*, and that of Marshall (1947) on American soldiers during World War II, point to cohesion as an essential component of military units allowing them to maintain the will to fight in the face of protracted conflict. These studies have been highly criticized on methodological grounds in recent decades (e.g., Segal and Kestnbaum 2002). The survey research on American soldiers during WWII, conducted by Stouffer et al. (1947), is considered to be a valid representation of service members’ perception of the importance of cohesion. This study also found cohesion to be a key aspect of military effectiveness. But as Segal and Kestnbaum (2002) rightly point out, rather than being *the* most important aspect of combat motivation, cohesion is rather *one* of the factors soldiers reported as important in contributing to sustained motivation in combat in the Stouffer et al. study. The most commonly cited motivation for continuing the fight among American WWII soldiers was —ending the task” (Stouffer et al. 1947).

Several studies have examined the relationship between cohesion, satisfaction, commitment and retention. There is a strong and consistent pattern in the literature indicating a significant positive relationship between cohesion and both job satisfaction and retention (Griffith 1988; Oliver et al. 1999; Taylor and Siebold 2006). Several studies have also found direct relationships between cohesion and organizational commitment (Leiter et al. 1994; Padskoff et al. 1996; Wech et al. 1998). Results of a meta-analysis of organizational commitment conducted

by Mathieu and Zjac (1990) provides support for cohesion as an antecedent variable of organizational commitment.

Social Comparisons

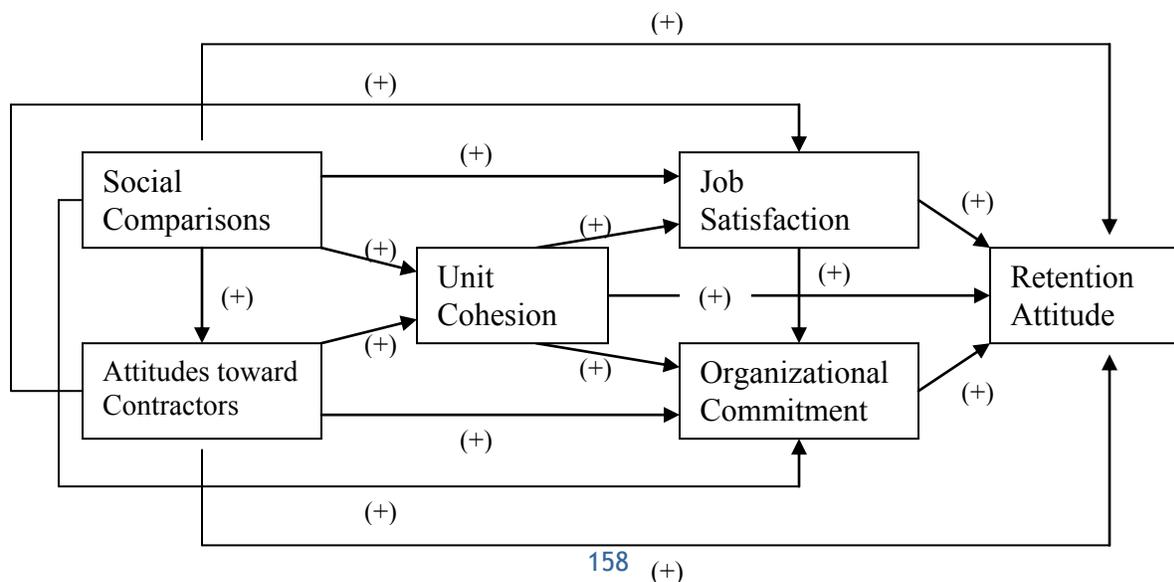
Festinger's (1954) theory on social comparisons argues that humans have an innate drive to know how they stand in comparison to others. Moreover, one only knows whether they are good or bad, successful or unsuccessful, or privileged or deprived by comparing one's self to others. As in other settings, one's work is a context for engaging in social comparisons. These comparisons have implications for individuals' feelings about themselves, their job or profession, and the particular employer for whom they work (see Crosby 1982).

With the increase in civilian contracting, especially contractors who work along side soldiers and perform similar (or at least comparable) duties, highly salient aspects of one's job are likely to become points of social comparison between service members and the civilian contractors with whom they work. For example, social comparisons could be expected, in particular, with regard to pay, benefits, autonomy, level or risk for injury and death, and impact of one's employment on one's family.

The Retention Model

The model used in this study to examine the effect of civilian contractors on soldiers' perceived unit cohesion and attitudes toward retention is presented in Figure 1. This model is adapted from prior models examining retention in military and civilian organizations (Griffith 1988, Kim et al. 1996, Mueller and Price 1990, and Oliver et al. 1999). The model includes two measures of soldiers' views on civilian contractors (social comparisons with contractors and general attitudes toward contractors), a measure of cohesion, and measures of job satisfaction and organizational commitment, which have been shown to be significantly related to retention attitudes in prior models.

Figure 1: Model of Civilian Effects on Soldiers' Retention Attitudes



The hypotheses represented in this model follow from the direction and valence of the pathways between variables. Both outsourcing variables are positively related to the other variables in the model. More positive social comparisons with contractors are expected to elevate general attitudes toward contractors working with one's unit. The more advantaged soldiers feel compared to contractors, and the more positively they view contractors, the higher their perceived unit cohesion, satisfaction and commitment, and the more likely they are to plan to remain in the National Guard. Increases in unit cohesion are expected to elevate satisfaction, commitment, and retention. Greater levels of satisfaction will produce higher commitment and increase positive attitudes toward retention. Finally, increased commitment levels will lead to greater propensity to continue service. This model and the preceding literature review motivate the following research question:

What is the effect of soldiers' attitudes toward, and social comparisons with, civilian contractors on their perception of unit cohesion and intention to remain in service?

Methods

The data for this study were obtained from two National Guard units returning from overseas deployment at a U.S. military detention facility. Data were collected at two separate dates in the spring of 2007 during their demobilization processing (i.e., return home processing) at a North Eastern U.S. Army post. Paper and pencil questionnaires which took 35-40 minutes to complete were distributed to approximately 163 soldiers. The current analysis includes 132 surveys. The remaining 31 surveys distributed were unusable due to either respondents choosing not to participate (n=8) or item non-response on questions required for inclusion in this analysis (n=23). The usable response rate for this survey across the two units is calculated at 83 percent. Analyses were performed using SPSS 14.0 and MPLUS.

The sample is disproportionately male (96%). Slightly over half are currently married and approximately a third never married, and almost two-thirds have at least one child. The average respondent is 35 years old and more than two thirds are in the pay grades E4-E7. The sample includes 15 officers (O1-O2) and one warrant officer (CW5). The constellation of average age, number of children, marital status and pay grade all reflect the fact that this sample is more senior than the Army in general (Segal and Segal 2004). Sixty four percent of respondents report being white, 27% indicate being African American, and 6% claimed Hispanic ethnicity which approximates each group's proportion in the Army as a whole (Segal and Segal 2004:21).

Two thirds of the soldiers indicated that they have never moved their household due to their military duties – a result of their National Guard status as opposed to active duty personnel who move every couple of years. A strong majority (93%) indicated that they had been deployed for longer than 12 months on their most recent deployment. Finally, educational attainment was split nearly evenly between those who graduated from high school (47%) and those with at least an associates degree (53%).

Measures

The dependent variable for this study is soldiers' attitude toward remaining in military service. This was measured with a single question that asked them to circle the response that best aligns with how they would complete the sentence —“Right now, I am ...” given the following response categories: a. planning to remain in the Army, b. leaning toward remaining in the Army, c. undecided, d. leaning toward leaving the Army, and e. planning to leave the Army. This measure is adapted from Reed and Segal (2000).

The key predictor variables in the model include social comparisons with civilian contractors, attitudes toward civilian contractors, perceived unit cohesion, job satisfaction, and organizational commitment. Each variable was operationalized using a multiple item scale. The social comparisons scale includes 17 items (Appendix I, $\alpha = .75$) which were modeled on Crosby's (1982) *Working Women and Relative Deprivation* and Segal's (1986) analysis of the military and the family as greedy institutions. The literature on job satisfaction was used to inform additional job related characteristics which are identified as most salient by workers and likely to be used by respondents as points of comparisons with civilian contractors. Respondents rated their attitude on a five point Likert-type scale ranging from —“Much Greater for Myself” to —“Much Greater for Civilian Contractors” with a neutral midpoint. Several items were reverse coded for analysis so that higher values equate to more positive social comparisons for soldiers.⁹

Soldiers' attitudes toward contractors was measured using 15 items that refer to both salient characteristics of civilian co-workers brought into the —“total force” (e.g., level of commitment, expertise, work ethic), and many that refer specifically to the espoused benefits offered by proponents of federal outsourcing (e.g., organizational flexibility, cost savings, improving morale, freeing soldiers up to perform core military duties) (Bush 2002, Light 1999). Scale reliability for this measure is $\alpha = .87$.

A six-item scale adapted from Siebold and Kelly's (1988) Platoon Cohesion Index was used to assess soldiers' perceived unit cohesion. Respondents were asked to indicate their level of agreement on a 7-point Likert-type scale ranging from strongly disagree to strongly agree; including a neutral midpoint, —“borderline.” The six items ask whether soldiers in their company care about and trust one another, whether they work well together and pull together to work as a team, whether their fellow soldiers are proud to be members of their company, and the extent to which soldiers feel they are an important part of their company¹⁰ ($\alpha = .93$).

Soldiers' satisfaction with their job was measured using a modified version of the short form of the Minnesota Satisfaction Questionnaire (MSQ) (Weiss, et al. 1967). Respondents indicated their level of satisfaction — very dissatisfied to very satisfied, with neutral midpoint — on a five point Likert-style scale. The original MSQ scale is twenty questions long. One item in the original scale, —“My pay and the amount of work I do,” was split into two separate items since it is double barreled in its original construction. Three additional items were added for a total of 24 satisfaction items used in this analysis ($\alpha = .93$).

The model's final predictor variable, organizational commitment, was operationalized using the Organizational Commitment Questionnaire (Mowday, et al. 1979). This 15-item scale is the most commonly used metric for assessing organizational commitment in the literature

⁹ All scales used in the model are provided in Appendix I.

¹⁰ Three questions each target horizontal and organizational cohesion, as identified by Siebold and Kelly (1988: 35).

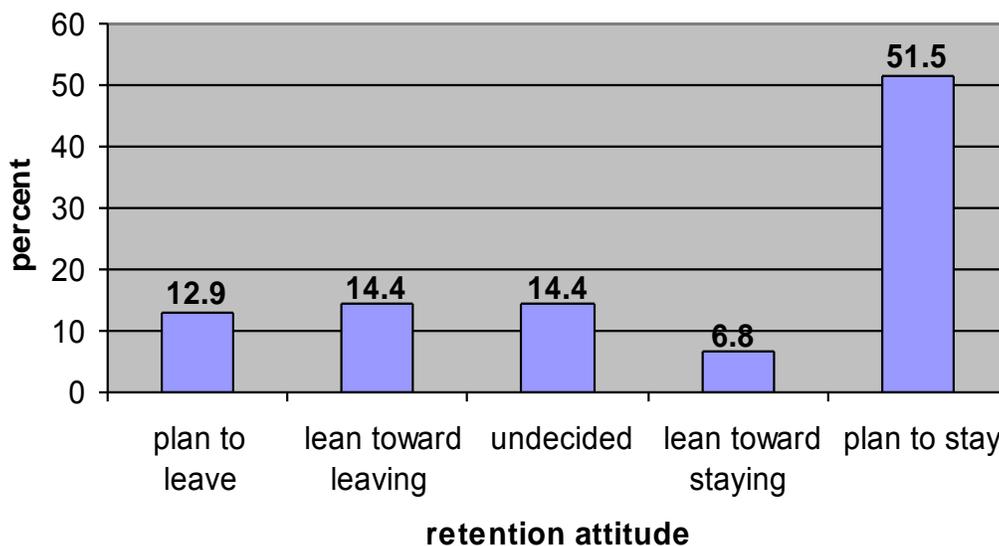
($\alpha=.87$). A seven point Likert-type scale ranging from “disagree strongly” to “agree strongly” was provided for respondents to use in locating their level of commitment on each item. A neutral midpoint was given in this scale. For all scales in the model, higher values were assigned to more positive attitudes for service members.

Results

Analysis began with examination of the distribution of retention attitudes among soldiers.

Soldiers’ show a strong positive attitude toward remaining in military service with 58.3% indicating that they either plan to stay or are leaning toward staying in the National Guard (Figure 2). This highly skewed distribution is different than expected and is likely an artifact of the two units included in this study. These soldiers are older than the average service member and also have, on average, 12.5 years of service. Given that retirement benefits are an all or nothing proposition that begin with 20 qualifying years of service¹¹, plans to continue military service may be based on pragmatic retirement calculations alone.

Figure 2. Soldiers' Retention Attitudes (n=132)



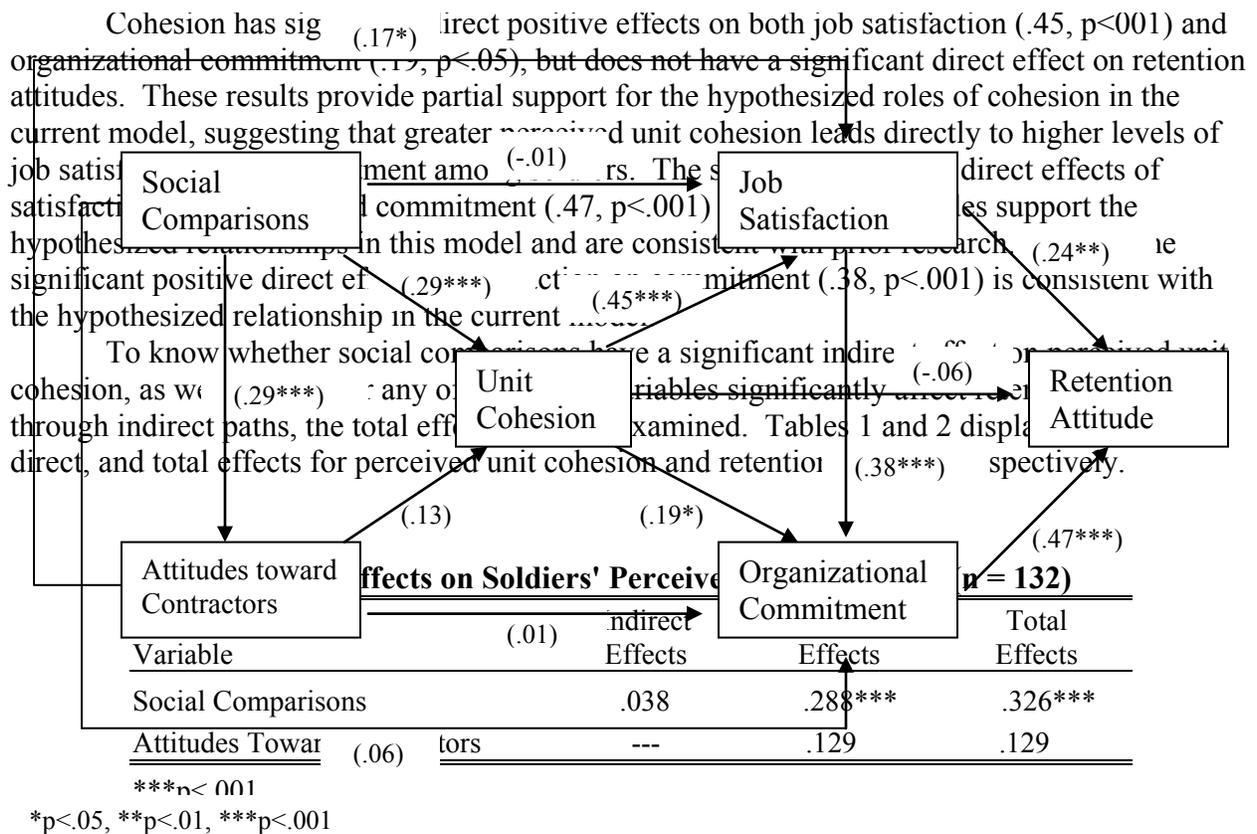
Results of the path analysis are presented in Figure 3. Soldiers’ social comparisons with civilian contractors (.29, $p<.001$) has a significant and positive direct effect on their perceptions of unit cohesion, which is consistent with the hypothesized relationships between these two variables. The more positive soldiers feel they compare relative to contractors, the higher their perceived unit cohesion. There is also support for the hypothesized positive relationship between social comparisons and attitudes toward contractors (.29, $p<.001$), with more positive social

¹¹ For details on how “qualifying years” are defined and counted in the National Guard toward retirement see the summary offered at <http://usmilitary.about.com/od/reserveretirementpay/a/reserveretire.htm>.

comparisons leading to more favorable attitudes toward civilian contractors who work with the unit.

Social comparisons are not observed to have a significant direct effect on satisfaction or commitment, whereas attitudes toward contractors do have a significant positive direct effect on satisfaction (.17, $p < .05$), but not on cohesion or commitment. The more positively soldiers view contractors the more satisfied they are with their job. These results only partially support the hypothesized relationships between soldiers' comparisons with contractors and their satisfaction and commitment to the Army, and their perceived unit cohesion. The direct pathways from both contractor related variables to retention attitude were omitted after initial examination indicated they did not have significant direct effects on intentions to remain in service. Their omission provides the degrees of freedom that allow for test of model fit. Chi square, CFI, TLI and RMSEA measures all indicate a strong model fit.

Figure 3: Civilian Contractor Effects on Soldiers' Cohesion and Retention Attitudes



Soldiers' social comparisons with civilian contractors had a significant total effect on cohesion (.326, $p < .001$), consisting of a significant direct effect (.288, $p < .001$) and a non-significant indirect effect (.038, ns). Not surprisingly, soldiers' attitudes toward contractors did not have a significant total effect on perceived unit cohesion since the direct effect was not significant and there were no indirect pathways specified in the model. These results offer partial support for the hypothesis that the integration of civilian contractors in military units influences soldiers' perceptions of unit cohesion.

Table 2. Total Effects on Soldiers' Retention Intentions (n = 132)

Independent Variable	Indirect Effects	Direct Effects	Total Effects
Social Comparisons	.119*	---	.119*
Attitudes Toward Contractors	.107*	---	.107*
Perceived Unit Cohesion	.274***	-.062	.212*
Job Satisfaction	.176	.240**	.416***
Organizational Commitment	---	.465***	.465***

*p< .05, **p<.01, ***p<.001

Table 2 displays the indirect, direct, and total effects of the model's predictor variables on soldiers' attitudes toward retention. The total effects on retention attitudes of all model variables are significant. By far, organizational commitment (.465, p<.001) and job satisfaction (.416, p<.001) have the largest effects on retention attitudes. The significant total effect of job satisfaction is achieved by a significant direct effect (.240, p<.01), and a relatively large (.176), though statistically non-significant indirect effect. The total effect of organizational commitment is solely from its direct contribution (.465, p<.001), with no indirect paths specified in the model. Conversely, it is the significant indirect effects of cohesion on retention attitudes (.274, p<.001) that produce its significant total effects (.212, p<.05). The significant total effects of both civilian contractor related scales' are attributed wholly to their indirect effects (direct pathways not included in this model).

Alternative models in which the direct pathways from both civilian contractor variables to retention intentions were included produced positive coefficients, but failed to reach significance. These paths were omitted to provide the degrees of freedom necessary to test model fit. Were these two paths to be included, they would serve to increase the already significant total effects for these two variables. Thus, the current total effects of the civilian contractor variables are considered to be conservative estimates of their true overall impact on soldiers' retention attitudes.

Discussion

Civilian contractors are structurally ambiguous for the U.S. military – they are defined as an outgroup within the military's total force with respect to chain of command, are accountable to a different legal system, and have a different culture and expectations. On the other hand, the military can no longer function without the use of contractors as "force multipliers" (Moskos 2000). As such, civilian contractors have a somewhat awkward relationship to the military institution and to the service members within it.

The findings in this study indicate that both social comparisons with contractors and general attitudes toward contractors are negatively impacting retention attitudes. Data also show that the relative deprivation motivated by comparisons with contractors is having detrimental effects on perceptions of unit cohesion. Taken together, this is powerful evidence that military and civilian

leaders need to seek a better understanding of the unintended consequences of the current trend in the integration of civilian contractors with military units.

These findings extend our knowledge of the effects of contractors by determining that the significant contractor effects previously observed on satisfaction and commitment appear to be mediated by perceived unit cohesion. The finding that social comparisons with contractors affects soldiers' retention attitudes replicates prior results on the relationship between these two variables in active duty service personnel (Kelty and Segal 2007; Kelty 2008). The significant effect of general attitudes toward contractors on soldiers' intentions to remain in service provides additional evidence that contractors represent an important and complex variable in the 21st Century U.S. —total force with respect to retention of service personnel.

These results are also consistent with qualitative data from prior studies examining soldiers and sailors working in civilian-integrated units (Kelty and Segal 2007; Kelty 2008). Service members recognize the positive benefits brought by contractors with respect to their expertise and efficiency, as well as the more easy-going, less formal and less hierarchical aspect they bring to the interaction. Yet, despite these positive affinities (or in this case, neutral attitudes) toward civilian contractors, service members' social comparisons with them reveal negative impacts due to significant perceived differentials across numerous highly salient job characteristics.

In the context of these structural and cultural differences, the multiple negative impacts resulting from contractor integration in one —total force” should not be surprising. Kier (1999: 46) states, —Any organization attempting to inspire the best from its members would be foolish to simultaneously degrade some of its members.” When soldiers perceive civilians benefiting more for comparable work it flies in the face of fairness and the psychological contract they have with the military. Group cohesion is predicated on both trust and perceived equity. Retention attitudes are affected by perceptions of cohesion. Thus, —any form of discrimination toward organizational members is pernicious in an organization that performs group tasks and depends on the integration of all individuals and units” (Kier 1999: 46-47). This argument assumes that soldiers' reports of contractors having a better deal than soldiers equates to perceived inequity. This is not necessarily the case, for there can be equity based differences. However, informal discussion with these soldiers in combination with responses to open ended survey questions suggests that this alternative does not enjoy strong support.

This study extends the understanding of the micro-level impact of integrating civilian contractors and service members that has received very little attention in the literature to date. A growing body of research focuses on macro-level effects of this manpower strategy (Light 1999; Singer 2003; Avant 2005; GAO 2003; Carmola 2008; Hedahl 2005). Only a few studies have examined social-psychological aspects of civilian contractors working with military forces (key exceptions include Heineken 2008; Kelty and Segal 2007; Kelty 2008). Extant studies have not addressed the effect of integrating contractors in military units on unit cohesion. Given the centrality that cohesion has had historically (and presently) on U.S. military manpower policy and organizational structure this gap in our understanding is striking.

In prior, and current, cases of military exclusions the argument centers on restricting people from these —other groups from serving in uniform along side of other (white, male, heterosexual) soldiers. What is interesting about the case of civilian contractors is that they are not uniformed service members, yet they are serving along side of those in uniform. And while they are not necessarily a marginalized group in the same way that, for example, blacks, women, and homosexuals have been marginalized, one can argue that from a sub-cultural perspective

civilians are marginalized as an “~~other~~” within the military due to distinct cultural differences and the ways in which military work is contrasted to civilian employment (e.g., soldiers work longer hours, have more strenuous work, assume greater risk, and have less autonomy than civilians).

Bringing in civilian contractors who work under significantly different conditions than do military personnel is a much different proposition than integrating people of different races, genders, and sexual orientations – for in these examples they are actually brought into the military; under oath, bound to the uniform code of military justice, in the formal chain of command, and so forth. As such these examples of inclusion have very different contexts in relation to common experiences and constraints among co-workers that promote feelings of greater equity within an organization. Not only are contractors clearly different than soldiers, often differences are intentionally highlighted by contractors, which only serves to strengthen perceptions of inequity and relative deprivation among soldiers. Whereas the race and gender integration (and perhaps sexuality integration in the near future) place everyone in the same boat, as it were, the integration of contractors with soldiers places each group in a separate boat with soldiers in a smaller, less comfortable, more restrictive, and less appealing vessel than the contractors.

The military needs to consider the unanticipated consequences of military outsourcing as it designs new manpower policies and plans future operations. Cost savings and providing an opportunity for the civilian labor market to compete for “~~non~~essential” jobs performed by the military should not be pursued blindly without considering the effect such a manpower strategy has on important social psychological outcome variables such as cohesion and retention.

Future Research

Future research should examine effects of integrating civilian contractors on unit readiness and effectiveness, including the relationship of each to unit cohesion in a civilian contractor integrated force. The research literature also lacks analysis of civilian contractor effects on any outcome variables, including cohesion and retention, by military specialty (e.g., military intelligence, medical services, transportation, and infantry), gender, or rank (e.g., junior enlisted, senior enlisted, and officers). It may well be that one’s structural position in the military influenced by military specialty, gender, or rank may impact experiences with and attitudes toward civilian contractors. Finally, it would be useful to have a larger, more representative sample of soldiers (and sailors, marines and airmen) to be able to speak to the generalizability of findings in this study.

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Appendix I: Scales for Retention Model Predictor Variables

Social Comparisons

If you were to compare **yourself** with civilian contractors (assuming comparable duties), how would you rate the following factors using the 5-point scale below?

- | | (1) | (2) | (3) | (4) | (5) |
|----|---|-----------------------|---|--|----------------------------|
| | Much Greater
for Myself | Greater for
Myself | About
Greater
Equal for
Civilian
Both | Greater for
Civilian
Contractors | Much
for
Contractors |
| a. | ___ pay | | | | |
| b. | ___ benefits | | | | |
| c. | ___ level of risk of personal injury | | | | |
| d. | ___ freedom to make decision about how a job is done | | | | |
| e. | ___ task variety within one's job | | | | |
| f. | ___ promotion opportunities based on merit | | | | |
| g. | ___ quality of leadership in the organization | | | | |
| h. | ___ organizational control over employee behavior (i.e., what employees can or cannot do) | | | | |
| | i. ___ negative impacts on family members' happiness | | | | |
| j. | ___ satisfying relations with co-workers | | | | |
| k. | ___ freedom to negotiate employment contract | | | | |
| l. | ___ degree to which the organization takes care of its employees | | | | |
| m. | ___ requires one to spend time away from their family | | | | |
| n. | ___ gaining a feeling of accomplishment from one's work | | | | |
| o. | ___ feeling that one's work makes a contribution to society | | | | |
| p. | ___ feeling of leadership support in facilitating completion of job tasks | | | | |
| q. | ___ material support (e.g., supplies and equipment) to get the job done right | | | | |
| r. | ___ time spent working per day | | | | |
| s. | ___ clarity of job expectations (i.e., "I know what's expected of me.") | | | | |

Attitudes toward Contractors

The next group of questions focuses on experiences with, and attitudes toward, civilian contractors in the Army. Again, for this survey “civilian contractors” refers to those civilians who work directly with military units as well as private security forces under DoD hire to support the U.S. military...

13. For each of the following statements, use the 6-point scale below to indicate your opinion. Enter the number that corresponds to your opinion on each statement in the blank provided.

(1)	(2)	(3)	(4)	(5)	(6)
Disagree Strongly	Disagree	Disagree Somewhat	Agree Somewhat	Agree	Agree Strongly

- a. ____ As a soldier/officer in the U.S. Army I am uncomfortable working with civilian contractors.
- b. ____ Civilian contractors allow the Army to operate more effectively.
- c. ____ Civilian contractors are important because they free-up Army personnel to train for and perform the real war-fighting duties.
- d. ____ Civilian contractors increase the efficiency of the Army.
- e. ____ I would prefer *not* to work with civilian contractors.
- f. ____ Civilian contractors decrease morale among Army personnel.
- g. ____ By having Army personnel work along-side of civilian contractors performing comparable duties, it encourages Army personnel to leave the service.
- h. ____ Civilian contractors are less expensive to employ than Army personnel.
- i. ____ The Army should not use its personnel to perform duties that the civilian work force can do just as well as military personnel.
- j. ____ The use of civilian contractors increases the flexibility of the Army in striving to achieve its core missions.
- k. ____ Civilian contractors work just as long as Army personnel.
- l. ____ Civilian contractors work just as hard as Army personnel.
- m. ____ Civilian contractors are less committed to the work they perform than Army personnel.
- n. ____ Civilian contractors perform at least to the same level of expertise that I do.
- o. ____ Civilian contractors are less motivated than I am to do a good job.
- p. ____ I am impressed by the abilities of civilian contractors.

Perceived Unit Cohesion

The next set of questions focuses on the cohesiveness of your company. For each of the following statements, use the 7-point scale below to indicate your opinion. Enter the number that corresponds to your opinion on each statement in the blank provided.

(1)	(2)	(3)	(4)	(5)	(6)	(7)
Disagree Strongly	Disagree	Disagree Somewhat	Borderline	Agree Somewhat	Agree	Agree Strongly

- a. ____ Soldiers trust each other in this company.
- b. ____ Soldiers in this company care about each other.
- c. ____ Soldiers in this company work well together to get the job done.
- d. ____ Soldiers in this company pull together to perform as a team.
- e. ____ Soldiers in this company feel they play an important part in accomplishing the company's mission.
- f. ____ Soldiers are proud to be members of this company.

Job Satisfaction

Using the 5-point scale below, please indicate in the blanks provided the strength of your opinion for each statement.

(1)	(2)	(3)	(4)	(5)
Very Dissatisfied	Dissatisfied	Neither Satisfied nor Dissatisfied	Satisfied	Very Satisfied

In my present assignment, this is how I feel about:

- a. _____ being able to keep busy all the time
- b. _____ the chance to work alone on the job
- c. _____ the chance to do different things from time to time
- d. _____ the chance to be "somebody" in the community
- e. _____ the way my supervisor handles his/her men and women
- f. _____ the competence of my supervisor in making decisions
- g. _____ being able to do things that don't go against my conscience
- h. _____ the way my job provides for steady employment
- i. _____ the chance to do things for other people
- j. _____ the chance to tell people what to do
- k. _____ the chance to do something that makes use of my abilities
- l. _____ the way the Army's policies are put into practice
- m. _____ my pay
- n. _____ the amount of work I do
- o. _____ the kind of work I do
- p. _____ the chances for advancement on this job
- q. _____ the freedom to use my own judgment
- r. _____ the chance to try my own methods of doing the job
- s. _____ the working conditions
- t. _____ the way my co-workers get along with each other
- u. _____ the praise I get for doing a good job
- v. _____ the feeling of accomplishment I get from doing my job
- w. _____ the support I get from my coworkers
- x. _____ the support I get from my supervisors

Organizational Commitment

Using the 7-point scale below, please indicate in the blanks provided the strength of your opinion for each statement.

(1)	(2)	(3)	(4)	(5)	(6)	(7)
Disagree Strongly	Disagree	Disagree Somewhat	Neither Agree nor Disagree	Agree Somewhat	Agree	Agree Strongly

- a. _____ I am willing to put in a great deal of effort beyond that normally expected in order to help the Army be successful.
- b. _____ I talk up the Army to my civilian friends as a great organization to work for.
- c. _____ I feel very little loyalty to the Army.
- d. _____ I would accept almost any type of job assignment in order to keep working for the Army.
- e. _____ I find that my values and those of the Army are very similar.
- f. _____ I am proud to tell others that I am part of the Army.
- g. _____ I could just as well be working for a different organization as long as the type of work was similar.
- h. _____ The Army really inspires the very best in me in the way of job performance.
- i. _____ It would take very little change in my present circumstances to cause me to leave the Army.
- j. _____ I am extremely glad that I chose to work for the Army over other organizations I was considering at the time I joined.
- k. _____ There's not too much to be gained by sticking with the Army for a career.
- l. _____ Often, I find it difficult to agree with the Army's policies on important matters relating to its personnel.
- m. _____ I really care about the fate of the Army.
- n. _____ For me the Army is the best of all possible organizations to work for.
- o. _____ Deciding to work for the Army was a definite mistake on my part.

Employee Retention: A Business Case For Engagement

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Abstract

Employee engagement, one's willingness and ability to contribute to organizational success, represents an innovative concept that may support retention objectives for the Department of Defense (DoD). Participants (N = 163) from a large Air Force organization participated in a web-based organizational assessment targeting junior government employees. The assessment contained questions about participant's intentions to remain with the Air Force, items that indicated how much certain retention factors impacted their desire to stay with their current organization, as well as a few open-ended items for those who indicated intentions to leave the Air Force. Results indicated that turnover intentions for this military sample approximate those of industry. Several elements of employee engagement were identified by those who reported intentions to leave as possible ways to improve their work situation and facilitate their retention within the government. Engagement factors were also highly touted as factors that influenced individuals' desire to stay with their current organization. While simply a descriptive study using qualitative techniques, the implications of this research could have broad applicability to government organizations. Results of this effort suggest that the younger generation of government workers seeks to be engaged in meaningful work.

Opinions expressed in this report are those of the authors and should not be construed to represent the official position of DEOMI, the U.S. military services, or the Department of Defense.

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Introduction

The modern military is faced with onerous challenges on a regular basis. Some of these challenges include but are not limited to executing the Global War on Terror (GWOT), addressing humanitarian issues on a global scale, as well as serving as peacekeepers in hostile, inhospitable zones. These tactical challenges are addressed through operational plans, effective and experienced leadership, technology innovation, advanced training, and the most highly skilled and best equipped fighting force on the planet. However, the Department of Defense (DoD) faces another challenge, one which may not convey the same sense of urgency as the GWOT nor the media coverage of humanitarian relief efforts conducted halfway across the globe. The challenge is retaining the highly skilled personnel that comprise the military echelons. In recent years organizational psychologists have witnessed an unprecedented shift from the mindset of job security to one of career security. With this shift comes enhanced tolerance of “job hopping” and the expectation that individuals will occupy jobs with a variety of organizations throughout their career rather than just maintaining a job within one organization. While these trends may serve to benefit the individual worker by offering greater breadth of experiences, they stand to present challenges to organizations that must constantly provide the business case for attracting and retaining quality employees. The government should not ignore these trends, but rather it should seek to understand the mindset of the modern-day workforce as a means to facilitate better retention among the highly-skilled workers that comprise its organizations. This approach should be adopted particularly for the younger generation of workers who represent the leaders of tomorrow. In support of these goals, the current study provides a qualitative analysis demonstrating the relevance of employee engagement on retention for the military.

Contemporary organizational design theorists postulate that in the future, organizations will gain competitive advantages through internal capabilities rather than innovations in technology (Galbraith, 1994; 2002). Organizational capabilities, in this sense, represent strategic alignments between various levels of organizational effectiveness. For example, organizations that have structures, processes, reward systems, and human resource practices

that complement (i.e., are in alignment with) the overall vision and strategy of the organization will benefit from high organizational effectiveness (Galbraith, 1994; 2002). One way to promote strategic alignment within the DoD is to promote retention among highly skilled personnel such as military officers, engineers, technicians, and pilots of whom which the DoD has invested significant resources on training and development. Retention of civilian personnel should also be a high priority for the government given the rising numbers of civilians and contractors that contribute to government organizations.

Recent reports indicate that organizational goals for retention are being met and even exceeded for many services (Office of the Assistant Secretary of Defense, 2007). However, retention may be problematic for certain career fields and or certain ranks, such as Army Captains (Langkamer & Ervin, 2008). Furthermore, human resource practices such as flexible retirement options (i.e., thrift savings plans that can be rolled over into other programs such as IRAs) may not have as much of holding power over employees as the pension plans of old. In order to remain ahead of the curve, the DoD should consider innovative business constructs such as employee engagement as a means to retain their quality employees.

Employee Engagement

While somewhat of an elusive construct, employee engagement is comprised of factors such as meaning, impact, control, and competence as these variables relate to work (Macey & Schneider, 2008). Engagement is an active state of being where individuals seek to contribute and excel at their job. More broadly, employee engagement represents an employee's willingness and ability to contribute to company success (Towers Perrin, 2003). Recent studies have linked employee engagement and retention. In a large sampling of approximately 300 thousand employed personnel, about 20% could be classified as disengaged; and approximately 88% of those classified as disengaged with their work (about 53,000 employees) reported intentions to leave their current organization (Towers Perrin, 2003). This creates a strong business case for studying the impact that engagement has on employee attitudes, most notably intentions to remain with one's organization.

The link between employee engagement and intentions to remain with one's organization is logical. One prominent motivational theory, job characteristics theory, posits that employee motivation is driven by job design features that allow employees to derive meaning and value from their work, experience a sense of responsibility on their job, and receive feedback about the product or outcome of their work (Hackman & Oldham, 1980). This is very similar to the theories of employee engagement, though the job characteristics theory takes a job design approach thus focusing on the conditions to elicit engagement while most engagement research focuses on both the conditions as well as the individual experiencing those conditions (Macey & Schneider, 2008). According to the job characteristics theory, individuals will experience high motivation when their jobs: 1) involve variety in the skills

required for the job, 2) require completion of or have responsibility for an entire function, 3) have a significant impact on others including other coworkers, customers, or the organization as a whole, 4) foster autonomy for the worker, and 5) enable workers to receive feedback about their performance (Hackman & Oldham, 1980). While these conditions are believed to foster employee motivation, it is plausible that they will also facilitate engagement at the worker level, and thus reduce turnover intentions.

Engagement alone is insufficient to understand the gamut of influences that impact employee attitudes. Recent research has demonstrated that organizational climate, affective commitment, and continuance commitment were predictors of intentions to leave in a military sample (Langkamer & Ervin, 2008). However, additional research has shown that the relationship of organizational factors such as organizational climate perceptions and turnover intentions are fully-mediated by engagement (Alarcon, Lyons, & Tartaglia, 2009). As such, a highly-effective organizational climate may reduce employee turnover intentions, but only because it facilitates employee engagement. While the literature on employee engagement has burgeoned in recent years, there remains a paucity of qualitative studies relating to the construct. The majority of the current literature focuses on the relationship between engagement and organizational performance (Harter, Schmidt, & Hayes, 2002), burnout (Maslach & Leiter, 2008), organizational predictors of engagement (Alarcon, Lyons, & Tartaglia, 2009), or research and theory discussing the validity and dimensionality of the engagement construct (Macey & Schneider, 2008). As such, the current study is among few that have explored employee engagement in a retention context using qualitative methods.

In addition to facing operational challenges such as the GWOT, government and commercial sector organizations must deal with an evolving workforce. The modern workforce is characterized by: increased diversity, heightened global breadth, having emphasis on decentralized decision making and continuous learning philosophies, and a shrinking pool of workers (Karoly, 2007). All of these factors (most notably the last one) suggest that government organizations should place greater emphasis on ensuring that their employees are engaged to ensure optimal performance and adequate retention of highly-skilled workers. Additionally, while heterogeneity in ethnic background and age are often considered the pertinent topics regarding diversity, the government must also integrate military and an increasing number of civilian personnel into one cohesive unit. Military and civilian personnel likely have different backgrounds, training, and values. In fact, research has demonstrated that military and civilian personnel view their respective organizations differently despite having the same leaders and a common mission (Lyons, Swindler, & Tartaglia, 2009). Thus, the current study explored differences between military and civilian personnel with regard to factors that they view as attractors in their current job.

Method

Participants

One hundred sixty-three military and civilian personnel in the Air Force participated in this study as part of a larger organizational study on employee engagement. All participants were part of the same parent organization. The sample was 68% male, 57% civilian, and 76% were between the ages of 21-30. This sample accurately represents the population of junior employees this study targeted. The organization under study consisted of personnel with acquisitions, engineering, and program management types of responsibilities and thus can be considered both technically- and management-oriented.

Materials

Retention factors. Participants rated 11 factors with regard to how much they impact their desire to stay with their current organization using 5-point scales (1 = little if at all, 2 = somewhat of an influence, 3 = a noticeable influence, 4 = a strong influence, 5 = a very strong influence). The factors were selected based on their relevance to the current organizational leadership and included the following: Challenging/Compelling Work, Service to Our Country, Service to the Air Force, Peer Group, Effective Leadership, Flexible Work Schedule, Lack of Alternative Employment Opportunities, Travel Opportunities, Educational/Training Opportunities, Involvement in Cutting-Edge Technology, and Diverse Experiences. Job elements that were not under the direct control of the organizational leaders (e.g., location and pay) were not permitted to be asked in the assessment due to Air Force regulations.

Turnover intentions. Participants were asked to rate their intentions to leave the Air Force using the following scale, 1 = I plan to look for a new job outside of the Air Force in the next few months, 2 = I plan to look for a new job outside of the Air Force in the next year, 3 = I plan to look for a new job outside of the Air Force in the next few years, 4 = I might look for a new job outside of the Air Force but I'm not sure, and 5 = At this time I have no plans to look for a new job outside of the Air Force.

Open-ended items. If participants indicated they planned to look for a new job outside of the Air Force in the next few months, they were prompted to respond to the following open-ended question, "What could the Air Force have done differently to keep you?" If participants indicated that they planned to look for a new job outside of the Air Force in the next year or the next few years, they were prompted to respond to the following open-ended question, "Is there one thing that stands out to you that would change your mind about leaving?" Participants were given a textbox to write their responses. The assessment team coded this data to ascertain themes in the open-ended responses. Some participants provided more than one response in which case both responses were coded and treated as independent thoughts.

Procedure

Participants completed a brief web-based assessment as part of a larger organizational study which was measuring the level of employee engagement among junior force personnel (i.e., personnel with less than ten years experience and under 40 years of age). A link to the web-based assessment was sent to all junior force personnel by the president of the junior force council of the organization requesting their participation in the study. Participants could complete the assessment at their leisure while at work or at home. Reminder emails were sent by

the junior force council representative after one and two weeks following the initial email. Once participants completed the assessment, their data was sent directly to a secure server where Air Force Research Laboratory researchers could access it.

Results

Due to military rotations and separations, we wanted to ensure that there were no differences between military personnel and civilians with regard to turnover intentions. These differences were tested using a t-test. There were no differences between military or civilians on turnover intentions, $t(159) = .88, p > .05$.

With regard to turnover intentions, 5 individuals indicated that they intended to look for a new job outside of the Air Force in the next few months, 8 individuals indicated that they intended to look for a new job outside of the Air Force in the next year, 14 individuals indicated that they planned to look for a new job in the next few years, 47 individuals indicated that they might look for a new job outside of the Air Force but that they were not sure, and 57 individuals reported no intention to look for a new job. Thus, the majority, 83% of the sample, reported little to no intention of leaving the Air Force. However, about 16% indicated that they planned to leave the Air Force within the next few years.

Of the 5 individuals who reported intentions to leave within the next few months, 8 responses to the open-ended question, “What could the Air Force have done differently to keep you?” were coded. As shown in Table 1, two responses were related to employee engagement components. Of the 22 individuals who reported intentions to leave within a year or a few years, 25 responses to the open-ended question, “Is there one thing that stands out to you that would change your mind about leaving?” were coded. As shown in Table 2, 4 of the 12 categories comprised elements of employee engagement. Notably, 3 of the top 4 dimensions included aspects of employee engagement.

As shown in Table 3, participants rated challenging/compelling work to be the factor that would be most likely to keep them with their current organization. This was followed by service to our country, flexible work schedule, and diverse experiences. Thus, 2 of the top 4 factors that would retain junior force employees are associated with dimensions of employee engagement. However, there were some differences between military and civilian personnel. While both groups rated challenging/compelling work the highest, military personnel rated service to country and service to the Air Force significantly higher than civilians, $t(159) = 5.46, p < .05$, and $t(159) = 5.48, p < .05$, respectively. In contrast, civilians rated flexible work schedule higher than military personnel, $t(159) = -4.37, p < .05$.

Discussion

The current study sought to explore the concept of engagement within the context of employee retention using qualitative techniques. While this study was simply a descriptive study, there were several interesting results which reinforce the notion that employee engagement is an important construct to consider for employee retention within the DoD. More than 80% of the sample reported little to no intention to leave the Air Force; however,

approximately 16% of the participants reported intentions to leave the Air Force within the next few years. While this reflects a similar degree of turnover intentions as those found in a large sample of commercial sector employees (see Towers Perrin, 2003), it is still an area of concern given the shrinking workforce pool. Interestingly, of those who reported intentions to leave in the next few months, engagement was not a strong influence though it was acknowledged. Two responses indicated that these individuals may have benefited from opportunities to make a difference and a more proactive approach to their work. Both of these concepts are related to engagement.

Participants who reported intentions to leave the organization in the next few years indicated that they may still benefit from enhanced promotion opportunities, more interesting and purposeful work, more engineering work, and greater responsibility. These are all consistent with conceptualizations of employee engagement. Notably, the top two overall categories as well as over 50% of the total responses pertained to employee engagement. This is compelling given that these are individuals whom have not yet made the decision to leave the organization and could be classified as “at-risk.” These “at-risk” personnel may be at the highest risk of experiencing burnout (Maslach & Leiter, 2008), which could in turn, foster greater turnover intentions overtime.

The current study also explored whether certain factors had an influence on the desire of Air Force personnel to remain within their organization. Participants again rated an engagement factor, challenging and compelling work, as the strongest influence on their intentions to remain with the organization. The desire to be part of challenging and meaningful work is a fundamental component of employee engagement (Cartwright & Holmes, 2006; Macey & Schneider, 2008). Additionally, this relates to aspects of the job characteristics theory which posits that individuals seek work activities that require use of multiple skills (i.e., are challenging) and those which have a significant impact (Hackman & Oldham, 1980). Participants’ second highest choice was service to our country, followed by flexible work schedule, and then diverse experiences. Service to country is an engagement factor because it pertains to the degree of impact one is having on the job. Thus 2 of the top 4 factors that would retain junior force employees are associated with dimensions of employee engagement. However, there were some differences between military and civilian personnel.

Both military and civilians rated challenging/compelling work the highest. Intuitively, military personnel rated service to country and service to the Air Force significantly higher than civilians. Given the military’s emphasis on esprit de corps, and core value statements such as “service before self” this finding is not surprising. Similarly, civilians rated flexible work schedule higher than military personnel. This finding is not surprising because civilians have greater flexibility in job choice, their tenure, and the job rotation cycle compared to their military counterparts. While these findings may not be surprising they do present challenges to government leaders who must address the disparate desires and goals of their personnel. Both military and civilians desire challenging and compelling work activities, though military personnel appear to place greater emphasis on service to country and to the Air Force. Job characteristics such as task significance (i.e., impact on the mission) should be emphasized for military personnel; whereas the concept of autonomy appears to be a relevant factor for civilian personnel.

Implications

The implications of this study are clear. Employee engagement is one mechanism to facilitate retention of highly-skilled workers within the government. Fortunately, government leaders have some options to help them promote engagement among their respective workforces. Organizational-level interventions to improve engagement may include fostering a positive, supportive, and collaborative organizational culture; providing clarity within work roles; and enabling the development of peer groups that share common career goals (Alarcon, Lyons, & Tartaglia, 2009). Further, research has shown that an effective organizational culture and role clarity are related to high engagement perceptions, which in turn, were related to lower intentions to leave the organization (Alarcon, Lyons, & Tartaglia, 2009). Using the job design literature, organizational leaders may also target specific aspects of the job. Employee engagement may be fostered by promoting job design factors that involve use of multiple skills (task variety), responsibility for an entire task or function, demonstrate a significant impact on others, facilitate autonomy, and provide feedback about one's performance (Hackman & Oldham, 1980). Job enrichment interventions can be an effective way to instill task variety, significance, and autonomy into one's job however, these tactics can be detrimental to employee motivation if the added responsibility is not accompanied by subsequent increases in work control/authority (Campion, Mumford, Morgeson, & Nahrgang, 2005).

Limitations

There were several limitations to the current study. First, the study used self-report data to assess turnover intentions rather than actual metrics for turnover. While measures of turnover intentions may suffer from social desirability and or fear of reporting intentions to leave the organization, behavioral intentions are a valid way to measure turnover. Research indicates that behavioral intentions are strongly correlated with actual turnover, with these correlations reaching as high as .61 (Motowidlo & Lawton, 1984). Second, the retention factors assessed were limited to only those that were under the control of the Unit Commander. As such, issues pertaining to compensation, location of the base, duty hours, current organizational mission, and other employment issues were not included as part of this study in order to maintain compliance with Air Force regulations. However, if these issues were introduced by the participants in the open-ended responses then the authors included them in the study. The authors recognize that many of these extrinsic factors (i.e., pay) are likely significant influences on employee turnover intentions. However, equally important to extrinsic rewards are factors such as fairness perceptions with regard to reward distribution (Maslach & Leiter, 2008), intrinsic motivation (Deci & Ryan, 1985), and job design elements (Hackman & Oldham, 1980). Finally, the current study was cross-sectional and thus casual inference cannot be made. Future research might use longitudinal methods to explore the causal relationship between engagement and turnover. Furthermore, future research might also use measures for turnover intentions that ask military participants about their intentions to leave following the completion of their military obligation since leaving the government may be more difficult for military personnel compared to civilians due to contractual issues. However, given that there were no significant differences between military and civilians, this may have been less of an issue for the current sample.

Conclusion

Researchers suggest that employees, particularly younger employees, are constantly searching for meaning and evaluating their contributions in their jobs (Cartwright & Holmes, 2006); thus the employee engagement construct has serious implications for employee retention in the government. The current study demonstrated that the younger generation of government employees seek to experience this state of engagement, and more importantly; when the conditions to foster employee engagement are absent, so too will be the employees. Government leaders should listen to their personnel and seek to ensure that all employees are actively engaged in their work. This will promote not only enhanced organizational performance but also retention in a time where every role and every personnel slot matters.

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Table 1

Responses To Opened-Ended Question 1, “What could the Air Force have done differently to keep you?”

<u>Dimension</u>	<u>Frequency Count</u>
1. Nothing	2
2. Same duty station as spouse	2
3. Opportunity to make a difference	1*
4. Be more proactive	1*
5. Less Bureaucracy	1
6. More creativity	1

Note. This question was asked if participants indicated intentions to leave the Air Force in the *next few months*. Dimensions that represent aspects of employee engagement are denoted by an *.

Table 2

Responses To Opened-Ended Question 2, “Is there one thing that stands out to you that would change your mind about leaving?”

<u>Dimension</u>	<u>Frequency Count</u>
1. Promotion Opportunities	5*
2. More Interesting/Purposeful Work	4*
3. Nothing	3
4. More Technical Engineering Work	3*
5. Better Pay	2
6. Fewer Deployments	2
7. Better Leadership	1
8. More Responsibility	1*
9. More Flexible Work Schedules	1
10. Choice in next Assignment	1
11. Fewer Additional Duties	1
12. Culture Change	1

Note. This question was asked if employees responded that they intended to leave the Air Force in the *next few years*. Dimensions that represent aspects of employee engagement are denoted by an *.

Table 3

Mean (standard deviation) Retention Factors for Military, Civilians, and Overall

<u>Factor</u>	<u>Overall mean</u>	<u>Military mean</u>
<u>Civilian mean</u>		
1. Challenging/Compelling Work* 3.95 (1.10)	3.91 (1.03)	3.87 (.95)
2. Service to Our Country* 3.42 (1.26) ^b	3.83 (1.19)	4.38 (.82) ^a
3. Service to the Air Force* 3.00 (1.20) ^b	3.41 (1.19)	3.96 (.95) ^a
4. Peer Group 2.71 (1.13)	2.69 (1.18)	2.67 (1.24)
5. Effective Leadership 3.29 (1.19)	3.42 (1.12)	3.58 (1.00)
6. Flexible Work Schedule 4.08 (1.01) ^b	3.74 (1.19)	3.29 (1.26) ^a
7. Lack of Alternative Employment Opportunity 1.93 (1.20)	2.00 (1.25)	2.08 (1.13)
8. Travel Opportunities 2.85 (1.31)	2.75 (1.26)	2.62 (1.19)
9. Educational/Training Opportunities* 3.36 (1.32)	3.43 (1.26)	3.53 (1.18)
10. Involvement in Cutting-Edge technologies* 3.15 (1.45)	3.26 (1.39)	3.41 (1.30)
11. Diverse Experiences 3.47 (1.28)	3.53 (1.25)	3.61 (1.20)

Note. Different superscripts denote significant differences between military and civilian personnel. Factors related to engagement are denoted with an *.

Deployed Army Personnel: The Affect of Equal Opportunity Climate Perceptions on Job Satisfaction and Organizational Commitment

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Abstract

Equal opportunity (EO) climate reflects perceptions of the extent to which discrimination and harassment are likely to occur in the workplace, however to date minimal work has been devoted to exploring associations between EO climate and important work attitudes. We address this gap by testing a conceptual model incorporating work group cohesion and job strain as explanatory variables linking EO climate perceptions to organizational commitment and job satisfaction among a sample of deployed United States military personnel. Findings supported the indirect hypothesized relations between EO climate and organizational commitment and job satisfaction via work group cohesion and job strain. Additionally, an unhypothesized direct effect between EO climate and job strain also emerged. All told, findings from this study highlight the significant and widespread influence of perceptions of EO climate on work attitudes and job strain.

Opinions expressed in this report are those of the authors and should not be construed to represent the official position of DEOMI, the U.S. military services, or the Department of Defense.

Deployed Army Personnel: The Affect of Equal Opportunity Climate Perceptions on Job
Satisfaction and Organizational Commitment

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Assessing perceptions of discriminatory employment practices in the military has become a frequent practice (e.g., Dansby & Landis, 1991; Newell, Rosenfeld, & Culbertson, 1995; McIntyre, Bartle, Landis, & Dansby, 2002; Rosenfeld, Newell, & Le, 1998), with researchers focusing primarily on the construct known as equal opportunity climate (EO climate; Dansby & Landis, 1991). With women and racial/ethnic minorities accounting for a significantly larger portion of the U.S. military population, the military has committed itself to continuing to provide equal opportunity (EO) for all personnel in order to create a force that is representative of the people it serves (Edwards, 2001). However, to date, little peer-reviewed empirical research has been conducted to understand the process through which EO climate perceptions affect important work attitudes including organizational commitment and job satisfaction for deployed military personnel.

In the present study, we address this gap in the literature by examining EO climate as a predictor of perceptions of work group cohesion, a variable of critical importance to the military because of its role in mission effectiveness, performance and military satisfaction (Oliver, Harman, Hoover, Hayes, & Pandhi, 1999), and outcomes including job strain, organizational commitment and job satisfaction. In the sections that follow we describe in greater detail the construct of EO climate, ground EO climate within the general climate literature and briefly summarize previous EO climate research. We then outline our conceptual model, drawing on organizational justice theory and models of job stress as rationale for our hypotheses.

Equal Opportunity Climate

EO climate is best represented as a *psychological climate*, as opposed to the more familiar form, *organizational climate* (James & Jones, 1974). Schneider and Reichers (1983) distinguished between psychological and organizational climate in terms of the unit-of-analysis. Whereas organizational climate is a function of *aggregated* group- or organization-level

perceptions, psychological climate refers to *individual* perceptions of the work context. Furthermore, climate researchers (e.g., Rousseau, 1988; Schneider & Reichers, 1983) have argued for the assessment of specific climates, capturing individual work perceptions with respect to a particular referent (e.g., climate for safety, Zohar, 1980; climate for service, Schneider, White, & Paul, 1998). Consistent with this suggestion, climate for equal opportunity, or EO climate as it is typically referred, is defined here as an employee's perception of the likelihood that discrimination and harassment has occurred in the organization (Dansby & Landis, 1991). In this sense, perceptions of a positive EO climate indicates that these forms of mistreatment are unlikely to occur, whereas perceptions of a negative EO climate suggests that discrimination and harassment are likely, thus reflecting a work environment characterized by unfair and disrespectful behavior.

EO climate perceptions are generally conceptualized as multifaceted in nature, incorporating individual perceptions of the likelihood of various forms of harassment and discrimination occurring in one's place of work. Behaviors commonly examined by EO climate researchers include sexist and racist behaviors, reverse discrimination, age and religious discrimination (Dansby & Landis, 1991; Landis et al., 1993; Truhon & Parks, 2007). In the current study, we focus our assessment on perceptions of one form of harassing behavior, racist behavior, and four forms of discrimination including race, age, religious, and disability discrimination¹ (Dansby & Landis, 1991). Our operationalization of EO climate is congruent with Executive Order No. 9981 which mandates equal treatment of all persons in the military regardless of race, color, religion, or national origin. This focus also aligns with the research goal of the Defense Equal Opportunity Management Institute (DEOMI) which is conducting research that emphasizes investigations into the degree to which EO climate perceptions contribute to organizational effectiveness (DEOMI, 2007).

Only recently have researchers moved beyond assessments of the psychometric properties of EO climate measures (Dansby & Landis, 1991; Estrada et al., 2007; Landis et al., 1993; Truhon, 2008) and group differences in EO climate perceptions (Dansby & Landis, 1998; Truhon, 2008) to explore relations among EO climate and other theoretically relevant constructs. In the only known published study on EO climate which modeled relationships among the construct and work attitudes in a military sample, McIntyre et al. (2002) found support for a model linking EO climate to perceptions of work group efficacy, job satisfaction, and organizational commitment; a study which provides a positive step forward. Interestingly, McIntyre et al. (2002) distinguished between EO climate perceptions directed at the broader organization and more specific, work group EO climate perceptions. However, their conceptualization of EO climate was limited in that it was comprised almost exclusively of items assessing race discrimination. In addition, their model did not investigate explanatory variables linking EO climate to work attitudes. Although support was found for the direct effect of EO climate, it is plausible that additional process variables (e.g., perceptions of work group cohesion, job strain) might better explain how EO climate affects attitudinal outcomes including job satisfaction and organizational commitment. To this end, we turn now to a discussion of our conceptual model presented in Figure 1 which includes work group cohesion and job strain as explanatory variables linking EO climate to organizational commitment and job satisfaction. In the sections that follow, we provide the theoretical and empirical rationale for our hypotheses.

Underlying Theoretical Rationale and Study Hypotheses

At its foundation, EO climate reflects perceptions of fairness, which are best understood from an organizational justice perspective, consistent with previous research on the construct (McIntyre et al., 2002). Organizational justice theory is dedicated toward understanding fairness perceptions within the workplace, and three interrelated forms of justice are generally acknowledged: distributive, procedural, and interactional (Byrne & Cropanzano, 2001; Colquitt, Conlon, Wesson, Porter, & Ng, 2001; Cropanzano & Randall, 1993). As evidenced by our measurement of EO climate (see Table 1) our operationalization reflects fairness perceptions with respect to the distribution of assignments, promotions, and other work opportunities (i.e., *distributive justice*; Adams, 1965). Related to EO climate, employees who perceive that the distribution of work opportunities is made on the basis of performance rather than ethnicity, or some other protected characteristic, should hold positive perceptions of distributive justice due to the parallel between employee performance and distributed opportunities.

Additional aspects of organizational justice are reflected in our assessment. *Interactional justice* (Bies & Moag, 1986) is the degree to which employees perceive they are treated fairly and with dignity by supervisors or other authority figures. As an example, if prior to an organizational change an authority figure spends equal time answering questions from employees of various ethnic backgrounds, perceptions of interactional justice should be positive, holding other factors constant. *Procedural justice* is the extent to which employees perceive that processes used to determine outcomes are fair (Lind & Tyler, 1988). All else being equal, if a supervisor recommends both a younger and older employee for a promotion, both of whom are qualified for the position, and then perceptions of procedural justice should be positive. Furthermore, research has also shown the importance of general perceptions of fair interpersonal treatment (from supervisors *and* coworkers) beyond those pertaining specifically to formal organizational processes or decisions (Donovan, Drasgow, & Munson, 1998). Aside from other factors, individuals reporting that racial/ethnic harassment is highly unlikely to have occurred within their work environment should also report that interpersonal treatment is fair.

Fairness theories allow us to better anticipate outcomes that should be most strongly associated with EO climate perceptions. Referent cognitions theory (RCT; Folger, 1987, 1993), and more recently, fairness theory (Folger & Cropanzano, 2001), posits that individuals evaluate their treatment in comparison to some referent other, and that these comparative evaluations drive perceptions of fair or unfair treatment. Fairness theory (Folger & Cropanzano, 2001) makes perceptions of accountability more salient than RCT, wherein individuals hold others accountable for fair (by ascribing credit) or unfair treatment (by ascribing blame) when others' behavior is deemed discretionary. The underlying focus of this theory is interpersonal, that is, others are often the cause of evaluations of (un)just treatment, as well as the focus of those evaluations. It serves to reason, then, that some of the most salient outcomes of fairness perceptions are those of a psychosocial, interpersonal nature. Support for this assertion comes from Colquitt et al.'s (2001) meta-analysis in which some of the strongest corrected population correlations were observed between justice perceptions and outcomes of a psychosocial nature, such as perceptions of trust and evaluations of authority where a particular individual (e.g., supervisor) is the referent. EO climate perceptions are not explicitly linked with one's own experiences, nevertheless they are perceptions of treatment from other personnel. Consequently, we argue that the most salient outcomes of EO climate perceptions should be those of an interpersonal nature, like one's perceptions of cohesion among work group members.

We propose that EO climate perceptions are important drivers of perceptions of work group cohesion. Work group cohesion is traditionally conceptualized as a multidimensional construct, consisting both of interpersonal cohesion (i.e., attraction amongst group members) and task-based cohesion (i.e., the shared commitment to group tasks; Zaccaro & Lowe, 1988). In the current study we operationalize work group cohesion in a similar fashion and at the individual level, as a form of psychological collective climate (i.e., individual reports of work group members' perceptions of cohesion; Chan, 1998). Military researchers have argued that cohesion is especially important because it is an essential component of mission effectiveness (King, 2006). Oliver et al.'s (1999) meta-analysis provides support for the importance of cohesion as it is significantly related to group and individual performance, job and military satisfaction, retention, and well-being. Moreover, as outlined above EO climate and work group cohesion perceptions are connected by their shared psychosocial nature. This similarity distinguishes EO climate and work group cohesion from other constructs in our conceptual model. Furthermore, it is this feature which supports the notion that work group cohesion is a proximal outcome of EO climate perceptions and an important initial mechanism through which EO climate relates to attitudinal outcomes (see Figure 1).

We anticipate EO climate to be positively associated with perceptions of work group cohesion, primarily as a function of emotions associated with fair and unfair treatment (Elfenbein, 2007; Folger, 1993). Elfenbein (2007) provides one of the most comprehensive reviews of emotion in organizations to date. She argues that the impetus for emotion in organizations — not literally be an event that occurs, but can also be a stable feature of the work environment” (p. 320). Climate perceptions, generally, and EO climate perceptions, in particular, reflect just this sort of stable work environment feature. Elfenbein (2007) argues that perceptions of justice are so intricately linked with emotion that they are difficult to disentangle. Whereas perceptions of fairness are associated with positive feelings (e.g., contentment), perceptions of unfairness are associated with negative feelings (e.g., anger, resentment; Folger, 1993; Elfenbein, 2007). Following from this theory and research, individuals reporting a positive EO climate, and thus, positive fairness perceptions, likely hold similar positive feelings about work group members. This is particularly true to the extent that events captured in the assessment of EO climate are a reflection of the behavior of one's work group. The opposite relationship is expected for individuals holding negative perceptions of EO climate as such individuals could harbor any number of negative feelings (e.g., hostility, anger, resentment) attributable to the behavior of one's work group members; such feelings would likely diminish perceptions of cohesion. Accordingly, we hypothesize the following relationship:

Hypothesis 1: EO climate is positively related to perceptions of work group cohesion.

As discussed above, past meta-analytic work with military personnel supports the positive association between work group cohesion and performance, job and military satisfaction, retention, and well-being (Oliver et al., 1999). For example, in a sample of Air Force military and civilian personnel, Wech, Mossholder, Steel, and Bennett (1998) found greater perceptions of work group cohesion to significantly predict organizational commitment. Researchers exploring the influence of cohesion in other employment settings have provided additional evidence for the positive impact of perceptions of work group cohesion (e.g., Harrison, Price, & Bell, 1998; Miklos, 1999; Sourdif, 2004). Specifically, Harrison et al. (1998) reported a strong positive correlation ($r = .47$) between work group cohesion and job satisfaction

utilizing two different samples (hospital employees and grocery store employees). Sourdif (2004) reported a correlation of .49 between work group cohesion and commitment among a sample of nurses. Based on previous research, we predict the following:

Hypothesis 2a: Work group cohesion is positively related to job satisfaction.

Hypothesis 2b: Work group cohesion is positively related to organizational commitment.

Theory and research point to additional beneficial outcomes of work group cohesion including decreased job-related strain. Military researchers Griffith and Vaitkus (1999) argue that cohesion should be negatively associated with job strain, which is conceptualized in the current study as anxiety and tension resulting from job-related stressors. Specifically, Griffith and Vaitkus (1999) argue that cohesion serves as a resource similar to social support which may directly reduce job-related strain. Griffith (1997) drew a similar parallel between social support and cohesion. In their test of a structural model relating stress, cohesion (operationalized as perceptions of team task support and peer emotional support) and strain (operationalized as general well-being) to military combat performance, they found both aspects of cohesion to be significantly related to strain. Although their conceptualization of strain differed from the current operationalization due to the focus beyond the work realm, their findings nonetheless offer support for the link between the two constructs. Furthermore, Parker and Decotiis (1983) provide partial support for the link between cohesion and job strain in their model of organizational stressors². Drawing on reviews of job-related stressors at the time (e.g., Cooper & Marshall, 1976), Parker and Decotiis (1983) developed a framework of stressors which incorporated aspects of one's job, one's role, organizational structure, the extent of one's developmental opportunities, and the quality of relationships at work, of which the latter subsumed perceptions of work group cohesion. Although the rationale for their predictions with respect to relationship between cohesion and strain was absent, they found cohesion to be a significant, negative predictor of time-related strain, but not job-related anxiety, attributing this finding to multicollinearity among their relationship-oriented predictors. The existing theory and research collectively point to a direct association between perceptions of work group cohesion and strain.

Hypothesis 2c: Work group cohesion is negatively related to job strain.

Although job strain is itself a consequence of exposure to stressors at work, it is also a potential precursor to additional negative outcomes. Drawing from theory and empirical findings suggesting that strain resulting from regular exposure to stressors can ultimately lead to more distal outcomes (e.g., Lazarus, 1981; Seyle, 1976), Parker and Decotiis (1983) hypothesized that outcomes of job strain include decreased organizational commitment and job satisfaction. Likewise, others have developed and tested similar models of antecedents and outcomes of job strain among individuals in various professions (e.g., Parasuraman & Alutto, 1984; Summers, DeCotiis, & DeNisis, 1995) with findings supporting the link between job strain and work-related attitudes across contexts. For example, Yeh, Ko, Chang, and Chen (2007) examined the relationships among job strain and work-related attitudes in nurses, identifying significant, negative relationships between job strain, and organizational and occupational commitment, respectively. Parasuraman and Alutto (1984) identified similar, negative associations between job strain, and organizational commitment and job satisfaction among employees of a food processing plant. Finally, Summers et al. (1995) reported similar relationships among a sample

of managers of a restaurant chain. We are unaware of research examining these links in military personnel. However, based on the consistent findings with respect to the relationship between job strain and job satisfaction and organizational commitment we predict the following relationships:

Hypothesis 3a: Job strain is negatively related to organizational commitment.

Hypothesis 3b: Job strain is negatively related to job satisfaction.

To test our hypotheses as depicted in Figure 1, field data collected from overseas deployed United States Army personnel as part of the DEOMI Organizational Climate Survey were used.

Method

Participants

Data for this study were collected from United States Army personnel in the spring of 2008. A total of 2,179 respondents completed the survey. Given previous research that suggests important differences between deployed and non-deployed military personnel, such as psychological well-being (Adler, Huffman, Bliese, & Castro, 2005), and the assumed relationship between the variables of interest and mission readiness, the model was tested using a sample consisting only of Army officers and enlisted personnel who were currently deployed outside the continental U.S. (OCONUS), resulting in a final N = 303. Overall, the majority of the sample was White (66.7%), with another 17.2% indicating they were Black. Approximately 10% of the sample was Hispanic; most respondents were male (87.1%), and between 20 and 30 years of age (77.2%). Enlisted personnel accounted for a majority of the sample (68.6%).

Procedure

All participants completed the DEOMI Organizational Climate Survey (DEOCS). The DEOCS is deployed at the request of a military unit commander and is available in both pencil-and-paper and web-based versions. The DEOCS evolved from the MEOCS (Dansby & Landis, 1991), and both surveys are suitable for military and civilian organizations of varying sizes. In total, the DEOCS contains 66 self-report items which are traditionally combined into 13 distinct scales, of which seven address equal employment opportunity and six address organizational effectiveness factors. Previous psychometric work conducted on the DEOCS (Truhon, 2003) and its predecessor, the MEOCS provide support for the internal consistency and factor structure of the DEOCS scales (Estrada et al., 2007; Landis, Fisher, & Dansby, 1988).

Measures

Below is a description of the measures used in the current study. For all measures, higher scores reflect higher levels of each construct (items were re-coded as necessary for all scales other than EO Climate). See Table 2 for internal consistency reliability information for all study variables.

EO Climate. EO climate was assessed as a latent construct comprised of the five categories. *Racist behavior* was assessed with three items (e.g., –A person told several jokes about a particular race/ethnicity”), *race discrimination* with four items (e.g., –A supervisor

did not select for promotion a qualified subordinate of a different race/ethnicity”), *age discrimination* with three items (e.g., —A young supervisor did not recommend promotion for a qualified older worker”), *religious discrimination* with three items (e.g., —A supervisor favored a worker who had the same religious beliefs as the supervisor”), and *disability discrimination* with three items (e.g., —A worker with a disability was not given the same opportunities as other workers”). All items were evaluated on a 5-point response scale ranging from “1” (*there is a very high chance that the action occurred*) to “5” (*there is almost no chance that the action occurred*).

Work Group Cohesion. Work Group Cohesion was measured with four items assessing individual perceptions of the social bond among work group members and how well group members come together to complete tasks (e.g., —My work group works together well as a team”, —Members of my work group trust each other”). All items were answered on a 5-point response scale ranging from “+” (*totally agree with the statement*) to “-5” (*totally disagree with the statement*).

Job Strain. Job strain was examined with four items from Parker and DeCotiis's (1983) 2-dimension scale of work stress which assess anxiety-based job strain (e.g., —My job gets to me more than it should”). All items were answered on a 5-point response scale ranging from “1” (*totally agree with the statement*) to “5” (*totally disagree with the statement*).

Organizational Commitment. Organizational commitment was assessed with five items assessing the bond and importance of the organization to the individual (e.g., —I am proud to tell others I am part of this organization”). All items were answered on a 5-point response scale ranging from “1” (*totally agree with the statement*) to “-5” (*totally disagree with the statement*).

Job Satisfaction. Job satisfaction was measured with five items assessing one’s satisfaction with his or her job (e.g., —How satisfied are you with the job as a whole”). All items were answered on a 5-point response scale ranging from “1” (*very satisfied*) to “5” (*very dissatisfied*).

Results

In Table 2 means, standard deviations, internal consistency reliability information and bivariate correlations for the measures used in the current study are reported; these results are based on the analysis sample of 303 and were calculated using composite scores for each measure. All measures demonstrated acceptable reliabilities (all alphas were above .70). Review of the means suggest that overall respondents perceived a positive EO climate. Additionally, no correlation was so high as to imply multicollinearity (Tabacknick & Fidell, 1996).

Initial Model Testing

The structural equation modeling software package AMOS 7 (Arbuckle, 2006) was used to test the conceptual model. Three measures of model fit were calculated in addition to the model χ^2 : comparative fit index (CFI), root mean square error of approximation (RMSEA), and standardized root mean residual (SRMR). A non-significant χ^2 indicates good model fit; however, because χ^2 is sensitive to sample size we were concerned primarily with values for the remaining fit indices in assessing model fit. A CFI value of .95 or higher, a RMSEA value of .06 or lower, and a SRMR value of .08 or lower are indicative of good model fit (Hu & Bentler, 1999). Model fit was also assessed in terms of congruence with theoretical propositions wherein if at least 2/3 of proposed hypotheses were supported, the model was classified as providing good fit to the data. The first step in testing the conceptual model presented in Figure 1 was to calculate a measurement model. In the measurement model, the five EO indicators were loaded onto the EO climate latent factor (*race discrimination* was set as the indicator variable to give the latent factor a measurement scale). Items for the four remaining constructs (i.e., work group

cohesion, job strain, organizational commitment and job satisfaction) were each loaded onto their own latent construct (the first item presented to participants for each construct was set as the indicator variable for that construct). The five latent constructs were then set free to correlate with one another.

The measurement model did not demonstrate adequate fit [$\chi^2(220) = 487.32, p < .05, CFI = .93, RMSEA = .06, SRMR = .05$]. Review of the standardized residuals and modification indices indicated that model fit could be significantly improved by setting four pairs of error terms free to correlate. One pair of items each for work group cohesion, job strain, organizational commitment, and job satisfaction, were set free to correlate (see Table 3). Setting these pairs of errors free to correlate significantly improved the fit of the measurement model [difference- $\chi^2(4) = 106.19, p < .05$]. The revised measurement model demonstrated acceptable fit [$\chi^2(216) = 381.13, p < .05, CFI = .96, RMSEA = .05, SRMR = .05$].

Based on this measurement model, the conceptual model presented in Figure 1 was tested (note that the disturbance terms for organizational commitment and job satisfaction were set free to correlate with one another). The initial model demonstrated moderate fit [$\chi^2(219) = 399.39, p < .05, CFI = .96, RMSEA = .05, SRMR = .07$]. However, based on available standardized residuals and modification indices it was concluded that EO climate also has a direct effects on job strain. This omitted path was included in the revised model which was then recalculated. The revised empirical model demonstrated acceptable fit [$\chi^2(218) = 387.44, p < .05, CFI = .96, RMSEA = .05, SRMR = .06$]. Standardized path estimates are presented in Figure 2. Paths indicated by a hashed line were not originally hypothesized. Squared multiple correlations for endogenous variables are reported in italics. Factor loadings for the latent constructs are reported in Table 3.

In support of Hypothesis 1, EO climate positively predicted work group cohesion, ($\beta = .42, p < .01$). Hypotheses 2 was also supported; work group cohesion significantly and positively predicted job satisfaction, ($\beta = .54, p < .01$; Hypothesis 2a supported) and organizational commitment ($\beta = .60, p < .01$; Hypothesis 2b supported), and was negatively related to job strain ($\beta = -.21, p < .01$; Hypothesis 2c supported). Hypotheses 3 was also supported; job strain significantly and negatively predicted organizational commitment and job satisfaction ($\beta = -.26$ & $-.22, p < .01$ respectively; Hypothesis 3a & 3b supported).

An underling assumption of our conceptual model (see Figure 1) was that the effects of EO climate on organizational commitment and job satisfaction would be mediated by work group cohesion and job strain. Table 4 reports direct, indirect and total effects for EO climate and work group cohesion on organizational commitment and job satisfaction. Given no direct effects were found for EO climate on organizational commitment and job satisfaction, but indirect effects of .33 and .31 for organizational commitment and job satisfaction respectively were observed, our assumption that the effect of EO climate on these variables is mediated by work group cohesion and job strain is supported.

Finally, it is important to note that our final model accounted for a substantial proportion of variance in our distal outcomes of interest, accounting for 44% of the variance in organizational commitment and 50% of the variance in job satisfaction, respectively.

Discussion

The goal of this study was to examine the manner by which perceptions of EO climate impact organizational commitment and job satisfaction for deployed Army personnel. We anticipated that perceptions of work group cohesion and job strain would serve as explanatory mechanisms linking EO climate to work attitudes. Support was found for this prediction as EO climate did have indirect effects on organizational commitment and job satisfaction.

All hypothesized relationships were consistent with predictions specified in our initial conceptual model. Specifically, EO climate was positively associated with perceptions of work group cohesion. This link is especially important within deployed military personnel due to the impact of cohesion on mission effectiveness, retention and well-being (Oliver et al., 1999). In addition, this relationship was the strongest of the observed associations among variables, a finding consistent with our expectation given the fundamental psychosocial nature of EO climate and work group cohesion perceptions. Further, work group cohesion was positively related to organizational commitment and job satisfaction, and negatively predicted job strain. Finally, job strain was found to be a negative predictor of work attitudes. In addition to the hypothesized relationships, EO climate was also found to have a direct negative relationship with job strain. All told, this evidence of the indirect relation between EO climate and organizational commitment and job satisfaction adds to the growing EO climate literature.

Limitations and Future Directions

Although findings from this study continue to shed light on the influence of EO climate perceptions, this work is limited in several ways and future research is needed to address these limitations. Our investigation of EO climate among military personnel is consistent with previous research on the construct (Dansby & Landis, 1991; Edwards, 2001; Truhon, 2008), however the generalizability of the current findings to individuals in other organizations and industries is unknown. As such, there is a need to assess the influence of EO climate perceptions outside the context of the military. As described above, there is ample evidence demonstrating the significant influence of fairness perceptions across a variety of settings (e.g., Colquitt et al., 2001) and at the heart of EO climate is the feeling that oneself and others are treated appropriately and fairly in the workplace. It serves to reason, then, that EO climate perceptions likely play an important role in influencing work attitudes in organizational settings beyond the military.

Furthermore, we focused on EO climate perceptions at the individual level as a form of psychological climate (Schneider & Reichers, 1983), consistent with previous conceptualizations of the construct (e.g., McIntyre et al., 2002). Although we view this not as a limitation of the current study, it will be important for future research to assess the manner in which EO climate perceptions operate at the work group or organizational level. Prior to such an assessment it will be first necessary to establish the manner of aggregation. We feel it is most likely that these perceptions operate in a similar fashion at multiple levels, wherein aggregated EO climate perceptions simply reflect shared perceptions among work group members (consistent with the direct consensus composition model; Chan, 1998), although this is an empirical question. With that in mind, one could then investigate the extent of between-group variation in EO climate perceptions and the extent to which that variation accounts for additional variance in outcomes. Again, we focused on EO climate at the individual level to be consistent with previous work, but also due to the paucity of research on the construct. Extending this research to multiple levels of analysis is but one clear avenue for future investigation.

Finally, although our conceptual model implies a logical ordering of relations among variables, due to the cross-sectional study design we caution readers against inferring causality in relationships among constructs. A related limitation of cross-sectional research is the potential concern of mono-method bias. To address this concern we conducted a principal components analysis with direct oblimin rotation of the items used to assess each of our constructs. Results suggested a five-factor model in which each of the resulting factors represented a construct in the model and items loaded on their own respective factors with no split loadings (i.e., loadings greater than .35 on two or more factors). These analyses minimize our concerns to some extent; however, it is still important to consider our findings in light of such limitations associated with self-report, cross-sectional survey research designs.

Conclusion

The current work offers a unique contribution to the literature as it provides additional evidence of the critical influence of EO climate perceptions on work-related attitudes for deployed military personnel. The robust affect of EO climate perceptions was evident through the significant direct and indirect effects on perceptions of work group cohesion, job strain, organizational commitment and job satisfaction. Findings highlight the significant role of EO climate in creating a positive and productive work group and represent a positive step in our overall understanding about the construct. For this reason, it is important for researchers of military and civilian organizations to pursue future investigations into the influence of EO climate perceptions on work-related attitudes and behavior.

Footnotes

1. As noted, previous EO climate research has investigated additional forms of harassing behaviors, such as sexual harassment and sex-related discrimination. The addition of harassment and discrimination of a sexual nature in the current study would have helped to create a more robust and well-rounded perspective of EO climate. However, we did not have access to information with respect to sexual harassment or sex discrimination for use in the current study.
2. Parker and Decotiis (1983) use the term *‘job stress’* rather than *‘job strain’*. However, consistent with researchers who refer to strain as the outcome of one or more work-related stressors (e.g., Ganster, 2008; Siegrist, 1996), we use the term *‘job strain’* in discussing their model.

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Table 1: EO climate items organized by factor

Item	Factor
A person told several jokes about a particular race/ethnicity	Racist Behavior
Offensive racial/ethnic names were frequently heard	Racist Behavior
Racial/ethnic jokes were frequently heard	Racist Behavior
A supervisor did not select for promotion a qualified subordinate of a different race/ethnicity	Race Discrimination
Members of a particular race/ethnicity were assigned less desirable office space than members of a different race/ethnicity	Race Discrimination
The person in charge of the organization changed the duty assignments when it was discovered that two people of the same race/ethnicity were assigned to the same sensitive area on the same shift	Race Discrimination
While speaking to a group, the person in charge of the organization took more time to answer questions from one race/ethnic group than from another group	Race Discrimination
A younger person was selected for a prestigious assignment over an older person who was equally, if not slightly better qualified	Age Discrimination
An older individual did not get the same career opportunities as did a younger individual	Age Discrimination
A young supervisor did not recommend promotion for a qualified older worker	Age Discrimination
A well-qualified person was denied a job because the supervisor did not like the religious beliefs of the person	Religious Discrimination
A demeaning comment was made about a certain religious group	Religious Discrimination
A supervisor favored a worker who had the same religious beliefs as the supervisor	Religious Discrimination
A worker with a disability was not given the same opportunities as other workers	Disability Discrimination
A career opportunity speech to a worker with a disability focused on the lack of opportunity elsewhere; to others, it emphasized promotion	Disability Discrimination
A supervisor did not appoint a qualified worker with a disability to a new position, but instead appointed another, less qualified worker	Disability Discrimination

Table 2: Descriptive statistics for study variables (N = 303)

	<u>Mean</u>	<u>SD</u>	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	<u>8</u>	<u>9</u>
1. Racist Behaviors	3.71	1.17	(.89)								
2. Race Discrimination	4.52	.76	.44**	(.90)							
3. Age Discrimination	4.32	.90	.42**	.65**	(.85)						
4. Religious Discrimination	4.38	.81	.50**	.62**	.69**	(.78)					
5. Disability Discrimination	4.48	.78	.43**	.58**	.68**	.64**	(.83)				
6. Work Group Cohesion	3.81	1.04	.26**	.35**	.33**	.31**	.29**	(.92)			
7. Job Strain	2.74	1.14	-.24**	-.17**	-.29**	-.26**	-.23**	-.29**	(.87)		
8. Job Satisfaction	3.70	.88	.24**	.29**	.32**	.26**	.26**	.62**	-.34**	(.83)	
9. Organizational Commitment	3.09	1.05	.39**	.32**	.37**	.29**	.31**	.54**	-.39**	.56**	(.85)

Note: internal consistency reliability alphas are reported along the diagonal. ** $p < .01$.

Table 3: Factor Loadings for Latent Constructs

	EO Climate	Work Group Cohesion	Job Strain	Organizational Commitment	Job Satisfaction
Racist Behavior	.56				
Race Discrimination	.76				
Age Discrimination	.84				
Religious Discrimination	.82				
Disability Discrimination	.78				
Work Group Cohesion 1		.85 ^a			
Work Group Cohesion 2		.75 ^a			
Work Group Cohesion 3		.90			
Work Group Cohesion 4		.91			
Job Strain 1			.67 ^b		
Job Strain 2			.91		
Job Strain 3			.79		
Job Strain 4			.76 ^b		
Organizational Commitment 1				.60 ^c	
Organizational Commitment 2				.79 ^c	
Organizational Commitment 3				.65	
Organizational Commitment 4				.67	
Organizational Commitment 5				.88	
Job Satisfaction 1					.71
Job Satisfaction 2					.68 ^d
Job Satisfaction 3					.56
Job Satisfaction 4					.80 ^d
Job Satisfaction 5					.81

Note: All factor loadings were significant at $p < .01$. Factor loadings that share a subscript were set free to correlate based on the initial test of the measurement model using the calibration sample ($n = 705$).

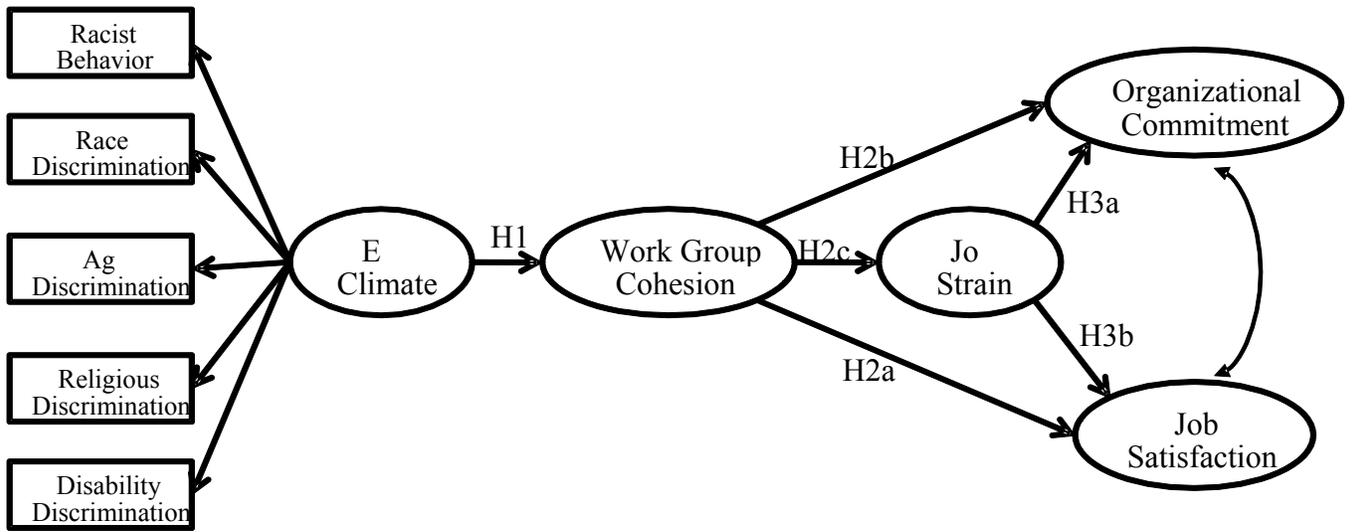
Table 4: Standardized Indirect, Direct, and Total Effects for Latent Variables Based on the Validation Sample

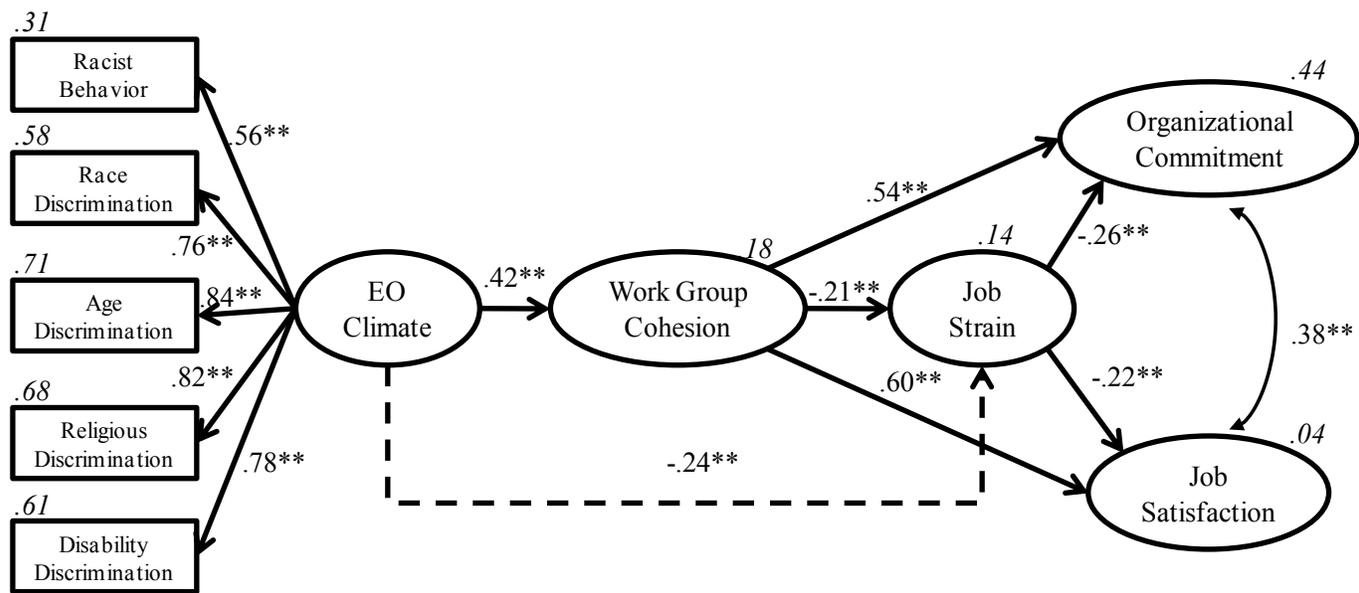
	<u>Job Strain</u>			<u>Job Satisfaction</u>			<u>Organizational Commitment</u>		
	<u>Indirect</u>	<u>Direct</u>	<u>Total</u>	<u>Indirect</u>	<u>Direct</u>	<u>Total</u>	<u>Indirect</u>	<u>Direct</u>	<u>Total</u>
EO Climate	-.09	-.24	-.33	.33	--	.33	.31	--	.31
Work Group Cohesion	--	-.21	-.21	.05	.61	.65	.06	.54	.59

Figure Captions

Figure 1: Conceptual model of outcomes associated with EO climate perceptions.

Figure 2: Results of the empirical model. Squared multiple correlations for endogenous variables are reported in italics. The omitted path retained in the final empirical model is indicated by a dashed line. All factor loadings and correlated errors (not reported here) are significant at $p < .01$.





Leading Across Diversity: Personal Leadership Competencies Necessary to Lead Diverse Followerships

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Opinions expressed in this report are those of the authors and should not be construed to represent the official position of DEOMI, the U.S. military services, or the Department of Defense.

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Introduction

Background and Purpose of the Study

Bias, prejudice, racism, and sexism are deeply embedded in our society and in our national psyche. While we have made commendable efforts to address them, there are still factors that have not yet been adequately examined. Culturally competent and inclusive leadership is one of the critical factors in organizations where women and minorities are fully utilized and successful. The skills and characteristics of leaders who are able to look at employees as individuals, with individual capabilities and needs, makes the difference where EEO and diversity initiatives alone cannot.

The purpose of this exploratory study is to explore the dynamics of leading in the face of racial, ethnic, gender, and cultural differences among the followership. I am interested specifically in identifying what leadership skills or characteristics are present in people who have been successful in leading heterogeneous groups, and in analyzing these successful individual leadership behaviors. This study is not intended to be representative of all leaders, rather it is to identify and analyze what appear to be the relatively rare skills, characteristics, and inter-relational patterns of leaders who are able to lead effectively across diversity.

There is a small but growing body of research on the management challenges in international or cross-border environments. Most of this research indicates that the ability to effectively lead followers in different cultural contexts is rare (Kets de Vries, 1999). Yet, because our domestic environment is undeniably a multicultural society, that ability is becoming increasingly important.

Our dominant cultural context is —“American”; however, there is an explosion in the number of subordinate cultural groups that are present in U.S. organizations. However, this increase in cultural norms in our organizations imposes unprecedented demands on leaders. Traditional leadership theory is unable to provide solutions to the dilemma of leading in such a complex environment because it presumes a relatively homogenous population with a shared culture and shared values.

There is a profound neglect of these subordinate cultures in almost all leadership literature, yet our cultures radiate meaning throughout every aspect of our working lives. American workplaces are full of people with different cultural values, norms, and life experiences. We agree on the fact that there are geographic cultures, that Germans may view leadership differently than the Japanese, and we willingly adapt ourselves and our behaviors accordingly, but we seem less willing to acknowledge that there are racial, ethnic, and gender subordinate cultures in our domestic environments that are equally powerful and equally capable of creating opportunities for misunderstanding and confusion. In addition, our national legacy of prejudice, bigotry, and inequality still

plagues both leaders and followers in all sectors of our society. That this legacy exists and remains an important factor in our society is supported by the enormous volume of public discussion around the issues of prejudice, bigotry, and opportunity in the general media as well as academic research. Any analysis of leadership that does not recognize the impact of these internal cultures and issues is not so much wrong as incomplete.

It is the intent of this exploratory study to develop new theoretical constructs about leadership of diverse populations. This includes not only the impact of the changing demographics and differing cultural views on leadership qualities, but also an analysis of the qualities embodied in a talented leader in a multicultural environment. It may be that there are, in fact, certain “bedrock” leadership values that run across cultural norms. If so, the identification of those values and an understanding of how culture may affect their embodiment are of significant value to anyone interested in leadership in modern U.S. organizations. But it is also quite clear that there are many environments where the outsiders in our culture (women, people of color, immigrants) are not able to thrive. However, this study examines leadership qualities present in those environments where the opposite is true, where nontraditional people are able to succeed and advance.

The subjects of this study are senior, White, male leaders in the U.S. Army. Because of the documented link between effective leadership and full utilization and engagement of the workforce, it stands to reason that the best place to look for the specific leadership skills and characteristics in question would be in an organization where nontraditional people have been highly successful. The Army represents such an environment both in terms of statistical representation of minorities at all levels, as well as recent findings about the overall environment for opportunity.

In choosing the Army as an example of a successful organization, it is not my intention to suggest that the Army is free of ongoing problems with discrimination, bias, and prejudice. The Army, as any organization, encompasses a multitude of experiences, and has had spectacular failures around the integration of women and minorities. While recognizing that the military, as a whole, and the Army, in particular, are not perfect in their treatment of women and minorities and have a long way to go towards creating an inclusive and cohesive environment, the progress the Army has made in advancing minorities into positions of leadership and power still outperforms the civilian sector. And it is this performance—this struggle to address the issues that plague the rest of our society—that makes the Army an appropriate organization from which to seek answers to the question of cross-cultural leadership, in spite of obvious and well publicized failures.

White men are examined in this study because the history of our nation and our organizations has dictated that White men comprise the bulk of our leaders, and they continue to do so. In the face of the demographic transition we are currently experiencing, there is a growing gap in the leadership literature on the issue of leading heterogeneous groups from the perspective of the dominant traditional group. There is a mounting body of research examining the leadership skills and challenges specific to women and minorities. Women and minorities are not strangers to the need to assimilate; and to operate bi-culturally, their ability to do so is at the foundation of their ability to be successful. It is far more interesting to examine White men for whom this has not historically been the case and who have only recently been confronted with the need to recognize and cope with the existence of different racial, gender, and ethnic cultures within our organizations.

And finally, while there is any number of stories about the difficulty women and minorities have faced in their efforts to succeed in organizations, there are also many White men who have played significantly positive roles in assisting societal change. Understanding how these White men lead—how their skills, behavior patterns, and interpersonal relationships differ from other less constructive behaviors—is an important contribution to leadership theory.

Limitations of the Army as a Model

There are key differences between the Army and the corporate world that must be addressed before using the U.S. Army as a model for corporate organizations. Coming immediately to mind are the culture and purpose of the volunteer Army; the indoctrination of that culture; the social control over the behavior of soldiers; leadership styles and training; concern for the welfare of members of the organization; the contentiousness over the presence of women, lesbians, and gay men; and only recently, the ability to leave the institution. While recognizing these differences, with the exception of the prohibition against lesbians and gay men and the inability to leave, I submit that they are a matter of degree, rather than substance.

Literature Review

Due to the interdisciplinary nature of this research and the newness of studying cultural competence in the sense of race, ethnicity, and gender as a leadership skill, there is very little literature *directly* related to the topic. The social change generating current interest in this subject began only in the 1960s; and while accelerating rapidly, has spawned distinct bodies of research within several traditional disciplines rather than holistically. Research related to my specific topic of cross-cultural leadership spans leadership, cultural anthropology, organizational behavior, diversity, and social psychology (both on the topic of stereotypes and the psychology of leadership).

However, there is very little research integrating these disciplines: Research on stereotypes, for example, does not study leadership; research on culture in organizations looks at cross-national cultures rather than intranational cultures; research on diversity tends to be focused on its impact on organizations not leadership, or examines the experience of the out-group members; research on leadership ignores the cultural implications of the followership altogether. The structure of my literature review focuses primarily on the relevant material in the appropriate disciplines, all of which are tangential to a greater or lesser degree to the immediate topic. These include the theoretical underpinnings of leadership, multiculturalism in organizations, organizational change, identity theory, and the integration of women and minorities into the military.

Leadership

Any examination of leadership theories and models has to consider the exhaustive Bass and Stogdill's *Handbook of Leadership: Theory, Research, and Managerial Applications* (Bass & Stogdill, 1990). Ironically, it is this text, often described as the "bible" for serious students on leadership that also illustrates the paucity of research on

the realities of leading a multicultural followership. Perhaps most relevant in any study of leadership in the Army is the body of work supported by transformational and servant leadership. Transformational leadership theory is linked to the seminal work *Leadership* by James McGregor Burns, published in 1978. It builds on the transactional theories and provides a more comprehensive view of leadership. Burn's theme of the followers leading the leader is further developed in *Servant Leadership* (Greenleaf, 1977). In a sense, it is Robert Greenleaf who forms a bridge between transformative leadership and diversity in that he is concerned with showing managers how to lead by serving the needs of all stakeholders.¹²

U.S. Army Field Manual 22-100, Army Leadership is the seminal work on leadership for all Army officers (affectionately known as FM 22-100). FM 22-100 incorporates both transaction and transformational leadership, stressing that leaders must be able to adjust their leadership style to the situation as well as to the people being led. As George Yeaky states in his article *Situational Leadership* (2002), "situational leadership" models such as those developed by Paul Hersey and Kenneth Blanchard in the 1960's and 1970's are important in any analysis of leadership; however, these models have fallen out of favor, and are typically classified as managerial or supervisory leadership training programs because they put little emphasis on the skills of strategic visioning, motivating others, and carrying out significant organizational change.

In a recent and thought provoking set of monographs, Leonard Wong lays out strategic leadership competencies for military leaders (2003). He delineates the metacompetencies as identity, mental agility, cross-cultural savvy, interpersonal maturity, and world class warrior. While not directly noted in his analysis, all of these metacompetencies, with the exception of the last, are essential to the effective management of diverse followers. In his later monograph, *Developing Adaptive Leaders: The Crucible Experience of Operation Iraqi Freedom* (2004), he discusses the cohort of junior officers currently learning leadership skills in the chaotic environment of Iraq as they cope with nation building and counterinsurgency. Wong states: "the result of immersion of such a large cohort into a foreign culture is an emerging confidence they can operate effectively in unfamiliar conditions" (2003, p. 9). What is left unsaid is that this cohort of young officers is also learning the metalessons of cross-cultural behavior and understanding they will continue to apply to all of their interactions with the "other," whether they are foreigners or people of domestic subcultures. These are all highly important leadership skills in diverse organizations.

Much of the current research looking specifically at the intersection of leadership and diversity fails to provide well documented and supported conclusions. One very recent work "The Influence of Ethnic Diversity on Leadership, Group Process, and Performance: An Examination of Learning Teams" (Watson, W., Johnson, L. & Zgourides, G., *International Journal of Intercultural Relations*, 2002) touches on leadership and diversity in that it supports the concept that interpersonal leadership activities are more important for team performance on diverse teams than non-diverse teams. Of interest is the author's conclusion that "task focused leadership is the critical factor in non-diverse teams" (2002, p. 12).

Multiculturalism/Diversity

¹² This has since been updated by Army Field Manual 6-22

The literature on diversity in organizations really only began in 1991, and the vast majority of it is directed at corporate, not academic audiences. There are four themes that characterize much of the diversity literature: the moral case (we must do this because it is the right thing to do); the business case, which is only weakly supported by academic research¹³; literature looking specifically at behaviors and skills of the out-groups; and the blended approach of cultural anthropology and the business case.

In his 1993 book, *Cultural Diversity in Organizations; Theory, Research, Practice*, Taylor Cox develops the first systemic and objective analysis of the research behind diversity theory. Cox is forthright when he states the “limited amount of research on creative performance has rarely defined group diversity along the specific dimensions of gender, nationality, and race/ethnicity” (1993, p. 33). Roosevelt Thomas, in *Beyond Race and Gender* (Thomas, 1991), was the first to make the business case for diversity squarely in a business perspective while clearly and unequivocally severing diversity management from EEO and affirmative action. Nineteen ninety-two saw the publication of Ann Morrison’s *The New Leaders: Leadership Diversity in America*. Ann Morrison was the lead author of *Breaking the Glass Ceiling*, and she belongs squarely in the business imperative side of the literature. Morrison argues that diversity policies increase productivity, competitiveness, and workplace harmony. Contrary to many of the prevailing views on the “diversity industry” is *The Diversity Machine: the Drive to Change the White Male Workplace* (Lynch, 1997). Lynch is also the author of *Invisible Victims: White Males and the Crisis of Affirmative Action*. The bulk of *The Diversity Machine* is a relatively balanced summary of the birth and growth of the diversity industry, in as much as Lynch clearly views diversity as the stepchild of Affirmative Action.

Another category of “diversity literature” addresses the cultural and behavioral differences of subgroups, such as Sally Helgesen’s *The Female Advantage, Women’s Ways of Leadership* (1990) and Floyd and Jacqueline Dickens *The Black Manager* (1982), and more recently, Livers and Caver’s *Leading in Black and White: Working Across the Racial Divide in Corporate America* (2003). These texts focus specifically on the managerial skills of women and African Americans with an eye to providing insight to members of the out-group on how to function effectively within organizational cultures. *Leading in Black and White*, a recent publication from the Center for Creative Leadership, is one of the first works to bridge this chasm.

The fourth group of relevant authors on diversity in organizations cannot strictly be categorized as part of diversity literature, as they come from a cultural anthropology and organizational behavior perspective rather than diversity per se. A cultural and conflict resolution approach is taken by Anita Rowe and Lee Gardenschwartz in *Diverse Teams at Work* (1997). They provide a laundry list of suggestions for greater cultural understanding and conflict resolution. Branching away from the strictly U.S. perspective in a useful and engaging text is *Riding the Waves of Culture: Understanding Diversity in Global Business* (Trompenaars & Hampden-Turner, 1998). Trompenaars and Turner take a clearly anthropological approach, buttressed with practical tips for applying cultural knowledge in a business environment. Nancy Adler’s 1997 work *International*

¹³ The business case is weakly supported by *academic* research, but is robustly supported by business practitioners. Unfortunately much of their data and supporting information is closely held as it is strategic corporate information, and this has permitted debate as to the validity of the business case.

Dimensions of Organizational Behavior also takes a cultural approach to organizational behavior. Her work is based on the recognition of what she views as an error in traditional management thought: American researchers observed behavior in U.S. organizations and developed management theories on the assumption that what was true for the U.S. was true elsewhere as well. *Culture and Organizations, Software for the Mind* (Hofstede, 1997) builds on the work Hofstede did in the 1980 *Culture's Consequences*. The former book incorporates the significant body of research on culture that had yet to be done at the time of the publication of the latter. Hofstede looks at national cultures defined by five dimensions: power distance, collectivism versus individualism, masculinity versus femininity, uncertainty avoidance, and short- versus long-term orientation. Hofstede, unlike so many researchers, includes differences according to gender where relevant.

The real material related to multiculturalism in organizations relevant to my work has yet to be done, that is, the impact of domestic subcultures on leadership. However, there is a developing literature in multicultural counseling and therapy evaluating the relevance of domestic cultural variation (racial, ethnic, and gender cultures within the United States) in therapeutic situations. *Counseling the Culturally Different* (Sue & Sue, 1999) is an excellent examination not only of the existing literature on cultural differences, but also how they may be recognized and effectively handled by therapists.

Organizational Behavior

Because my research is focused on culture and organizational change, I have limited my review of organizational behavior literature to only the most important texts related to culture and change. Two of the most important contributions on this topic are: *Organizational Learning: A Theory of Action Perspective* (Argyris, & Schön 1978) and *Organizational Learning II: Theory, Method and Practice* (Argyris, & Schön 1996). Argyris and Schön put emphasis on the importance of interpersonal relationships within organizations, and point to the counterproductive dynamic of most organizational interpersonal relationships. Their discussion of *espoused theories* (what people say they believe) and what they call *theories-in-use* (what people actually do) speaks clearly to my research on cultural competency in leadership.

An important work on organizational culture is *Organizational Culture and Leadership* (Schein, 1992). For years, Schein has led the field in the study of organizational (subgroup) culture and articulated the importance of understanding organizational culture as a means of implementing change. Schein defines culture as —a pattern of shared basic assumptions, learned by members of a group in solving their external problems of survival in the environment and their internal problems of integration that work well enough to be taught to new group members as the correct way to perceive, think about, and feel about all aspects of their daily life. Once shared assumptions exist, they function to provide meaning to daily events, make life predictable, and therefore reduce anxiety” (1992, pp. 17–22).

Identity Theory

Looking at cross-cultural leadership competencies invokes the idea of identity of both leader and follower. The way we perceive and classify people based on identity is highly relevant to the way people interact in organizations. The two most important identity theories for my purposes are the contact theory, developed by Gordon Allport in 1954, and Social Identity Theory, developed in 1979 by Henri Tajfel and J. Turner. Many variants of this theory have since been developed, most notably the Common Group Ingroup Identity Model (Dovidio, 2001).

Military Integration

There is a small but growing body of research on the integration of women and minorities in the military. These groups are usually dealt with separately due to the significantly different nature of their experiences in the military and the nature of the prejudices against them. Some of the earliest work was done by the Army Research Institute, whose findings were presented in *Race Relations Research in the U.S. Army in the 1970's: a Collection of Selected Readings* (Thomas, 1988). This volume discusses race relations, perceptions of minority soldiers, and race relations and institutional discrimination in the Army during the 1970s. While providing a comprehensive anthology of early race related military research, the material is now dated and not of significant use other than as a historical record. However, this early research is updated in *Managing Diversity in the Military* (Dansby, Stewart, & Webb, Eds 2001). This anthology of diversity related research undertaken by DEOMI takes a more modern perspective on the impact of diversity in the military, updating the research on contemporary models of racism and the impact of a diverse military, as well as presenting research on equity in evaluations and promotions, gender integration, military discipline, and race.

Certainly the most well known work on the integration of African American males in the Army is *All you can be, Black Leadership and Racial Integration the U.S. Army Way* (Moskos & Butler, 1996). This book is a comprehensive analysis of the Army's transition from race riots in the 1970s to being the most successfully integrated organization in our society 20 years later.

In discussing the contentious issues around women and gays in the military, much of the focus is on the issue of unit cohesion. Since lesbians and gay men are still legislatively prohibited from participation in the military, my interest in research concerning unit cohesion is restricted to the impact of women. Interestingly, studies on cohesion have become more plentiful as women transition from “—women in the service” to “—soldiers” as they serve in ever increasing numbers in combat areas after the First Gulf War. The work on unit cohesion is as yet inconclusive. Rosen et al in *Cohesion and Readiness in Gender-Integrated Combat Service Support Units: The Impact of the Women and Gender Ratio* (1996) found that as numbers of women in units increased cohesion for women increased, but that of men decreased.

An extraordinary analysis of cohesion and the integration of women can be found in Titunik's *The First Wave: Gender Integration and Military Culture* (2000). Her analysis is supported by the findings in the Rand Study *New Opportunities for Military Women* (1997) in which Margaret Harrell and Laura Miller examined the readiness, cohesion, and morale of selected units. The first acknowledgement of the need to apply

diversity theory in the military comes from Mady Wechsler Segal and Chris Bourg in their chapter: —Professional Leadership and Diversity in the Army” in *The Future of the Army Profession* (Snider, D. & Watkins, G., 2002). This insightful article discusses the need to reflect the values of equity in American society, as well as group cohesion and task accomplishment. Segal pays particular attention to the under representation of women in the Army and issues of treatment and exclusion. This theme is also present in her chapter —Gender in the Military” in *Handbook of the Sociology of Gender* (Saltzman-Chafetz, J., 1999).

Methodology

The original methodology for the study called for the use of grounded theory. Grounded theory derives inductively from the study of the phenomena it represents. Initially developed as a methodology designed to discover theory from data (Glaser & Strauss, 1967), it assumes the researcher approaches the question without preconceived ideas. After identifying a topic to be studied, the researcher begins to accumulate data, analyzes the data through a complex process of coding and categorization, and allows the theory to emerge from the data. The idea is to build a theory, not test a theory. Coding and categorization of the data provides standardization and rigor to the process. There are several levels of coding and several schools of thought about how coding should be undertaken. As there are significant differences in grounded theory based on the methodology used, and as the controversy over the Glaser versus Strauss and Corbin methodology rages, it is important to clarify the Glaser methodology is used in this analysis. In all cases, however, grounded theory requires a constant comparative method of generating and analyzing data. The constant comparisons of categories that emerge from the data should ideally force the researcher to identify similarities and differences within and between categories (Dey, 1999), which in turn allows the theory to emerge.

Population and Sample

The research design is fully qualitative, based on in-depth interviews of culturally competent leaders and analysis and interpretation of the data therein.

By culturally competent and inclusive leadership, I mean people who understand and honor the experience and cultural differences of others—acting with sensitivity, fairness, and wisdom about those differences. They also create environments where all can perform to their highest potential. It is not enough that military leaders believe they demonstrate these skills and characteristics, nor is it sufficient that their superiors believe they demonstrate them. What is important is that subordinates who are culturally different from them consider them to be so. It is necessary that they be identified as culturally competent *not* by the traditional in-group, but specifically by the out-groups. These are the only people who can identify which leaders create an environment where all can thrive and contribute to their highest level of competence.

To identify the target sample of culturally competent leaders, I queried Army women and minorities to identify a leader with whom they have worked, who in their opinion demonstrates cross-cultural competency. In this sense, there are two identified sample groups: the initial pool of women and minorities, who then identified the target

sample group of cross-culturally competent, White, male leaders. For ease of discussion, these two sample groups are called “identifiers” and “targets.” The first pool of individuals, the identifiers, was obtained from data pools of women and minorities provided by the U.S. Army Personnel Command. Two hundred and fifty nine people were contacted telephonically, electronically, or in person, and were asked to identify a cross-culturally competent leader and to indicate why they are nominating that specific individual. The following detailed description and definition was included as part of the question: —“Can you name a military leader, either commissioned or non-commissioned who, based on your experience, is a culturally competent leader? By that I mean a leader who uses an inclusive style of leadership, and who demonstrates fairness, respect for differences, and provides an environment where all can perform to their highest potential regardless of race, ethnicity, or gender. I am specifically *not* looking for a leader who functioned as a mentor to you, but people who were able to effectively lead diverse groups. Please add an explanation about why you are nominating this individual.” This question then created a pool of target sample of leaders to be interviewed.

At this point, the methodology presented problems with sample size, requiring an adaptation to the methodology. As stated by Goulding: —“Theoretical sampling should direct the researcher to further individuals, situations, contexts, and locations and the theory should only be presented as developed when all core categories are saturated. (2002, p. 70). The structure of the study suggests the need for a sample large enough from which to draw valid conclusions, while not so large as to become overwhelming and unanalyzable. The intention was to sample target individuals to interview and continue with theoretical sampling until reaching saturation of concepts, in accordance with the dictates of grounded theory.

After sampling the identifier groups, a number of issues arose about the sample size. Out of the 259 contacts, only 11 individuals nominated a leader under whom they had served. These 11 identifiers were 4 Black females, 1 White female, 5 Black males, and 1 Hispanic male. They included representatives from Special Forces, Infantry, Logistics, Military Police, Corps of Engineers, Army Materiel Command, and Installation Management. Of the 11 names, I was only able to secure interviews with nine; two were currently serving in Iraq. All the names provided were two- and three-star Generals. The reasons identified for the inability to get a larger sample were, in order of magnitude: (1) Respondents stated they had *never* worked for a culturally competent White person, (2) Respondents stated they were uncomfortable discussing race and gender in any context, (3) Deployment to Iraq/Afghanistan, (4) no response.

The small size of the available sample made it necessary to adapt the grounded theory methodology to a more ethnographic “critical case” analysis as it was unlikely to get to saturation of data. While, clearly, a sample size of nine is very small, this particular sample held promise for an exploratory analysis of skills, characteristics, and attributes of culturally competent leaders. Because the interviews are lengthy, they lend themselves to narrative analysis and —“thick description,” the term coined by anthropologist Clifford Geertz (1973) to describe the layered, rich, and contextual description of an event or social environment. The methodology ultimately used is a hybrid of ethnographic narrative analysis supported by the more standardized and rigorous coding provided by grounded theory. The strength of this approach is that it avoids one of the criticisms of ethnographic analysis, that data is frequently not developed beyond thick description;

applying grounded theory methodology for coding assists avoids that pitfall. The weakness is that while it is possible to develop a preliminary theory without saturation of data and theoretical sampling, there is no certainty there are no additional emergent categories or themes.

After the interviews were transcribed, the coding followed in strict adherence to grounded theory principles. Grounded theory depends on a concept-indicator model, as indicators are compared one to another they are related to an emerging concept or category. This is the link between data and concept, and is the empirical substance of the research. This level of sorting is an essential first step because it allows for core concepts to emerge. Once the concepts emerge, then substantive coding (coding for just these core concepts) begins. Theoretical codes must then emerge from the substantive codes, showing how they relate to one another, and how they may then be integrated into a theory. So, substantive categories and memos must be sorted and resorted until a core category emerges. This core category must then be proven over and over again by its ongoing relationship to the other categories, which serves to integrate them into a whole. In this research, the initial open coding yielded 13 categories; and when the coding moved to a more theoretical level, these 13 categories were abstracted into five theoretical concepts and their properties, which formed the basis for the emergent theory. In the end, despite the small sample size, it was possible to fully develop a theory meeting all grounded theory criteria of *fit*, *relevance*, *workability*, and *modifiability*.

*Demographics of the Participants*¹⁴

Of the nine targets, all nine General Officers (GOs), all were White males in their late 50s to early 60s, all had been in the military for over 30 years; all had been young lieutenants just learning to lead during the racial strife of the 1960s and 1970s. And all met the critical criteria of having been nominated by female or minority soldiers as culturally competent leaders. Only one of the nine had attended West Point, all others graduated instead from Reserve Officer Training Corps (ROTC) or Officer Candidate School (OCS). Their military occupations over the span of their careers include Infantry, Special Forces, Combat Engineers, Military Police, Field Artillery, Ordnance, Public Affairs, Logistics, and Medical Corps, giving the desired distribution across Combat Arms, Combat Support, and Combat Services Support. Three are recently retired (within 6 months of the interview) two are approaching retirement, and four are active duty. All nine of the subjects came from working class or middle class backgrounds: one was the son of a minister and three were from military families. Three had fathers with only a high school education. There was an almost equal distribution of working mothers: five had mothers who worked outside the home, four did not. Only one of the nine attended West Point, three attended public universities, three attended religious colleges, two attended Virginia Military Institute (VMI). One subject was Jewish, two were Catholic, and five were Christians of a variety of denominations including Methodist, Lutheran, and Evangelical. One was a mix, raised as a Lutheran with a Catholic mother and a Buddhist wife. Five received their commissions through Reserve Officer Training Corps

¹⁴ While it would be far more reader friendly to include a table outlining the demographic aspects of my subjects, putting the data together in such a format could violate their confidentiality as it would make identities recognizable.

(ROTC), one was drafted and went through OCS, and two received direct commissions, one received his upon graduation from West Point. All had their early leadership experiences during the height and denouement of the Vietnam War; however, only two served in Vietnam, three had their early leadership experiences in Germany, and four took their initial leadership assignments in stateside installations. All nine have long term first marriages, each having been married over 30 years; five married their high school sweethearts, and four married women they met in college or shortly afterward. None of the nine planned a career in the military, all said they went in and —didn't plan to stay." Only three of the subjects had any significant experience with minorities before high school. These men talked about friendships with Blacks throughout their school experience, including high school. For most of the subjects, their first significantly integrated experience was in the Army.

Data Collection and Analysis

I sent a letter to each of the interviewees explaining the nature of my research and asking for their consent to be interviewed. Target individuals were not told either in the letter or during the interview by whom they were identified in order to avoid the responses being biased by the relationship between the two individuals. All interviews were conducted face to face and with one exception, and all were taped. In this case, the interviewee was a Garrison Commander and had been advised by the Judge Advocate General (JAG) that tapes would be subject to subpoena in the case of a discrimination complaint. The interviews ranged from 2 to 3 hours, and followed a general grounded theory format of minimal initial questioning to allow the subject to direct the interview to topics on his mind.

The interviews were transcribed, and then coded line by line according to grounded theory principles. Visual and emotional cues were noted in the transcripts and margins. The data from the interviews was then analyzed for patterns, themes, key life experiences, and any critical factors that seemed to be relevant. Coding involves analysis of the content of the interview to identify ideas and themes for later development into categories and properties. Interview transcripts were coded using constant comparative analysis: the first interview was coded, second interview was coded, and compared to the first, the third coded and compared to the first and second, and so on. Coding began as soon as the first interview was completed; thus the initial data was constantly compared to incoming new data. Over time, as interviews were coded, and categories compared, there emerged certain substantive core categories and properties. The goal in grounded theory is to —discover the core variable that resolves the main concern" (Glaser, 1998, p. 115). In this case, my main research concern was what skills, attributes, and behaviors does a culturally competent and inclusive leader possess? I found significant similarities in the interviews of my subjects, and presented the data in their words loosely sorted into 13 categories of demographics, values, learning from NCOs, leadership behaviors (which included subsets of standards, fairness, task focus, mentoring, modeling leadership behavior, unit cohesion, task and team focus, and super-ordinate identity) EO, and recognizing racism/bias. Extensive use of memos documented ideas, connections, and possible hypotheses. In this sense, the findings were sorted by the first level of abstraction, which in grounded theory is known as open coding: coding in the initial

stages of constant comparison to scrutinize the data line by line for every possible meaning. Moving conceptually up one level of abstraction, the substantive codes formed logically into fewer higher level theoretical codes. These substantive or open codes were then sorted and conceptualized to five theoretical codes: fairness, standards, feedback, task and team focus, and transformative awareness. Once coding and sorting both the substantive codes and memos into theoretical codes, it became clear that a valid theory had in fact emerged from the existing sample. The way fairness, standards, feedback, task and team focus are defined and applied by the subjects have characteristics that were out of the norm, and appeared to be driven by insights derived from the transformative awareness.

Because the substantive categories were *in-vivo*, that is, spoken by the subjects, the discussion will be limited to the theoretical codes and the emergent theory.

Limitations of the Methodology

The obvious and most significant limitation is the small sample size. However, the size is adequate for a “critical case” analysis and to establish a theory to be tested. The methodology also does not permit for validation of the nomination of a target as an effective leader. Additionally, the issue of socio-economic class as a diversity characteristic is not addressed.

Findings and Discussion

Substantive Concepts

Open coding yielded the following categories: demographics, values, learning from NCOs, leadership behaviors (which included subsets of standards, fairness, task focus, mentoring, modeling leadership behavior, unit cohesion, and super-ordinate identity) EO, and recognizing racism/bias. As I coded and recoded to examine the properties of the categories, they began to cluster around certain theoretical codes. This is also known as selective coding and serves to delimit the analysis. The other codes are not lost, but help to provide the focus within the total analysis. Moving from open coding to theoretical or selective coding permitted the final abstract core or theoretical categories to emerge from the data.

The five theoretical codes that emerged at this level of abstraction can be summarized as follows:

Fairness	<ul style="list-style-type: none"> ● Acting with good judgment and with an absence of unreasonable discrimination. ● Treating individuals equitably, not equally. ● Recognizing all individuals as unique and of value.
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Standards	<ul style="list-style-type: none"> ● Setting and communicating standards ● Recognizing the connection among standards, competence, and trust. ● Holding all individuals to the same standard regardless of group identity. ● Supporting individuals to meet the standards, rather than assuming they cannot meet them. ● Requiring in-group members to meet standards.
Feedback	<ul style="list-style-type: none"> ● Providing meaningful and constructive performance feedback to women and minorities. ● Self awareness—accepting feedback regardless of rank and diversity, learning from errors. ● Having feedback courage, engaging in substantive discussions, and learning around race and gender issues. ● Challenging in-group racism and code talk.
Super-ordinate Focus	<ul style="list-style-type: none"> ● Seeing the team as having a group identity larger than racial, ethnic, and gender identities. ● Commitment to unit cohesion. ● Focus on task or mission accomplishment.
Transformative awareness	<ul style="list-style-type: none"> ● An insight, recognition, or realization experienced by the subjects that allowed them to see and understand the implications of bias and discrimination. ● Recognition of racism and privilege as a system. ● Acceptance of personal responsibility to examine their own behavior and beliefs and act in unbiased ways.

Fairness. All subjects spoke repeatedly and forcefully about the idea of “fairness.” Fairness, or the perception of something similar to fairness, is a key component in building trust, and because of the unique purpose of the Army, trust is vital. However, the word “fairness” is troubling as it has limitations and does not seem to accurately capture what the subjects really meant. They were careful to delineate the concept of fairness, as they used it, from the concept of equality. They were clear that to treat people fairly is not necessarily to treat them equally, and to treat them equally is not necessarily to treat them fairly. However, in a military environment the word “fairness” is still troubling. In point of fact, the Army Leadership Field Manual 22-100 never mentions the word “fairness,” nor does the Strategic Leadership Primer of the Army War College. In the military, fairness is frequently subordinated to other concepts: accomplishment of the mission, needs of people, needs of society. Is it “fair” to ask a platoon of soldiers to give up their

lives in a mission? It may be necessary, but it may or may not be fair. Why this particular platoon of soldiers? Why this particular mission? The implications of race and gender in this mix make the concept of fairness even more critical. What is necessary for the soldiers to believe is that the order is given *in good judgment* and with an *absence of unreasonable discrimination*¹⁵. Other words, words like “—consistency,” “—judgment,” “—being just,” or “—caring for subordinates” may be a better choice for what they meant, but “—fairness” is the word they often used:

I think it flew in the face of my wanting to treat people the same—well, not the same—fairly. And I couldn't understand how this could be fair. It's not equa —because there are inequalities that ought to be there. It's about fairness.

But I thought the one expectation any soldier who's entering the Army has to have and that is that the leaders are going to be truly equitable in the way they administer things.

Standards. Adherence to standards is a significant concept for the culturally competent leader. The importance of standards is directly related to competence, and is a concept directly reflected in the data supplied by the subjects. This is most clearly articulated by the Special Forces officer when he talked about the “—separate and presumably not equal” training of the female soldiers as they attended jump school:

When I was at jump school, women were at jump school for the first time as well. Except they were not in my class. They were treated separately. They had their own set of cadre, they never did the same thing...never participated with us, whether it was drills or instruction, it was all separate. The thought was they got special treatment. And if they failed we'd never know, because they weren't in our class. As with a male, if you have to jump with them, you might get hurt. So the perception was they were treated differently. And they were. It bothered us. Because we thought the standards were lower.

The perception that is important here is that with or without accurate data, the soldier believed that training separately resulted in lower standards. This is relevant in a military context because the need to completely trust the competency of your fellow soldiers is paramount:

One of the reasons I feel that way is I spent time in Special Operations. We had a different way of thinking about one another, race was unimportant, what was important was can you perform, can I trust you, will you be there when I need you. If you can't do those things, boy, you didn't last very long. Your reputation preceded you. If you couldn't perform, they had no use for you. So I understand what that's about.

¹⁵ This term was coined in discussion with Dr. Leonard Wong, Strategic Studies Institute, U.S. Army War College.

He [a mentor] and I think exactly alike on how we view competency; and it's through a lens that doesn't permit ethnicity, or color, or anything else to filter through. It's about standards, it's about meeting whatever is required.

The idea of everyone being held to similar standards not only fosters trust in one another's competencies, but it is an important factor in establishing a strong group identity as well.

And the women were not only isolated, but didn't have unit integrity even within the WAC shack. I was the first in the entire Nuremburg area to take my women out of the WAC shack and put them with my men. Because I thought that if you are a unit, you are a unit.

The link between standards and fairness was made in the story of one of the subjects with a son coming out of West Point. His son had developed a bias against women in the military because he had the perception that the female cadets at West Point did not have to meet the same standards as the men. This clearly created a feeling on the part of the young soldier that the women were not competent and therefore not to be trusted. The subject talked about his concern for the command readiness of his son as long as he held this view:

My son went to West Point, and he formed a totally different impression. He formed a deep resentment, he said they were getting all the breaks, they were using the femininity—feminism to get by—and uh, and he was not in a good position to go to the field to take over his platoon. And so I said, "Son, you and I need to have a counseling. You're not going to be at West Point. You're going to be in charge of women. You got to understand—When you lead them, as a commander, you... number don't cut him [sic] any slack, number 2, just remember, they're deeply dependent on you to be fair. Much more than the others. They expect you and they need you to be fair. If you're not, you shouldn't be in the business."

This connection between standards and competence is also highlighted by a story told by an Army officer who spent time in a ROTC unit simultaneously supporting a top ranked private university and an Historically Black College (HBCU). A fellow officer, upset by the relatively poor academic performance of the HBCU cadets suggested a sliding grading scale for them, making the implication the Black cadets from the HBCU could not meet the same standard as the presumably better prepared White students from the private school. Interestingly, the officer did not rebuff this suggestion on the basis of the inherent racism and patronization in the assumption of poor performance on the part of Black cadets, but rebuffed it based on the absolute need to prepare all cadets to function equally well in a combat situation.

The significance of standards has a more subtle importance due to the Army's approach to promotions. Promotion boards holding all candidates to the same standards

is critically important, as it ensures that all promotions are of qualified people, regardless whether they are a minority, female, or White male.

The adherence to standards, both as a mechanism to integrate and a touchstone for fairness is mutually reinforcing:

It's all about standards, you need to set standards and hold to them. You gotta communicate what the standards are, and tell people what you expect of them—what they will be judged by. Tell them where they stand and what they can do to improve.

Feedback. Feedback seems to be a straightforward concept; however, for the subjects in this study, it has a number of additional characteristics and properties. The properties of feedback presented by the subject interviews include not only the traditional idea of providing and/or receiving information associated with improvement of technical or professional behavior, but the subjects demonstrated two additional concepts or properties of feedback: self-awareness, and what I shall call —feedback courage,¹⁶ that is, the willingness to engage in difficult and honest conversations around race and gender. Feedback courage takes place on three levels: engaging in performance feedback with women and minorities in an honest and constructive fashion; having the deeper, more difficult conversations about attitudes and beliefs with women and minorities; and challenging White racism and code-talk when it occurs.

Feedback in the traditional sense, that is, the giving and receiving of information about performance, is closely associated with standards; and because of the importance of standards and competence to these men, they were highly skilled in performance feedback. While this seems to be unremarkable, the absence of accurate and constructive performance feedback is a troubling one in most civilian organizations, and race and gender compound it. Many managers, driven by a fear of being perceived as racist, engage in an unsettling dishonesty in their relations with people of color. Whites are quite well aware there are racial and cultural differences, but believe acknowledging them would be racist. This discomfort often renders White supervisors unable to provide appropriate, fair, and constructive feedback to minorities. An employee's poor performance may not be confronted early on, as the White supervisor fears to do so would be to open the door to charges of being racist. In some cases the minority employee may even be told they are performing adequately, or even well, when in fact they are not.

With the lack of honest feedback, minority employees can be much less likely to progress in their careers, or they feel set up for failure. Even high performing minorities frequently do not get the mentoring and support they need, leaving them questioning their performance and abilities. Once recognized, White avoidance of conflict and fear of confrontation leads to minority resentment. Minorities rightly recognize that it prevents them from getting the feedback and supervision they deserve.

The identifiers who nominated these leaders spoke about their fairness and the atmosphere they provided that allowed them, as female or minority soldiers, to improve and grow. The presence of performance feedback, to include mentoring, is a large piece of what the identifiers appreciated about the subjects they nominated. Without the

¹⁶ The term —feedback courage” was coined by Dr. Anna Duran.

constructive feedback that provides insight about their performance, women and minorities may not be able to improve; and even more psychologically damaging, they may not be able to recognize when failures may be performance based rather than gender or race related. Not only did the subjects provide a high level of feedback to their soldiers:

You gotta communicate what the standards are, and tell people what you expect of them—what they will be judged by. Tell them where they stand, and what they can do to improve.

But they also accepted feedback concerning their own performance regardless of what quarter it might come from:

I always asked my NCOs their counsel what's the right thing to do, what do you think? I was very lucky to have really well qualified NCOs

I'd been with the platoon, maybe a month, month and a half, and Sgt C. took me aside one day, and in his broken English he said "Lieutenant, if you could be a really good soldier, a good officer, you have to talk less about I, me, and you, and talk more about us." At first I thought, who does this guy think he is? And then I started thinking about it.

Mentoring is a form of feedback, and it is well documented that individuals who are mentored within organizations advance more rapidly, have higher salaries, express more favorable attitudes about the organization, and are less likely to leave the organization (Allen & Eby, 2004). Research also supports the finding that racial and gender identities have an impact on the mentoring process. Ability to find mentors, as well as the quality of the mentoring relationship varies for women and people of color (Agars, 2004; Bartol, 2003; Carli, 1999; Foschi, 2000; Kanter, 1977; Livers & Caver, 2003; Parker, 2003). One of the closest mentoring relationships in the military is that of a general officer and the young officer functioning as the general's aide. Being an aide to a general is a sign that the officer is "fast tracking" and it is recognized as a highly visible and important position. Five of the seven general officers interviewed spoke about deliberately selecting female or minorities as aides:

So the next aide I had was Black, and I learned so much. The feedback I got from him, and his reactions. It was a whole new leadership laboratory.

One important property of feedback for the subjects centered on self-awareness. In his article discussing strategic leadership competencies, Leonard Wong considers identity as a "metacompetency." According to Wong, this metacompetency is defined by the Army Training and Leader Development (ATLD) panel as "the ability to gather self-feedback, to form accurate self-perceptions, and to change one's self concept as appropriate" (Wong, 2003, p.2). Part of this is learning to correct weaknesses. On the subject of race and gender these men approached feedback as an opportunity to learn from experience, filled with information to use for their own improvement:

"He gave me a gift, he pointed out a blind spot"

“ It was a whole new leadership laboratory. ”

There was little evidence of the fear and defensiveness that is so prevalent among many around the topic of race or gender. This is illustrated by one subject talking about his efforts to provide opportunities for women soldiers:

Its always interesting to me as I look across my career.... I've had soldiers come to me at later points, later in life they've come to me and said "you gave us a chance to be ourselves. You allowed us to be a soldier." Of course, I'm thinking back when it was really hard for women, but it was gratifying.

Closely connected to self-awareness is the prevalence of —feedback courage” or the willingness to engage on a substantive level about the usually taboo subjects of race and gender. The level of feedback courage was striking with these subjects. This was characterized in large part by their willingness to talk about the issues, however controversial, with the people around them. As young lieutenants, they used their Black NCOs to provide help on racial issues:

Boy, when it came to getting it right with females and Blacks—we relied on NCOs for advice.

And the only way I figured out how to do that, through the advice of my platoon sergeant, who was Black, and a very good platoon sergeant I tell you—he and I had a little pow-wow on what we were going to do.

They talked with and accepted feedback from women on gender issues:

I got slammed up one day, I'll never forget it. I was giving a presentation, to the group or something, and I said "Thanks, dear." Or something like that to a woman in the group. And, I didn't mean it wrong, it just sorta came out. Well, she dressed my ass down ... royally.

She said, you know, "You think you're doing me a favor?!? You think you're doing me a favor doing that? You're discriminating, don't do that."

They talked openly about race and ethnicity with minorities:

And I spent a lot of time talking to X and saying, "You gotta put it behind ya, there's not a damn thing you can do about it. All you can do is perform well in all your jobs, and you'll eventually overcome that."

By their feedback courage, their willingness to engage in a conversation about the impact and importance of race and gender, they learned important lessons about leadership behaviors when leading women and minorities. They did not hide behind the charade of being —colorblind,” and the pretense that to recognize race and gender would

somehow acknowledge bias. They also openly engaged on the issue of discrimination with other Whites rather than to be enlisted¹⁷ in racist behavior:

But some guys I went to High School with would say, "Hell, no, they're different." And you'd get into these tail chasing discussion where you agree to disagree, and you just so, ok. It was very uncomfortable. You are no longer as close to me as you used to be.

Four subjects spoke with some regret about times during their careers when there was racist talk in their presence that they did not challenge. In all cases, they identified these times as personal failures.

The ability of the subjects to challenge other Whites when they engaged in racist or code-talk was greatly enhanced by the support provided by the Army's approach to integration. The Army has a zero tolerance approach to racist talk. This provided organizational support allowing the subjects more easily to avoid the enlistment in racism that can frequently happen in corporate organizations that do not have an *enforced* zero tolerance policy.

Task and Team Focus. I am using the term —~~task~~ and team focus" specifically to mean the presence and intersection of three critical and recurring components: super-ordinate identity, unit cohesion, and task focus. The concepts of super-ordinate identity, unit cohesion, and task focus are tightly interwoven in both the literature and in the experience of the subjects.

Strongly present in all interviews was the idea of a group identity greater than the individual. In this sense, the subjects all expressed the concept of a super-ordinate identity. At this point, I want to make a clarification about my usage of the term —~~super~~ordinate identity." I have used this term because it is term commonly used in identity literature when discussing the salience of multiple identities. However, it suggests a hierarchical structure of identity that does not appropriately fit what I observed in my data. The concept of individuals being —~~soldiers~~" did not negate or take hierarchical preference over racial, ethnic, or gender identities. Those identities remained intact and salient. What I observed was more of a balancing of identities, not a hierarchy.

In his seminal 1954 work, *The Nature of Prejudice*, Gordon Allport developed what he called the —~~contact~~ hypothesis." This theory had three components: that increased intergroup contact or interaction alone is insufficient to reduce prejudice or intergroup hostility, but that such contact could lead to increased stereotypes and hostility. However, if the contact situation is structured to provide *equal status* for minority and majority group members and is supplemented with strong institutional support for positive social relations, such as shared goals, interracial relations would improve. Many variants of this theory have since been developed, most notably the Common Group In-group Identity Model in which the authors address the implications of the contact hypothesis: prejudice decreases when the boundary between the in- and out-groups is as thin as possible

¹⁷ —Enlistment" refers to the behavior of people when they feel peer pressure to participate in racist behavior or, as is more frequently the case, peer pressure not to challenge racist behavior. Often individuals will let recognizable racist commentary go unchallenged because the social price to pay for challenging it seems too steep.

(Dovidio, 2001). In essence, the Common In-group Identity Model involves changing people's categorization of their membership in one group to a larger, more inclusive group. As members of different groups conceive of themselves more as a single, super-ordinate group rather than as two separate groups, they will have more positive attitudes towards one another. In more than 10 years of experimentation, Gaertner and Dovidio show that activating super-ordinate identities—whether triggered by contact, cooperation, common fate, or interdependence—reduces intergroup hostility.

The military works very effectively to encourage the recategorization of individuals in to the larger group by diminishing the salience of the subgroup. However, Dovidio states: —We propose that the development of a common group identity does not necessarily require each group to forsake its less inclusive group identity completely. Recategorization can also take the form of a dual identity in which subordinate and subgroup identities are both salient (2001, p 23).” For women and minorities, the salience of racial and gender identities can never be eliminated; however, it does not necessarily prevent their ability to develop a super-ordinate identity. What is important for culturally competent leadership is that leaders create environments where the higher level identity is recognized, and the racial or gender identity does not assume primary importance. This idea of the super-ordinate identity appeared consistently in the subject's discussion about race and gender:

I don't, look—let's take my 33 years in the military. I don't look at the person as White, Black female, whatever, I look at it as a soldier. If I look at the person as an employee and not as a female employee, or a male employee, or whatever and do what is right there is no problem.

I think it turned out, I think, not demonstratively, but I think in the back of my mind, it made me—that incident early in my career—made me much more aware of the race difference. And, the need to be careful and sensitive and help form the fact that—just look at the guy as a soldier. And don't look at it as a female, Black, Asian soldier. It[sic] is a soldier.

Closely related to group identification and super-ordinate identity is the concept of unit cohesion, an immensely important aspect of military and organizational life. In military settings, cohesion has been defined and analyzed in a number of ways, but for my purposes I will use the definition of unit cohesion found in the Dictionary of United States Army Terms (1986): —Unit cohesion is the result of controlled interactive forces that lead to solidarity within military units, directing the soldiers towards common goals with the express commitment to one another and to the unit as a whole.”

<http://www.afms1.belvoir.army.mil/dictionary/disclaimx.htm> . It cannot be separated from task focus because the whole point of being a cohesive whole is to accomplish a shared goal or task. Many studies suggest that it is task focus, or commitment to task, that drives group performance. The association with task cohesion and performance is entirely consistent with literally hundreds of studies in organizational and industrial psychology on the importance of goal-setting for performance (Locke & Latham, 1990). This interlocking connection between super-ordinate identity, unit cohesion and task focus is sounded again and again in the words of the subjects:

They're all equal, especially in the military. We have the mission, we gotta do the mission. I don't care what race you are, as long as you are doing your share for what we have to accomplish.

My perception was the Army wanted us to be cohesive and be a team, and in order to do that you cannot permit that kind of thing [discrimination] to happen in a unit.

A critical component to culturally competent leadership, then, is the recognition of and development of the super-ordinate identity, unit cohesion, and task focus. One of the fears raised about the integration of Blacks in the 1940s was the potential for a negative impact on unit cohesion, and that argument continues to be raised today with regards to women. While the research on this issue is inconclusive, the Rand Study *New Opportunities for Military Women* (Harrell & Miller, 1997) examine the readiness, cohesion, and morale of selected units and find that when compared to other issues, such as leadership and operational tempo, gender is not perceived as affecting readiness or morale. The suggestion is that when a leader creates a cohesive unit, the possible conflict due to the salient lesser identities is greatly reduced. The skill present in my subject group was the ability to have task and team focus, fusing together the concepts of super-ordinate identity, task focus, and unit cohesion:

I'm not sure how valid this is, but it seemed to be my experience... when you're on a winning team, cultural differences, ethnic differences, and differences of color or religion seem not to be as important. It's a phenomenal thing because it's exactly what you want—unit identity, as the underpinning of, of... that's how you build a cohesive team so—I don't think you can be a winning team for sure and have polarized attitudes. You cannot do that because you will for sure sub-optimize the talents that you have.

Transformative Awareness. This is an experience, an insight, recognition, or realization experienced by the subjects that allowed them to see and understand the implications of bias and discrimination. This “*seeing*” was profound and revelatory. It may be fair to say that all Americans see racism (although there are many who might challenge that statement) we know that it exists, we can point to its outcomes, and it is all around us. I am not talking about this type of understanding. What the subjects experienced was profound and personal. In his paper on adaptive leaders in the military, Leonard Wong quotes Warren Bennis on *crucible moments*, those “*defining moment(s) that unleash abilities, forces crucial choices and sharpens focus. It teaches a person who he or she is.*” (Wong, 2004, p. 2). These experiences rise to that level of importance, and require the subjects to adapt to new knowledge and understanding of the world. Transformative awareness happens over time because while it generally culminates in a flash of understanding, the forces building up to it happen over a long period.

These transformative experiences have at least two properties: recognizing privilege and taking personal responsibility. In his bestselling 1995 book *Racial Healing*, Harlon Dalton, a Yale Law professor, discusses what “*White folk must do*” for their part in the healing process. He describes the obliviousness of Whites to the fact they have a

race, and to understand that ethnicity is the bearer of culture while race is the bearer of hierarchy (as the races exist only in relation to one another). He also discusses what he refers to as the concept of “—owing,” that is, Whites accepting their part of the responsibility, rather than pointing to all the failings of Blacks. Accepting personal responsibility is a critical component for effective management of diversity issues, and this holds equally true for both White men as the traditional in-group, and women and minorities as the traditional out-groups. The transformative experiences described by the subjects were not limited to race, but included gender as well, and in all cases involved the acknowledgment of privilege and an acceptance of personal responsibility to behave in a moral way.

When we talk about privilege we are talking about identity, specifically Whiteness, and even more specifically, White maleness. Privilege is about the silent, unearned, and powerful force that allows some individuals to achieve success with modest effort and mediocre skills, while others with far greater gifts and effort cannot. Privilege exists when one group has something of value that is denied to others simply because of the groups they belong to, rather than anything they have done or failed to do (McIntosh, 1993). If identity did not matter, privilege would not matter. If Whiteness did not confer benefits, not being White would not be a disadvantage. The same holds true for maleness. The construct of identity and the value placed upon those differences in identity makes the idea of privilege possible. A defining aspect of privilege is that it is a *system* of behaviors and assumptions, not individual acts. The systemic nature of privilege is important because it allows for the plausible deniability of racism, which is necessary for its perpetuation. Whites tend to be oblivious to the nature of privilege; in fact, we are carefully taught not to notice it, while people of color are experts in it. The agreed upon invisibility of the system allows Whites to accept the unearned benefits of being White, and more importantly, *to identify them as earned*, and to identify the failures of the oppressed groups as their own failures, not the result of lack of privilege or of racism. These experiences of transformative awareness for the subjects were moments when they saw the system of privilege, and recognized it for what it was:

And I really never quite understood institutional racism, until I was giving an Article 15, to one of my soldiers. It really opened my eyes to how individual prejudices taint things. This probably had the biggest impression on me, because I used it over the years to describe how we really have to understand what it is that we're doing.

The context of these words was the story of a Black soldier being written up to receive an Article 15 (disciplinary action) for the same behavior that was tolerated in White soldiers. What is important about this experience was not that as a young leader the subject saw that Black soldiers were treated differently, but that it had an immediate and profound affect on how he led in the future and his ability to recognize privilege:

I've used that for 25 years as an example of how I almost became party to [racism]. Now, guess what happened—the Black kid got punished—but so did the White guy. It's not that we let one or the other get off, both of them, because it's not a question of—you've gotta make sure that those who represent you—it was really a, for me, I don't want to say defining event

because I always knew personally that, I always thought of myself personally as not having those things—those type of prejudicial attitudes—that was totally different.

Talking about a deeply personal and moving experience, the subject becomes inarticulate, but what is clear in this story is the idea that being party to racism compromised standards as well. The subject clearly understood the concept of privilege, and owned his part in it. In addition, he committed himself to making sure as he possibly could that it did not manifest itself on his watch.

One subject spoke ruefully about his own late understanding about privilege, in this case seeing the old boy network at play among Whites:

And then I find that there's an Army within an Army. In terms of, all of a sudden this colonel comes up to me the advanced course, and says, "Hi, I'm so and so, and I'm a friend of so and so—and I want to make sure that you get a good assignment coming out of advanced course. Quite frankly, I didn't realize that there were good and bad assignments. I had no clue, I was so naïve, I thought any assignment—the Army wouldn't assign me unless it was important. I was very naïve, I didn't have the classic roadmap to success that others had been advantaged with—and I thought, wow.

However, while the discovery of this —“Army within an Army” worked to his personal benefit as he began to be advantaged with the roadmap it was not lost on him that there were others who were still trying to find their way. This same officer expressed discomfort with the idea of a Black Officers Association, seeing it as representative of the failure of the Army to be fair. He clearly understood the significant disadvantage to which the Army within the Army subjected Black officers:

But there's a Black Officer Association. Which was, and this association, it's pretty interesting—it was formed—some of the minority soldiers who also didn't understand that there's a system, and that not all jobs are equal. And I think the Black Officer Association started off because, much like the experience I had, they had no clue as—you never want to generalize, but, as I look around I had a lot of—I was surrounded by a lot of Black leaders while I had the crappy—not the crappy jobs, that's wrong, because I ended up doing okay, but they weren't the elite jobs. But that we had to have a society within a society to make sure that the minority was properly taken care of, which is not uh—that's not healthy for the institution. And it's a very visible representation of failure. That's how I kind of perceived it

In addition to clearly seeing the benefits of privilege to be in the in-group, this officer recognized the damage to the institution by this system of privilege, and clearly identified it as a failure.

The second property of seeing, this experience of transformative awareness, is the idea of personal failure, personal responsibility, and, in a sense, redemption. The idea of transformative experience was one I expected to find in this study; however, I had expected these experiences to be positive, something along the lines of: *“I served with X in Vietnam; he saved my life, and that’s how I learned to love insert ethnicity here.”* However, without exception, the transformative experiences related by the subjects were negative experiences and were perceived as personal leadership failures on the part of the subjects. In his story about an upsetting sexual harassment case, one subject said:

My failure was that I didn’t do the right thing. I should have moved one of them on. I didn’t pursue it as aggressively as I should have, and probably, my weakness was that I wanted I want to believe in mankind. Thinking back, that’s probably the failure I had, I just didn’t do what I should have done the first time.

This idea of personal failure is also supported in the story of the Black sergeant who had been helpful to the subject and in so doing avoided being reprimanded as early as he should have been for increasingly unsoldierly behavior:

I mean, it was clear cut. So I go to give X an Article 15, X has fallen on bad grace. I probably should have disciplined X earlier in view of the other minor infractions, but my inexperience and that fact he had helped the unit out, and so finally, that was the straw. I think it turned out—I think—not demonstratively, but uh I think in the back of my mind, it made me—that incident, early in my career, made me much more aware of the race difference. And, the need to be careful and sensitive and help form the fact that—Just look at the guy as a soldier.

What is left unsaid in this comment, but is implicit in the last sentence is *“and hold them to the same standards.”* The lesson that the subject took from this experience was that in some respects he had failed the sergeant. The subject recognized that because the sergeant was helping with the race problem in the company, the subject had not held him to the same standards to which he held others, and more importantly, he recognized it as a personal failing. At no time did any of the subjects suggest the minority or female participants were in any way to blame for the negative events that transpired. The subjects all used these moments as illustrations of their own failures to lead, and they spoke eloquently about the positive change the experience made in their ability to lead.

A very moving story is told by the subject chosen as a *“thought leader”* at VMI in the late 1960s to help with the integration of that institution. This story is extraordinary in its poignancy. The General in question began early in the interview to tell a story about when he was chosen along with 15 other students at VMI to make sure an integration went smoothly. The story then develops into his disappointment in the revealed racist attitudes of some of his peers. This was in keeping with the other experiences this particular subject shared: he had been a military kid, had grown up in integrated environments, and even had close Black friends in high school, an exceedingly rare experience at that time in the 1960s. The portrait he painted was of an individual highly

comfortable dealing with race and racial issues. Not until an hour later, well into the interview, did the subject return to the story to make a startling revelation:

I gotta say that my first three years at VMI, when I was in that environment, I was, I'm not gonna say comfortable, but I got used to hearing Black jokes and all this sort of stuff, and probably repeated some myself. [long silence] And that's why this meeting with the Superintendent we had in my senior year was a real wake up call. I highlight that as a signature point in my development because I—well I—when you're in that environment, it is different than what you have experienced at any time in your life before that. You're hearing things that, in some cases you might have heard a little of before, but not all the time. You just kind of adapt, this is the environment I am in, and you want to be part of it. And you're part of it as well, but still there's always something naggin' at you. Naggin' at your soul.

What was —nagin' at his soul” was the realization, slowly and carefully articulated, that for the first three years at VMI he was in an all-White, all male environment for the first time, and, more importantly, he had reacted favorably to it at some level. He pointed out —you just kind of adapt, this is the environment I am in, and you want to be part of it.” He heard, and —probably repeated” racist jokes. His experience with race, because of his early exposure to minorities as a military kid going to military schools, was reversed from what most Americans experience. He had the integrated experience first, and then tasted segregation and the privilege that comes with being a White male. He had been enlisted into racist behavior at the institution, and the realization of that was a source of significant distress to him. Once again, the subject viewed this experience as a personal failing, and something to be concerned with. There was no attempt to shift the culpability to the school, to society, to our history. He had failed himself, and he held himself accountable. It was clear in the body language and verbal tenor of the comments that this recognition was a powerful experience for the subject. Over the course of his career he had made clearly calculated efforts to create a bias-free Army and to institutionalize inclusive behaviors. Later in the interview he talked about these efforts:

Being a catalyst for institutional change, I think that's an important part. When you see the negative parts and you make a commitment to change an institution, and you have a focus on making sure complaints are taken care of, ensuring CO2 [consideration of others] training is being done in an organization, holding them accountable if they are not doing those things. I make a point of going every year to the Black engineering conference. Same thing with Hispanic. We are starting now with Native Americans. I've had people tell me this is a waste of our budget. I say “you gotta be kiddin' me, you ought to see some of the kids we get through that outreach.” And it is talent, these are talented people. And they are doing such good stuff—I went to Afghanistan, and we had three of our interns that came in last year, volunteered to Afghanistan, all Morgan

State graduates. And I'm telling you, they came up to me, and said here we are! Good stuff! They're best we have.

While other subjects talked about the institution and their impact as culturally competent leaders, they spoke most often in terms of being a model for nondiscriminatory behavior. This subject explicitly recognized the need to move to the level of conscious organizational change, and institutionalizing the gains the Army has made. In this sense, he converted his personal experience, that “*ngin in his soul,*” to concrete and long lasting positive change in the Army.

Religion or faith plays a similar role in the transformative awareness of these subjects, but the part it plays is ambiguous. It served to awaken subjects to the experience of being discriminated against, as in the case of the Catholic:

“I'm not staying in a place where I'm not wanted. We're never going back there.” We ultimately found other places to go... but I remember—that that was imprinted on me.

What was imprinted in this case was the experience of being different, being discriminated against, being considered “*less than.*” This was replicated in the experience of the Jewish officer as well:

Growing up in the Army, I was the guy who, you know, didn't go to the chapel on Sunday, and didn't understand some of the other things. So that probably sensitized me early on that people that have different characteristics, and I remember [there] being, some rather cruel jokes and stuff...

However, this recognition of discrimination in the name of religion was not restricted to members of non-Protestant religions. The Protestants also saw the discriminatory capabilities of religion:

That was the first time I had been in a segregated environment, you know, seeing people discriminated against, was when I went to this Christian college.

While the subjects were circumspect about religious-based discrimination, it was clear that to some the Army has a growing problem on this issue. More than one non-Protestant saw the danger presented to the military by overeager proselytizing or assumptions of religious commonality:

I think that some in the Army have, and the Army leadership, have moved in a direction, that I think it is, to me, it makes me uncomfortable. And I think it separates us rather than—I—quite frankly I don't let chaplains—any prayer that a chaplain's going to give is going to be non-denominational and offend no one. And uh, I don't believe chaplains are the center of the universe. And I've had some really good chaplains, and some really rotten chaplains.

In her study about religious identity and racial politics, Di Tomaso cites Hunter as stating —religious beliefs, almost by definition are thought to be true and right, hence beyond compromise or modification” (Di Tomaso, 2002, p. 3). When religious views drive discrimination, it becomes virtually impossible to challenge it. Di Tomaso makes a strong argument for the linkage of religious conservatism in White Americans and opposition to fairness in the treatment of women and African-Americans (2002). During the course of this study, the Army came into the public spotlight in four newspaper and electronic stories around religious discrimination and suspicion: the highly publicized proselytizing while in uniform by General Boykin at Christian altars about his God being greater than the God of his presumably Muslim enemies (Lieby, 2003); the refusal of a Baptist Army Chaplain to provide water to soldiers during the advance on Baghdad unless they would consent to be baptized as Christians¹⁸ (Laughlin, 2003); the fragging of soldiers by a Muslim fellow soldier (Worldnetdaily.com, 3.23.2003); and the charging of Capt. James Yee, a Muslim Chaplain, with treason, charges which were later dropped due to lack of evidence (Barber, 2004). The issue of discrimination based on religion is an ongoing problem for the Army. That said, however, some of the subjects also credited their caring for people to their religion and upbringing:

One of the things that had carried me along is my faith. Faith plays a large part in leadership. I tell you, its faith in God, and faith in your fellow man.

While this is an area that merits far greater research, and one that was not the focus of this study, when the subjects were questioned more closely on what exactly religion taught them about dealing with people, the responses generally had more to do with a belief in the goodness of people rather than any specific tenets of faith:

People are important, they are more important than time. You need to invest time into people. Integrity is non-negotiable. If you have integrity then people have an inherent trust of you.

The impact of religion then is somewhat ambiguous, as much as a cause of discrimination as a source mitigating discrimination.

The Theory. I began this research with the objective to identify and analyze the skills, characteristics, and inter-relational patterns of leaders who are able to effectively lead across diversity. In accordance with grounded theory methodology, it was not my intention to test a hypothesis, but rather to formulate a theory based on the data presenting itself. Having conducted the interviews with nine leaders who have been identified as culturally competent leaders, I found a set of behaviors that is identifiable with them. There is also an emergent theory from this data: *To be an effective, culturally competent leader, that is, to lead effectively across race and gender, a leader must have present five characteristics or competencies: commitment to fairness, commitment to*

¹⁸ "It's simple. They want water. I have it, as long as they agree to get baptized," he said.

standards, feedback courage, transformative awareness, and task and team focus. It is not sufficient to have one or more, all five must be present simultaneously. If even one is missing, it is unlikely that a leader can be effective leading across diversity.

Not only must all five be present, the significance of the five concepts working interactively is critical. As a subject moves through the process of leading diverse populations, all five components interact with each other. There is no first step. While it is not practical to go through all possible linkages, a few examples will illustrate the interactive nature of the five components.

Transformative awareness allows a White male to step out of the invisible cocoon of privilege and denial, and understand the very real barriers women and minorities confront. They come to recognize the charges against women and minorities as being too sensitive, or not working hard enough, or bringing their problems on themselves as often baseless and false, because they recognize the impact of the biased environment in which women and minorities live their lives:

It really opened my eyes to how individual prejudices taint things. This probably had the biggest impression on me because I used it over the years to describe... uh... how we really have to understand what it is that we're doing.

Transformative awareness allows them to see women and minorities as people, with their racial, ethnic, and gender characteristics, but not to be defined by those characteristics. This then allows the leader to treat them with fairness, expecting them to meet standards and providing the feedback necessary for them to do so. When they are treated this way, barriers to high performance created by bias are removed and trust in their competence increases, which leads to greater group cohesion.

Commitment to standards means that there is an expected level of competence that all must meet. The standard of performance must be clearly defined, and clearly understood by all:

What you need to do is understand the job...What is it in this job that is really important? How is it measured? What does "good" look like in this job?

The term —the soft racism of lowered expectations” captures in part what is meant here. There is no reason to expect or accept a lower level of performance from women and minorities. I should note here that the military, as is true in the corporate world as well, has many jobs that require a level of physical strength and endurance. Adherence to standards would mean that the standard is set, those that can meet it, meet it, and those that don't, don't. A second component to the concept of standards is that adherence to standards means not promoting White men because they —fi the organization better, or because they are someone's buddy, or because one is more comfortable with them, or because they do things the “way we do around here.” True commitment to standards means that mediocre White men are not promoted ahead of talented women and minorities, and there is no lowered expectation about the performance of women and minorities.

Closely intertwined with standards is the concept of feedback. As is stated earlier, women and minorities frequently do not get the feedback that will allow them to improve their performance. They also frequently do not get the mentoring and coaching that is essential to high performance. Without that component, they may not recognize they are not meeting the standards. This failure to provide feedback may result in situations that may appear to be based in discrimination, but are really related to poor management or leadership. Without feedback, and in the absence of promotions, many women and minorities have no other explanation for their failure to progress than discrimination. In situations like these, everyone working around the individual may be aware of the performance issues; if and when the individual raises the issue of discrimination, it appears to be an effort to play the victim or manipulate the system.

Another aspect of feedback that is critical is an absolute zero policy on racial code talk. This policy in the military has teeth in it, and it has worked well. In the corporate world racist commentary is rarely overt; however, the more prevalent covert form is still widely met with a wink and a nod, or with silence from those who might disagree. A leader who strongly addresses such code talk sends a potent message to both the in-group and out-group about the fairness of the working environment. And once again, feedback courage, the open talk about race and gender issues is critically important to the creation of transformative awareness:

She looked at me and said, "Get out of here! Please! Leave!" I got this, and then I realized what she was telling me. "I got it, just get out! Get away from here!" And it was... she was being pretty direct with me. A Lieutenant talking to a General. I just, I'll never forget it.

Poorly managed, differences of race and gender can create problems in a work group that have a deleterious affect on the accomplishment of the task. Task and team focus, the awareness and cohesion of group membership and attention to task is directly related to the need to work together effectively:

And so, one person not pulling their weight, or actually pulling against you, or against the mission can really have a detrimental effect and so—I think that I was lucky in that respect. You know, this, needed 29 folks and we got 23, but we got all 23. We need to optimize all 23 of those folks.

The need to meet the mission, to work effectively together helps to supersede individual identity. Closely tied to task focus and unit cohesion is the idea of trust in the competence of work mates, inextricably linking this component to the commitment to standards:

We had a different way of thinking about one another. Race was unimportant, what was important was can you perform, can I trust you, will you be there when I need you? If you can't do those things, boy, you didn't last very long. Your reputation preceded you. If you couldn't perform, they had no use for you.

The idea of working together towards a common mission with faith in the competence of co-workers brings us finally to the concept of fairness:

We have the mission, we gotta do the mission—I don't care what race you are, as long as you are doing your share for what we have to accomplish, then it doesn't matter what color, everybody's gonna get treated fairly.

Fairness is recognizing that race and gender are identities we don't leave behind in our work days, and that the fact we are not all the same doesn't negate the need for fairness:

It's not equal—because there are inequalities that ought to be there. It's about fairness.

It also means recognizing the deep need individuals have to be treated fairly:

Just remember, they're [women] deeply dependent on you to be fair. Much more than the others.

Fairness is about understanding how to build teams and cohesion and task focus. And fairness is about consistency and taking care of people:

I'll tell you that, you treat people fairly, and I always find that you're rewarded in the end. I don't think you can become a General without building teams. And you can't build teams without treating people right. I think I've spent most of my time making sure that my subordinates were taken care of.

It is almost impossible to illustrate all the ways the five concepts interact with one another, but it is clear that they do. And it is equally clear that the absence of one component will result in a leader who is less culturally competent than one with all five. For example, without transformative awareness, a leader may miss important aspects of reality that prevent real fairness. Without adherence to standards, a leader may let mediocre performance of in-group members pass to the detriment of higher performing minorities, or feel coerced into promoting unprepared women and minorities to meet imposed goals or quotas. Without the task and team focus and commitment to the mission and unit cohesion, a leader may miss the importance of adhering to standards in building trust in the competence of team mates. Without feedback, the leader may not ever reach transformative awareness. All five, then, are necessary, and each of the five interacts on many levels with the other four.

Based on this analysis, the skills, characteristics, and interpersonal behaviors of culturally competent leaders vary only slightly from the leadership characteristics, but include one notable addition. Four of the five concepts identified here: fairness, standards, feedback, and task and team focus can be readily identified in aspects of the Army values of loyalty, duty, respect, selfless service, honor, integrity, and personal courage. The Army's emphasis on character leads the subjects to take their commitment to leadership seriously, as well as their commitment to people. The essential component, the quality that makes them different from other competent leaders, is the additional

experience of transformational awareness, that recognition of the existence of bias and discrimination combined with acceptance of personal responsibility to treat people as individuals. When transformational awareness is present, adherence to the more traditional and well known aspects of leadership take on a greater significance. But transformational awareness by itself is not sufficient to be a culturally competent leader; the other four characteristics must also be present.

This model is related only to leading across diversity and is not meant to be a thorough discussion of good leadership characteristics. In this sense, the characteristics are a component of leadership competencies to be added to the already extensive characteristics of good leaders. An individual may have these five characteristics and lack other leadership skills, or as we frequently see, an individual may have many other leadership competencies and lack these. However, the simultaneous presence of these five characteristics is absolutely necessary for a leader to be culturally competent.

Conclusion

My research identifies five characteristics present in culturally competent leaders: commitment to fairness, standards, feedback, and a task and team focus, and transformative awareness. The emergent theory suggests all five of these characteristics must be present simultaneously for a leader to effectively lead a diverse followership, and if any one component is missing the leader will be ineffective leading a diverse followership.

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The Business Case for Diversity: Is Diversity Cost Effective?

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Abstract

The business case for diversity is that diversity initiatives create a competitive edge for an organization. This paper identifies nine possible ways such a competitive edge might occur: better customer service, better problem solving, better critical analysis, tolerance of different ideas, better understanding of organizational communication patterns, more flexible, valuing fairness and respect for individual contributions, more innovative, and sharing best practices. A review of the business literature shows that diversity effects upon business indicators, such as return on equity, sales, and market share, depends upon driving factors, such as company strategy. Recommendations for military use follow.

Opinions expressed in this report are those of the authors and should not be construed to represent the official position of DEOMI, the U.S. military services, or the Department of Defense.

The Business Case for Diversity: Is Diversity Cost Effective?

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One can make the case for diversity several ways (Cox, 1993). It is the legal thing to do. It is the moral thing to do. And it is the right business practice to follow. In other words, diversity management makes good business sense. This latter statement is known as the business case for diversity – diversity management increases profits by providing a competitive edge to the firm (Karsten, 2006). Here we will look at the various aspects of diversity that might contribute a competitive edge to an organization practicing diversity management. Then we will examine the evidence. Does the business case work?

Reasons that Diversity Can Create a Competitive Edge

There are several possible reasons that diversity can produce a competitive edge for an organization.

1. Better customer service

The argument here is that most organizations have different kinds of customers; i.e., a diverse customer base. A diverse employee base can better understand and communicate with different types of customers and thus better serve their diverse needs (Cox, 1993, 2001; Karsten, 2006; Kochan, Bezrukova, Ely, Jackson, Joshi, Jehn, Leonard, Levine & Thomas, 2003; Konrad, 2003). In short, “your workplace should reflect your customer base” (Minyard quoted in Robinson & Dechant, 1997, p. 26).

A good example of this concept is Coors Brewing Company (MillerCoors, 2008). Coors began as a company with a homogeneous white workforce brewing one brand for mostly white male college students. Currently Coors brews over 20 brands for many different customers. Its workforce composition now mirrors its diverse customer base.

2. Better problem solving

A team composed of diverse members has the advantage of more information, richer perspectives, and a greater number of approaches to solving problems than a team composed of the same type of people. In short, diversity can be a knowledge resource for problem solving (Karsten, 2006; Richard, McMillan, Chadwick, & Dwyer, 2003; Thomas, 2005). Moreover, diverse groups can apply divergent thinking (looking at differences) rather than convergent thinking (looking at the same thing) to solve problems (Cox, 1993, 2001; Thompson, 2003).

To illustrate, Ford Motor Company (2008) uses its employee resource groups to suggest better ways to serve minority customers. Ford finds that

- heterogeneous teams with women and minority members produce better solutions to complex problems than traditional white male teams.
3. Better critical analysis

A diverse team has a wider expanse of experience and knowledge than a homogeneous team. The diverse team can thus better evaluate organizational ideas from different perspectives (Cox, 1993; Konrad, 2003). Moreover, counterarguments based upon these ideas can improve critical analysis through introducing differing view points and evaluating different scenarios (Thomas, 2005).
 4. More tolerance of different ideas

A diverse employee base would contain a broad expanse of ideas reflecting different views and values. To best use these various perspectives, the organization must adopt a tolerant attitude toward employees holding different ideas (Cox, 1993; Konrad, 2003).
 5. Better understanding of organizational communication patterns

Diverse groups of employees may communicate with each other face to face, by cell phone, or email. Further, they may use different phraseology and even different languages in communication. Networking may occur through different media. Becoming aware of these diverse communication techniques allows a better understanding of patterns of knowledge flow around the organization (Jackson, Joshi, & Erhardt, 2003).

For example, Chevron (2008) uses its networking communication patterns to improve mentoring. They pair mentors with employees from different networks to broaden employee knowledge and skills. Surveys show that employees believe that this networking extension adds business value to Chevron.
 6. More flexibility

In order to respond to diverse customer needs, the organization must be able to change quickly to meet rapidly changing customer desires, competitor actions, and economic fluctuations. In short, dealing with varied and changing environmental factors forces the organization to be flexible (Cox, 2001). Such organizations can reorganize or retool quickly to take advantage of environmental changes. Flexible organizations thus have a distinct advantage in highly complex and volatile environments.
 7. Valuing fairness and respect for individual contributions

In order to capitalize on the advantages of increased information and wider, richer perspectives, the organization must allow individuals to feel that they operate in a fair environment that values their inputs (Cox, 1993; Mor Barak, 2005). Organizational values of fairness and respect for the individual then are not only morally correct stances, but deliver better organizational results.

Diversity climate instruments can measure the degree of perceived fairness in the organization. Diversity climate consists of perceptions of the presence and enforcement of relevant policies, such as affirmative action, perceptions of the fairness of organizational procedures, such as performance evaluation and the reward structure, the diversity reputation of the organization, the diversity commitment of top management, and the overall tendency of the organization toward inclusion of all employees (Avery & McKay, 2006; McKay,

Avery, & Morris, 2008). In addition, Holvino, Ferman, and Merrill-Sands (2004) suggest other items that a diversity climate survey should cover: fair appraisal, reward, and promotion; access to job-related information; influence in decision making; opportunities to acquire new skills; opportunities to mentor and network; and chance to serve diverse customers.

8. More innovative

In order to serve the diverse needs of both customers and employees, diverse organizations must not be locked into certain modes of operations. Rather, to survive they must be innovative and look to new and different ways to serve their customers and their own members (Cox, 2001; Hays-Thomas, 2004; Thomas, 2005).

A good example of diversity innovation is Bank of America, which has an increasingly large Latino customer base. To better serve their Hispanic customers, Bank of America partners with the La Raza Hope Fund to invest in low and moderate income Hispanic communities to create more business opportunities (Bank of America, 2008).

9. Share best practices

Organizations practicing successful diversity initiatives can benchmark – share these best practices with other organizations (Layne, P., 2002; Wheeler, 2001). Organizations thus can save valuable time and effort in adapting the best practices of other organizations that can work for them, rather than testing new initiatives in a trial and error mode. For example, Bank of America maintains both internal and external benchmarking for best practices (DiversityInc, 2008).

Moreover, government organizations, such as the Equal Employment Opportunity Commission (EEOC) and professional organizations, such as the Society of Human Resource Management (SHRM), maintain lists of best practices online that diversity managers can easily access (Kalev, Dobbin, & Kelly, 2005).

Evidence for the Business Case for Diversity

There are a number of studies published in top rated management research journals that provide support for the business case for diversity.

Financial Performance.

Simons, Pelled, and Smith (1999) found that job-related diversity (diversity in jobs held, education, and time with the company) among executives produced better financial performance than non-job-related diversity (age). Further, Keller (2001) found that functional diversity (job and technical expertise) improved technical quality and budget performance in research and development organizations. On the other hand, Kochan et al (2003) found that racial diversity was positively associated with growth in a financial services company's business portfolios. Moreover, Richard, et al (2003) showed that racial diversity enhanced the return on equity (ROE) of banks with an innovative strategy, while racial diversity decreased ROE of banks with a low innovation strategy.

Market Performance.

Frink, Robinson, Reithel, Arthur, Ammeter, Ferris, Kaplan, & Morrisette (2003) found that optimal market performance occurred when the gender distribution of a company was 50% female and male. In addition, Kochan et al (2003) found that gender diversity was positively related to speed of response to customers in an information processing firm. McKay, Avery, & Morris (2008) showed that strength of diversity climate (fair treatment, respect for different views, and visible commitment to diversity) moderated sales performance. Blacks and Hispanics sold more in a strong pro-diversity climate. In fact, strong diversity climates produced a yearly increase of \$20,800 gain in sales per black employee and a \$27,040 gain in sales per Hispanic employee.

Problem Solving.

Watson, Kumar, and Michaelson (1993) evaluated homogeneous and heterogeneous (gender, race, and ethnicity) problem solving groups in an organization. They found that the homogeneous groups produced better solutions at first, perhaps because their members with similar backgrounds allowed cohesion and other group dynamics to coalesce more quickly. After 17 weeks, however, they found that the heterogeneous groups were producing more innovative solutions. They conclude that over time diverse groups overcome their surface differences and can thus focus upon deep attributes, such as knowledge, values, and experience, that can improve innovative problem solving.

Strategy.

Richard and colleagues (Richard, 2000; Richard et al, 2003; Richard, Barnett, Dwyer, & Chadwick, 2004) found that racial diversity produced better results in firms that had an innovative growth strategy. Specifically, diversity improved productivity, sales, return on equity, and market share. In short, diversity enhanced innovation, which paid off in superior firm performance. On the other hand, diversity did not affect performance in organizations with a downsizing strategy. Moreover, Richard et al (2004) examined gender and racial diversity and found that diverse organizations that had an entrepreneurial strategy performed better than non-diversified entrepreneurial firms. In other words, diversity provided enhanced information and wider perspectives that an entrepreneurial climate required.

Does the Business Case for Diversity Work?

From these solid research studies, we find that diversity can be a factor in organizational success. Most importantly, we cannot conclude that diversity works in all situations (Kochan et al, 2003). Rather, the organizational context is crucial (Kochan et al, 2003; Richard et al, 2003; Jackson, et al, 2003). In those organizations where diversity enhances organizational processes (Svyantek & Bott, 2004) and diversity can improve job performance by supplying task-relevant knowledge (Kearney, Gebert, & Voelpel, in press), diversity can improve the organization. To illustrate, if innovativeness is valued in the organizational climate, the strategic plan, and job performance (Richard, 2000; Richard et al, 2003; Richard et al, 2004) diversity can enhance innovation by producing more informational and knowledge resources, wider perspectives, and richer experiences to draw from.

On the other hand, if the organizational climate is dominated by established inflexible procedures, the organizational environment is focused on the status quo (Sonnenschein, 1997), problem solving can occur quickly (Jackson et al, 2003), the organization is stable and unchanging (Cannella, Park, & Lee, in press), group members do not have to actively communicate with one another (Konrad, 2003), and the job tasks are simple and routine (Bowers, Pharmer, & Salas, 2000), diversity will probably not produce a competitive advantage. In short, context factors such as type of strategy, complexity of the environment, task requirements, time frame, and relations with customers, determine whether diversity produces a competitive edge.

Recommendations for the Military

1. Cost out diversity initiatives to determine the dollar value of diversity techniques.
Calculate the cost of such initiatives as Equal Opportunity Advisors (EOAs), diversity training, and partnering with local community groups (e.g., sponsoring diversity events).
2. Identify diversity effective units.
Identify units who score high on diversity climate indicators on instruments, such as the DEOMI Equal Opportunity Climate Survey (DEOCS). Indicators may be job satisfaction, workgroup cohesion, organizational commitment, and turnover (Cox, 1993).
3. Calculate the “return on diversity”.

The return on diversity would be the cost of diversity initiatives compared to the indicators of the effectiveness of diversity.

4. Use this return on diversity as a diversity effectiveness measure.

Use return on diversity in calculating budgeting for diversity initiatives. Publish return on diversity in recruiting advertising focused upon universities (e.g., the cost of ROTC as a diverse organization compared to the benefits to the university) and businesses (e.g., the possible returns from military diversity initiatives that company employees receive from their Guard and Reserve duty that may carry over to the company).

Conclusion

The business case for diversity advocates that diversity can improve the performance of the organization, specifically the bottom line. Research in the business sector shows that diversity can improve a number of financial, customer, and market measures, if the situation requires the knowledge resources that diversity can provide.

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Moving with the military: Race, class, and gender differences in the employment consequences of tied migration

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Abstract

Drawing on past theory and research, this paper addresses two questions: "How does geographic mobility affect the employment situation of civilian spouses of military personnel?" and —Under what conditions and in what ways does the impact of geographic mobility differ by the gender, race, and class of the spouse?". Using data from the 1992 Department of Defense Surveys of Officers and Enlisted Personnel and their Spouses, we analyze military spouses' satisfaction with job opportunities, whether or not a respondent is employed for pay, and earnings. Using logistic regression (and many control variables), we find major negative effects on employment outcomes, with important gender, race, and class differences. For example, a decrease in dissatisfaction associated with having spent a longer time at their current location is especially strong for minority spouses. Further, spouses who are geographically more stable are more likely to be employed; however, the number of moves an enlisted spouse has made is associated with an increase in the likelihood of employment; this factor is not significant (but in the opposite direction) for officers' spouses.

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Serving in the U.S. military is an occupation that is relatively unique in the combination of demands, such as risk of serious injury or death and frequent separation from family, on employees (Segal, 1986). Some demands are ultimatums—demands that must be met to continue serving with the military or avoid disciplinary action. One such ultimatum is the requirement that military personnel be extremely geographically mobile. Military personnel of all paygrades are about 2.4 times more likely to move than employed civilians and significantly more likely to move farther distances than their civilian counterparts. On average, military members move about once every two to three years (Croan, Levine, & Blankinship, 1992; GAO, 2001), although the length of time a soldier spends at any given assignment varies substantially (e.g., from six months to over six years). While military personnel have some input as to where they are assigned, military needs ultimately drive relocation decisions.

This demand of geographic mobility affects not only the military member, but also his/her family. Over the last several decades, the military has become an increasingly married force, although this has not been a consistently upward trend (DOD, 2006). As of 2006, about 70% of military officers and 52% of enlisted members were married (DOD). Though military women are less likely to be married than their male peers, those who are married are more likely to be married to another servicemember, with 51% of married enlisted women and 44.3% of married female officers in dual-service marriages. However, most military families include civilian spouses (DOD). This increase in married servicemembers is accompanied by women's increased participation in the paid labor market overall (Bianchi & Spain, 1996). Thus, the impact of geographic mobility is felt by a large number of civilian spouses, many of whom work due to the necessity of having two earners in the family, who usually accompany the military member on every move, and experience a quality of life largely influenced by their viable employment options (Lim, Golinelli, & Cho, 2007).

Tied Migration: The Case of Military Families

While geographic mobility is an occupational demand for the soldier, it is an inflexible familial demand for the civilian spouse if the family is to be maintained as a joint residential unit. Although many spouses enjoy moving, frequent relocation may have negative consequences for their employment situation. These spouses experience a

"greedy" military (Segal, 1986) which may interfere with the demands of their own jobs as well as their occupational aspirations.

The primary theoretical perspective through which geographic mobility has been examined is that of "tied migration." The tied migration perspective, developed by Mincer (1978) in analyzing civilian families, suggests that the family, rather than the individual, should be viewed as the decision making unit. The family migration decision (i.e., whether or not to move) is largely rational - based on maximizing returns from migration net of its costs; this is not synonymous with maximizing the net gains for each individual in the family (Mincer). In some cases, it is advantageous to the family and one spouse to migrate, while it is more costly, or yields a net loss, for the other spouse. This is what is known as a "tied mover." Mincer also describes the concept of a "tied stayer": an individual who would receive a net gain individually to migrate, but because the family would receive a net loss, the tied stayer does not take advantage of the benefits of migration.

In military families, elements of both tied moving and staying affect the civilian spouses of military members. Civilian spouses are tied movers because they must move (assuming the desire to maintain joint residency), despite the personal cost to themselves. Once a spouse has relocated, however, he or she may also be seen as a tied stayer. The military requirements of the service member, who must remain relatively close to the installation at which he or she is stationed, limit the ability of the civilian spouse to take advantage of migrating to a more advantageous labor market for individual gain (Payne, Warner, & Little, 1992).

A normative aspect to moving in the military is not addressed by the tied migration framework. Since almost all active duty personnel move on a regular basis, their civilian spouses may develop expectations about moving and its consequences that affect the employment situation of civilian spouses as much as the moves themselves. Such expectations might also influence the type of employment and occupations for civilian spouses who may seek job-oriented rather than career-oriented employment or engage in occupations that are relatively transportable to other locations. Military wives, for example, work fewer hours per year than civilian wives, leading to lower wages than their civilian counterparts (Hosek, Asch, Fair, Martin, & Mattock, 2002).

Employers in the local labor market are also likely to have expectations. They may be reluctant to hire civilian spouses of military personnel as they can expect to have to recruit and train a replacement in a relatively short period of time. However, Hosek et al. argue that the decreased human capital accumulated by military wives is not due to employer's lack of investment in their personnel (2002). Further, although there are perceptions that military families tend to live in more rural areas than their civilian counterparts, military spouses are actually more likely to live within metropolitan areas (Lim et al., 2007). Booth, Falk, Segal, & Segal (2000) find that labor markets in which the military plays a dominant role (defined as employing more than 5% of the labor market, e.g., those surrounding major military installations), are detrimental to the employment and earnings of women. These labor market disadvantages are experienced

by women in general, but wives of military men suffer further, earning 19% less than women married to civilians; civilian men do not appear to exhibit a similar loss of employment opportunity (Booth, 2003).

Past studies demonstrate that military spouses are more likely to be unemployed and if employed, are more likely to earn less than their civilian counterparts; however, most of these studies do not focus specifically on the impact of relocation on spousal employment (Harrell, Lim, Castaneda, & Golinelli, 2004; Hosek et al., 2002; Lin et al., 2007). Therefore, our major question is: **"How does geographic mobility affect the employment situation of civilian spouses of military personnel?"** The specific aspects of the employment situation with which we are concerned include satisfaction with employment opportunities, employment status (i.e., whether or not the spouse is employed for pay), and earnings.

It is not sufficient to examine only how geographic mobility affects the employment situation of these spouses as a whole. Civilian spouses of military personnel are not a homogeneous group—they differ on characteristics, such as gender, race, and class, that are likely to affect both employment outcomes and factors that influence such outcomes. They are also more racially and ethnically diverse, better educated, younger, and more likely to be raising young children than civilian wives and husbands married to civilians (Lim et al., 2007).

Like the military's changing demographics, the gender, racial, and class composition of the spouses of military personnel has changed - women rose from 1.6% of active forces in 1973 at the inception of the all-volunteer force, to more than 14% in 2006 (DOD, 2006). While researchers have studied how the military affects civilian wives of military men, civilian husbands of military women have been largely ignored. Even with the increase in female military personnel, civilian wives are still more likely to be geographically mobile than civilian husbands, because male military personnel move more often than their female counterparts (Aldridge, Sturdivant, Smith, Lago, & Maxfield, 1997). This finding may be driven, at least in part, by the concentration of men and women in different military jobs, which have different mobility requirements.

Despite the increased and substantial presence of minority groups in the military, especially African Americans, race also has been largely ignored in military family research. Minority groups currently account for about one-third of all active duty military members, with most overrepresentation in the enlisted ranks (DOD, 2006). There are also gender differences in the racial/ethnic composition of the active duty forces, with minority women more overrepresented than minority men (Segal, Thanner, & Segal, 2007). Although both minority officers and enlisted personnel move less frequently than their white counterparts (Aldridge, et al., 1997), they may experience relocation differently due to factors associated with their race and gender.

It is also important to consider whether or not social class affects the employment situation of civilian spouses. In the military, one's class is largely defined by one's rank, or for civilian spouses, the rank of their military spouse. The largest and most rigidly

defined class differences can be seen in the large socioeconomic differences between enlisted personnel and officers. An officer who has served in the military over a given time period and has progressed regularly in rank earns approximately twice as much as a comparable enlisted person (*Air Force Times*, 2002). Such a class/income disparity may affect the decision of the civilian spouses of military personnel to work, their reasons for working, and the type of employment they accept (Castaneda & Harrell, 2008). While not as evident as the differences between officers and enlisted personnel, similar differences can be seen between ranks within the broader enlisted or officer categories, with junior enlisted personnel less likely to have moved than other enlisted or officers. Increased personnel retention has raised the average rank of enlisted personnel.

Given the lack of attention paid to gender, race, and class in the study of military family relocation, this study focuses on these factors. The research question is: **“Under what conditions and in what ways does the impact of geographic mobility differ by the gender, race, and class of the spouse?”**

Data and Sample

We perform a secondary analysis of data from the 1992 Department of Defense Surveys of Officers and Enlisted Personnel and their Spouses. Spouses of regular military members were sampled, that is, if a married military member was selected in the sample, his/her husband/wife was sent the spouse form of the survey (Westat, 1993). The survey data contain information on 14,874 currently married (not separated) civilian (i.e., not currently on active duty) spouses of regular military members who have data on gender, race, and the military rank of their spouse, 12,275 of whom are civilian wives and 2,599 are civilian husbands.

Preliminary analysis was conducted on this initial sample of civilian spouses to determine the appropriateness of various racial/ethnic categories for this research. The primary finding of this analysis was that Hispanics are not a homogeneous group—their performance on various measures is a function of their race as well as the country/region to which their Hispanic ethnicity is linked. Because of the heterogeneity of Hispanics, it would not be appropriate to analyze them as a single group; the number within each Hispanic subgroup is small. Thus, we exclude Hispanics from our analysis. Due to small sample sizes, we also have elected to exclude American Indians/Alaskan Natives (28 men and 59 women) and those of "Other" race (45 men and 127 women). This "Other" category includes non-Hispanic individuals who chose to write in their own racial category; however, no information is available as to what respondents wrote. Table 1 shows the non-weighted frequency counts of those remaining in the sample by sex, race, and officer/enlisted status of their spouse.

The movement of individuals out of the military or out of marriage may introduce some bias into our results. Families experiencing the most difficulty with civilian spouse employment, or spouses with the greatest attachment to the labor force, may have already separated from the military or gotten a divorce and, thus, would not be included in the data set. Those families who remain in the military may have been affected less by

military lifestyle demands or at least more able to adapt to them; they are a self-selected group. Furthermore, those still in the military experiencing the most time demands may be less likely to respond to a survey.

Three separate dependent variables are analyzed in this study: satisfaction with employment opportunities, whether or not a respondent is employed for pay, and earnings. Regression analysis is conducted to control for a variety of factors that may also be related to a spouse's employment situation (e.g., education, having young children). For each independent variable, we first estimate one regression equation which includes all civilian spouses in the sample. By looking at the coefficients for the sex, race, class (military paygrade), and geographic mobility variables in this equation, we draw some conclusions about these factors net of the other variables in the equation. We also estimate separate regression models of men (civilian husbands) and women (civilian wives); Whites, Blacks, and Asians; and the spouses of enlisted personnel and the spouses of officers so that the various coefficients are not constrained to be equal for these various subgroups.

Satisfaction with Job Opportunities

One perspective on the employment consequences of tied migration is given by the spouses' overall satisfaction or dissatisfaction with job opportunities in the broader context of their overall experience (not just after their last permanent change of station). Civilian spouses were asked to respond with the following choices: Very Satisfied, Satisfied, Neither Satisfied nor Dissatisfied, Dissatisfied, and Very Dissatisfied. Overall, few spouses (1.5%) were very satisfied with their employment opportunities and 24.3% were satisfied. This is in sharp contrast to the relatively high percentage of spouses who were dissatisfied (28.5%) or very dissatisfied (17.2%) with their opportunities.

Geographic mobility appears to play an important role in the satisfaction of civilian spouses. In the binary logistic regression model (Table 2), the dependent variable was dichotomized such that those who responded "dissatisfied" or "very dissatisfied" were coded as 1 (and will be discussed as "dissatisfied"), while all others were coded as 0. For each additional year of average tour length, the likelihood of being dissatisfied decreased by 4.2%. For each additional year that the spouse was at his or her current location, the likelihood of being dissatisfied decreased by 5.6%.¹⁹

Gender, race and class differences were also significant in this model. In general, women appear to be less dissatisfied with employment opportunities than men. The likelihood of a civilian wife being dissatisfied is 35.3% lower than the likelihood of a

¹⁹ These figures of 4.2% and 5.6% come from the odds ratios in the table. If the odds ratio is more than 1.0, the proportional change in the dependent variable is increased by the proportion greater than 1 for each unit change in the independent variable. If the ratio is less than 1.0, the ratio is subtracted from 1.0 to obtain the proportional decrease. For example, for Time Between Moves, the odds ratio of .958 corresponds to $1.0 - .958 = .042$, meaning that each year increase of time between moves decreases the chances of dissatisfaction by 4.2%.

civilian husband being dissatisfied. While Asians do not differ significantly from Whites, Blacks do: Black spouses are 42.2% more likely than Whites to be dissatisfied.

Results for paygrade show that spouses of all categories of enlisted personnel are significantly more likely to be dissatisfied than the spouses of senior officers. For example, spouses of junior enlisted personnel were 41.4% more likely than the spouses of field grade officers and above to be dissatisfied. Spouses of junior noncommissioned officers were 56.1% more likely and spouses of senior noncommissioned officers were 62.5% more likely than spouses of senior officers to be dissatisfied with employment opportunities.

With separate models estimated for men and women (Table 3), the difference between their coefficients for the number of moves made is significant (at the 0.05 level). However, number of moves is not a statistically significant predictor of dissatisfaction with job opportunities for either men or women. Other mobility variables have significant effects: for women, time between moves and time on station; for men, time on station is significant. Gender differences were also significant in the contribution that race variables make toward satisfaction/dissatisfaction with job opportunities. For example, Black women are 49.7% more likely than White women to be dissatisfied. Black men, however, do not differ significantly from White men in dissatisfaction.

Models estimated separately by race (Table 4) indicate that both Blacks and Asians differ significantly from Whites in terms of two geographic mobility variables: years lived overseas and time on station. For White spouses, each year spent overseas was associated with a 2.7% increase in the likelihood of being dissatisfied with their employment opportunities. For Black and Asian spouses, years spent overseas was not significant. Each year a spouse remains at his or her current geographic location is associated with a decrease in dissatisfaction, but this effect is stronger for minority groups than for Whites. Each year spent at the spouse's current location results in a 3.6% drop in the likelihood of White spouses being dissatisfied with job opportunities while the drop for Blacks and Asians is 15.1% and 15.6%, respectively. Black and White spouses also differed significantly in terms of the relationship between gender and levels of dissatisfaction. White women were only about half as likely as White men to be dissatisfied with their employment opportunities. Conversely, Black women were nearly twice as likely as Black men to be dissatisfied.

No significant differences in the influence of geographic mobility on satisfaction/dissatisfaction with employment opportunities were found when the data were disaggregated by the officer/enlisted status of the respondent's spouse.²⁰

Employment

²⁰ Looking at military-related variables, racial differences between Black and White spouses are also evident. Black veterans are 2.6 times as likely as Black non-veterans to be dissatisfied with their job opportunities. Veteran status was not a significant predictor, though, of White spouse dissatisfaction.

Having explored how geographic mobility is related to how satisfied civilian spouses are with their employment opportunities, we now focus on whether or not these spouses seek and take employment. Individuals are conventionally divided into three mutually exclusive categories to describe their labor force participation: employed, unemployed, or not in the labor force. To ensure that individuals are only counted once, a categorization system was developed based on that used by the Bureau of Labor Statistics (2001). We classified unpaid workers as not in the labor force; thus, our “employed” category may be better characterized as “employed in a paid job.” Using this coding scheme, 55% of military spouses were classified as employed, 10% were classified as unemployed, and 35% were not in the labor force.

There are gender, race, and class differences in whether or not a spouse is employed (Table 5). The parameter estimates reveal that women are 43.7% less likely to be employed than men and that Black spouses are 22.1% more likely than White spouses to be employed. While the spouses of junior officers do not differ significantly from the spouses of more senior officers in terms of whether or not they are employed, the spouses of enlisted personnel do. Relative to spouses of field grade officers and above, the spouses of junior enlisted personnel are 39.1% more likely to be employed, the spouses of midgrade enlisted personnel are 73.9% more likely to work, and the spouses of senior enlisted personnel are 77.4% more likely to work.

When the data are disaggregated and separate models estimated for men and women (Table 6); Whites, Blacks, and Asians (Table 7); and the spouses of enlisted personnel and the spouses of officers (Table 8), several significant differences occur. Regarding the relationship between geographic mobility and spousal employment, no significant differences are found between civilian husbands and civilian wives (Table 6). However, geographic mobility does operate differently for Black and Asian spouses in comparison to White spouses (Table 7). For example, for every year increase in the average time a White spouse experiences between geographic relocations, that spouse's chances of being employed increases by 4.4%. The positive effect for Asian spouses, however, is even more pronounced—increasing the likelihood of employment by 23.7% for each year. The relationship between the time between moves and employment for Black spouses is reversed—each year increase in time between moves is associated with a 10.8% decrease in the likelihood that they are employed. The negative impact of time between moves may be offset by the significantly greater effect, relative to White spouses, of the length of time spent at a Black spouse's current location. For each year that White spouses have been at their current location, their likelihood of being employed increases by 12.8%; for Black spouses, the increase is 56.5% per year. There is only one significant difference in the influence of mobility between officers' spouses and spouses of enlisted personnel (Table 8). Number of moves does not significantly affect officers' spouses, but spouses of enlisted personnel who move more times are more likely to be employed than those who move fewer times.

There are no gender differences in how geographic mobility affected whether or not a spouse was employed; however, there are other gender differences. For example, officers' wives are significantly less likely (39.2%) to be employed than enlisted men's

wives; the difference is not significant for husbands of military women (and is in the other direction). Also, the number of minor dependents at home is not significant in civilian husbands' employment, but for civilian wives, each additional child lowers change of employment by 12.2%.

Differences in the influence of factors other than mobility also emerged between White and minority spouses. For family-related variables, we find that each child of a White spouse is associated with a 14.3% drop in the likelihood of employment and if at least one of those children is less than six years old, the likelihood of employment drops an additional 53.7%. Both of these factors are significantly different for Blacks, whose employment is generally less affected by children. Number of children is not a significant determinant of Black spouse employment and having a child less than six is associated with only a 25.1% drop in the likelihood of employment relative to those without a young child. Asians significantly differ from whites in terms of the effect of number of children. For Asian spouses, each child is actually associated with an increased likelihood of employment (by 32%).

Earnings

Even if a spouse does find employment, geographic mobility may affect that spouse's ability to earn income. Earnings are defined as one's pretax income from paid civilian employment in 1991. It is calculated for those who worked at least one week in 1991 and who had positive earnings. Because the distribution of earnings tends to be irregularly shaped (i.e., non-normally distributed), following conventional practice, this variable was transformed by taking its natural logarithm. Regression analysis was conducted using the transformed earnings variable as the dependent variable in OLS regression to examine the influence of geographic mobility on earnings as well as gender, race, and class differences that might exist net of other factors in the regression models.

Further analysis was conducted on a more restricted group of spouses, those who worked for a full year, defined as working fifty or more weeks in 1991. Examining this subgroup allows study of geographic mobility effects on those who had been steadily employed for the year. Although it is conventional in employment research to include full-time, year round workers (not just year-round workers), this data set lacks information about the respondents' full-time or part-time employment status. Therefore, only the year-round criterion was used to select this subgroup. For these year-round workers, data were not disaggregated by gender, race, or class.

Because the natural logarithm of earnings is used, the interpretation of this variable is not as straight-forward as when using a non-transformed variable. Coefficients in the regression equations can be converted to approximate percentage changes/differences in earnings associated with a change in the independent variable using the following formula (Mehay and Hirsch, 1996: 206; Thornton and Innes, 1989: 444): $\text{Percentage Differential} = [\text{EXP}(\text{Regression Coefficient}) - 1] \times 100$

Using these data, though, one must be cautious in interpreting earnings differences as hourly wage differences. That is, just because one spouse is paid more than

another spouse for working the same number of weeks a year does not mean that the higher paid spouse was paid at a higher rate. Earnings differences could occur because of differences in the usual number of hours worked per week in 1991. Thus, differences in wages may be due more to differential hours worked than hourly wages. Because the data set contains no information on usual number of hours worked per week in 1991, these two components of earnings cannot be separated.

The results of the regression analysis (Table 9) indicate that, net of the influence of the other variables in the model, women earn 17.6% less than men, while Black spouses earn 24.9% more than White spouses. Spouses of senior officers earn more than those in other paygrades. In terms of geographic mobility, net of other factors, each move is associated with a loss of 2% of annual earnings. Furthermore, for each additional year of their average length of stay at an assignment, these spouses experience an increase in their earnings of 1.3%.

Using data disaggregated by gender, race, and the officer/enlisted status of the military member (Tables 10-12), uncovers important differences in how geographic mobility, race, gender, and other factors influence earnings. The number of moves made and the time spent at each location differentially affect White and Asian spouses. Instead of suffering an earnings penalty for each additional move they have made (White spouses lose about 2.4% per move), Asian spouses actually receive a premium of about 15.4% per move.

Gender and race also interact to produce significant effects. While Black men do not differ significantly from White men, Black women tend to earn 28.4% more than do White women (Table 10). White women earn 23% less than White men, while Black men and Black women do not differ significantly from one another (Table 11).

Human capital variables such as age squared, education, and weeks worked in 1991 also differ in terms of how they affect earnings when the data are disaggregated. Age squared can be thought of as a measure of how quickly age loses its value as a determinant of earnings. Typically, earnings tend to rise with age to a point, after which they level off and, eventually, begin to decline. The results in Table 13 indicate that the value of age tends to decline more rapidly for Asian spouses than for White spouses. Educationally, both Black and White spouses with a graduate education tend to earn more than similar high school graduates. However, the difference between Black spouses with a graduate education and Black spouses with a high school education is significantly greater than the difference between White spouses with a graduate education and White high school graduates. The value of one week's worth of work also differed between Whites and both minority groups. While White spouses received an earnings increase of 5.1% for each week worked in 1991, both Blacks and Asians received a 4% increase in earnings per week worked in 1991. The spouse of officers and the spouses of enlisted personnel also differed in the coefficient for the number of weeks worked in 1991. The earnings of officer spouses increased more per week worked than the earnings of the spouses of enlisted personnel.

When those who worked year-round in 1991 are separated out from other workers (Table 13), the differences found between gender, race, and class categories are similar to those found in the more inclusive analysis above. For year-round workers, women earn 19.6% less than men and Blacks earn 13.3% more than Whites. Spouses of enlisted personnel all earn significantly less than the spouses of senior officers, ranging from a 15.5% difference for spouses of senior noncommissioned officers to a 25.8% difference for spouses of junior enlisted personnel. Regarding geographic mobility, only time between moves is significant. Thus, for those who have been able to work for an entire year, every year increase in time between moves is associated with a 2.6% increase in earnings.

Discussion and Conclusion

This study has found that higher levels of geographic mobility generally have negative employment-related consequences for the civilian spouses of military personnel. Consequently, lower levels of mobility are generally associated with positive outcomes. Net of other factors, increases in the amount of time experienced between relocations and in the amount of time at each geographic location are each associated with having lower levels of dissatisfaction with employment opportunities. The decrease in dissatisfaction associated with having spent a longer amount of time at their current geographic location is especially strong for racial minority spouses. If minority spouses encounter more difficulties finding employment than White spouses, it is logical that minority spouses would receive more of a benefit from having additional time to overcome such obstacles and remain in a job once they have found one. Additionally, spending more time at an overseas location is associated with experiencing higher levels of dissatisfaction for White spouses. Overall, then, a spouse's perceptions about employment opportunities appear to be strongly tied to various aspects of their geographic mobility.

Spouses who are geographically more stable are more likely to be employed. However, when the data are disaggregated by the officer/enlisted status of the military member, the number of moves a spouse had made while married to their military member has an effect opposite of what we find for the spouses of enlisted personnel. That is, each move an enlisted spouse has made is associated with an increase of 5.3% in the likelihood of being employed—a factor that was not significant (but in the opposite direction) for the spouses of officers. It may be that those enlisted spouses who have made more moves have found jobs that are more transferable from location to location or have become more skilled at finding employment with each move.

Other differences in the influence of geographic mobility on whether or not a spouse is employed emerge when the data are disaggregated by race. First, the positive association of both time on station and the average time experienced between moves with an increased likelihood of being employed is significantly greater for racial minority groups than for White spouses. Every year that White spouses are at their current geographic location is associated with a 12.2% increase in the likelihood that they are employed. For Black spouses, the corresponding increase per year of being on station is

56.5%. For Asian spouses, the value of the time experienced between moves is significantly greater than that of White spouses with each year increasing the likelihood of employment 23.7%. The corresponding increase for White spouses was only 4.4%. These results indicate that racial minorities may benefit more from lower levels of geographic mobility than White spouses. If minority members experience obstacles in the employment process that White spouses do not, it seems logical that increased geographic stability would allow them more time to overcome those obstacles and, thus, be more beneficial for them.

There is, however, evidence that time between moves does not work for Black spouses as one might anticipate. While White and Asian spouses who have experienced more time between moves are more likely to be employed than similar spouses who have moved more frequently, the reverse is true for Black spouses—each additional year of time between moves is associated with a 12.8% decrease in the likelihood of employment for Black spouses. This result is in stark contrast to and is largely offset by the relatively substantial increase in the likelihood of employment associated with each year that Black spouses have been at their current location. Possible explanations may be that those Black spouses who have moved more frequently (i.e., experienced less time between moves), are more adept at gaining employment, have chosen more transportable jobs, or become more adept at finding employment than those who have moved less often. Additional research is needed to explore transportability of specific jobs.

Unlike the differences that emerge when the data are disaggregated by class and race, there are no differences between civilian husbands and wives in the relationship of geographic mobility to likelihood of being employed. Thus, while civilian husbands are more likely to be employed than civilian wives, the moving required of them as military spouses does not differentially affect their likelihood of employment.

Our analysis generally shows that higher levels of geographic mobility are associated with earnings penalties. Net of other factors, each move that a spouse has made over while married to a military member is associated with a loss of 2% of their annual earnings. Also, every year that a spouse's time between moves increases is associated with a 1.3% increase in earnings. Limiting the analysis to year-round employees, the influence of the number of the spouse's moves loses its significance. This may imply that one potential mechanism by which the number of moves a spouse has made affects his or her earnings is by limiting a spouse's ability to work year-round.

Geographic mobility has a similar influence on the earnings of civilian husbands and wives, as well as on the spouses of officers and those of enlisted personnel. However, racial differences in the effect of geographic mobility on earnings are significant. Asian spouses receive a significant gain from having a more time between moves—a gain that is not experienced by other racial groups. This is somewhat indirect evidence that geographic mobility would be more harmful to minority than White spouses. While Asian spouses do not receive a greater detriment from increased mobility, they do receive more benefit from this measure of geographic stability. However, instead of receiving a greater penalty than White spouses for number of moves, Asian spouses actually appear

to receive a significant benefit. That is, every move an Asian spouse has made is associated with an earnings increase of 15.4%. Asian spouses may become more skilled at finding better-paid employment with each move they make.

The results of this study have specific military policy implications. However, in order to recommend specific policy changes, one must make some assumptions about the direction of causality with regard to geographic mobility and the employment situation of military spouses. That is, one must assume that changes in a spouse's geographic mobility would have an effect on his/her employment situation. Determining causality would require a longitudinal study. A spouse's employment situation may have some influence on his/her geographic mobility. Spouses in relatively favorable occupations at their current location may encourage their military members to limit their geographic mobility by not volunteering for certain military assignments or by volunteering for other assignments that would keep them in the same geographic location. Other spouses not as concerned about their own employment may encourage their military members to apply for a broader array of assignments, including those overseas, and to move more frequently.

While these scenarios are possible, most servicemembers lack the ability to limit their geographic mobility and many moves are not voluntary. It is more likely that the direction of causality goes both ways such that while spouses in more favorable employment situations may be able to limit their moving to some extent, that spouse's level of mobility also sets limits on his/her employment. Thus, a policy affecting the mobility of civilian spouses may not have the full, desired effects.

In considering certain policy changes, one must also consider what the goal of such a change would be. We argue that encouraging the employment of civilian spouses is not the appropriate goal. If this were the goal, one could simply cut military pay and benefits until it became a necessity that the civilian spouse of married military members work for pay. A more appropriate goal of such a policy would be to encourage a pattern of geographic mobility that minimizes the employment penalties experienced by civilian spouses that are associated not only with a spouse's current move or location, but the history of moves he or she has made over the years. Keeping in mind that geographic mobility affects different groups in different ways, it would appear to be especially advantageous to civilian spouses who desire employment if they were to remain at their current assignment for an extended period of time. Over time, such a policy would decrease the number of moves that these spouses make and increase the time between moves.

Previous research demonstrates that it is not being employed that is satisfying to all spouses of military personnel. Rather, it is the match between spouse's situation and his/her desires that yields satisfaction (e.g., Scarville, 1990). Those who desire to be employed are satisfied if employed, whereas those preferring not to work for pay are satisfied when able to stay out of the labor force.

The importance of this study stretches beyond the military implications outlined above. One should note that while these civilian spouses experience some unique familial demands due to the military service of their marital partner, these are, nevertheless, civilian spouses in, for the most part, civilian labor markets. Thus, the influence of geographic mobility on employment may generalize to other civilians in the labor market. Furthermore, because the military is one of the few employers that regularly relocates its working class (in addition to those of higher class), we were able to examine class differences in employment-related outcomes and in the influence of geographic mobility on these outcomes—a task that would be extremely difficult in any other context.

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Table 1: Civilian Spouses in Sample by Sex, Race, and Officer/Enlisted Status of their Military Spouse (non-weighted counts)

		White	Black	Asian	Total
Male	Enlisted	536	164	19	719
	Officer	1482	145	45	1672
	Total	2018	309	64	2391
Female	Enlisted	2779	471	310	3560
	Officer	7228	298	317	7843
	Total	10007	769	627	11403
Total	Enlisted	3315	635	329	4279
	Officer	8710	443	362	9515
	Total	12025	1078	691	13794

Table 2: Dissatisfaction with Job Opportunities - Binomial Logistic Regression

N = 9789				
X	b	s.e.	p	Odds Ratio
Intercept	0.185	0.228		
Moves	-0.018	0.016		
Time Between Moves	-0.043	0.013	**	0.958
Years Overseas	0.007	0.009		
Time on Station	-0.058	0.011	***	0.944
Female	-0.436	0.103	***	0.647
Black	0.352	0.061	***	1.422
Asian	-0.175	0.221		
Born Overseas	0.239	0.108	*	1.269
Born*Asian	0.083	0.263		
E1 - E4	0.346	0.116	**	1.414
E5 - E6	0.445	0.098	***	1.561
E7 - E9	0.486	0.097	***	1.625
O1 - O3	0.158	0.103		
Children	-0.121	0.025	***	0.886
Child < 6	-0.145	0.054	**	0.865
Remarried	0.149	0.066	*	1.161
Age	0.001	0.005		
< High School	-0.203	0.118		
Some College	0.228	0.051	***	1.257
College Degree	0.555	0.077	***	1.742
Graduate School	0.512	0.094	***	1.668
Veteran	0.124	0.071		
Reserves	-0.422	0.174	*	0.656
Navy	-0.201	0.059	***	0.818
Air Force	-0.148	0.054	**	0.862
Marines	-0.012	0.090		0.989
-2 Log Likelihood Fitted Model	12168.862 ***			
Somers' D	0.252			

Levels of significance (Wald Chi-Square): * $p \leq .05$, ** $p \leq .01$, *** $p \leq .001$

Odds ratios calculated only for those variables significant at the .05 level using Wald test

Table 3: Dissatisfaction with Job Opportunities by Gender - Binomial Logistic Regression

X	Men N = 1612				Women N = 8177			
	b	s.e.	p	Odds Ratio	b	s.e.	p	Odds Ratio
Intercept	0.490	0.509			0.132	0.130		
Moves	0.128	0.074			-0.026	0.016		
Time Between Moves	-0.028	0.042			-0.039	0.014	**	0.962
Years Overseas	0.013	0.039			0.008	0.010		
Time on Station	-0.132	0.053	*	0.876	-0.052	0.011	***	0.949
Black	-0.216	0.215			0.403	0.063	***	1.497
Asian	-0.110	0.672			-0.083	0.124		
Born Overseas	1.004	0.439	*	2.729	0.221	0.103	*	1.247
Officer	-0.228	0.274			-0.326	0.066	***	0.722
Children	-0.177	0.118			-0.116	0.026	***	0.891
Child < 6	0.550	0.241	*	1.733	-0.197	0.055	***	0.821
Remarried	0.672	0.256	**	1.958	0.118	0.069		
Age	-0.015	0.017			0.003	0.005		
< High School	-0.257	0.672			-0.186	0.119		
Some College	0.197	0.217			0.225	0.053	***	1.253
College Degree	0.721	0.345	*	2.057	0.546	0.079	***	1.726
Graduate School	0.177	0.348			0.504	0.097	***	1.656
Veteran	0.224	0.223			0.128	0.075		
Reserves	-0.415	0.292			-0.372	0.220		
Navy	0.034	0.246			-0.212	0.061	***	0.809
Air Force	-0.131	0.216			-0.154	0.056	**	0.858
Marines	0.063	0.595			-0.013	0.091		
-2 Log Likelihood Fitted Model	708.925 ***				11427.712 ***			
Somers' D	0.184				0.239			

Levels of significance (Wald Chi-Square): * $p \leq .05$, ** $p \leq .01$, *** $p \leq .001$

Shaded rows indicate that the difference in the coefficients for that X variable between men and women is significant at the 0.05 level of significance using an interaction model (not shown) which interacted sex with each X variable.

Odds ratios calculated only for those variables significant at the .05 level using Wald test

Table 4: Dissatisfaction with Job Opportunities by Race - Binomial Logistic Regression

X	White N = 8612				Black N = 729				Asian N = 448			
	b	s.e.	p	Odds Ratio	b	s.e.	p	Odds Ratio	b	s.e.	p	Odds Ratio
Intercept	1.070	0.192	***		-1.586	0.424	***		0.567	0.943		
Moves	-0.031	0.017			0.046	0.045			0.038	0.063		
Time Between Moves	-0.035	0.015	*	0.966	-0.039	0.039			-0.039	0.048		
Years Overseas	0.026	0.011	*	1.027	-0.045	0.025			-0.056	0.034		
Time on Station	-0.036	0.011	**	0.964	-0.164	0.034	***	0.849	-0.169	0.048	***	0.844
Female	-0.668	0.119	***	0.513	0.650	0.236	**	1.916	-0.761	0.736		
Born Overseas	0.197	0.116			-0.153	0.337			0.453	0.282		
Officer	-0.295	0.070	***	0.745	-0.260	0.220			-0.419	0.282		
Children	-0.133	0.029	***	0.875	-0.100	0.061			0.165	0.099		
Child < 6	-0.257	0.062	***	0.773	0.142	0.135			0.045	0.229		
Remarried	0.164	0.074	*	1.178	-0.029	0.187			0.335	0.315		
Age	-0.003	0.006			0.032	0.013	*	1.032	0.003	0.019		
< High School	-0.397	0.146	**	0.672	0.517	0.444			-0.147	0.266		
Some College	0.142	0.059	*	1.152	0.851	0.123	***	2.342	-0.500	0.255	*	0.606
College Degree	0.422	0.088	***	1.525	1.357	0.238	***	3.886	0.452	0.267		
Graduate School	0.471	0.107	***	1.601	0.834	0.226	***	2.302	-0.573	0.520		
Veteran	-0.037	0.080			0.959	0.182	***	2.609	0.826	0.678		
Reserves	-0.405	0.189	*	0.667	-0.054	0.557			0.149	1.874		
Navy	-0.161	0.067	*	0.851	-0.432	0.158	**	0.650	-0.407	0.249		
Air Force	-0.214	0.062	***	0.808	0.209	0.149			-0.098	0.225		
Marines	-0.070	0.103			0.417	0.233			-0.471	0.421		
-2 Log Likelihood Fitted Model	9311.629 ***				1975.975 ***				711.566 ***			
Somers' D	0.250				0.211				0.307			

Levels of significance (Wald Chi-Square): * $p \leq .05$, ** $p \leq .01$, *** $p \leq .001$

Shaded rows indicate that the difference in the coefficients for that X variable between that racial group and Whites is significant at the 0.05 level of significance using an interaction model (not shown) which interacted race with each X variable.

Odds ratios calculated only for those variables significant at the .05 level using Wald test.

Table 5: Employment - Binomial Logistic Regression

N = 11243				
X	b	s.e.	p	Odds Ratio
Intercept	-0.119	0.225	.	
Moves	0.019	0.015		1.019
Time Between Moves	0.034	0.013	*	1.034
Years Overseas	0.030	0.010	**	1.031
Time on Station	0.143	0.012	***	1.154
Female	-0.574	0.107	***	0.563
Black	0.200	0.062	**	1.221
Asian	-0.103	0.229		0.902
Born Overseas	0.028	0.107		1.028
Born*Asian	-0.173	0.268		0.841
E1 - E4	0.330	0.111	**	1.391
E5 - E6	0.554	0.094	***	1.739
E7 - E9	0.574	0.094	***	1.774
O1 - O3	0.101	0.097		1.107
Children	-0.125	0.025	***	0.883
Child < 6	-0.705	0.053	***	0.494
Remarried	0.058	0.066		1.059
Age	-0.005	0.005		0.995
< High School	-0.418	0.109	***	0.658
Some College	0.361	0.050	***	1.435
College Degree	0.451	0.076	***	1.569
Graduate School	0.958	0.096	***	2.605
Employment Service	0.576	0.048	***	1.779
Veteran	0.017	0.070		1.017
Navy	0.172	0.058	**	1.188
Air Force	0.159	0.054	**	1.173
Marines	0.322	0.088	***	1.379
-2 Log Likelihood Fitted Model	12924.785 ***			
Somers' D	0.438			

Levels of significance (Wald Chi-Square): * $p \leq .05$, ** $p \leq .01$, *** $p \leq .001$

Odds ratios calculated only for those variables significant at the .05 level using Wald test.

Table 6: Employment by Gender - Binomial Logistic Regression

X	Men N = 1736				Women N = 9507			
	b	s.e.	p	Odds Ratio	b	s.e.	p	Odds Ratio
Intercept	1.058	0.517	*		-0.408	0.129	**	
Moves	-0.082	0.071		0.921	0.025	0.015		1.025
Time Between Moves	0.007	0.045		1.007	0.038	0.014	**	1.039
Years Overseas	0.012	0.043		1.012	0.035	0.010	***	1.036
Time on Station	0.262	0.067	***	1.300	0.144	0.012	***	1.155
Black	0.198	0.227		1.220	0.191	0.064	**	1.211
Asian	0.265	0.682		1.303	-0.245	0.124	*	0.783
Born Overseas	-0.284	0.396		0.753	0.020	0.102		1.020
Officer	0.129	0.280		1.138	-0.498	0.064	***	0.608
Children	0.135	0.121		1.145	-0.131	0.025	***	0.878
Child < 6	-0.536	0.247	*	0.585	-0.715	0.054	***	0.489
Remarried	-0.060	0.250		0.942	0.089	0.068		1.093
Age	-0.031	0.017		0.969	0.000	0.005		1.000
< High School	-0.707	0.644		0.493	-0.413	0.110	***	0.661
Some College	0.209	0.224		1.232	0.372	0.051	***	1.450
College Degree	0.434	0.352		1.543	0.473	0.078	***	1.604
Graduate School	0.341	0.359		1.406	1.005	0.100	***	2.731
Employment Service	0.190	0.194		1.209	0.601	0.049	***	1.823
Veteran	0.158	0.228		1.171	0.037	0.073		1.038
Navy	0.455	0.256		1.576	0.179	0.060	**	1.196
Air Force	0.143	0.221		1.154	0.157	0.056	**	1.169
Marines	0.706	0.698		2.027	0.323	0.090	***	1.382
-2 Log Likelihood Fitted Model	684.636 **				12209.872 ***			
Somers' D	0.331				0.434			

Levels of significance (Wald Chi-Square): * $p \leq .05$, ** $p \leq .01$, *** $p \leq .001$

Shaded rows indicate that the difference in the coefficients for that X variable between men and women is significant at the 0.05 level of significance using an interaction model (not shown) which interacted sex with each X variable.

Odds ratios calculated only for those variables significant at the .05 level using Wald test.

Table 7: Employment by Race - Binomial Logistic Regression

X	White N = 9957				Black N = 784				Asian N = 502			
	b	s.e.	p	Odds Ratio	b	s.e.	p	Odds Ratio	b	s.e.	p	Odds Ratio
Intercept	0.299	0.195	.		-0.403	0.416	.		2.234	1.063	*	
Moves	0.017	0.017		1.017	0.018	0.040		1.019	0.105	0.065		1.110
Time Between Moves	0.043	0.015	**	1.044	-0.115	0.040	**	0.892	0.212	0.060	***	1.237
Years Overseas	0.040	0.011	***	1.041	0.034	0.025		1.034	-0.007	0.029		0.993
Time on Station	0.120	0.013	***	1.128	0.448	0.045	***	1.565	0.106	0.046	*	1.111
Female	-0.496	0.124	***	0.609	-0.714	0.239	**	0.490	-1.763	0.828	*	0.172
Born Overseas	-0.051	0.115		0.950	0.126	0.340		1.134	0.018	0.282		1.019
Officer	-0.516	0.068	***	0.597	-0.238	0.222		0.788	-0.346	0.268		0.707
Children	-0.155	0.028	***	0.857	-0.005	0.063		0.995	0.278	0.099	**	1.320
Child < 6	-0.770	0.060	***	0.463	-0.289	0.136	*	0.749	-1.191	0.238	***	0.304
Remarried	0.178	0.073	*	1.194	-0.768	0.184	***	0.464	0.168	0.316		1.183
Age	-0.003	0.006		0.997	0.007	0.012		1.007	-0.034	0.020		0.966
< High School	-0.543	0.132	***	0.581	1.173	0.408	**	3.232	-0.814	0.264	**	0.443
Some College	0.357	0.057	***	1.429	0.514	0.123	***	1.672	0.020	0.245		1.020
College Degree	0.541	0.087	***	1.717	0.214	0.222		1.239	-0.065	0.273		0.937
Graduate School	1.009	0.108	***	2.742	1.019	0.264	***	2.770	0.691	0.531		1.996
Employment Service	0.645	0.056	***	1.907	0.576	0.115	***	1.779	-0.182	0.213		0.834
Veteran	0.021	0.078		1.021	0.118	0.176		1.125	-0.645	0.691		0.525
Navy	0.137	0.066	*	1.147	0.721	0.163	***	2.055	-0.556	0.254	*	0.573
Air Force	0.121	0.061	*	1.129	0.756	0.162	***	2.130	-0.637	0.231	**	0.529
Marines	0.259	0.100	**	1.296	0.450	0.229	*	1.568	0.376	0.431		1.457
-2 Log Likelihood Fitted Model	9996.948 ***				1959.665 ***				734.745 ***			
Somers' D	0.435				0.419				0.352			

Levels of significance (Wald Chi-Square): * $p \leq .05$, ** $p \leq .01$, *** $p \leq .001$

Shaded rows indicate that the difference in the coefficients for that X variable between that racial group and Whites is significant at the 0.05 level of significance using an interaction model (not shown) which interacted race with each X variable.

Odds ratios calculated only for those variables significant at the .05 level using Wald test.

Table 8: Employment by Class - Employment by Race

X	Enlisted N = 3044				Officer N = 8199			
	b	s.e.	p	Odds Ratio	b	s.e.	p	Odds Ratio
Intercept	-0.012	0.189	.		0.436	0.403	.	
Moves	0.051	0.018	**	1.053	-0.017	0.027		0.984
Time Between Moves	0.050	0.015	***	1.052	0.006	0.028		1.006
Years Overseas	0.035	0.011	**	1.035	0.023	0.020		1.023
Time on Station	0.135	0.014	***	1.145	0.177	0.027	***	1.193
Female	-0.556	0.120	***	0.574	-0.514	0.235	*	0.598
Black	0.200	0.065	**	1.221	0.332	0.205		1.393
Asian	-0.322	0.133	*	0.725	0.174	0.293		1.190
Born Overseas	0.062	0.110		1.064	-0.237	0.230		0.789
Children	-0.140	0.029	***	0.869	-0.049	0.047		0.952
Child < 6	-0.604	0.060	***	0.547	-1.104	0.114	***	0.331
Remarried	0.037	0.073		1.037	0.201	0.150		1.222
Age	0.001	0.006		1.001	-0.014	0.010		0.986
< High School	-0.417	0.111	***	0.659	-0.667	0.484		0.513
Some College	0.401	0.053	***	1.493	0.213	0.158		1.237
College Degree	0.487	0.098	***	1.627	0.416	0.164	*	1.516
Graduate School	0.669	0.147	***	1.953	1.071	0.173	***	2.918
Employment Service	-0.011	0.077		0.989	0.182	0.159		1.200
Veteran	0.505	0.053	***	1.657	0.847	0.115	***	2.332
Navy	0.209	0.065	**	1.232	0.149	0.126		1.161
Air Force	0.239	0.063	***	1.269	-0.109	0.109		0.897
Marines	0.368	0.099	***	1.445	0.168	0.199		1.183
-2 Log Likelihood								
Fitted Model	9988.252 ***				2888.729 ***			
Somers' D	0.397				0.462			

Levels of significance (Wald Chi-Square): * $p \leq .05$, ** $p \leq .01$, *** $p \leq .001$

Shaded rows indicate that the difference in the coefficients for that X variable between the spouses of enlisted personnel and those of officers is significant at the 0.05 level of significance using an interaction model (not shown) which interacted officer/enlisted status with each X variable.

Odds ratios calculated only for those variables significant at the .05 level using Wald test.

Table 9: Ln(Earnings in 1991) - Ordinary Regression

Full N = 6627			
X	b	s.e.	p
Intercept	6.438	0.188	***
Moves	-0.020	0.008	*
Time Between Moves	0.013	0.006	*
Years Overseas	0.006	0.005	
Female	-0.193	0.050	***
Black	0.222	0.030	***
Asian	-0.057	0.113	
Born Overseas	0.037	0.056	
Born*Asian	0.096	0.138	
E1 - E4	-0.134	0.060	*
E5 - E6	-0.084	0.051	
E7 - E9	-0.167	0.050	***
O1 - O3	-0.006	0.055	
Children	-0.109	0.013	***
Child < 6	-0.019	0.028	
Remarried	0.017	0.034	
Age	0.047	0.011	***
Age Squared	-0.0005	0.0002	**
Weeks Worked 1991	0.047	0.001	***
< High School	-0.075	0.065	
Some College	0.058	0.026	*
College Degree	0.304	0.039	***
Graduate School	0.519	0.046	***
Veteran	0.099	0.036	**
Reserves	0.117	0.089	
Navy	-0.016	0.030	
Air Force	-0.030	0.028	
Marines	-0.042	0.045	
F		225.710	***
R²		0.48	
Adj. R²		0.48	

Levels of significance: * p ≤ .05, ** p ≤ .01, *** p ≤ .001

Table 10: Ln(Earnings in 1991) by Gender - Ordinary Regression

X	Men N = 1243			Women N = 5384		
	b	s.e.	p	b	s.e.	p
Intercept	7.038	0.289	***	6.038	0.187	***
Moves	-0.017	0.017		-0.017	0.009	*
Time Between Moves	0.001	0.009		0.015	0.007	*
Years Overseas	0.014	0.010		0.005	0.005	
Black	-0.021	0.052		0.250	0.034	***
Asian	-0.032	0.153		0.010	0.073	
Born Overseas	0.048	0.099		0.049	0.058	
Officer	0.167	0.063	**	0.112	0.037	**
Children	0.046	0.027		-0.119	0.015	***
Child < 6	-0.213	0.056	***	-0.001	0.031	
Remarried	0.066	0.058		0.023	0.038	
Age	0.020	0.017		0.052	0.012	***
Age Squared	-0.0002	0.0002		-0.0006	0.0002	**
Weeks Worked 1991	0.045	0.001	***	0.048	0.001	***
< High School	-0.483	0.167	**	-0.037	0.071	
Some College	-0.067	0.053		0.066	0.029	*
College Degree	0.124	0.076		0.316	0.044	***
Graduate School	0.282	0.082	***	0.536	0.051	***
Veteran	0.016	0.051		0.114	0.042	**
Reserves	0.134	0.073		0.149	0.122	
Navy	0.047	0.056		-0.015	0.034	
Air Force	-0.039	0.051		-0.024	0.031	
Marines	0.241	0.133		-0.049	0.049	
F		52.963	***		219.276	***
R²		0.489			0.474	
Adj. R²		0.479			0.472	

Levels of significance: * p ≤ .05, ** p ≤ .01, *** p ≤ .001

Shaded rows indicate that the difference in the coefficients for that X variable between men and women is significant at the 0.05 level of significance using an interaction model (not shown) which interacted sex with each X variable.

Table 11: Ln(Earnings in 1991) by Race - Ordinary Regression

X	White N = 5823			Black N = 552			Asian N = 251		
	b	s.e.	p	b	s.e.	p	b	s.e.	p
Intercept	6.198	0.190	***	7.136	0.489	***	5.285	1.644	**
Moves	-0.024	0.008	**	-0.047	0.031		0.143	0.054	**
Time Between Moves	0.004	0.006		0.004	0.025		0.137	0.033	***
Years Overseas	0.008	0.005		-0.009	0.016		0.032	0.029	
Female	-0.262	0.052	***	0.041	0.158		-0.818	0.492	
Born Overseas	-0.030	0.056		0.259	0.210		0.240	0.211	
Officer	0.115	0.033	***	0.117	0.151		0.314	0.230	
Children	-0.118	0.014	***	-0.061	0.043		-0.089	0.083	
Child < 6	0.011	0.029		-0.081	0.097		-0.190	0.210	
Remarried	0.063	0.034		-0.415	0.128	**	0.456	0.285	
Age	0.054	0.012	***	0.022	0.029		0.141	0.095	
Age Squared	-0.0005	0.0002	**	-0.0002	0.0005		-0.0027	0.0013	*
Weeks Worked 1991	0.050	0.001	***	0.039	0.003	***	0.039	0.005	***
< High School	-0.123	0.069		0.474	0.292		-0.028	0.254	
Some College	0.046	0.027		0.131	0.090		-0.084	0.214	
College Degree	0.283	0.041	***	0.231	0.152		0.491	0.230	*
Graduate School	0.432	0.047	***	0.798	0.153	***	0.618	0.438	
Veteran	0.044	0.037		0.270	0.117	*	-0.121	0.491	
Reserves	0.158	0.087		0.041	0.369		-0.066	1.015	
Navy	-0.036	0.031		-0.072	0.114		0.231	0.201	
Air Force	-0.074	0.029	**	0.175	0.102		0.347	0.203	
Marines	-0.059	0.046		-0.136	0.162		0.273	0.302	
F		296.707	***		19.004	***		5.883	***
R²		0.518			0.430			0.350	
Adj. R²		0.516			0.407			0.290	

Levels of significance: * p ≤ .05, ** p ≤ .01, *** p ≤ .001

Shaded rows indicate that the difference in the coefficients for that X variable between that racial group and Whites is significant at the 0.05 level of significance using an interaction model (not shown) which interacted race with each X variable.

Table 12: Ln(Earnings in 1991) by Class - Ordinary Regression

X	Enlisted Spouses N = 1953			Officer Spouses N = 4673		
	b	s.e.	p	b	s.e.	p
Intercept	6.274	0.321	***	6.374	0.240	***
Moves	-0.021	0.015		-0.016	0.008	*
Time Between Moves	0.015	0.011		0.004	0.007	
Years Overseas	0.008	0.009		-0.005	0.006	
Female	-0.198	0.093	*	-0.201	0.056	***
Black	0.227	0.052	***	0.191	0.051	***
Asian	-0.022	0.119		0.166	0.087	
Born Overseas	0.047	0.093		0.095	0.068	
Children	-0.095	0.025	***	-0.152	0.014	***
Child < 6	-0.016	0.052		-0.036	0.034	
Remarried	0.031	0.062		-0.031	0.042	
Age	0.052	0.020	*	0.048	0.013	***
Age Squared	-0.0006	0.0003		-0.0005	0.0002	**
Weeks Worked 1991	0.047	0.001	***	0.051	0.001	***
< High School	-0.029	0.109		-0.549	0.148	***
Some College	0.059	0.046		0.086	0.049	
College Degree	0.318	0.078	***	0.292	0.051	***
Graduate School	0.537	0.106	***	0.512	0.051	***
Veteran	0.102	0.066		0.106	0.045	*
Reserves	0.120	0.182		0.124	0.080	
Navy	-0.014	0.056		-0.004	0.035	
Air Force	-0.013	0.052		-0.085	0.032	**
Marines	-0.051	0.082		-0.005	0.057	
F		75.724	***		228.642	***
R²		0.463			0.520	
Adj. R²		0.457			0.517	

Levels of significance: * p ≤ .05, ** p ≤ .01, *** p ≤ .001

Shaded rows indicate that the difference in the coefficients for that X variable between the spouses of enlisted personnel and those of officers is significant at the 0.05 level of significance using an interaction model (not shown) which interacted officer/enlisted status with each X variable.

Table 13: Ln(Earnings in 1991) (Year-Round Workers) - Ordinary Regression

N = 2644			
X	b	s.e.	p
Intercept	9.081	0.237	***
Moves	0.009	0.010	
Time Between Moves	0.026	0.008	***
Years Overseas	0.011	0.006	***
Female	-0.218	0.058	***
Black	0.125	0.039	**
Asian	0.046	0.169	
Born Overseas	-0.067	0.071	
Born*Asian	-0.321	0.197	***
E1 – E4	-0.299	0.077	***
E5 – E6	-0.210	0.060	***
E7 – E9	-0.168	0.059	**
O1 – O3	-0.123	0.067	
Children	-0.089	0.016	***
Child < 6	0.020	0.036	*
Remarried	0.089	0.042	**
Age	0.040	0.013	**
Age Squared	-0.0006	0.0002	***
< High School	0.404	0.095	***
Some College	0.104	0.033	**
College Degree	0.401	0.049	***
Graduate School	0.635	0.056	***
Veteran	0.048	0.045	
Reserves	-0.001	0.106	
Navy	0.095	0.039	*
Air Force	0.032	0.035	
Marines	-0.040	0.059	
F		17.643	***
R²		0.149	
Adj. R²		0.141	

Levels of significance: * p ≤ .05, ** p ≤ .01, *** p ≤ .001

Gender Issues in the Transformation to an All-Volunteer Force:
A Transnational Perspective

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Opinions expressed in this report are those of the authors and should not be construed to represent the official position of DEOMI, the U.S. military services, or the Department of Defense.

Gender Issues in the Transformation to an All-Volunteer Force: A Transnational Perspective

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Introduction

This paper analyzes the implications of a transition in a democracy from a conscription-based military to an all-volunteer force for women's military participation, including roles open to women and the proportion they constitute of the armed forces. This paper first describes issues affecting current militaries, such as the decline of the mass army, the "revolution in military affairs," and the decline in conscription. It will then present a model of the factors that affect the participation of women in armed forces, including aspects of the armed forces, the civilian social structure and culture, and political variables. This model will then be applied to nine nations, two that abolished conscription prior to the 1970s (Canada and the United Kingdom), five that ended conscription in the 1970s or the 1990s (New Zealand, Australia, United States, Belgium, and France), and two that either ended it within the last five years (Italy), or still have conscription (Germany).

Decline of the mass army

Since the end of World War II, the armed forces of Europe and North America have been undergoing a process of transformation. This transformation, dubbed the "Decline of the Mass Army" (Janowitz, 1972), has been marked by declining size of armed forces, a lessening in the undifferentiated and homogeneous composition of the armed forces, and a reduction in societies' willingness to mobilize for military purposes on a large-scale. These factors are often connected with the end of conscription (Van Doorn, 1975). The decreasing size of the armed forces, as well as discussions about ending conscription, have been prompted by the changing technological and strategic situations as well as shifting socio-cultural norms.

Just as the longbow and rifle altered military paradigms in the past, high-tech weaponry and integrated information technology have changed the way the military operates today. While the technology of the mass army required interchangeable bodies, the new technologies require skilled and well-trained individuals (Manigart, 2003). In addition to technological revolutions at the national level, the changed nature of global military technology, specifically the introduction of nuclear technology, dramatically altered the strategic situation. It is possible to discern two distinct phases in the decline of the mass army. The initial decline began at the end of World War II, following the introduction of nuclear technology. The specter of mutually assured destruction made the traditional mass army obsolete. Nevertheless, the Cold War and the policy of deterrence meant that, although actual military sizes were decreasing, the concept of the mass army remained. The decline accelerated with the end of the Cold War and the last strategic reasons for maintaining a mass army disappeared (Manigart, 2003). This was also the period of the so-called revolution in military affairs, which substituted technology for labor (Gray, 2004).

All of the nine cases examined have experienced a marked decline in the total strength of the armed forces, as anticipated and explained by the Decline of the Mass Force literature. A period of relatively stable force strengths throughout the 1970s and 1980s was followed by dramatic declines in the early 1990s, with the end of the Cold War and the emergence of *détente*. This pattern exists in all cases, including those in which conscription was retained. In transitioning to all-volunteer forces, steep declines in total force size occur at these points (New Zealand 1972, Australia 1972, United States 1973, Belgium 1995, France 1996). The same pattern of decline can be observed using Andreski's Military Participation Ratio (Andreski, 1968), which measures the proportion of the total population serving in the military (See Figure 1).

Conscription and the Decline of the Mass Army

Whereas the mass army sustained by conscription and supported by large reserves characterized the period before World War II, the contemporary military is smaller and often relies on all-volunteer forces. Reductions in the overall size of the armed forces were in large part dictated by the changed strategic and technological situation. In addition to these factors, socio-cultural changes were behind the move away from conscription.

Janowitz (1972) argued that within industrialized societies a socio-cultural transformation emphasizing individualism, hedonism, and moral criticism among the youth prompted a move away from conscription. Other authors developed this theme, citing an increased emphasis on the individual, including a focus on individual rights, declining civic consciousness, and changing work expectations (Manigart, 2003; Van Doorn, 1975). In addition to the socio-cultural factors, Haltiner (2003) adds the —Alliance Effect” arguing that the greater involvement of nations in supra-national and international alliances decreases national defensive needs and as a result decreases the need for conscription.

As Haltiner (2003) points out, these circumstances dictated the decline of the mass force, but both he and Leander (2004) argue that they did not necessitate the abolition of conscription. Despite socio-cultural pressures, conscription remained in force in some areas of Europe well after the end of the mass army.

The end of conscription has been seen as having both positive and negative effects on women's military participation. Haltiner (2003) argues that ending conscription will increase women's roles and their proportion of the national armed forces; Martin (1981) sees this happening even before the end of conscription. He argues that the greater participation of women (*feminization*) in the French forces was prompted by general social-political movements towards the integration of peripheral groups and the increase in non-combat positions. Caforio (2007) points out that in Italy a shortage of qualified recruits was anticipated with the end of conscription prompting the Italian military to open positions to women.

On the other hand, scholars such as Van Doorn argue that the end of conscription will result in a less diverse military because recruitment will not target all segments of the population. Since women were not generally conscripted in Europe, it is unlikely that the decreased diversity will extend to an exclusion of women. Indeed, women may provide an alternative source of

personnel to minority racial, ethnic, and regional groups, although in some cases (such as the US) minority groups are over-represented among military women compared to their percentage of the general population. Also, as the overall force size decreases there will be fewer slots to fill, and thus fewer positions overall for women. The important issue is likely to be the extent to which a sufficient number of qualified males volunteer to fill the positions seen as necessary for the size and nature of the force to be maintained.

Women in the military

Segal (1995) developed a model of the factors that affect women's participation in the military. She presents examples from historical and contemporary militaries that contributed to the development of the model (mostly from western democracies, with some revolutionary armed forces). The model recognizes three categories of effects on the participation of women in the armed forces: military, social structure, and culture variables. Iskra et al. (2002) expand on the Segal model using data from a study of the armed forces of Australia, Mexico, and Zimbabwe. Iskra et al. reorganize Segal's original model and add a fourth category of variables. The expanded model considers social structure, armed forces, culture, and political variables. The present paper combines the two models and presents an outline of the integrated approach (see Figure 2).

Armed forces variables are: the role of the military, the ideology within the military, the demographics of the military, the role of technology in the military, the organization of the military, and accession policies. The hypotheses about these variables are:

- the more aggressive the role of the military and the more elitist and warrior-like the military subculture, the more limited women's participation;
- the larger the proportion of support positions vis-à-vis combat positions, the greater the participation of women, who are often excluded from combat roles (when these support positions are located in the reserves, women participate to a greater extent in the reserves);
- changes in military technology facilitate women's participation by changing the organization of warfare or women's social roles (or both);
- the more hierarchical the structure of the military the more limited the participation of women, with a corollary that combining ground, sea and air forces encourages participation of women;
- women's roles increase more rapidly under voluntary military service than under systems of conscription.

Social structure variables include: demographic patterns, the degree of participation of women in the civilian labor force, the degree of gender segregation in the labor force, economic factors, and family structure. The hypotheses about these factors are:

- small male birth cohorts reaching military age increase the demand for personnel and open roles for women;
- increased participation of women in the civilian labor force increase their participation in the military;
- the degree of gender segregation in the civilian labor force has a non-linear relationship with military participation (in general increased integration in the civilian sector increases

women's military participation but with high gender segregation, women by necessity are employed by the armed forces to fill female-specific positions);

- economic factors such as high unemployment among young men increase the supply of men available for military service and therefore decrease the demand for women to fill military positions;
- greater family responsibilities for women decrease their representation in the armed forces (family characteristics hypothesized to increase participation are later age of marriage, later age at birth of first child, and fewer children).

Culture variables include: social constructions of and values and norms relating to the military, gender, and family, norms and values about force, power, and domination, public discourse about gender, values regarding ascription and equity, and other cultural issues unique to the specific context. Hypotheses relating to culture variables are:

- the more egalitarian the gender values of a society, the greater the participation of women in the military;
- where values of mothering conflict with constructions of the warrior, women's participation is limited;
- the greater the move away from traditional family forms, the greater the participation of women;
- religious fundamentalism/conservatism limits women's participation;
- the greater the cultural emphasis on hierarchal power and conformity, the more limited the participation of women;
- the greater the emphasis on equality of opportunity not dependent on ascription, the greater the participation of women.

Political variables include: the national security situation, civil-military relations, political ideology, policies and leadership, sources of social change other than armed conflict, and judicial decisions. The national security situation and the need for personnel affect the participation of women non-linearly. At high levels of threat, there exists a need for more personnel (including women) and discourse may support the inclusion of women in terms of protection of family. At a low level of threat, countries that value gender equality are willing to include women in their armed forces as there is little danger of these women becoming involved in armed conflict. At a medium level, threat perceptions are not high enough to mobilize women, yet the threat is credible enough to make women in the armed forces seem to be in danger. The hypotheses regarding other political variables are:

- well-defined, stable, legitimate, civilian-led governments increase women's military participation;
- where the military exercises substantial influence over the political process, women's participation is lower;
- the more liberal the political ideology of the leadership, the greater the participation of women;
- the more egalitarian the public policies regarding gender, race, ethnicity, and sexuality, the greater the participation of women;
- the greater the opportunities for social change other than armed conflict (e.g., civil society), the less likely women are to participate in the military;

- judicial decisions prohibiting discrimination in the military on the basis of sex increase women's military participation.

Cases

We examine the situation of women in the military in nine countries. We primarily selected cases 1) that have Western democratic political processes, 2) that have transitioned from a conscription force to an all-volunteer force, and 3) for which information was readily available in a language accessible to the authors.

We have divided these countries into three categories: Non-Conscription, Transition, and Conscription. Cases are analyzed in chronological order by the year conscription was ended. Non-conscription cases refer to countries that abolished conscription prior to the 1970s; these are Canada and the United Kingdom. Transition cases are those where conscription was ended more recently; our cases include three countries that ended conscription in the 1970s and two countries that ended conscription in the 1990s; these are New Zealand (1972), Australia (1972), United States (1973), Belgium (1995), and France (1996). Conscription cases refer to those countries where a system of conscription remains in effect or was ended within the last five years; these are Germany and Italy. We included Germany as a case that is similar in many ways to the other nations that have abolished conscription, but that still has conscription.

Variables and Measures

The dependent variable of interest is women's participation in the military as measured by the percent women constitute of the total armed forces and the roles in which women serve. In some cases women are allowed to serve in limited roles or are excluded from some positions, while in other cases women may serve in all positions.

Our raw data on women in the militaries examined come from two sources. The first is the annual reports of the NATO Committee on Women in the Armed Forces. The second source is the annual publication *The Military Balance* by the International Institute for Strategic Studies (IISS), a think tank based in London which provides independent, internationally-sourced information on political-military issues. Our data are limited by what these organizations publish regarding women in the military; particularly in the case of IISS, reporting on women in the military has not been consistent over time and ceased entirely in 2003. For unknown reasons the two sources do not always agree. They may be reporting data from different points in the year or using different methods of collection or calculation.

The current study is limited to an examination of the representation of women in the armed forces as a whole and the extent of positions they can legally hold. We recognize that even when no restrictions exist, women are unlikely to be equally represented in all positions. A systematic examination of the distribution of positions actually held by women in all of these countries is beyond the scope of this study.

We examine the factors that have facilitated the participation of women in the militaries of several countries. Our examination suggests that there are both enabling and driving factors;

the former steadily facilitate the participation of women in the military over time and act fairly consistently across cases, while the latter are case-specific and dramatically affect women's participation in the short-run. We are not in all cases able to separate enabling factors from driving factors. Enabling factors we observe across all cases are social and cultural variables measured by fertility (crude birth rate) and labor force participation, as well as general trends in the security situation and missions of the military. The driving factors identified here are political climate (including legislation and judicial rulings) and the end of conscription. We will address the enabling factors en masse and then proceed to examine each country more closely providing a description of the participation of women in the military, and where applicable an in-depth examination of the driving factors particular to the facilitation of women's participation in the military in that country.

Enabling factors: fertility, labor force participation, and military mission

Over the past century, fertility trends have been similar in the nine countries under consideration. The first major decline in fertility occurred in the late nineteenth century as a result of the Industrial Revolution; by the 1920s this decline was slowing as fertility neared replacement level. However, the Great Depression led to further decline, briefly bringing fertility below replacement level. In our cases the lowest levels of fertility, as measured by crude birth rate, occurred in the 1930s. After World War II all these countries experienced a "baby boom" that peaked in the 1950s (France 1951, US 1954, Canada 1955, Australia 1957, Belgium 1959) and 1960s (New Zealand 1961, Germany 1963, Italy 1964, England and Wales 1962). The main explanation for this baby boom was the end of the war (with service members returning to civilian life and catching up on family formation) and the development of the welfare state (public and private). Increased job security allowed families to enjoy an unprecedented level of comfort. With economic security, the pressure to delay marriage diminished and the marriage age lowered.

By the 1970s however, fertility rates began to decline again in what is referred to as the "Second Demographic Transition." Two main factors brought about this transition. First, economic motives began to pressure women to enter the paid labor force. The affluence of the post-war decades led to the development of a consumer society. This new economy tempted both men and women to maximize their income and at the same time began to demand more highly educated workers while high rates of inflation in some countries (such as the US) made the two-earner family more necessary. The second factor was the anti-natal revolution. Effective, easily used contraception became available in the 1960s, allowing individuals to postpone parenthood while obtaining the education necessary for the new economy. Better contraception and easier access to abortion that allowed women to control the timing of pregnancy also permitted more stable employment. Since the 1980s, this decline has slowed and we have entered a period termed the "late-twentieth-century compromise" marked by relatively stable, if low, fertility rates (Caldwell, 2006) and rising age of women when they first marry.

Many factors affect the participation of women in the civilian labor force, such as fertility and economic situation. Our main measure here is the percent of women in the labor force, although occupation, gender segregation of the work force, and full-time versus part-time labor also are important measures (see Figure 3). Five of our nine cases are in the European Union

(EU). EU gender equality policies and rulings have had great impact on labor force participation and outcomes. The European Employment Strategy was first defined in 1997 by the Treaty of Amsterdam, which included guidelines for equal opportunities. At Lisbon in 2000 the European Commission emphasized the need for increased employment, setting a goal of 60 per cent employment for women by 2010 (European Commission, 2007).

In response, employment of women in our EU cases has been increasing. France has already passed the Lisbon goal (L'Institut national d'études démographiques) and the UK is approaching it (Office for National Statistics, 2008). Historically, Belgium, Germany, and Italy have had fewer women in the labor force, and although participation rates have been increasing, it is unclear if they will meet the Lisbon goals (Statistical Office of the European Communities). Germany and Belgium have augmented legislation encouraging women's employment, parental leave policies, and attention to childcare. Women's participation in the Italian labor force has received little legislative attention and no serious efforts have been made to target pay inequality or retention of mothers. In addition, the strict regulation of the market in southern Europe makes it difficult for women to re-enter the labor market after having children, and part-time work is scarce. Despite this, Italian women show strong labor force attachment because of the availability of the extended family for childcare. This support enables Italian women to work for pay despite low availability and high costs of commercial childcare (Del Boca et al., 2005).

The cases of France and Germany show how differences in national cultures with regard to these enabling factors can affect women. Women's labor force participation in France is the highest of the cases studied. In addition to legislation, the tradition of crèche care in France provides French mothers with great flexibility in returning to work. French parents and educators attach great value to crèche care and early socialization. Childcare services, such as the system of nursery schools (*école maternelle*) that were created in the 1880s and that since the 1950s have been free, provide a system of social support for mothers. Moreover, the national culture encourages women to return to the labor force without guilt (Fagnani, 2007).

In neighboring Germany, there is no such national culture concerning crèche care, and mothers historically have been encouraged to stay home to raise their children. These attitudes have been changing since reunification, with increased acceptance of crèche care. Regional disparities stemming from the separation of East and West Germany remain. In particular, childcare facilities for young children are scarce in the west, while in the east, as a result of the GDR model of the working mother, the situation is better. In 2005 there were places for 37 per cent of children in eastern Germany but for only 7.7 per cent in western Germany (Fagnani, 2007).

In our other cases there is a similar increase in the labor force participation of women. In the Pacific there is an increase in both Australia and New Zealand. However, although women's labor force participation stands at about 60 per cent in both countries, women are overrepresented in precarious (part-time, temporary, casual) employment (Curtin & Devere, 2006). Furthermore, changes in the political climate have affected the employment of women in these countries differently. In Australia, the Labour government of the 1980s and early 1990s recognized the role of the female and multicultural worker, and government commitments were made to subsidized childcare and compulsory superannuation. However, the Howard government (1997-2007) did not advance these policies. Deregulation of the labor market under this latter

government affected women workers who historically had been protected by trade unions and centralized wage bargaining. The government dismantled a number of laws and agencies protecting women's rights and promoting gender equality, including abolishing the Register of Women, the Women's Statistics Unit at the Bureau of Statistics, and the Women's Bureau. Repeatedly, albeit unsuccessfully, the government also attempted to amend the Sex Discrimination Act of 1984.

In New Zealand, with the rise of the National party in the 1990s, legislation aimed at deregulating the labor market rescinded pay equity laws, and abolished compulsory unionism and the promotion of union contracts. However, when Labour regained power in 1999, legislation to soften the effects of this deregulation was introduced, including the promotion of collective bargaining. Although the Labour government did not address pay inequity for several years, in 2004 it outlined a five year Pay and Employment Equity Action Plan that should be completed in 2009.

In North America, the increase in women's labor force participation is similar to that in Europe. The US participation rate of women has risen since the 1970s, leveling off at around 60 per cent in the 2000s (US Census Bureau). In Canada, women's labor force participation has been steadily increasing, nearing 60 per cent in the 2000s (Almey, 2007).

As articulated in the models, the national security situation also affects women's military participation. Moskos, Williams, and Segal (2000) argue that since the end of the Cold War the changed strategic situation and increased globalization have led to the ascendance of the —postmodern military.” Included in the postmodern military is a change in core mission from war fighting to peacekeeping and humanitarian missions, as well as an increased participation in international missions sanctioned by supra- or extra-national organizations. Arguably all of the countries under study here have become postmodern militaries to some degree, but have differentially emphasized these postmodern missions vis-à-vis traditional war fighting.

In all nine nations, there have been increases over time in the percentage women comprise of the armed forces (see Figure 4). We briefly consider the major military events and analyze women's military participation in each country separately.

Non-Conscription Cases *Canada*

Conscription was officially ended in Canada in 1945 (Burk, 1989) but never played a significant role in the national consciousness. Canada fought in the Korean War in the 1950s and became active in UN peacekeeping missions in the 1960s. The Canadian Forces (CF) have been involved in peacekeeping throughout Africa, Asia, the Middle East, and Europe. It is only recently that the CF have become involved again in war fighting with the Gulf War in the 1990s and operations in Afghanistan in the 2000s.

The percent women in the CF has been increasing – from less than 4 per cent in 1976 to 12 per cent in 2003. Canada opened increased roles to women when faced with a shortage of eligible male recruits, as well as on the basis of the Canadian Human Rights Act (1978), and the Canadian Charter of Rights and Freedoms (1982), which prohibits gender discrimination. The

legal mandate required that continued restrictions of women's service in the CF be justified on the basis of bona fide occupational requirements. As a result of this, the SWINTER (Servicewomen in Nontraditional Environments and Roles) trials were conducted from 1979-1985. At the conclusion of the trials, 75 per cent of positions were open to women (Stanley & Segal 1988), but women remained excluded from combat and "near-combat" positions and from service on submarines. During the early 1980s there was a steep increase in the percent women comprised of the forces; in 1989 the restriction on service in combat was lifted; the early 1990s witnessed another increase, followed by some small decreases and increases. In 2001 the restriction on service on submarines was removed. Women are allowed to serve in all positions (NATO, 2001), but few women have qualified for (or remained in) such jobs as infantry in the active forces.

United Kingdom

The UK armed forces ended conscription in 1960 (Burk, 1989). Although participating in peacekeeping missions, the UK also has remained engaged in war fighting throughout the period under investigation. UK armed forces deployed during the Korean War as well as the Suez Crisis in the 1950s. In the 1960s they were involved with colonial conflicts in Brunei and Yemen. In the 1970s the conflict in Northern Ireland flared up and the UK also became embroiled in a territorial dispute with Iceland. In the 1980s, in addition to continuing to see combat in Northern Ireland, British forces were also dispatched to fight against Argentina in the 1982 Falklands War. The latter conflict exerted significant effects on women's role in the Royal Navy: because casualties were as high on supply vessels as on warships, all ships were considered to be in combat when they began assigning women to ships (Dandeker & Segal, 1996). Conflict continued in the 1990s with participation in the Gulf War as well as in the international intervention in the Balkans. In the 2000s, the UK joined the US in dispatching forces to Afghanistan and Iraq.

The percentage of the UK armed forces comprised of women has been steadily increasing. This is despite the fact that the armed forces are exempt from anti-discrimination legislation, such as the 1975 National Discrimination Act, and notwithstanding the decision of the European Court of Justice to uphold the right of national authorities to mandate all-male posts on the basis of combat effectiveness (NATO, 2001). By 1994, all of the separate women's corps were dissolved and fully integrated into the regular armed forces and the participation of women accelerated.

Women remain excluded from a few positions. They may not serve as Royal Marine commandos, in the Royal Armoured Corps, in Infantry or Royal Air Force regiments whose primary duty is "to close with and kill the enemy" (although they can serve in administrative and support positions in these units), in the Household Cavalry, on submarines or as mine clearance divers (NATO, 2001; NATO, 2003). Women are also not allowed to serve on the front, which in the 1990s was modified to mean the second echelon of a brigade in combat (Dandeker, 2000).

Transition Cases *New Zealand*

New Zealand has had a mixed history as far as conscription is concerned. Compulsory military training has been mandated twice and then abolished by the next government, most recently in 1972. Although New Zealand does not maintain military conscription, there is a selective system of national service for the Territorial Forces.

In 1976 an internal review recommended gender integration and in 1977 pay was equalized (previously women's salaries had been 85 per cent of those of men in equivalent jobs). In 1981 gender integration was confirmed by a Defense Council Order which also reaffirmed that women would not serve in combat (Downes, 2000). By 2005, women were serving in combat. In 2002 a flexible working policy was introduced, allowing service members to work part-time. All bases have access to childcare facilities. As a result of these and other integration efforts, the New Zealand Defense Force (NZDF) was awarded the Diversity Award at the Equal Employment Opportunities Trust Work and Life Awards in 2007 (Defence Public Relations, 2007). Women's representation in the NZDF has been increasing in recent years, rising from about 12 per cent in 1992 to 15 per cent in 2003.

Australia

Conscription was ended in Australia in 1972 following the withdrawal from Vietnam (Smith, 1995). The Australian Defence Force (ADF) then became involved with international peacekeeping, participating in UN missions in Africa and the Middle East throughout the 1970s and 1980s. In the 1990s, in addition to heavy peacekeeping involvements, the ADF was involved in the Gulf War and in the conflict in neighboring East Timor. ADF presence in East Timor continued into the 2000s along with the Regional Assistance Mission to the Solomon Islands. The ADF has also joined US and UK forces in Afghanistan and Iraq.

In the late 1970s and 1980s the women's services were incorporated in the regular service. In 1984 Navy women became liable for sea duty. Women were excluded from submarine service until the Collins class submarine was commissioned in 1998 (Foreign Affairs, Defence and Trade Group). The Sex Discrimination Act of 1984, banning sexual discrimination and harassment, applies to the ADF except for combat and combat-related duties (Smith, 1995). In 1992 the government opened all positions to women except Navy clearance divers, armor, artillery, infantry, combat engineers, and Air Force ground defense; 87 per cent of positions are open to women (Recruitment Centre, 2008). Since 1990, women's representation has remained fairly steady at 12-14 per cent with a temporary rise at the beginning of the twenty-first century.

United States

Conscription ended in the United States in 1973 following the unpopular Vietnam War. US forces have played an active role in war fighting throughout the period under study, although they also have been involved in peacekeeping missions. In the 1950s the US played a central role in the Korean War, and in the 1960s and 1970s became embroiled in Vietnam. During the 1980s the US was involved in peacekeeping missions worldwide. In the 1990s the US led the invasion of Iraq during the Gulf War, and in the 2000s led the War on Terror in Afghanistan and Iraq.

Women have served informally in the US military since the Revolutionary War. Official roles for women were created in the early 1900s with the formation of the Army and Navy Nurse Corps, which became more active during World War I. In World War II, women served in all specialties except direct combat. In 1948, the Women's Armed Services Integration Act was passed. This legalized a continued presence of women in the armed forces, but excluded them from combat missions on aircraft and naval vessels and placed a 2 per cent cap on the overall representation of women in the military. In 1967 this ceiling was removed, but women remained less than 2 per cent of the force. In 1973, following the transition to an all-volunteer force, women's military participation dramatically increased (NATO, 2001). Facing personnel shortfalls with the end of conscription, the military opened new fields and occupations to women (Segal, 1978). These changes were facilitated by changes in gender norms. Congress had passed the Equal Rights Amendment and it was anticipated that it would be ratified by the states. The military services did not want to go from very limited roles for women to having to equalize opportunities. In 1978 the separate women's corps were integrated into the rest of the services. The election of conservative president Ronald Reagan in 1980 decreased but did not stop the rise of women's representation.

In 1993, following the successful performance of women in the first Persian Gulf War, the US Congress repealed the combat exclusion law, which had prohibited women from serving on combat aircraft and on permanent duty on combat ships (Manning, 2005; NATO, 2001). However, Army policy continues to exclude women from direct ground combat positions, including infantry, armor, Special Operations Forces, Army aviation, combat engineers, anti-air warfare, submarine, certain ordnance and assault amphibious vehicle maintenance posts in the Marine Corps, and certain artillery posts in the Army (NATO, 2001).

The representation of women among military personnel in the US has risen from less than 2 per cent in 1972 to 15 per cent in 2004 (Manning, 2005), with a slight decline to about 14.3 per cent in 2007 (DMDC). Despite the exclusion of women from offensive ground combat, between 90 and 99 per cent of positions are open to women across the services (but fewer actual positions in the ground forces) (Manning, 2005; NATO, 2007). Women have been serving in the wars in Afghanistan and Iraq, in combat and support roles; even those in support roles have experienced casualties.

Belgium

In 1995 compulsory service for Belgian men was suspended (NATO, 2001). Belgium is surrounded by allies and protected by NATO. Although it possesses 40,000 troops, it spends less than 1.4 per cent of GDP on defense, and although it participates in multinational peacekeeping operations, fewer than 700 troops are actually deployed, in places such as Bosnia, Congo, Kosovo, and Afghanistan.

Women began serving in the Belgian armed forces in 1975 (NATO, 2001). In 1978 the government ratified the Treaty on the Political Rights of Women and passed the Economic Reorientation Law, which prohibited gender discrimination in employment. In 1981 it was mandated that this law apply to the armed force (Stanley & Segal, 1988). Thenceforth, all positions, including combat, were opened to women.

Women accounted for approximately 1 per cent of the Belgian Armed Force in 1976 (Klick, 1978); by 1981 they comprised 3.8 per cent. The figure remained steady around 4 per cent throughout the 1980s and early 1990s rising dramatically with the end of conscription from 3.7 per cent in 1993-1994 to 6.4 per cent in 1995-1996 and to over 8 per cent by the early 2000s. (Whether this increase was gradual over the 1990s or the result of a dramatic jump in the early 2000s differs depending on which data source is used.)

France

In 1996 President Chirac announced that the French military would become an all-volunteer force by 2002 (Boëne & Martin, 2000). During the 1950s and early 1960s French troops had fought various colonial wars (notably the Algerian War for Independence), and had seen action in Indo-China, Korea and the Suez Crisis. In the 1980s French forces were involved in peacekeeping in the Middle East and in the 1990s participated in the Gulf War and in international intervention in the Balkans. In the 2000s they have deployed to Afghanistan but not Iraq, and have continued to maintain an active peacekeeping role worldwide.

The end of conscription was a long time coming in France, where universal conscription of young men had a lengthy history. The changed personnel needs after World War II affected the character of conscription, which by 1981 had become more selective and was no longer universal, equal, or representative of French society (Martin, 1981). This issue was involved in the debate and decision to end conscription in France.

A 1972 law, amended in 1975, gave military women the same status as men and in 1985 the French Ministry of Defense began working towards integrating women in the armed forces (NATO, 2001). In 1998 mention of theoretical limitations to women's "access to a military career" was removed (NATO, 2003). In the mid-1990s the proportion of women in the French military increased to 3-4 per cent and continued to rise slightly. In the late 1990s there was a jump from 5.4 per cent in 1998-1999 to 7.2 per cent in 1999-2000. Women may not serve in positions involving the "possibility of direct and prolonged contact with hostile forces" (NATO, 2001). A 2000 decree outlined restrictions on women's service in infantry, armor, the French Foreign Legion, submarines, and in Special Forces of the Gendarmerie (NATO, 2003). According to IISS women rose to 9.1 per cent of French forces by 2002, but according to NATO the figure was 11.2 per cent.

Conscription Cases

Italy

The Italian Senate voted to abolish conscription in 2000, aiming to end the system in 2003. The end of conscription was to coincide with increased roles for women in the military, including the opening of all military sectors to women by 2002 (Carroll, 2000). Conscription was actually ended in 2005 (Caforio, 2007). Italy participated in peacekeeping missions under UN auspices starting with India and Pakistan in 1948 and the Middle East in 1958, and has participated in ten such missions since 1990, including Somalia, Rwanda, and East Timor. Italian forces participated in the Gulf War in the 1990s and they are involved in Afghanistan and Iraq.

Historically women have been excluded from the Italian armed forces. In 1999 Law n. 380 was passed allowing women to compete for positions in the armed forces (including NCO and officer positions), with the first competitions taking place in 2000 (NATO, 2001). All positions are open to women (NATO, 2003). In the early 2000s a ceiling of 20 per cent was placed on women's enrollment in the military academies and as NCOs (NATO, 2001). From 2002 to 2006, women rose from 0.5 per cent to 2.6 per cent of the Italian armed forces. Italy thus offers another clear example of the end of conscription of men precipitating an increase in women's military roles and representation.

Germany

Men (18-25 years old) are currently conscripted into the Bundeswehr for nine months. The Bundeswehr underwent a radical restructuring in the 1990s, adapting to the reduced threat resulting from the end of the Cold War in Europe. Despite an increase in the number of young men available for service, due to the reunification of Germany, force size has been cut roughly in half. The majority of troops are committed to NATO's defense. Germany is an interesting case regarding women's military service for several reasons. During World War II, women were conscripted, wore uniforms, were placed under military authority, performed jobs that in other nations were military, but were labeled "civilians" (Tuten, 1982). The post-war constitution excluded women from the armed forces. Many recent changes in policies regarding women's service result from a European Union court case.

Women were first employed in the Bundeswehr medical service in 1975 due to a shortage of qualified male personnel. Although the GDR did recruit women, at reunification most of these women soldiers were quietly discharged (Fleckenstein, 2000). Starting in 1989 women applicants to the medical service could be recruited as medical officers. In 1991 positions as NCOs and junior ranks of the medical service (and musician's corps) were opened to women (NATO, 2001; Fleckenstein, 2000). Women serving in the Bundeswehr received no combat training (although they did carry arms for self defense and emergency aid), and could not stand guard duty or serve in protective capacities (Fleckenstein, 2000).

The 2000 ruling of the European Court of Justice in *Tanja Kreil v. Bundesrepublik Deutschland* prompted the German government to amend the constitution so as to open all positions to women, including combat positions. Regulations were modified to enable the recruitment of women and women first entered the Bundeswehr outside medical or music services in 2001 (NATO, 2001).

Initially no quotas or ceilings were imposed on women; however, in 2005 the Act on the Enforcement of Equal Opportunities for Female and Male Military Personnel of the Bundeswehr came into effect (NATO, 2007). This act is applicable to all soldiers and assignments unless exception is granted by Federal Ministry of Defense. The act sets quotas for the representation of women in the medical service (50 per cent) and all other careers (15 per cent), below which women are considered "underrepresented" and are given priority for employment, training, and promotion. Thus not only are women allowed to serve in the Bundeswehr but there is a legal framework in place to promote their participation across the services. The representation of

women in the German armed forces rose from 0.4 per cent to 2.4 per cent between 1999 and 2003 (according to IISS) and from 4.4 per cent to 7.5 per cent between 2003 and 2007 (according to NATO, 2007).

The case of Germany shows even while maintaining conscription of men (albeit with decreasing service time), women's military roles increase with societal changes regarding gender and family, as well as from legal pressures.

Discussion and conclusions

Women's military roles in history have been cyclical in nature, rising during wartime periods of need for personnel and declining in post-war eras (Segal, 1995). In this paper we have examined the factors besides wartime mobilization that affect women's military participation. We have distinguished between enabling factors and driving factors, and argue that factors such as low fertility, high civilian labor force participation of women, and certain military mission changes are enabling factors that have followed similar patterns in all of the countries under consideration. At the same time we have demonstrated how these enabling factors may be shaped by specific national conditions which may differentially impact women's military participation, such as the case of crèche care in France.

Our analysis of driving factors shows that transitions to all-volunteer forces do precipitate increases in women's roles and representation in the military. This has occurred in New Zealand (1972), Australia (1972), US (1973), Belgium (1995), France (1996), and Italy (2005).

In all the cases studied here, with the brief exception of Germany and the UK during World War II, women have not been conscripted, and in the case of Belgium, Germany, and Italy have been systematically excluded from formal military positions until recently. Given the rarity of conscription of women, we cannot predict how enabling and driving factors might be altered in the context of a national culture accustomed to or dependent on the military service of women.

We also have found that there has been an historic shift in the way gender integration of the military is instituted. In those countries beginning the process earliest, such as the US, UK, Canada, and Australia, the process of integration has been gradual, i.e., completed in a series of steps. In all of these countries except Canada, women remain barred from service in offensive ground combat positions. In the countries making the transition more recently, there has been a tendency to complete integration quickly in fewer steps. In Belgium, Germany, and Italy women were granted access to the military and either immediately or shortly thereafter permitted to serve in all positions, including ground combat. France shows a combination of both approaches.

It is difficult to specify with precision what factors are most important for all nations in determining women's military roles and representation. However, it is clear that among western democracies the transition from conscription of men to all-volunteer armed forces brings with it increases in women's military service. We also observe that among similar nations with longer recent periods of all-volunteer forces, changes toward greater gender equality in the society, and later with fewer family responsibilities for women, there are similar increases in women's military participation. However, there seems to be a more accelerated increase in women's

representation in nations making the transition in the past 35 years, with the most recent transitions promoting swifter opening of all positions, including combat. These latter nations, of course, have the examples, experiences, and lessons of the nations that have already made these changes.

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**Figure 1:
Military Participation Ratio, 1969-2006**

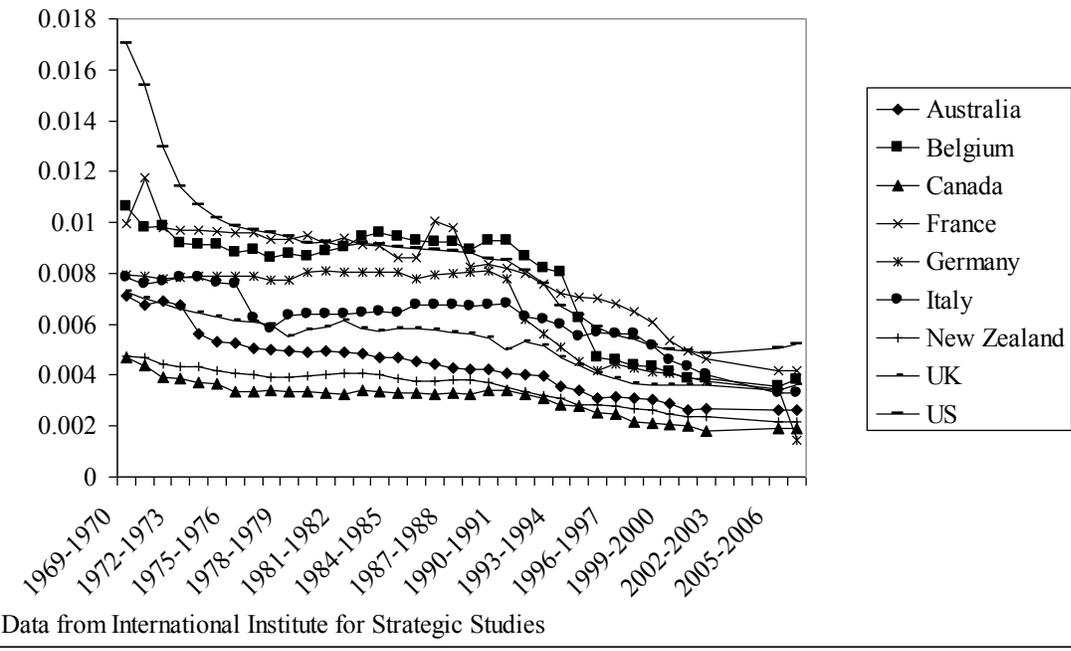
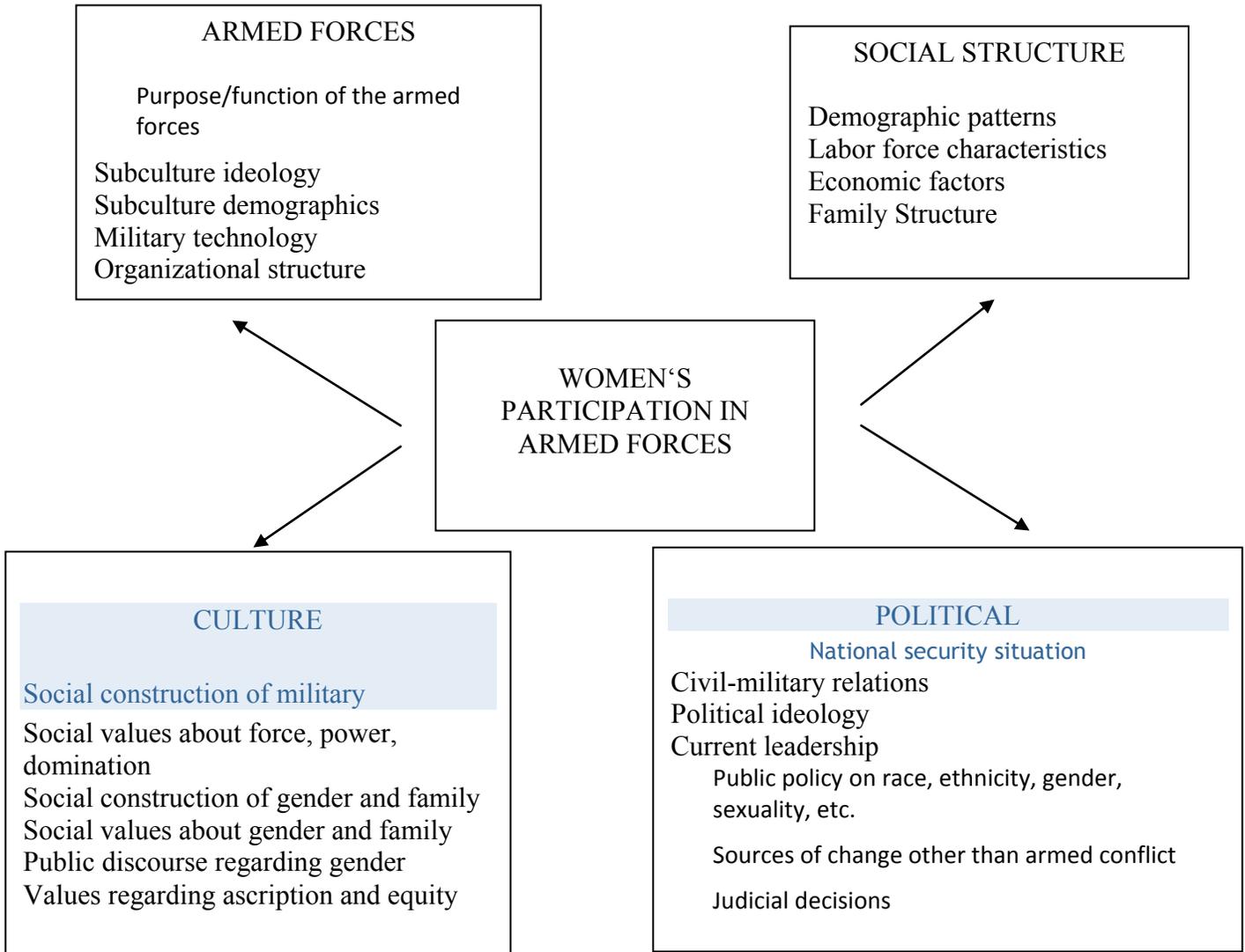
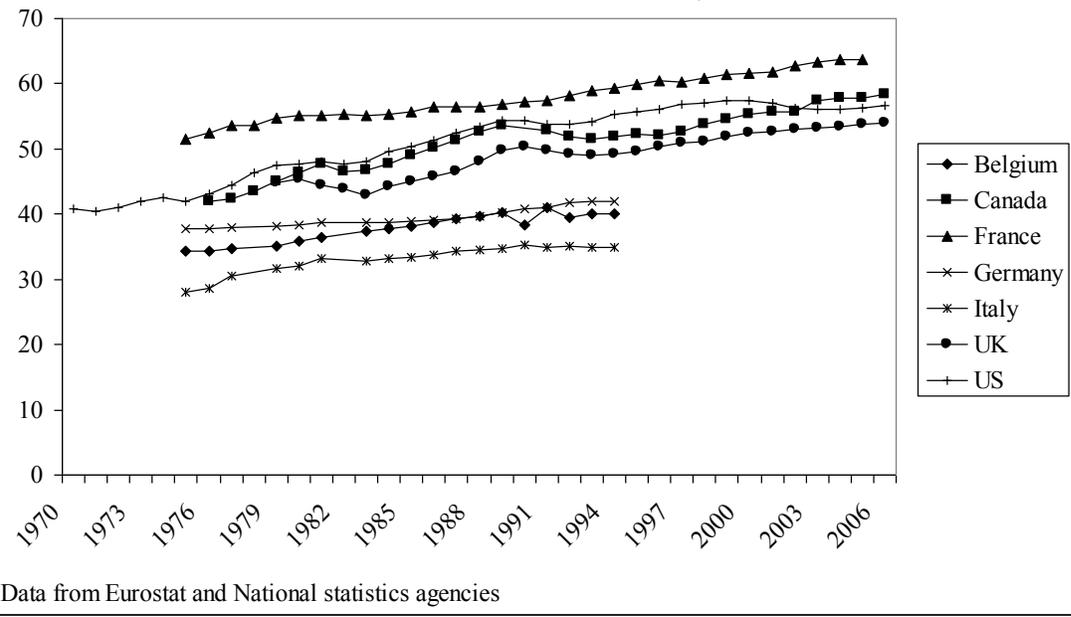


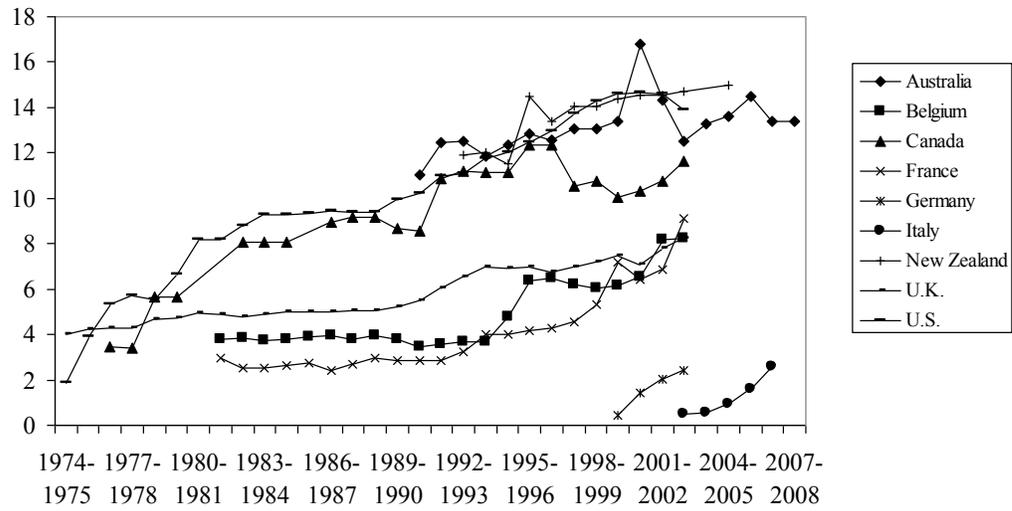
Figure 2: Model of Factors Affecting Women's Military Participation



**Figure 3:
Percent of Women in Civilian Labor Force, 1970-2007**



**Figure 4:
Percentage Women in Military, 1974-2007**



Data from IISS
Italy Data from NATO

Cross-level measurement of cross-cultural competence: Using the Cultural Intelligence Scale as an example

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Abstract

Cross-cultural competence (3C) is a topic of growing importance within the international military context. As a consequence, the definition, measurement, and development of cross-cultural competence have been pre-eminent concerns within the Department of Defense (DoD) in recent years. Much progress has been made in terms of examining 3C as an individual level construct. Recently, however, questions have emerged about the possibilities of defining and measuring 3C at higher levels of analysis such as units and organizations. To address these questions, a number of theoretical and empirical propositions are explored in the current paper. Specifically, the conceptualization of 3C at higher levels of analysis is addressed by referencing multi-level research from the domains of cross-cultural and organizational psychology. Furthermore, the potential for assessing cross-cultural competence at multiple levels of analysis is discussed within the context of data collected utilizing the 20-item Cultural Intelligence Scale (CQS). By using these data it is illustrated that cross-cultural competency measures focused on assessing individual level competencies may have utility to assess cross-cultural competencies at higher levels of analysis. The implications of the results are discussed alongside suggestions for future research using a variety of multi-level data-analytic approaches.

Opinions expressed in this report are those of the authors and should not be construed to represent the official position of DEOMI, the U.S. military services, or the Department of Defense.

Cross-level measurement of cross-cultural competence: Using the Cultural Intelligence Scale as an example

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In recent years a growing emphasis has been placed on the development of cross-cultural competencies (3C) within the United States Military. In fact, cross-cultural competencies have been identified as one of the most critical determinants of success in the military missions of today (McGinn, Weaver, McDonald, Van Driel, & Hancock, 2008). The growing concern with cross-cultural competency stems from the increasing need to ensure stability in conflict regions rather than achieving kinetic domination followed by traditional occupation. Consequently, it is likely that the most critical antecedents of military success will be found in the mental capabilities of front line personnel rather than military materiel (McGinn et al, 2008).

To foster these capabilities many initiatives have been put in place, the most comprehensive of which are described in the Defense Language Transformation Roadmap. The strategy defined within the Roadmap emphasizes the importance of developing and sustaining strong language and cultural foundational capabilities within the entire DOD as well as the capability to meet any and all global needs as they arise (McGinn et al., 2008).

A close reading of this strategic outlook reveals a desire to not only develop 3C capabilities within individual service members, but also to foster these capabilities within the DOD as an organization. Inherently, therefore, the development of 3C within the DOD is a multi-level endeavor with foci at both the individual and organizational levels.

To date, much progress has been made to improve the 3C capability within individual service members. Progress at the organizational level, however, is difficult to gauge largely due to a lack of theoretical and empirical understanding of 3C at the organizational level. At the individual level, there are a myriad of available frameworks available to describe 3C (e.g. Thomas and Fitzsimmons, 2008). Comparatively, there is little theoretical or empirical work has been performed to explicitly address the 3C of organizations. The goal of this paper is to provide a brief conceptual overview of the conceptual nature and discuss one methodology borrowed from the realm of cross-cultural psychology to empirically assess the 3C of organizations.

A Multi Level Conceptualization of 3C

To conceptualize 3C as an organizational level phenomenon it is necessary to surmount what is known as the levels of analysis problem. This problem can be conceptualized as a potential shift in meaning of phenomena at different levels of analysis. In terms of 3C this problem implies that while referencing similar concepts at the individual and organizational levels, 3C may have completely different meanings for individuals as compared to organizations.

The levels of analysis problem, is rooted in a theoretical concept known as *emergence*. Emergent phenomena can be described as the collective level phenomena that emerge from and transcend the interactions of lower level phenomena (Goldstone, Roberts, & Gureckis, 2008). For instance, thoughts are the higher level product of the interaction of networks of neurons. When considered together, neurons are capable of generating thoughts, while single they are only capable of creating action potentials and relaying electrochemical signals (Goldstone &

Janssens, 2005). Similarly, people can create groups or emergent organizations that may be beyond the intention, comprehension, or even perception of contributing individuals (Goldstone & Johnson, 2005). This logic can also be applied in the business context. For instance, Goldstone et al. (2008) note that any “business has a style and ethos that transcends its employees” (p. 10). Therefore, even though rooted in the interactions of individuals, higher level phenomena transcend the contributions and characteristics of individuals (Atran, Medin, & Ross, 2005). In terms of 3C, these observations imply that even though dependent on the 3C of individuals, organizational 3C may potentially differ qualitatively from the 3C of their members.

3C as an organizational level phenomenon

Even though 3C has been treated as predominantly as applicable to individuals, it is plausible to argue that 3C may potentially extend to all parts of organizations. For instance, 3C may involve the marketing and selling of products as well as the managing of people and business processes in different cultural contexts (Civelli, 1997; Canen & Canen, 1999; Canen & Canen 2002).

Reflecting this view, a number of definitions of organizational 3C have been offered, including:

- —“A set of congruent behaviors, attitudes, and policies that come together in a system, agency, or amongst professionals that system, agency, or those professionals to work effectively in cross-cultural situations” (Cross et al., 1989).
- —“The integration and transformation of knowledge about individuals and group of people into specific standards, policies, practices, and attitudes used in appropriate cultural settings to increase the quality of services, thereby producing better outcomes” (Pope-Davis & Coleman, 1997).

These definitions reflect the view that when individuals work together in an organizational setting they can create systems that reflect their individual capacity for 3C. Therefore, organizational 3C may be reflected by extent that individual level 3C can be captured and integrated within the systems, practices, and procedures of organizations.

3C and CQ

Many approaches have been advocated to assess 3C at the individual level of analysis (for a recent review of these typologies see Thomas and Fitzsimmons (2008). One of these approaches, namely cultural intelligence or CQ, advocated by numerous researchers (e.g. Early & Ang, 2003, Early, Ang, & Tan, 2006; Thomas, 2006; Thomas & Fitzsimmons, 2008) approaches 3C from a competency based perspective that is focused on individuals’ abilities to solve the complex problems associated with cross-cultural interactions. As such, CQ can be broadly defined as “an individual’s capability to adapt effectively to new cultural contexts” (Early & Ang, 2003, p 59) or the ability to generate appropriate behavior in new cultural settings (Early, 2002). Considering these definitions, CQ can be seen as distinct, yet complementary to other forms of intelligence (Selmekski, 2007). Recently, Early and his colleagues have described CQ in terms of 4 components including knowledge and cognition, meta-cognition, motivation, and behavior (Early & Ang, 2003; Ng & Early, 2006).

The *cognitive* component of CQ is most closely aligned with traditional conceptions of intelligence and can be defined as “specific knowledge that people are able to gain and comprehend about a new culture based on various cues provided” (Early & Ang, 2003, p 91). The *meta-cognitive* component of CQ involves the strategies of awareness, planning, checking

knowledge, and development of coping strategies to cope with cultural challenges (Ng & Early, 2006; Selmeski, 2007). Conversely, Early and Ang define the *motivation* component of CQ as —one's propensity and commitment to act on the cognitive facet [of CQ] as well as persevere acquiring knowledge and understanding a new culture and overcome stumbling blocks or failure” (Early & Ang, 2003, p 91). The *behavioral* facet can be defined as —the capability of a person to enact his or her desired intended actions to a given cultural situation” (Early & Ang, 2003, p 91).

Organizational level CQ

Even though there are numerous questions surrounding the utility of CQ (e.g. Berry & Ward, 2006; Ward & Fischer, 2008 ; Ward, Fischer, Lam & Hall, 2008) it has been argued that it may have some utility at the organizational level of analysis. For instance, Janssens and Brett (2006), make the argument that CQ could be identified at the team level as a strategy assumed by culturally diverse teams. By recognizing and fusing together different perspectives and enhancing team member participation, potential sources of intra-team problems can be avoided and the teams will be more capable of arriving at original, novel, and imaginative solutions that are connected to current knowledge and structures that exist within a team.

These observations are highly conceptual, but they do make the empirical assessment of CQ as an organizational level phenomenon a highly attractive proposition, especially when placed within the context of observations made in regards to applying intelligence as an organizational level concept (e.g. Akgün et al, 2007; Albrecht, 2003; Glynn, 1996; Huy, 1999; Mayer, Caruso, & Salowey, 2000; McMaster, 1996; Stalinski, 2004; Weber, Liou, Chen, & Numaker, 1996).

The perspectives offered in regards to organizational intelligence are largely fragmented due to researchers from various epistemological perspectives providing their insights (Glynn, 1996). However, all of these perspectives do converge in the sense that they postulate about the existence of intelligence as an organizational, rather than solely an individual level phenomenon. Despite being of great promise, the greatest challenge to all of these perspectives is avoiding the anthropomorphism of organizational intelligence by assuming that organizational intelligence is a human characteristic reflected by an organization (Glynn, 1996). Therefore, great care should be taken in conceptualizing intelligence, and by extension, CQ, at the organizational level of analysis.

Multilevel exploration of CQ

Composition models

Fortunately, many advances have been made in regards to multi-level exploration of psychological constructs. One of the most notable of these advances is that of composition models as proposed by Chan (1998). Chan points out that constructs can be similar, yet different at different levels of analysis, and states that composition models can help —specify the functional relationship among phenomena or constructs at different levels of analysis...that reference essentially the same content but that are qualitatively different at different levels” (Chan, 1998, p. 234). Composition models are therefore helpful aids for —conceptual precision in construct development and measurement” (Van de Vijver & Fischer, 2008, p. 19).

One of the most basic of Chan's models, as displayed in Table 1, is the *direct consensus model* which dictates that the meaning of a higher level construct can be derived from the consensus among lower level units. By utilizing this model it may be argued that organizational CQ may be assessed as a product of the extent to which individuals within organizations are similar in terms of their own levels of CQ. Therefore, by assessing the levels of CQ of individuals who are situated within organizations, it may be possible to infer whether organizational CQ is a plausible concept.

A high rate of similarity in terms of CQ between individuals within an organization does not preclude a potential shift in meaning of CQ as a concept from the individual level to the organizational level of analysis. As pointed out earlier, phenomena may have different meanings at different levels of analysis. An example of such a shift in meaning is the conceptual difference in pregnancy rates as compared to individual pregnancies. It is possible to determine pregnancy rates at the population via attaining a consensus among women regarding their individual pregnancy status. However, individual women can only be pregnant or not, thereby making it impossible to apply a 20% pregnancy rate meaningfully to any individual woman within a population or an individual woman's pregnancy status meaningfully to a population as a whole (Marsella, Dubanowski, Hamada, Morse, 2000). Therefore it is imperative to assess the shift in meaning of constructs when they are applied across multiple levels of analysis.

Assessing shifts in meaning across levels of analysis

With a construct like CQ, especially when conceptualized in terms of Chan's direct consensus model, it is likely that it may have a similar meaning at both the individual and organizational level of analysis. However, it is also likely that the meaning may shift, or that there is a potential factor beyond group membership that may affect the meaning of CQ across levels of analysis. According to Van de Vijver and Fischer (2008) these three contingencies are known respectively as *isomorphism*, *non-isomorphism*, or *interactions* across levels of analysis.

From a practical standpoint, this type of meaning shift may be avoided by conceptualizing CQ as a purely individual or a purely organizational level phenomenon. However, due to the elegance and parsimony of utilizing individual level data to infer phenomena at higher levels of analysis, it is attractive to use CQ as conceptualized at the individual level of analysis to help determine organizational CQ.

Furthermore, not only has CQ been discussed as a scalar construct at the individual level of analysis, but an accompanying 20 item psychometric instrument, the Cultural Intelligence Scale (CQS), has been constructed to reflect this conceptualization (Ang, Van Dyne, Koh, & Ng, 2004). If this scale can be illustrated to have meaning at the organizational level of analysis, there would be compelling evidence to use it to assess organizational CQ, and potentially use the information gained in such an initiative as an indicator of organizational 3C. The remainder of this paper outlines the approach that was taken to achieve these aims.

Method

Participants

Data were obtained from DOD employees (N = 5457) representing 76 organizations with a minimum membership of 20 members. The average group size was 71.78, ranging from 20 to 204 members. A summary of the descriptive statistics of the sample included is provided in Table 2.

Measures

The 20 item CQS was attached to the Defense Equal Opportunity Climate Survey (DEOCS). The DEOCS is a management tool that allows for the proactive measurement of critical organizational climate dimensions that can affect organizational effectiveness in both military and civilian contexts.

Procedure

The DEOCS is managed by the Defense Equal Opportunity Management Institute (DEOMI). DEOMI deploys the DEOCS as both an online and pen and paper based instrument at the request of a military commander or at the request of leaders of civilian federal organizations. When requested, all members of organizations are asked to complete the DEOCS. Through the online administration procedure, an invitation to complete the DEOCS containing a web link to the online instrument is distributed to all organizational members. In this invitation organizational members receive instruction regarding the purpose of the DEOCS and are assured that all of the data they provide will be treated as strictly confidential.

Results

Preparation of Data

Prior to analysis of the data, a preliminary data screening procedure was followed. This procedure involved removing all missing data from the dataset as well as deleting cases in which evident response pattern could be detected. Even though it was certainly plausible that an individual respondent could accurately and honestly provide 20 uniform responses at the low or the high end of the CQS, it was deemed more probable that such responses patterns were indicative of aberrant rather than truthful responses. Therefore, all cases were deleted in which uniform values of either 1 or 5 were detected for all 20 items of the CQS.

Justification for Aggregation

To explore the CQS data, a data analytical methodology promoted by noted cross-cultural psychology methodologists Fons van de Vijver and Ronald Fischer (2008) was utilized. This methodology is outlined in greater detail in Table 3.

To infer the individual level meaning of the CQS, an individual level principal components analysis (PCA) with Varimax rotation was performed. The results, provided in Table 4, confirmed the proposed 4 factor structure of the CQS at the individual level of analysis. Subsequently, descriptive and reliability statistics along with ICC(1), ICC(2), a_{wg} , and scale inter-correlations (displayed in Table 5) were calculated for each of the CQS sub-scales.

All of the CQS sub-scales exhibited high reliability, reflected by the alpha values in excess of .90. Additionally, all of the CQS subscales exhibited inter-correlations that were congruent with previous findings such as those of Ang et al. (in press). From these results it is evident that the CQS functioned as it was designed to at the individual level of analysis.

Limited support, however, was available for aggregating the CQS subscales to the organizational level. None of the ICC(1) values, ranging from .02 to .04, obtained for the CQS subscales exceeded the critical value of .05, which is a prerequisite for any type of group level aggregation according to Van de Vijver and Poortinga (2002). Furthermore, the a_{wg} values obtained for each of the CQS subscales were less than ideal with none of the values exceeding

the critical value of .70 as specified by Brown and Hauenstein (2005). Taken together, the ICC(1) and a_{wg} values suggest that insufficient between group variance and within group agreement were available to warrant multilevel inquiries. However, while taking account of the low ICC(1) and a_{wg} values, the ICC(2) values, ranging from .54 to .76, while not exceptionally high, were substantially different from zero, suggesting that aggregation of the CQS subscales may be useful to measure constructs somewhat different than those measured at the individual level of analysis by the CQS.

Multi-level Analyses

In the spirit of further exploration and to clarify the meaning of the CQS at the organizational level of analysis, an examination of the CQS factor structure at a higher level of analysis was performed. This analysis was also performed according to the steps advocated by Van de Vijver and Fischer (2008). Firstly, the pooled within-matrix of all of the CQS items, provided in Table 6, was computed and subjected to a PCA with Varimax rotation. The results of this analysis, displayed in Table 7, revealed that all items had item loadings that were completely congruent with the proposed structure of the CQS. Subsequently, all items were aggregated to the organizational level of analysis. A correlation matrix of these items is provided in Table 8. A PCA with Varimax rotation was performed using these items without specifying a desired factor solution. The results of this analysis, provided under the heading —Analysis 1” in Table 9, indicated that the CQS did not maintain its 4 component structure at the organizational level of analysis. Rather, the CQS exhibited a 3 component structure at this level of analysis, as evidenced by the three obtained eigenvalues in excess of 1.00. This solution allowed for the identification of 3 factors that were congruent with the individual level CQS motivational, behavioral, and cognitive components.

The items associated with the individual level meta-cognitive component did not exhibit factor loadings that allowed for the identification of a congruent meta-cognitive component at the organizational level of analysis. Because only 3 components were found at the organizational level of analysis, it was not possible to perform a Procrustean target rotation as specified by Van de Vijver and Fischer (2008) for lack of an a priori way to match up the items. These preliminary results indicated that the CQS does not have an isomorphic structure at the individual and organizational level of analysis.

To verify these results, another PCA was performed on the aggregated CQS items. In this analysis a 4 component solution was specified a priori. The results obtained from this analysis, displayed under the heading —Analysis 2” in Table 9, were supportive of the conclusions drawn from the previous PCA. Only 3 components, reflecting the individual level motivational, behavioral, and cognitive components of the CQS, had eigenvalues in excess of 1.00. The ultimate goal of this factor analysis was not only to reassess the structure of the CQS at the organizational level of analysis, but also to compare this factor structure to the one obtained at the individual level of analysis. By specifying a 4 component solution a priori, it was possible to derive rotated items loadings that could be subjected to a Procrustean rotation.

The Procrustean target rotation was performed with the rotated item loadings from the second PCA performed at the organizational level of analysis rotated to fit the target as specified by the PCA rotated loading obtained at the individual level of analysis. The results of this analysis indicated that all 4 of the components exhibited perfect isomorphism at the individual and organizational levels of analysis, with Tucker’s Phi values for each of the 4 components

equaling 1.00, indicating perfect isomorphism. Considering the rule of thumb which dictates that values in excess of .95 indicate invariance or isomorphism, this exceptionally high value is not entirely aberrant. In fact, values in excess of .99 are commonly found (e.g. Vedder & Van de Vijver, 2006). These results contradicted the results of the previous organizational level PCAs which did not provide support for the isomorphic factor structure of the CQS at the individual and organizational levels of analysis.

To reconcile these results, it was noted that both PCAs performed on the aggregated CQS items, as well as the Procrustean target rotation, provided support for the isomorphism of cognitive, motivational and behavioral components, but not the meta-cognitive component of the CQS. Only the Procrustean target rotation provided support for the use of the meta-cognitive component at the organizational level of analysis. It should be noted that this study was intended as an exploratory exploration, and should serve as the basis for further inquiry.

CQS Subscale Inter-Correlations

Correlations were computed between the 4 components of the CQS at the organizational level of analysis. These correlations along with organizational level descriptive statistics of the scales are provided in Table 10. The correlation table revealed substantial inter-correlations between all of the CQS subscales except for those representing the cognitive and the motivational components of the CQS.

Discussion

The results of this inquiry provide clear support for the 4 component structure of the CQS at the individual level of analysis. However, when aggregated, initial exploration revealed only limited evidence is available for the 4 component structure of the CQS with the majority of the evidence suggesting that the CQS does not have an isomorphic structure at the individual and organizational levels of analysis.

Despite the limited amount of evidence for equivalence across levels of analysis, further exploration did reveal evidence for an interpretable 3 component structure did emerge at the organizational level of analysis. The 3 components that were observed at the organizational level of analysis, behavioral, cognitive, and motivational, were identical to their counterparts at the individual level in item assignment, indicating isomorphism. These results were, however, tempered by the aggregability statistics that were observed. The ICC(1) and a_{wg} values suggested limited between group differences and within group agreement for all three of the CQS components identified at a higher level of analysis while the ICC(2) values suggested that all four of the CQS components did measure an emergent quality of the groups assessed. As pointed out before, ICC(2) values that are substantially different from zero are one of the best indicators of emergent properties in data (Bliese & Jex, 2002). Additionally, Van de Vijver and Fischer (2008) point out that while ICC(1) values larger than 0.05 are needed to justify aggregation, values as small as .001 indicate *some* degree of non-independence, or grouping effect in the data, and may therefore also be used as justification for aggregation.

Considering the observations of Van de Vijver and Fischer (2008) as well as the those of Bliese and Jex (2002), there may be value in considering the CQS at a higher level of analysis, particularly the motivational and behavioral components of the scale which were found to have

the highest aggregability statistics and stable factor structures at both the individual and organizational level of analysis.

Even though the CQS may have utility at the organizational level of analysis, it is necessary to explore the reasons why its meta-cognitive component did not receive definitive support for use at the organizational level of analysis. One reason was alluded to by the aggregability statistics displayed in Table 6. Upon first glance, judging by the low ICC(1) value for this scale, it is evident that there are relatively few differences between the groups in the sample on Meta-cognitive CQ. From a statistical perspective therefore, Meta-cognitive CQ may inherently be more of an individual level construct rather than an organizational level construct as it varies more at the individual level of analysis than at the organizational level of analysis.

Another possibility for the limited support for Meta-cognitive CQ at the organizational level of analysis is that it is arguably the most abstract of all of the CQS components. Respondents may have more difficulty grasping the questions associated with this construct than the other constructs assessed by the CQS, which may cause them to provide answers that are less accurate compared to the answers provided for the questions assessing the other components of the CQS. This type of responding may, theoretically, contribute to the low between group differences and within group agreement indices that were observed.

Beyond statistical findings, the non-isomorphism of the meta-cognitive component may be attributed to conceptual or method related problems as well. It is possible that the conceptualization of the meta-cognitive component of the CQS does not allow for the measurement of emergent properties of organizations while the conceptualization of the other components do allow for isomorphic measurement. Therefore, a different conceptualization of meta-cognition at the organizational level of analysis may be warranted. Furthermore, it is also possible that the method of data collection had an impact on finding non-isomorphism of the meta-cognitive component. By asking respondents different questions, or using a completely different assessment methodology, an isomorphic measure of organizational meta-cognition may be obtained at both the individual and organizational levels of analysis.

Implications

These results are compelling as they illustrate that CQ does have potential application at the organizational level of analysis. However, beyond providing support for the hypotheses, the results obtained illustrated how multilevel data analytic approaches that are prevalent in cross-cultural psychology may be applied to organizational contexts.

The results indicated that it is possible to blend conceptualizations of group level phenomena that are derived from organizational theory (e.g. Chan's Composition models discussed in Table 1) with multi-level research methodologies that are strongly rooted in cross-cultural psychological theory. Through using Chan's composition models (1998), it was possible to conceptualize the organizational phenomena of interest in terms of the processes that would be used to aggregate individual level data to the organizational level of analysis. By employing cross-cultural multi-level data analytic techniques, it was possible to empirically verify the soundness of the data aggregation techniques that were utilized. This approach is supported in a recent article by Fischer (in press) that stresses the importance of applying innovations stemming from organizational theory, such as Chan's conceptualization of composition models, to more traditional cross-cultural research endeavors. Fischer (in press) noted that by using this type of approach it is not only possible to more accurately conceptualize

phenomena at aggregated levels of analysis, but also to verify the viability of phenomena at higher levels of analysis.

One issue that is central to both Fischer's observations as well as the current study is that of emergence. Fundamentally, this study was aimed at assessing emergent properties of organizations by taking individual level data into account. When addressing emergent properties of collectives, such as organizations or cultures, in this manner, it is possible that shifts in meaning may occur in the data. This type of shift in meaning was detected in both Study 1 and 2. Evidence was found that the CQS, which is a 4 component measure at the individual level of analysis, may be more viable as a 3 component measure at the organizational level of analysis with the omission of one of its individual level components, namely Meta-cognitive CQ.

Limitations

Even though this inquiry suggests some potential for expanding the understanding of CQ at the organizational level of analysis as well as the use of multi-level statistics to assess emergence of organizational level phenomena from individual level data, it is not without limitations. Therefore, limitations associated with method bias and the psychometric procedures that were utilized should be discussed.

Method bias is an inherent limitation to all large scale psychometric inquiries due to the difficulty associated with obtaining varied types of data for large samples of respondents. Ideally, various sources of data should be assessed. Obtaining such varied data sources, however, is rarely practical. Therefore, the risk of exposure to method bias is always present in large scale psychometric research endeavors and therefore constitutes the opportunity cost for attempting to conduct large scale psychometric research endeavors.

In terms of the statistical procedures that were used, it should be noted that Procrustean rotation as a technique has received some critical scrutiny. McCrae et al. (1996) point out that the practice of imposing a pre-determined factor structure on data has caused Procrustean rotations to be treated with a level of suspicion by theoreticians. This criticism is derived from an article by Horn (1967) which argued that random variables could be forced into factor solutions that were interpretable. However, Procrustean rotation has been used with great effect by researchers such as Paunonen, Jackson, Trzebinksi, and Fosterling (1992) and McCrae et al. (1996). Procrustean rotation, as it was used in this study was a useful tool to examine the factor structure of the CQS at multiple levels of analysis.

Despite offering this type of utility, the exploratory nature of Procrustean rotation used within a PCA framework has a substantial limitation: All results obtained from this type of methodology results are largely data driven rather than theory driven. An alternate approach to the exploratory approach that was utilized is the more theory driven confirmatory approach. This approach allows for the assessment of theoretically informed multi-level models (Fontaine & Fischer, in press). However, this approach requires assumptions beyond those needed within the exploratory framework such as multivariate normality (Fontaine & Fischer, in press). The confirmatory approach therefore places more constraints on data, thereby increasing the difficulty to find regularities in data at the individual and organizational levels of analysis compared to an exploratory approach (Fontaine & Fischer, in press).

This consideration, made the use of exploratory techniques not only acceptable, but also advisable in this inquiry. The foundation provided by this study can, and should be used in future research as the justification for conducting inquiries utilizing more rigorous confirmatory

analytic techniques. By conducting such studies, theoretical and measurement refinements will likely result.

Future Research

It is imperative that more studies using CQ at the organizational level should be performed. To this aim, the current study can be replicated with a civilian sample or other measures of organizational CQ can be developed and assessed with the methodology utilized in this inquiry. Beyond these initial studies, it will be necessary to perform studies in which a confirmatory factor analytic (CFA) approach will be used rather than the exploratory approach used in this inquiry.

Such studies will be able to utilize the results obtained in the current study to assess the differences within and between organizational groups in greater depth and possibly with greater accuracy (Fontaine & Fisher, in press). Ultimately, research conducted in this vein will help establish a well integrated theoretical and analytical framework in which CQ may be assessed at both the individual and the organizational levels of analysis. Furthermore, by utilizing a confirmatory approach incorporating marker variables as discussed by Lindell and Whitney (2001) as well as Malhotra, Kim, and Patil (2006), it will be possible to assess the potential impact of suspected common method bias associated with the use of the DEOCS from a theoretically sound perspective.

Conclusion

The methods and results of the current inquiry constitute advancements in terms of the understanding and assessment of CQ as an organizational level construct. However, the results obtained should serve only as incentive for further inquiry. It is, therefore, the author's hope that the initial exploration and the methodology employed in this inquiry will serve to inspire other organizational researchers to seek and employ novel methodologies to further assess the utility of constructs like CQ as indicators of organizational 3C.

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Table 1 - Chan's (1998) Typology of Composition Models

Functional relationships	Typical operational combination	Empirical support	Example from climate research
<p><u>Additive model</u> Higher level unit is a summation of the lower level units regardless of the variance among these units</p>	<p>Summing or averaging lower level scores</p>	<p>Validity of additive index (e.g., mean of lower level units)</p>	<p>From <i>psychological climate</i> to <i>organizational climate</i> (Glick's [1985] conceptualization)</p>
<p><u>Direct consensus model</u> Meaning of higher level construct is in the consensus among lower level units</p>	<p>Within-group agreement to index consensus and justify aggregation</p>	<p>Value of within-group agreement index (e.g., r_{wg}); validity of aggregated scores</p>	<p>From <i>psychological climate</i> to <i>organizational climate</i> (Jarnes et al.'s [1984] conceptualization)</p>
<p><u>Referent-shift consensus model</u> Lower level units being composed by consensus are conceptually distinct though derived from the original individual-level units</p>	<p>Within-group agreement of new referent lower level units to index consensus and justify aggregation</p>	<p>Value of within-group agreement index (e.g., r_{wg}); validity of aggregated scores</p>	<p>From <i>psychological climate</i> to <i>organizational collective climate</i></p>

Table 1 (Continued)

Functional relationships	Typical operational combination	Empirical support	Example from climate research
<p><u>Dispersion model</u> Meaning of higher level construct is in the dispersion or variance among lower level units</p>	<p>Within-group variance (or its derivative) as operationalization of the higher level construct</p>	<p>Absence of multimodality in within-group distributions of lower level scores; validity of dispersion index Nomological validity for source and target</p>	<p>From <i>psychological climate</i> to <i>climate strength</i></p>
<p><u>Process model</u> Process parameters at higher level are analogues of process parameters at lower level</p>	<p>No simple algorithm; ensure analogues exist for all critical parameters</p>	<p>constructs at their respective levels to distinguish shared core content from level-specific aspects</p>	<p>From <i>psychological climate development</i> to <i>organizational climate emergence</i></p>

Table 2 - Sample Demographics

		Air Force	Army	Navy	Marine Corps	Coast Guard	Other
<i>Units Represented in Sample</i>		1	21	1	13	38	2
<i>Gender</i>	Males	47	1078	17	1128	2112	154
	Females	10	286	10	111	344	160
<i>Age</i>	20-25	5	244	0	512	412	6
	26-30	24	671	8	545	1207	34
	31-39	22	316	10	152	644	67
	31-39	5	114	8	29	176	94
	40-50	1	19	1	1	17	113
<i>Employee Type</i>	Military Officer	18	152	15	81	276	1
	Warrant Officer	0	24	0	12	10	0
	Enlisted Member	39	1188	12	1146	2170	1
	Federal DoD civilian Employee	0	0	0	0	0	218
	Federal non-DoD civilian employee	0	0	0	0	0	16
	Other (e.g. contractor, private civilian)	0	0	0	0	0	78
<i>Deployment Status</i>	More than 6 months since last deployment	51	719	17	656	1459	270
	Returned from combat zone in past 6 months	5	34	0	158	330	0
	Returned from non-combat zone in past 6 months	1	16	2	169	141	5
	Deployed - CONUS	0	49	1	102	150	12
	Deployed - OCONUS, in combat zone	0	348	1	5	33	0
	Deployed - OCONUS, in a non-combat zone	0	198	6	149	343	27
<i>Total Number of Representatives of Each Service</i>		42	867	99	2354	3066	2307

Table 3 - Van de Vijver and Fischer (2008) Methodology

Step	Interpretation of Results
1. Calculate within-group agreement using the a_{wg} index (Brown & Hauenstein, 2005)	<ul style="list-style-type: none"> Hauenstein (2005) states that .70 should be considered the lower bound for a_{wg} values.
2. Calculate the amount of variance that can be attributed to group membership using intra-class correlation (1), otherwise known as ICC(1)	<ul style="list-style-type: none"> Van de Vijver and Poortinga (2002) indicate that if ICC(1) values equal .05, this indicates that group membership contributes to 5% or more of variance of a measure, which is sufficient for there to be utility in assessing group level differences of that measure.
3. Calculate the reliability of group means by using intra-class correlation (2), otherwise known as ICC(2). ICC(2) is also indicative of the extent to which group means reflect constructs in a qualitatively different manner than individual level means.	<ul style="list-style-type: none"> ICC(2) values should be substantially different than zero to indicate stable group means. Values of magnitudes of .70 and higher are commonly accepted as good ICC(2) values.
4. Obtain individual level structure using principal components analysis (PCA).	<ul style="list-style-type: none"> Eigenvalues in excess of 1.00 are indicative of items reflecting coherent latent components (Tabachnick & Fidell, 2006)
5. Calculate within-pooled correlation matrix.	<ul style="list-style-type: none"> This can be accomplished using the discriminant analysis function in SPSS.
6. Calculate organizational level structure from within-pooled matrix using PCA.	<ul style="list-style-type: none"> Eigenvalues larger than 1.00 can be used again as indicators of items reflecting coherent latent components.
7. Perform Procrustean rotation to assess the congruence of the individual and organizational level structures of the items in question.	<ul style="list-style-type: none"> Tucker's Phi values in of .95 and lower are commonly used to indicate a lack of factor congruence whereas coefficients in excess of .95 as generally used to indicate close congruence (Van de Vijver & Fischer, 2008).

Table 4. Individual Level PCA Varimax Results

Items	Component Loadings			
	Cognitive	Behavioral	Motivational	Metacognitive
	CQ 1	CQ 2	CQ 3	CQ 4
Q1	0.14	0.16	0.26	0.80
Q2	0.12	0.25	0.26	0.81
Q3	0.18	0.23	0.27	0.83
Q4	0.25	0.24	0.24	0.75
Q5	0.72	0.10	0.09	0.27
Q6	0.79	0.09	0.07	0.08
Q7	0.78	0.15	0.19	0.21
Q8	0.84	0.07	0.12	0.06
Q9	0.79	0.13	0.17	0.05
Q10	0.76	0.17	0.17	0.09
Q11	0.11	0.19	0.73	0.32
Q12	0.19	0.17	0.74	0.30
Q13	0.11	0.18	0.78	0.30
Q14	0.24	0.17	0.75	0.06
Q15	0.17	0.19	0.78	0.17
Q16	0.09	0.79	0.16	0.20
Q17	0.16	0.83	0.17	0.17
Q18	0.11	0.82	0.22	0.20
Q19	0.13	0.84	0.20	0.17
Q20	0.16	0.80	0.12	0.12
Eigen- value	8.39	2.63	1.96	1.32
% of Variance	41.95	13.17	9.80	6.62

Note: KMO = .94, Bartlett's Test of Sphericity: $\chi^2 = 71472.70$, Df = 190, p < .001

Table 5. CQS Descriptive Statistics

	<i>N</i>	\bar{X}	σ	ICC (1)	ICC (2)	Mean <i>a_{wg}</i>	α	Individual Level Correlations		
								2	3	4
1. Metacognitive CQ	5456	3.98	.83	.03	.69	.55	.91	.41**	.61**	.51**
2. Cognitive CQ	5456	3.21	.82	.02	.54	.68	.90	-	.41**	.35**
3. Motivational CQ	5456	3.94	.80	.04	.76	.61	.89		-	.48**
4. Behavioral CQ	5433	3.53	.85	.03	.68	.62	.91			-

Note: ICC(1) and ICC(2) values were calculated for groups with 20 or more members. ** indicates $p \leq .01$

Table 6. Pooled-Within Matrix for CQS Items

Items	1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.	13.	14.	15.	16.	17.	18.	19.	20.
1.	1.00																			
2.	0.69	1.00																		
3.	0.74	0.78	1.00																	
4.	0.63	0.69	0.73	1.00																
5.	0.31	0.30	0.37	0.42	1.00															
6.	0.20	0.20	0.25	0.29	0.56	1.00														
7.	0.34	0.34	0.39	0.42	0.59	0.59	1.00													
8.	0.22	0.21	0.26	0.30	0.57	0.60	0.67	1.00												
9.	0.22	0.23	0.28	0.32	0.51	0.56	0.61	0.67	1.00											
10.	0.26	0.26	0.31	0.33	0.52	0.55	0.61	0.62	0.62	1.00										
11.	0.48	0.49	0.50	0.48	0.24	0.19	0.33	0.22	0.26	0.27	1.00									
12.	0.46	0.47	0.50	0.47	0.31	0.25	0.38	0.28	0.29	0.33	0.67	1.00								
13.	0.48	0.47	0.50	0.46	0.25	0.18	0.34	0.22	0.24	0.27	0.62	0.71	1.00							
14.	0.32	0.34	0.35	0.36	0.29	0.27	0.33	0.29	0.32	0.29	0.54	0.52	0.53	1.00						
15.	0.40	0.43	0.44	0.41	0.26	0.22	0.33	0.26	0.29	0.30	0.58	0.57	0.65	0.63	1.00					
16.	0.32	0.41	0.40	0.38	0.21	0.18	0.26	0.17	0.21	0.24	0.34	0.33	0.34	0.29	0.32	1.00				
17.	0.34	0.40	0.40	0.40	0.26	0.24	0.31	0.24	0.27	0.28	0.36	0.35	0.35	0.32	0.34	0.73	1.00			
18.	0.36	0.42	0.42	0.41	0.23	0.18	0.30	0.20	0.24	0.27	0.38	0.38	0.39	0.32	0.38	0.65	0.73	1.00		
19.	0.35	0.40	0.40	0.41	0.24	0.19	0.31	0.21	0.25	0.30	0.38	0.37	0.38	0.32	0.36	0.65	0.70	0.75	1.00	
20.	0.27	0.35	0.34	0.36	0.24	0.21	0.28	0.22	0.25	0.28	0.30	0.29	0.28	0.29	0.29	0.58	0.64	0.63	0.72	1.00

Table 7. Aggregated CQS Item Correlation Matrix

Items	1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.	13.	14.	15.	16.	17.	18.	19.	20.
1.	1.00																			
2.	0.82	1.00																		
3.	0.86	0.89	1.00																	
4.	0.83	0.85	0.92	1.00																
5.	0.31	0.25	0.27	0.37	1.00															
6.	0.18	0.22	0.22	0.29	0.65	1.00														
7.	0.44	0.49	0.52	0.57	0.65	0.71	1.00													
8.	0.21	0.26	0.22	0.29	0.63	0.75	0.69	1.00												
9.	0.33	0.30	0.34	0.43	0.54	0.73	0.71	0.71	1.00											
10.	0.29	0.31	0.32	0.40	0.76	0.77	0.73	0.74	0.70	1.00										
11.	0.68	0.69	0.74	0.71	-0.05	-0.09	0.34	0.03	0.20	-0.01	1.00									
12.	0.69	0.61	0.68	0.68	0.22	0.17	0.48	0.26	0.34	0.23	0.82	1.00								
13.	0.71	0.65	0.74	0.69	0.10	0.04	0.46	0.14	0.28	0.11	0.85	0.89	1.00							
14.	0.51	0.57	0.57	0.59	0.14	0.11	0.36	0.07	0.32	0.12	0.75	0.70	0.73	1.00						
15.	0.61	0.62	0.67	0.65	0.09	0.07	0.40	0.09	0.22	0.13	0.86	0.78	0.83	0.78	1.00					
16.	0.56	0.70	0.67	0.68	0.38	0.32	0.52	0.28	0.44	0.40	0.55	0.53	0.53	0.52	0.56	1.00				
17.	0.57	0.71	0.68	0.68	0.39	0.45	0.56	0.35	0.47	0.54	0.48	0.53	0.50	0.54	0.55	0.87	1.00			
18.	0.61	0.77	0.72	0.70	0.26	0.27	0.52	0.26	0.37	0.36	0.61	0.58	0.61	0.58	0.65	0.88	0.86	1.00		
19.	0.65	0.79	0.76	0.73	0.36	0.32	0.55	0.28	0.40	0.41	0.62	0.65	0.64	0.61	0.65	0.86	0.88	0.91	1.00	
20.	0.56	0.69	0.63	0.64	0.37	0.38	0.45	0.28	0.41	0.42	0.43	0.45	0.42	0.48	0.43	0.81	0.86	0.76	0.85	1.00

Table 8. PCA Varimax Results Based on Pooled Within Matrix

Items	Component Loadings			
	Cognitive	Behavioral	Motivational	Metacognitive
	CQ 1	CQ 2	CQ 3	CQ 4
Q1	0.13	0.15	0.26	0.80
Q2	0.12	0.25	0.25	0.81
Q3	0.19	0.22	0.26	0.83
Q4	0.26	0.24	0.24	0.75
Q5	0.72	0.09	0.09	0.26
Q6	0.79	0.08	0.08	0.08
Q7	0.77	0.15	0.19	0.21
Q8	0.85	0.08	0.12	0.06
Q9	0.79	0.13	0.17	0.05
Q10	0.76	0.17	0.16	0.10
Q11	0.11	0.19	0.73	0.32
Q12	0.19	0.17	0.74	0.30
Q13	0.10	0.18	0.77	0.30
Q14	0.23	0.17	0.75	0.06
Q15	0.16	0.19	0.78	0.18
Q16	0.09	0.79	0.16	0.20
Q17	0.16	0.83	0.17	0.17
Q18	0.11	0.82	0.22	0.19
Q19	0.13	0.84	0.20	0.17
Q20	0.16	0.80	0.12	0.12
Eigen- value	4.03	3.78	3.38	3.14
% of Variance	20.15	18.88	16.92	15.71

Note: KMO = .94, Bartlett's Test of Sphericity: $\chi^2 = 72082.76$, Df = 190, $p < .001$

Table 9 - PCA Varimax Results Based on Aggregated Organizational Level Items

Items	Component Loadings						
	Analysis 1			Analysis 2			
	<u>Motivational</u> CQ	<u>Behavioral</u> CQ	<u>Cognitive CQ</u>	<u>Motivational</u> CQ	<u>Cognitive</u> CQ	<u>Behavioral</u> CQ	<u>Meta-cognitive</u> CQ
Q1	0.69	0.43	0.18	0.43	0.16	0.28	0.77
Q2	0.60	0.64	0.16	0.38	0.14	0.52	0.66
Q3	0.69	0.55	0.18	0.46	0.16	0.42	0.72
Q4	0.67	0.52	0.28	0.45	0.26	0.40	0.67
Q5	0.01	0.21	0.79	-0.07	0.78	0.16	0.22
Q6	-0.05	0.18	0.88	-0.04	0.88	0.19	-0.02
Q7	0.37	0.23	0.79	0.32	0.79	0.22	0.20
Q8	0.08	0.04	0.88	0.06	0.88	0.04	0.06
Q9	0.21	0.16	0.81	0.24	0.81	0.19	0.00
Q10	0.00	0.27	0.88	-0.05	0.87	0.24	0.14
Q11	0.91	0.27	-0.09	0.84	-0.09	0.26	0.36
Q12	0.87	0.19	0.20	0.82	0.20	0.19	0.31
Q13	0.92	0.21	0.07	0.85	0.07	0.20	0.35
Q14	0.76	0.28	0.06	0.81	0.07	0.35	0.05
Q15	0.85	0.28	0.03	0.85	0.03	0.31	0.20
Q16	0.34	0.83	0.24	0.31	0.24	0.83	0.21
Q17	0.31	0.83	0.33	0.28	0.33	0.83	0.20
Q18	0.44	0.80	0.17	0.40	0.17	0.80	0.25
Q19	0.47	0.80	0.23	0.40	0.22	0.79	0.30
Q20	0.23	0.86	0.25	0.16	0.24	0.84	0.24
Eigenvalue	4.03	3.78	3.38	4.93	4.73	4.61	2.81
% of Variance	20.15	18.88	16.92	24.63	23.65	23.07	14.04

Note: KMO = .94, Bartlett's Test of Sphericity: $\chi^2 = 72082.76$, Df = 190, p<.001

Table 10. Study 1 - CQS Descriptive Statistics at the Organizational Level of Analysis

	<i>n</i>	\bar{X}	σ	Organizational Level Correlations		
				2	3	4
1. Metacognitive CQ	76	3.97	.18	.39**	.75**	.76**
2. Cognitive CQ	76	3.20	.16	-	.22	.48**
3. Motivational CQ	76	3.94	.20		-	.64**
4. Behavioral CQ	76	3.53	.19			-

Note: ** indicates $p \leq .01$

Theories and Models of Ethnic Conflict:
Why This Matters to the Military

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University of Hawaii and the International Academy for Intercultural Research

Opinions expressed in this report are those of the authors and should not be construed to represent the official position of DEOMI, the U.S. military services, or the Department of Defense.

Models of Ethnic Conflict: Implications for Training in the Military

Dan Landis
University of Hawaii
And the
International Academy for
Intercultural Research
Paper presented at
2009 DEOMI Research Symposium

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Any errors of omission or commission are those of the present author and not his co-editors.

Comments can be addressed to the presenter at dani@hawaii.edu

The Commercial

The 2009 Conference of the International Academy for Intercultural Research will be held in Honolulu, Hawaii on August 16-19, 2009.

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Outline of Presentation

- Some early themes of the causes of ethnic conflict
- Some models of conflict
- What is the role of ethnicity in civil conflict? Is it always a root cause?
- What other factors may be more causative of civil conflict?
- Why should the military care if a conflict is ethnically based or not.

Themes of Ethnic Conflict (from Landis and Boucher, 1987)

- Perceived differences between groups, stereotypes and ethnic identity
- Land tenure and homeland issues and immigrant versus native status
- Involvement of outsiders
- Disparate allocation of power and resources
- Effect of language and language policy
- Process of conflict resolution
- Religion

Types of Models

- Primordial
 - Many of our psychological models (e.g., The Stephan's intercultural anxiety) seem to be of this type. That is, some form of segmenting is an inevitable consequence of being social animals. Park's writing also fit into this category. Also, the minimum group studies of Tajfel and others.
- Instrumental
 - Many of the models posited by sociologists and political scientists seem to be of this type. That is, ethnic conflict have other causes and then, often, become ethnically based.

More Types of Models

- Micro (individually based)—usually some variation of Allport
- Macro (societal/governmental based)—using logistic regression derived by political scientists

Six important studies

- Fearson, J. and Laitin, D. (2003). Ethnicity, Insurgency, and Civil War. *The American Political Science Review*, 97(1), 75-90.
- Blimes, R. (2006). The indirect effect of ethnic heterogeneity on the likelihood of civil war onset. *Journal of Conflict Resolution*, 50, 536-547.
- Okamoto, D., and Wilkes, R. (2008). The opportunities and costs of voice and exit: Modeling ethnic group rebellion and emigration. *Journal of Ethnic and Migration Studies*, 34(3), 91-113.
- Azarya, VI (2003). Ethnicity and conflict management in post-colonial Africa. *Nationalism and Ethnic Politics*, 9(3), 1-24.

Six important studies

- Simonsen, S. (2007). Building “national” armies—building nations: Determinants of success for postintervention integration efforts. *Armed Forces and Society*, 33(4), 571-590.
- Bhawuk, D., Landis, D., and Lo, K. (2006). Intercultural training. In D. Sam and J. Berry (Eds.) *The Cambridge Handbook of Acculturation Psychology* (pp.504-524). Cambridge: Cambridge University Press.

How severe is civil conflict---this will give us some idea of the scale of the problem.

Armed Civil conflict: 1960-2003

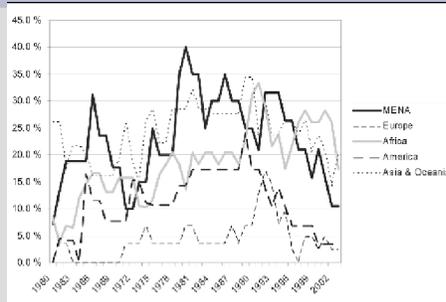


Figure 1: Relative Incidence of Armed Civil Conflict by Region, 1960-2003 SOURCE: PRIO/Uppsala conflict data (Gleditsch et al. 2002; Eriksson and Wallerstein 2004). NOTE: In tallying the incidence of conflict, we include all years with ongoing conflicts but only for the conflict theater itself. We do not include outside countries that intervene in the conflict. We define the Middle East as follows: Algeria, Bahrain, Egypt, Iran, Iraq, Israel, Jordan, Kuwait, Lebanon, Libya, Morocco, Oman, Qatar, Saudi Arabia, Syria, Tunisia, Turkey, United Arab Emirates, and Yemen (including North and South Yemen). See Appendix 4 (online) for the definition of all regions

From Sorli, Gleditsch, and Strand (2005)

Some further statistics

In [the period 1949-1999]...there were roughly 127 civil wars that killed at least 1,000, 25 of which were ongoing in 1999. A conservative estimate of the total dead as a direct result of these conflicts is 16.2 million, five times the interstate toll.

Fearson and Laitin (2003)

And, the number of refugees was even greater!

But, are civil wars necessarily ethnic wars? For some scholars, the answer is always "YES."

But, for others (e.g., Pearson and Laitin, 2003), it is not so clear....

FIGURE 2. Probability of Civil War Onset per Five-Year Period

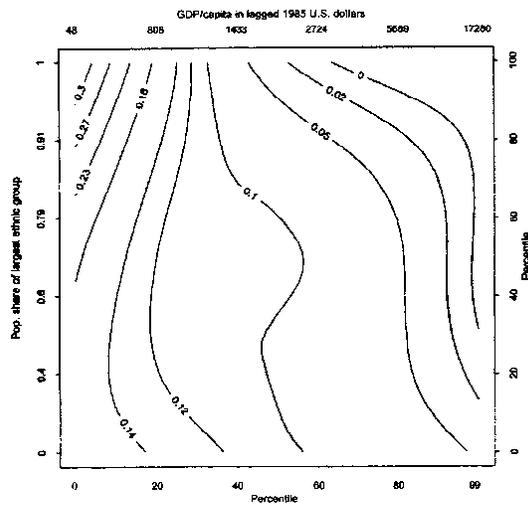


TABLE 1. Logit Analyses of Determinants of Civil War Onset, 1945-99

	Model			
	(1) Civil War	(2) "Ethnic" War	(3) Civil War	(4) Civil War (Plus Empires)
Prior war	-0.854** (0.314)	-0.849* (0.388)	-0.916** (0.312)	-0.968** (0.284)
Per capita income ^a	-0.344*** (0.072)	-0.379*** (0.100)	-0.318*** (0.071)	-0.305*** (0.063)
log(population) ^b	0.253*** (0.073)	0.359*** (0.110)	0.272*** (0.074)	0.287*** (0.069)
log(% mountainous)	0.218** (0.085)	0.120 (0.106)	0.190* (0.085)	0.192* (0.082)
Noncontiguous state	0.443 (0.274)	0.481 (0.388)	0.428 (0.272)	0.798** (0.241)
Oil exporter	0.858** (0.278)	0.809* (0.352)	0.751** (0.285)	0.548* (0.282)
New state	1.703*** (0.338)	1.777*** (0.415)	1.658*** (0.342)	1.523*** (0.332)
Instability ^c	0.618** (0.235)	0.345 (0.315)	0.513* (0.242)	0.548* (0.225)
Democracy	0.021 (0.017)	0.013 (0.022)		
Ethnic fractionalization	0.169 (0.375)	0.148 (0.584)	0.164 (0.368)	0.490 (0.345)
Religious fractionalization	0.255 (0.509)	1.533* (0.724)	0.325 (0.606)	
Anocracy			0.621* (0.237)	
Democracy ^d			0.127 (0.334)	
Constant	-6.731*** (0.738)	-8.450*** (1.092)	-7.019*** (0.751)	-8.801*** (0.681)
N	6327	5166	6327	6380

Note: The dependent variable is coded "1" for country years in which a civil war began and "0" in all others. Standard errors are in parentheses. Estimators performed using Stata 7.0. *p < .05; **p < .01; ***p < .001.
^a Lagged one year.
^b in 1000s.
^c Polity IV; varies from -10 to 10.
^d Dichotomous.

Conclusions drawn from this study (Fearson and Laitin(2003):

Note that *for any level of ethnic diversity*, as one moves up the income scale (to the right in Figure 2), the odds of civil war decrease, by substantial factors in all cases and dramatically among the most homogeneous countries. The richest fifth is practically immune regardless of ethnic composition. In contrast, for given levels of country income, no consistent effect is associated with variation in ethnic homogeneity (i.e., moving up or down the figure). Among the poorest countries where we observe the highest rates of civil war, the data indicate a tendency for *more homogeneous* countries to be more civil war-prone. Among the richest countries there may be a weak tendency for the most homogeneous countries to have fewer civil wars, but the size of the effect, if any, is small. (emphasis in the original)

And...

Ethnic and Religious Composition. The estimates for the effect of *ethnic* and *religious fractionalization* are substantively and statistically insignificant. Alternative measures of ethnic and religious diversity—such as the ***Ethnic and Religious Composition.*** The estimates for the effect of *ethnic* and *religious fractionalization* are substantively and statistically insignificant. Alternative measures of ethnic and religious diversity—such as the proportion of the largest group and the log of the number of languages spoken by at least 1%—prove to be just as unrelated. The ethnic diversity measures show a strong bivariate relationship with civil war onset (not so for the religion measures), but this evaporates when we control for income. Nor are countries that are ethnically or religiously polarized in the sense of [our hypothesis...] more likely to experience major civil violence. When we add dummy variables for countries that have an ethnic or religious majority and a minority of at least 8% of the country's population, both are incorrectly signed and neither comes close to statistical significance. This finding does not depend on which other variables are included in the model.

But, maybe ethnicity is not a direct but an indirect relationship:

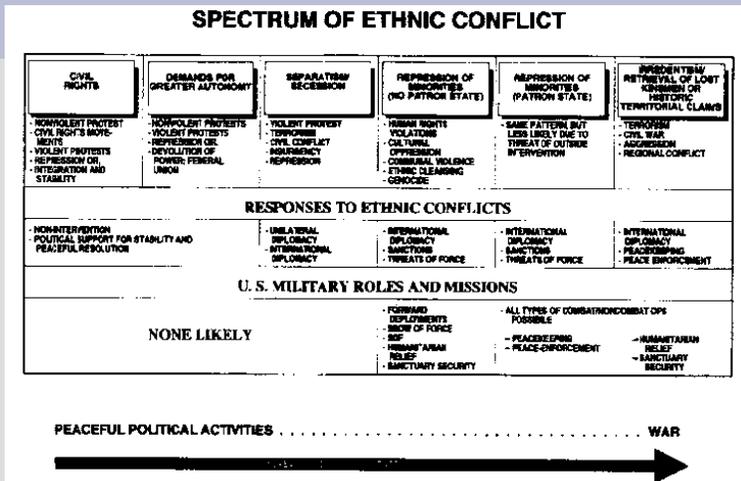
Interaction of ethnic fractionalization with causative factors for the outbreak of civil war. (Blimes, 2006)

First Quartile	Second Quartile	Third Quartile	Fourth Quartile
Percapita gross domestic product	Percapita GPD Log (population) New State	Previous War Percapita GDP New State	Log(population) New State Oil*

*Too few data points to estimate the effect of oil on all but the highest quartile.

Note: Blimes used the same dataset as Fearson and Laitin.

Ethnicity as a major causative agent



Note: From Stofft and Guertner, 1994

Ethnic violence warrants our attention because it is appalling, not because it is *ubiquitous*.

Brubaker and Laitin (1998) Emphasis added

The number of minority groups who have experienced widespread discrimination, hardship and violence does not appear to have abated in recent years. Nevertheless, this shared experience has not produced universal responses. Some minority groups have become embroiled in deadly conflict with state agents; others have crossed international borders into neighbouring states; and still others have engaged in violent conflict with the state *and* left their country of residence in search of safety and security. Given these different responses to threatening situations, why do groups participate in one type of action rather than another? Under what conditions do group members participate in both types of group action?

Oakmoto and Wilkes (2008)

Table 2. Logistic regression estimates for minorities at risk participating in group action compared to minorities at risk participating in no action, 1990-1999

Independent variables	Estimate	Standard error
<i>Minority rights and discrimination</i>		
Political restrictions	0.160***	(.034)
Cultural restrictions	0.120**	(.043)
Economic discrimination	0.362**	(.139)
<i>Environmental conditions</i>		
Environmental decline	0.481***	(.146)
Deteriorating health conditions	-0.252*	(.125)
<i>Power shifts</i>		
Adverse regime change	-0.061	(.224)
Polity changes	0.088	(.240)
Gain in group's political status	0.468***	(.146)
<i>Political conflict and violence</i>		
Civil war	1.444***	(.118)
Policide/genocide	0.746**	(.291)
Communal conflict	0.146**	(.029)
<i>Control variables</i>		
Regime type	-0.061	(.224)
Extent of group solidarity	0.120***	(.017)
Minority group's proportion of population	1.246***	(.380)
Intercept	-3.511***	(.253)

*p <.05, **p <.01, ***p <.001 (two-tailed tests).

Note: Data from the Minorities at Risk dataset

...ethnicity may be constructed and be used as an instrument of conflict even though it is perceived as primordial. However, while primordial traits do not offer immunity from change and reconfiguration, they are generally not so amenable to quick manipulations. Ethnicity is not such an ephemeral phenomenon as to be so easily controlled for immediate and rapidly changing benefits.

Ethnicity is quite a real phenomenon because it is perceived to be so and because that perception has crucial behavioral consequences. *(Comment: Sounds a great deal like the justification we used for the MEOCS)*

...we do not have to determine whether a certain conflict is inherently ethnic or not. It is sufficient for our concern to determine to what extent a given conflict is *represented* as having an ethnic content or relevance, i.e. to what extent ethnic discourse is used in the management of that conflict..

Azara, 2003

Three methods of coping with ethnicity in Sub-Saharan Africa

- Avoidance in Uganda
- Acceptance in Ethiopia
- Preventative Measures in Nigeria

From Azarya, 2003

Some additional Predictors from various authors

- Greed
- Frustration (repression, suffering)
- Opportunity (enough freedom to organize, access to finances, weapons and soldiers)
- Common identity (cohesion facilitates mobilization)
- Agents to enforce norms of ethnic cleansing (e.g., as in Rwanda, Bosnia, etc.).
- Poverty

Some additional Predictors from various authors

- Gross national product
- Ethnic Dominance—generally tends not to be a big factor
- Size of Population
- Failure of positive acculturation—rarely studied in this context
- Social closeness/distance
 - Group attachment and identity theory
 - Realistic group conflict theory
 - Socioeconomic theory

Question: To what extent is ethnic conflict a predictor of civil war?

To what extent is ethnicity diversity implicated in conflict?

Why should knowing if a conflict is ethnically or not ethnically based matter to the military?

1. Peacemaking
2. Nation building
3. National Army building as a method of resolving ethnic conflicts(cf. Simonsen, 2007)--I will discuss this option further.
4. Pre-emptive actions
5. Etc.

Because the strategy might be quite different.....

Some places that the US military has been involved in recent years with varying results:

1. Bosnia
2. Kosovo
3. Somalia
4. Iraq
5. Afghanistan
6. Peacekeeping on the Israeli/Egyptian/Syrian/Lebanese borders

Some places that seem to have a strong ethnic character that might call for our involvement either singly or in concert with others:

1. Darfur/Sudan
2. Sri Lanka (Tamil vs Sinhalese)
3. India/Pakistan
4. Malaysia (Malay vs ethnic Chinese)
5. Israel/Palestine
6. Turkey/Kurdistan
7. Various African countries (most constructed by colonial powers without regard to tribal identities)

And, even more might become candidates as the global financial crises deepens.

Old animosities will surface and actors/agents will take advantage.

How relevant is the experience of integrating the US military to developing “national” armies as a way of reducing ethnic conflict?

When are national armies unlikely to succeed

- When the new army is constructed post-conflict and when the conflict had followed ethnic lines
- When the overthrown regime was centered in a particular ethnic group
- The new army is constructed and funded by outside actors whose legitimacy is questionable and may be challenged
- When the new equity based army is part of a strategy of imposing democracy
- When the outside powers want to leave in a hurry and to make the home folks believe that a positive result has been achieved.
- When strong and competing militias exist based on region, tribal, or religious orientations.

When are national armies likely to succeed

- When initially kept small and external threats handled by outside powers
- When there is no impediment to access to serving in the army or willingness to serve
- When the most noxious elements of the previous army are not integrated into the new army
- When all units and all ranks are integrated

When are national armies likely to succeed

- When the developers of the new army can institute task cohesion by the construction of common and shared goals
- When expectations are not high and when the outside powers are willing to take the time to see that the new army functions as a truly national force
- When serious acculturation and intercultural training is instituted throughout the forces.

What are the basics of Culture?

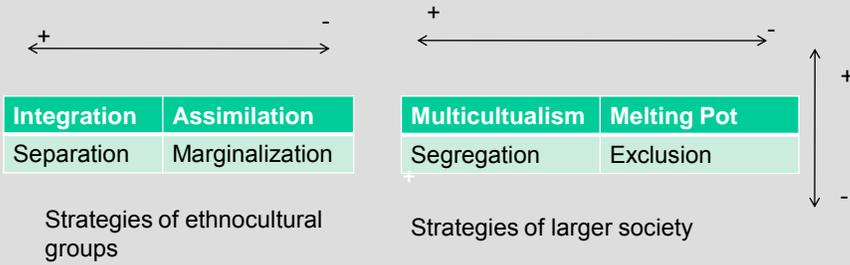
(from Bhawuk, Landis, and Munusamy, 2009)

- Culture often entails a knee-jerk response to behavioral settings
- Culture constitutes a distribution of behaviors
- Culture is the antecedent to all human behaviors
- Culture provides complex cognitive and affective frameworks that are used to support the behavioral system
- Culture is characterized by people, space, time, and language
- Culture is not the same as nation or even language
- Culture is ever changing and dynamic

Training Strategies

Issue2: Relationships sought among groups

Issue 1: Maintenance of heritage culture and identity



Note: Adapted from Berry (2006)

Table 3. Order of affective, cognitive, and behavioral training approaches as a function of acculturative strategy.

	Affective	Cognitive	Behavioral
Marginalization	X →	→	→
Separation		X →	→
Assimilation	←	←	X ←
Integration	←	X →	→

Note: From Bhawuk, Landis, and Ho (2006)

Table 4. Suggested training techniques as a joint function of acculturative strategy and best training approach.

	Affective	Behavioral	Cognitive
Goal Centrality	Fowler and Mumford (1995) Ch. 3, Self-Awareness Inventories (Fowler and Mumford, 1999, Ch. 3-5), Cold Water (Fowler and Mumford, 1999, Ch. 12)	Draw a house (Pedersen, 1999),	Culture theory-I/C (Cushner and Brislin (1997, Ch. 3)
Perceived Differences	Talk about differences in a neutral context, Contrast-American technique, Cushner and Brislin (1997, Ch. 4)	Experiential exercises (BeFa BeFa: Shirts, 1973), videotapes (Fowler and Mumford, 1999, Ch. 8-10)	Explain functionality of differences, Cultural Assimilators, Brislin and Yoshida (1994, Ch. 13)
Intercultural Sensitivity	Piglish (Fowler and Mumford, 1999, Ch. 15), Visual Imagery (Fowler and Mumford, 1999, Ch. 20), Cushner and Brislin (1997, Ch. 12)	Experiential Exercises	University Model, Cultural Assimilators, Cushner and Brislin (1997, Ch. 6).
Past Experiences	Talk about them in a neutral context. Therapy in extreme cases, inoculation techniques Use of film to reduce affectivity of past experiences.	Experiential Exercises, role playing, simulations	Journal, documenting past experiences;

From Bhawuk, Landis, and Ho (2006)

Diversity amid globalization: The new landscape

Dr. Kenneth W. Rice
Lieutenant Commander, USN

Opinions expressed in this report are those of the authors and should not be construed to represent the official position of DEOMI, the U.S. military services, or the Department of Defense.

Diversity amid globalization: The new landscape

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Lieutenant Commander, USN

Guiding Strategies

When engaged in workforce planning, there are a number of guiding documents that organizational leaders can use to guide their strategy development such as the National Security Strategy (NSS) or the Department of the Navy's Human Capital Strategy. The NSS outlines very broad criteria that impact how organizations should view the environment and the workforce. First it discusses how economic freedom is the only source of national greatness and how America will encourage the advancement of democracy...—The United States will use this moment of opportunity to extend the benefits of freedom across the globe.” The NSS also discusses what happens to regimes that harbor, support, or use terrorism to achieve their political goals. —The enemy is not a single political regime or person or religion or ideology.” (NSS, p. 14) It discusses the liberated governments of Iraq and Afghanistan as well as the rogue states that sponsor terrorism. The Department of the Navy's Human Capital Strategy (HCS) which outlined the challenges facing the Navy as it proceeds toward a 21st Century force identified three key priorities that the Navy must face if it is to be successful in building and managing 21st Century force. (Winters, 2007): First, there is being responsive to shifting requirements and change, and creating an environment in which change can flourish; The second priority is understanding the unsurpassed value of people and their roles in mission accomplishment and in sharing knowledge with others; and finally testing new, innovative ideas for policies, programs, and management systems affecting all or portions of the total naval force.

All of these priorities will affect organizations in both the public and private sector. This paper addresses the HCS's first priority which is being responsive to shifting requirements and change, and creating an environment in which change can flourish. Specifically, it addresses what obstacles exist and which issues must be addressed to bring these priorities to fruition. It draws on NSS criteria and the concept of globalization and how global trends such as advancing democracy will impact the future workforce.

It is difficult for global organizations such as the U.S. military to speak of change without discussing globalization and the trends brought to light by futurist. Globalization has shattered the reliable predictability of the Cold War, engendering greater interdependence, opportunity, and insecurity in the global 21st century. It will be a century that has continued conflicts over territory as seen with the Russian incursion into Georgia and conflicts with non-state actors such as pirates off the coast of Somalia.

Globalization

—The earth is flat— is a general belief that distances and borders are becoming increasingly irrelevant and that differences are forever reducing. The —global village— was a concept that described the social, cultural and economic changes brought about by the advances in technology. First mentioned in 1948 by Wyndham Lewis in *America and the Cosmic Man*, the —global village— described how mass media collapses space and time barriers in human communication, enabling people to interact and live on a global scale. In this sense, the globe

was turned into a village by the electronic mass media. Today, the theory that ‘the earth is flat’ claims that, as a consequence of globalization, the world finds itself at the start of a new era in which it will become even smaller.

The debate over the impact of globalization includes economic, social, ideological, political, and cultural effects. —By means of electronic transfers, agents can change allegiance from one fund, firm, or club to another, without moving away from their computer screens.” (Carling, 2006, p. 55) However, globalization is more than just an electronic connection among individuals. This debate over the impact of globalization has widened from economic and political lenses. It cannot be reduced to its economic or electronic dimensions alone and its effects are uneven, complex, and often ambivalent. (Carling, 2006, p. 1) The need to understand globalization and to be able to respond and adapt is perhaps the most crucial challenge facing humanity. (Kickbusch, 2005, p. 1) Yet disputes and confusion about globalization often begin around the issue of definition. Merriam-Webster’s online dictionary defines globalization as “the development of an increasingly integrated global economy marked by free trade, free flow of capital, and the tapping of cheaper foreign labor markets.” However, the term —“globalization” has come to be emotionally charged in public discourse due to the sheer diversity that exists, notably in the form of ethnic cultural, class and regional differences. Americans living in parts of the rural Midwest, for example, are likely to have different experiences and perceptions of globalization from Americans living in New York (Hopper, 2006, p. 119) or a Muslim watching a terrorist recruiting video on Al-Jazeera Arabic news might have another perspective. An obvious pecking order emerges within the rich variety of definitions. Economically-oriented definitions feature at the top, while those focusing on personal, cultural and social trends come lower down the list.

This debate raises the question can globalization be used to describe a qualitative change to a culturally integrated world, or just a continuation and intensification of the ongoing process of integration? For example, the issue of national identity, and whether or not it is compatible with cultural diversity, has been central to the ongoing debate of immigration, especially in relation to education. In the United States, the concern is how to integrate Hispanic students into the classroom when English is not their primary language. In France, this debate concerns how to integrate students from Muslim countries, who are perceived as a threat to national security. (Alan, 2006, p. 131)

Globalization presents theoretical and practical challenges that require new ways of doing and thinking. The theoretical challenge is globalization’s success in creating an interconnected world. It has brought the ‘others’ physically closer to one another – 10,000 distinct societies living in more than 192 nation-states. Globalization has connected them, brought them into regular contact, and made them dependent on one another. It has resulted in the creation of an —“association” of human beings but not a —“community.” For example, Americans are content with buying their plasma televisions made in China, but choose not to concern themselves with the quality of work-life of the Chinese employees who made it.

The practical challenge is that the dark side of globalization undermines all boundaries and encourages people to express any position and develop any product that the market can absorb. In other words, globalization stems from its deconstruction of many familiar institutions by questioning their very foundations, thus creating institutional vacuums. Globalization introduces many universal commodities, values, and rules of the game that were once particular to one area or another, but they will not be accepted in other places if they disrupt the regional cohesion too drastically. For example, the globalization of politics permits non-state actors to

play a part in forming preferences, making decisions, and influencing outcomes at the international level. Among these actors are multinational corporations, non-governmental organizations (NGOs), and terrorist groups such as Al-Qaeda. Globalization institutionalizes conflict such as the Jihad vs. Christianity where local tradition collides with popular culture. It produces inequalities for states, regions, genders and ideas, but it also produces opportunities to challenge and to overcome them. (Woods, 2000, p. 160-164)

How can organizations respond to these challenges? The theoretical response should be to formulate a new framework for understanding the ‘_other’ that would combine the local and the universal. This means understanding the importance of those factors that make us diverse – being African-American is fundamentally different than being a naturalized American of African descent. One suggests a heritage shaped by the struggles of slavery and civil rights while the other might suggest a generation away from Bedouin roots. How might this level of understanding benefit a complex organization? This gives insight into whether an employee possesses a picture of Mom and Dad during the family vacation at Disney Land, Grandpa working in the diamond mines in Northern Africa, or Dad on a fishing Dow in the Arabian Sea. Whether an employee has an in-depth knowledge of the African-American church or comprehends the conflict between Shiite and Sunni Muslims. For the Navy warship patrolling for pirates off the coast of Somalia, this means more than having someone onboard that speaks the language but an individual with in-depth knowledge into the history of the pirate culture. The response to the practical challenge of globalization requires new approaches in order to be successful in solving real issues. One is the need for new institutions, and the other is the need for new rules of the game. The form of the new institution for which rules will be rendered obsolete will vary from one organization to the other. Emerging new players and the pluralistic nature of the international scene require a new kind of institution to act as a bridge between states, individuals, and global civil society. (Rajae, 2000, p. 97-118)

Trends for an Uncertain Future

The most significant changes affecting organizations know no borders and affect every part of society today. Cyberspace, for example, allows the formation of groups across nationalities and geographic borders. Global trends have the potential to significantly change the way organizations operate. Greater prospects for global, national and local disruption are increasingly evident. Forecasting models alone, projecting past patterns, can therefore no longer be relied upon to predict the future. Shaping the world we want to live in means being more aware of the future and seeking better approaches. Organizational leaders require a new, more agile, and resilience focused, approach for forward-thinking. This means actively searching for emerging trends, tipping points, and weak signals and using them as vital intelligence tools.

The primary goal of Futuring is to develop strategic foresight – identifying and assessing a wide variety of possibilities and making astute judgments about what will work best over time. (Cornish, 2005, p. 213) Global and workforce trends can be utilized for gaining foresight into the arena of strategic diversity. The evolution of these trends and their eventual consequences depends on the decisions made by workers, employers, educators, and policymakers. To make informed decisions, these individuals need to understand their evolving context. What are the major factors that will shape the future of work and how are those factors likely to evolve over the next 10 to 15 years? What are the implications of these trends for the new workforce?

Global Trends

The purpose of using trends in strategic diversity is to improve our ability to anticipate the challenges that will impact the talent pool as we progress to where we want to be. There are a number of trends that impact strategic diversity – for example, today on this earth, 40,000 children will die of starvation, more than 3,000 girls will be forced into the sex trade, and more than 200,000 members of the U.S. military will patrol a foreign country. (James, 2007, p. 107) Most of the population has a vague understanding of these realities but somehow find it easier to continue with life as usual. However, there are several global trends that greatly affect the talent pool: Global Awareness, Individual Mobility, Expanding Workforce, Global Economy, and Global Democracy.

Global Awareness

Global awareness refers to the notion that people are becoming more aware of each other and more aware of society, economics, war, and injustices across the globe. Through the proliferation of cell phones, access to the internet, cable TV, the satellite dish, and the usurping of international screens by western media, the globalization of culture is a major facet of this awareness. (Gregory James, 2007, p. 18-22) This is critical because evil and injustice cannot flourish in the light of awareness. All of these items have radically changed how much information flows and the omnipresence of media has made the ‘haves’ aware of the ‘have-nots’ and vice versa. Organizational leaders can no longer turn a blind eye to the natural or man-made threats that endanger our way of life. Because of Global Awareness, the world will become more aware of what organizational leaders do (or fail to do).

Global Democratization

The number of democratic states in the world has grown from 22 democratic states out of 154 total countries in 1950 to 119 democratic states out of 192 total countries in 2000. (Doering et. al., 2002, p. 50) The proportion of the world’s population living in freedom has grown from 36% in 1981 to 41% in 2001. The proportion of the world’s population lacking basic political rights and civil liberties has fallen from 43% to 36%. While gains in elected governments have been positive, in 66 countries the improvements of civil liberties are lagging behind improvements of political rights. Fig 1 is a visualization of the political landscape that global organizations will operate in. It depicts whether a country is Free, Partly Free, or Not Free. Consider the type of workforce produced in a ‘Free’ country as compared to those produced in a ‘Not Free’ country. The take away from this data is that global organizations such as the U.S. military are more likely to engage in irregular operations: Insurgency; Terrorism; Unconventional warfare; Foreign Internal Defense; and Transnational criminal activities such as the trafficking of drugs, arms, or persons. (Joint Warfighting Center, 2006) For example, the U.S. military can expect to see an increase in Irregular Warfare conducted in or supported by ‘Partly Free’ or ‘Not Free’ regions depicted in Fig 1. As these ‘Partly Free’ and ‘Not Free’ countries become more democratized, organizations can also expect an expanded workforce to develop as a result of global labor mobility.

Global Labor Mobility

Another consequence of globalization is the shift in the demand for labor. As richer economies suffer declining birthrates, global democratization creates open borders and migrant workers. The end result is Global Labor Mobility – a workforce able and willing to relocate for employment opportunities. —Governments in both origin and destination countries are devising policies, independently, bilaterally, and multilaterally, that respond to this shifting demand for labor.” (Migration, 2003). Immigration as much as any other social, political, economic, or ideological process will shape the workforce of the United States over the next several decades. —As the 21st Century unfolds, security concerns and migration reform will continue to shape who enters the community and how.” (Migration Policy Institute, 2008)

Permanent resident status confers certain rights and responsibilities. For example, permanent residents may live and work permanently anywhere in the United States, own property, and attend public schools, colleges, and universities. They may also join certain branches of the Armed Forces, and apply to become U.S. citizens if they meet certain eligibility requirements. (The Bureau of Consular Affairs, U.S. Department of State) Table 1 illustrates the range of occupations obtained from the 2007 legal permanent residents. (Department of Homeland Security, 2007) Every organization can utilize the knowledge and skill of this ready-made segment of the workforce.

Humans are increasingly mobile due to growing access to roads, cars, public transport, and airplanes. This increased mobility accelerates the flow of goods, knowledge, and disease, as well as the need for energy and infrastructure. Ocean shipping of cargo, for example, has doubled since 1975. (Doering, et. al, 2002, p. 43) The number of global air passengers has tripled in the last two decades and is expected to triple over the next three decades (Organization for Economic Co-Operation and Development, 2001) Mobility permits the division of labor, urban growth, trade in raw materials, and the quick transfer of raw materials. Mobility of people and goods is essential to global economic development. However, this increase in mobility also allows the transport of threats to public safety, and social unrest such as terrorist, drugs, arms, disease, and human trafficking but more importantly it allows the increased migration of a global workforce. Because of increased individual mobility, more people will have access to the seas, air, and land where global organization such as the U.S. military operates but it will also give these organizations access to an expanded workforce as well as the challenge of a more diverse workforce.

Global Economy

Increased trade links and the integration of global financial markets will quickly transmit turmoil from one economy regionally and internationally, as Russia’s financial turmoil in 1998 affected Brazil or the rippling effect of the U.S. 2008 Economic Crisis on the world market. The networked global economy is driven by rapid and largely unrestricted flows of information, ideas, cultural values, capital, goods and services, and people. This globalized economy will continue to be a net contributor to increased political stability, although its reach and benefits will not be universal. Potential brakes on the global economy such as a sustained financial crisis or prolonged disruption of energy supplies does not relieve organizations from the war for talent. During the 2008 economic crisis, jobs were terminated worldwide – from the 200 jobs cut at Air New Zealand to the 52,000 heading out the door at Citigroup, unemployment is on the rise around the world, straining government efforts to corral the credit crisis. (Kaiser, 2008) The

economic crisis of 2008 is not the first unemployment downturn in the U.S. economy (See Table 2).

In October 2008, employers took 2,140 mass layoff actions as measured by new filings for unemployment insurance benefits during the month as reported by the Bureau of Labor Statistics of the U.S. Department of Labor. Each mass layoff involved at least 50 persons from a single employer; the number of workers involved totaled 232,468. Below are the industries with the largest number of mass layoff initial claims since 1998. (Bureau of Labor Statistics, 2008)

- 1998 - Temporary help services: 18,760
- 1998 - Farm labor contractors and crew leaders: 9,617
- 2001 - Light truck and utility vehicle manufacturing: 8,763
- 2002 - Discount department stores: 4,959
- 2006 - Heavy duty truck manufacturing: 7,017
- 2008 - Automobile manufacturing: 10,508
- 2008 - Professional employer organizations: 7,242
- 2008 - Travel trailer and camper manufacturing: 2,826

The number of mass layoff events in October 2008 decreased by 129 from the prior month, and the number of associated initial claims fell by 3,213. Both layoff events and initial claims reached their highest October levels since 2001, a month that experienced continued layoff activity from the September 11 attacks. The manufacturing sector accounted for 32 percent of all mass layoff events and 45 percent of initial claims filed in October 2008; a year earlier, manufacturing made up 31 percent of events and 47 percent of initial claims. From January through October 2008, the total number of events at 16,951, and initial claims at 1,742,914, were the highest for the January-October period since 2002. At first glance leaders might be tempted to think of this as a talent pool of knowledgeable workers. Though this pool of talent has a great deal of potential, it does not represent the best talent. Organizations that have to do more with less cannot afford to let their most talented people go – the department store that once had one supervisor for every seven employees now have one supervisor for every twenty-one employees or self-managed teams. Strategic Diversity is not about the number of minorities within the organization but rather developing a talent pool of the best minds available regardless of the package the mind is in. Many of the regions, countries, and groups feeling left behind by economic crisis will face a deepening economic stagnation, political instability, and cultural alienation. They will foster political, ethnic, ideological, and religious extremism, along with the violence that often accompanies it. They will force the U.S. and other developed countries to remain focused on —“old-world” challenges while concentrating on the implications of —“new world” technologies at the same time.

Expanding Workforce

As economics become more service-based, the labor force is becoming more diverse. By 2025, nearly all of the projected growth in the labor force will come from low- and middle-income countries and the demand for skilled labor will increase. (Doering et. al., 2002, p. 47) This will shape the demographics of the future workforce. For example, in 2007 there was 1,052,415 legal permanent immigrants in 2007; 1.2 million in 2006; and 1.1 million in 2005 from more than 200 countries or regions. They are part of our current workforce. However, their children, many of whom are one generation away from Bedouin roots, will be members of the

new workforce. Figure 2 provides a visual of just how many countries contributed to the pool of the global laborers that are part of the 2007 legally permanent residents. (Department of Homeland Security, 2007)

Global Trends in Summary

If we were to narrow our focus specifically on Africa, a region with a large mix of *Free*, *Not Free*, and *Partly Free* countries, we find that in the course of a three year period there were nearly 300,000 legally permanent immigrants (94,711 in 2007; 117,422 in 2006; and 85,098 in 2005). Ten percent of the Legal Permanent Residents came from *Free* African countries; 35 % from *Partly Free* Countries; and 55% from *Not Free* Countries. Now try to imagine the diversity in how they each view their role as citizens in government or the differences in how they perceive the various aspects of leader-follower relationship such as empowerment or teambuilding. The element of national origin now becomes a demographic of diversity within the new workforce.

Workforce Trends

In many respects, workforce trends have already played a role in shaping the world of work. —They have influenced the size and composition of the labor force, the features of the workplace, and the compensation structures provided by employers. How these factors continue to evolve will further influence the workforce and the workplace, often in ways that can be predicted.” (Karoly, 2004, p 1) Over the next decade, the ways in which organizations approach work in the United States will be shaped by a number of forces or trends such as longevity, the changing face of the nuclear family (e.g. increasing number of single fathers), the expanding generational gap, growing workforce expectations, and ethnic expansion (e.g. rising number of Hispanics).

Longevity

People are living longer, staying active and continuing to work full-time or part-time, long after what many organizations consider *retirement age*. ‘By 2025, workers age 55 and over will be more than 20% of the workforce.’ (Hankin, 2004, p. 16) That’s more than 1-in-5. As retiring, experienced Soldiers and Sailors realize that they may not be able to survive on their military retirement alone, how can we utilize this resource? Many of these men and women are deciding to stay past their 20 year retirement mark in order to avoid the decision of finding a job after the military. Among the reasons why the size of this portion of the labor force is growing is the sheer volume of baby boomers, health improvements, occupations that are less physically taxing, financial considerations— people simply can’t afford to retire and a growing interest in making a meaningful contribution through work. (Walsh, 2001, p. A1) There are a number of characteristics that offer some significant insights into older workers as we consider what longevity will mean to our organizations and plan for the future: (Hankin, 2004, p. 23-26)

- Older workers are staying local which implies a willing to continue working;
- Older workers see the interactions of various parts of the business that a young one might miss;
- Older workers are often extremely well educated and can train the next generation.

- Many have worked in several jobs across the organization at several levels and know how they interact and how they have changed over time.

Varied Households

The rapidly changing demographic of the nuclear family is also affecting the shape of the new workforce. The traditional idea of what constitutes a family usually consisted of two parents of the opposite sex and their children. This included the single mother where the father may or may not contribute to the raising of the child. Future employers will have to focus on more than just the cost factor such as insurance but also the moral issues. Who qualifies as a partner? How do we recognize common-law marriages, significant others, same sex marriages, or the woman who wants to claim her brother as a life partner because her child was conceived through artificial insemination? An answer to questions such as these opens the door to second and third order effects that will inevitably change the way leaders view the workforce. For example, the Navy regulation that grants Sailors a sabbatical at reduced pay only to return and compete with a younger year group or females who are given a year of shore duty after giving birth only to compete with her peers who now have exceeded her in operational experience. Why would Sailors take advantage of these programs only to return to an organization where their progression has frozen when the civilian workforce offers similar programs but with better compensation?

What does this trend towards the non-traditional family mean? It means shifting to new ways of accommodating work-life balances. For example, the availability of parental leave for either parent, not just for mothers. Then there is the impact of costs— who pays for what? If you have a baby through a routine pregnancy, health insurance typically pays but organizations must now address in-vitro fertilization and other medical fertility treatments. (Hankin, 2004. p 36) This raises question of the gender and head-of-household considerations. As a predominantly male force, the U.S. military has not had to deal with the woman as head-of-the household and the man as the primary caregiver or single fathers. How will this affect sea-shore rotation and work hours? In many ways, the younger generation may be more prepared for, and comfortable with, nontraditional gender roles which lead us to the generational gap.

Generational Gap

Even though today's workforce seems to be aging, new graduates are joining the ranks of the employed every day. The mix of generations in today's workplace has spawned a new level of diversity and creativity. However, the generational gaps can often create as many problems as solutions. The differences in motivational factors and the preconceived notions that each generational group has about another group nurture the tension already created by the working environment. —Each generation has distinct attitudes, behaviors, expectations, habits and motivational buttons. Learning how to communicate with the different generations can eliminate many major confrontations and misunderstandings in the workplace and the world of business.” (Wendover and Gargiulo, 2006, p. 123-126)

How do you relate to those of different ages within your workplace? Do older individuals irritate you with their traditional ways? Perhaps younger colleagues have you wondering what has happened to the work ethic. Traditionalists (born 1922-1943) were shaped by the Great Depression and World War II. These workers placed a high premium on formality and the top-

down chain of command, formal titles, and respect. More likely to write a memo than shout across the room and might be offended by the more direct, immediate approach of Generation X. Baby boomers (born 1943-1960) tend to favor a top-down approach and value respect but also can be credited with reshaping corporate culture with casual dress codes and flexible schedules. Growing up with 80 million peers has made this generation a highly competitive one, and boomers are generally willing to sacrifice for success. They prefer a personable style of communication that aims to build rapport. Generation X (born 1960-1980) is shaped by a culture of instant results — from remote controls to the birth of the Internet — so they value efficiency and directness. Older workers can communicate best with Gen Xers by cutting to the chase and avoiding unnecessary meetings. This generation saw how much their baby boomer parents gave up for their careers; then they saw many of them laid off in the 1980s recession. Millennials (born 1980-2002) are raised by young boomers and older Xers, the first members of this group are just entering the workforce. Unlike the Xers, millennials are highly collaborative and optimistic. They do share Xers' emphasis on work-life balance and comfort with technology. They've been taught to 'put feelings on the table.' It will be important to allow them a voice in the office and to present messages from a positive standpoint for these can-do young people, though organizations will have to wait and see what effect they have on the corporate scene. (Kersten, 2002)

Ethnic Expansion

Minority groups are growing at an unprecedented rate, especially Asian-Americans and Hispanics. Asian-Americans have multiplied from 1 million in 1970 to nearly 11 million 2000. (U.S. Census Bureau, 2000) The 2000 Census showed a 60% growth in the Hispanic population in the United States over the previous ten years, making it now the largest minority group. What does this evolution in racial & ethnic composition of the American population mean to the future workforce? Every human resource function, from recruiting through strategic communications, will need to serve a mixed population. (Hankin, 2004. p 69) There is no longer a one size fits all, one set of beliefs, one type of training, or even one type of holiday leave plan.

Workforce Expectations

While aging and generational gaps are common themes among futurist, the idea of workforce expectations is very new because organizations were not looking for it. Higher expectations in the workplace means creating an environment of increased organizational trust, respect, and ethics where each individual can do his or her best work. —Work is a place where people come to do a job and get paid for it. This will probably always remain true; however, the growing importance workers place on personal growth and balance does mean that they want their employment to mean a little bit more.” (Hankin, 2004. p 91) They want trust, commitment, and empowerment.

It's easy to argue that trust and respect have nothing to do with diversity. A counter-argument would be to consider the consequences when there is a lack of trust and how those consequences impact any change effort. The change agent's main goal is to demonstrate wholeness in their approach to organizational life and work— a wholeness that compels stakeholders to fully engage (hands, mind, heart, and spirit) in the effort at hand and to trust that the change agent is committed, first and foremost, to their success. (Sims, 2002, p 63) The lack

of trust and respect leads to: 1) A Lack of Commitment; 2) Lower Employee Satisfaction; 3) A Lack of Open Communication; 4) Empty Words and Unrealistic Images. (Shurtleff, 1998, p 38)

There's nothing mystical about this. This is not about creating trust between Serbs and Kosovars or Shiites and Sunnis Muslims in the midst of ethnic warfare but rather ordinary trust – at home and at the office – where conversations, not weapons, are the only tools we need to build social capital. —Obligations and expectations, and the trust that facilitates them, arise when actors are willing to do something for other actors because they expect and trust that the recipients will honor the obligation to reciprocate in the future.” (Zaccaro, 2001, p 134) The purpose of satisfying workforce expectations is that it facilitates the change process required for implementing a diversity strategy.

Workforce Trends in Summary

Each of these trends identify unique facets of their own but when considered collectively with the velocity at which change occurs offers a critical challenge in selecting and preparing future leaders for the culture clash that will be the result of the globalization of culture and rapidly dissolving boundaries – the benevolent as well as malevolent. The consideration of global and workforce trends is critical when developing a plan that is flexible enough to keep up with the velocity of change itself.

The Velocity of Change

The velocity of change deals with the speed at which change occurs. Change was always recognized as an issue in man's evolution, but it's the speed of change now that boggles the mind. The velocity of news itself is beyond what can humanly be absorbed on a daily basis as much as the Velocity of Change is beyond almost all current institutional capacity to both plan and manage it. This adds stress to a destabilized workforce. In a world where products, services, and governments evolve faster than at any time in history, organizations are finding it harder to adapt to a constantly evolving societal, political, and technological environment. (Joy, 2003, p. 152)

The challenge is not so much that things change – it is how fast things are changing. Before organizations can grasp —what's new” or adopt fresh work methods or procedures, the daily work and lifestyle elements rapidly become dated. —By the time any bureaucracy adapts a path to pursue (or trend to follow) the velocity of change eclipses and exceeds it.” (Personal communication, Darryl Vernon Poole, Visiting Associate Professor of Management, School of Business and Public Administration, The University of the District of Columbia, September 01, 2008). Leaders buy into the latest and greatest leadership technique such as Totally Quality Management (TQM) just before the next-best-way to conduct business (i.e. Lean Six Sigma) takes over the marketplace. Leaders must understand the process of change, how to better understand the increasing speed of evolution and specific ways to better cope with the velocity of change.

Geography of a Changing World

Using the Navy's Diversity message as a springboard, this section will flesh out how leaders achieve strategic diversity. First, Navy leaders had to a high level of understanding of why the diversity of maritime forces is so important. However, in order to get to the _why_ there

are other elements that come into play such as *‘where’* the Navy does business, *‘who’* they’re dealing with, and *‘what’* they’re up against.

There are a number of challenges that will affect the nature of maritime leadership: evolving political and economic ties; increasing global demand for resources and raw material; rapid military modernization; competing national interests; as well as regional and International disputes. This emphasizes the *‘where’* of this model. Fig 3 depicts Earth’s shipping lanes over time. The red lines represent primary maritime routes between ports, used for trade, logistics, and naval forces. These shipping lanes and associated countries influence where the Navy will conduct its business. As this model builds, you begin to see an illustration of the unavoidable cultural hotspots.

If we view this from the perspective of spiritual differences (Fig 4), you can see that the ideological effect of globalization crosses all geographic borders and national identities. The Middle East, for example, encompasses 4 major religions and numerous sects: Sunni, Shi’a, a Jewish majority, a Druze majority, Coptic presence, Armenian Orthodox, Eastern Orthodox, Western Christian and Hindu, as well as others. The American melting pot, results in an even more diverse model that is exceedingly tolerant and flexible in its society because it has absorbed the whole world. Within a 50 mile radius of Washington D.C. you would find a fair representation of almost all, if not all, 192 countries. This does not necessarily mean there is a clear understanding or comprehension of the world beyond U.S. borders. (Walsh, 2008)

Individually, Figures 3 and 4 illustrate various aspects of the changing world. But taken together, they represent the battle space. If part of an organization’s task is to know the battle space (the *Where*), it also have to know its counterparts – this is the *‘who’* element of this model. Now take into account the recent release of many nations from their imperialist or socialist backgrounds and consider the ideological affects on the governance of the inexperienced nation-state such as Middle Eastern nations, some who are only two generations removed from Bedouin roots or nations that have broken away from a destabilized Soviet Socialist Republic. In comparison to the U.S., they have limited experience with self governance: Egypt, 1922; Iraq, 1932; Lebanon, 1943; Jordan and Syria, 1946; Pakistan, 1947; Israel and Burma, 1948; Sudan, 1956; Republic and Democratic Republic of the Congo, 1960; Kuwait, 1961; Yemen, 1967; Libya, 1969; Bahrain, Qatar, and UAE, 1971; Djibouti, 1977; Brunei, 1984; Kazakhstan, Uzbekistan and Turkistan, 1991; Bosnia and Herzegovina, 1992; and the Czech Republic, 1993. (Source: Central Intelligence Agency, *The World Factbook*, 2008) For perspective, think about the level of development in government of the United States in 1830 and how far the U.S. has come since then. Western historical and philosophical bias restricts strategic clarity. (Walsh, 2008) Global organizations require a strategy for diversity that brings this perspective into focus.

Developing Diversity Champions

Future leaders must be more strategic in their approach to diversity and diversity management. Decisions as to where to focus attention or what will be appropriate in one setting may not be in another if differences exist with respect to mission, vision, and strategy – strategic context will be defining.

1. *Involving communities in diversity training*: If the diversity training is to be reflective of the differences between people, groups of people, and communities then they need to be involved in its development. Involving diverse groups in developing and delivering training will bring other world-views to it which could not otherwise be reflected. If the aim is to

'open up variation' for the learner, then the first-hand experience of someone from a minority community will be much more powerful than reported experience. (Clements and Jones, 2006, p. 57)

2. *Develop a dynamic diversity strategy:* As long as the strategy proves effective, the strategic diversity mixture is irrelevant. However, when signs indicate a weakening vitality of the given strategy, the mixture of strategies becomes most critical and complexity increases. (Thomas, 1996)
 - a. Differentiate between representation (the presence of minorities) and diversity (differences, similarities, and tensions);
 - b. Don't think in terms of 'diversity' but rather 'diversity management' applicable to any diverse mixture of people in any workplace;
 - c. Think of diversity management as 'making quality decisions in the midst of differences, similarities, and related tensions';
 - d. Be willing to admit to having difficulty making decisions in highly diverse organizations; (Hesselbein and Goldsmith, 2006, p. 47-51)
3. *Develop mechanisms that get everyone (especially minorities) the learning experiences they need for their next milestone:* McCall and Hollenbeck (2002) identified mechanisms or processes for development as well as short-term business needs of the organization. (p. 188)
 - a. Selection & Succession: Identify 'ReadyNow' candidates for critical jobs;
 - b. Discovery & Development: Contingency planning for developing future talent.
4. *Talent Management:* Talent management techniques such as succession planning, recruiting, mentoring, and aligning conflicting values is how organizations keep from going bankrupt in their talent pool. —To optimize an organization's ability to achieve sustained excellence, it must recognize the need for proactive talent management and have a systematic way of accomplishing the activity." (Berger and Berger, 2004, p. 3)

Diversity Champions in Summary

Organizations that manage complexities effectively have cultures and systems that demand broad participation in their strategic diversity development. Encouraging leaders throughout the organization to be proactive and aggressive toward change is not an easy task. Yet such organizational developments must be undertaken on an ongoing basis to ensure relevancy to today's management challenges. —It is important to establish systems to capture and leverage the lessons learned and to identify problems as part of a continuous improvement process." (Cleland, 2006, p. 5-16)

The New Landscape

How will your organization attract the best and brightest of the Class of 2012? What will you offer them in terms of job challenges and benefits? The students who headed off to college are 18 years old, born in 1990 when headlines sounded oddly familiar to those of today: Rising fuel costs were causing airlines to cut staff and flight schedules; the big three car companies were facing declining sales and profits; and the U.S. was increasing the number of troops in the Middle East in the hopes of securing peace. However, the mindset of this new generation of college students is quite different from that of the faculty about to prepare them to become the leaders of tomorrow. —The class of 2012 has grown up in an era where computers and rapid

communication are the norm, and colleges no longer trumpet the fact that residence halls are —wid” and equipped with the latest hardware. These students will hardly recognize the availability of telephones in their rooms since they have seldom utilized landlines during their adolescence. They will continue to live on their cell phones and communicate via texting. Roommates, few of whom have ever shared a bedroom, have already checked out each other on Facebook where they have shared their most personal thoughts with the whole world.” It is a multicultural, politically correct and _green‘ generation that has hardly noticed the threats to their privacy and has never feared the Russians and the Warsaw Pact.” (McBride and Nief, 2008)

Globalization means that the world is flat. It also means that there is a level playing field among comparable organizations. Seismic demographic changes are transforming the workforce across the world. The dynamics of global and workforce trends are rapidly evolving as dominant forces in the development of diversity strategies for the new workforce. Understanding how these trends shape the environment and the new workforce will be critical to the human resource and workforce planning efforts. This gives new meaning to the term strategic. There is no longer a strategic location when globalization gives a local organization global reach. An organization’s strategic advantage now rest in the innovation and creativity of its people – the strategic human resource.

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Appendix B

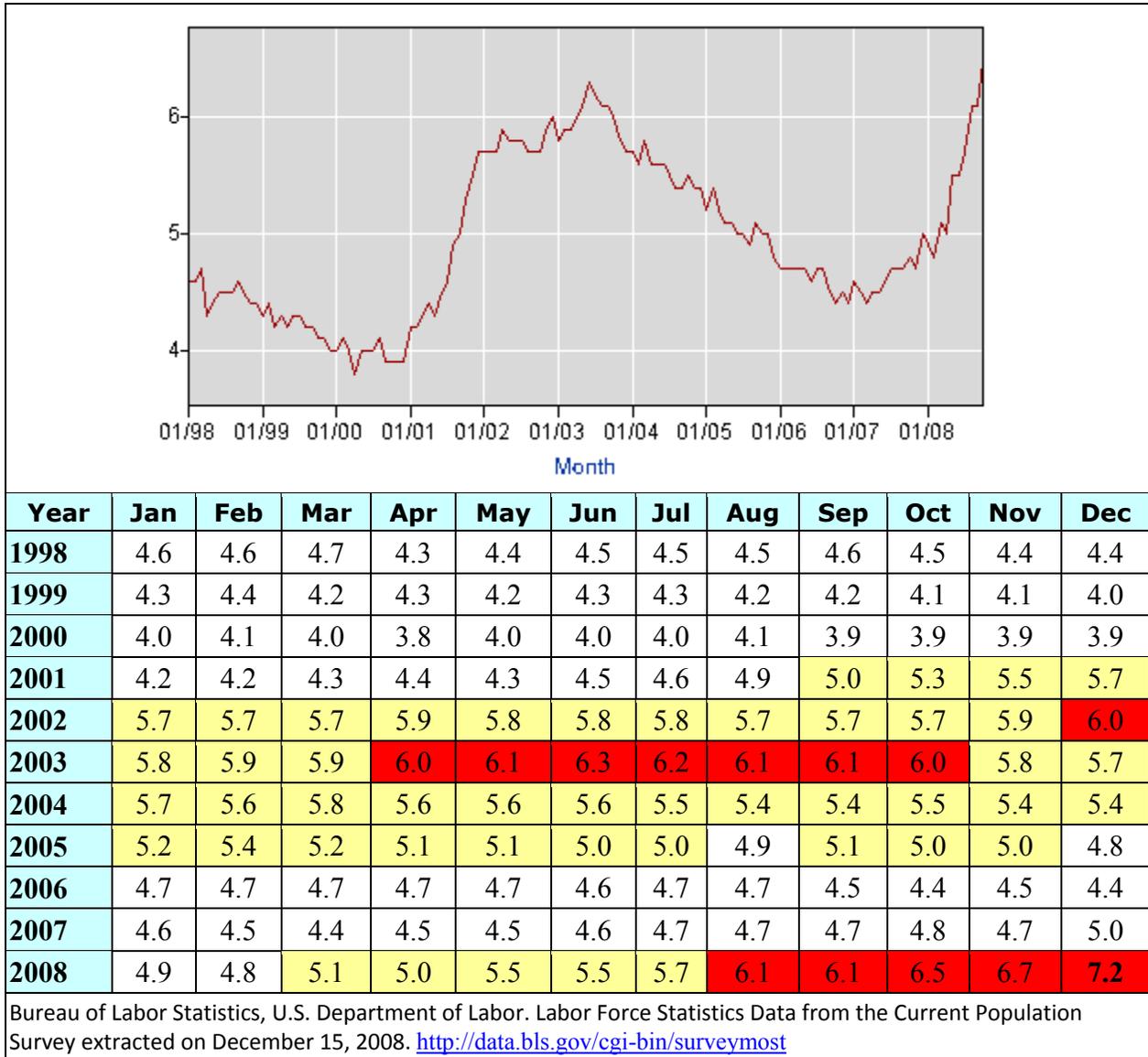
Table 1 – Persons Obtaining Legal Permanent Resident Status by Gender, Age, Marital Status, and Occupation: Fiscal Year 2007

Occupation	Total	Gender	
		Male	Female
Total	1,052,415	471,377	581,038
Management, professional, and related occupations	106,763	65,319	41,444
Service occupations	53,218	29,222	23,996
Sales and office occupations	40,732	18,221	22,511
Farming, fishing, and forestry occupations	15,152	12,062	3,090
Construction, extraction, maintenance, and repair occupations	9,340	9,125	215
Production, transportation, and material moving occupations	45,529	33,502	12,027
Military	72	52	20
No occupation/not working outside home	507,200	177,759	329,441
Homemakers	146,284	3,739	142,545
Students or children	272,537	136,043	136,494
Retirees	9,300	4,201	5,099
Unemployed	79,079	33,776	45,303
Unknown	274,409	126,115	148,294

Department of Homeland Security (DHS) (2007). Yearbook of Immigration Statistics. Retrieved Electronically 01 November 2008. <http://www.dhs.gov/>

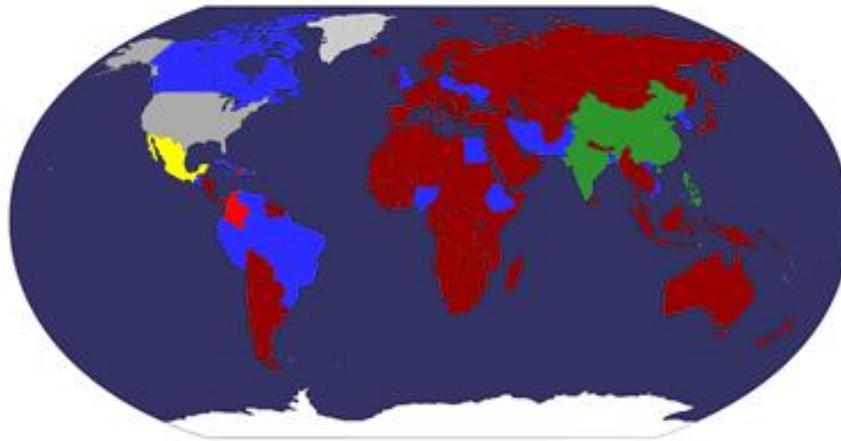
Appendix C

Table 2 – Seasonal Adjusted Unemployment Rate (%) for Permanent Legal Residents Ages 16 Years and Over from 1998 – 2008



Appendix D

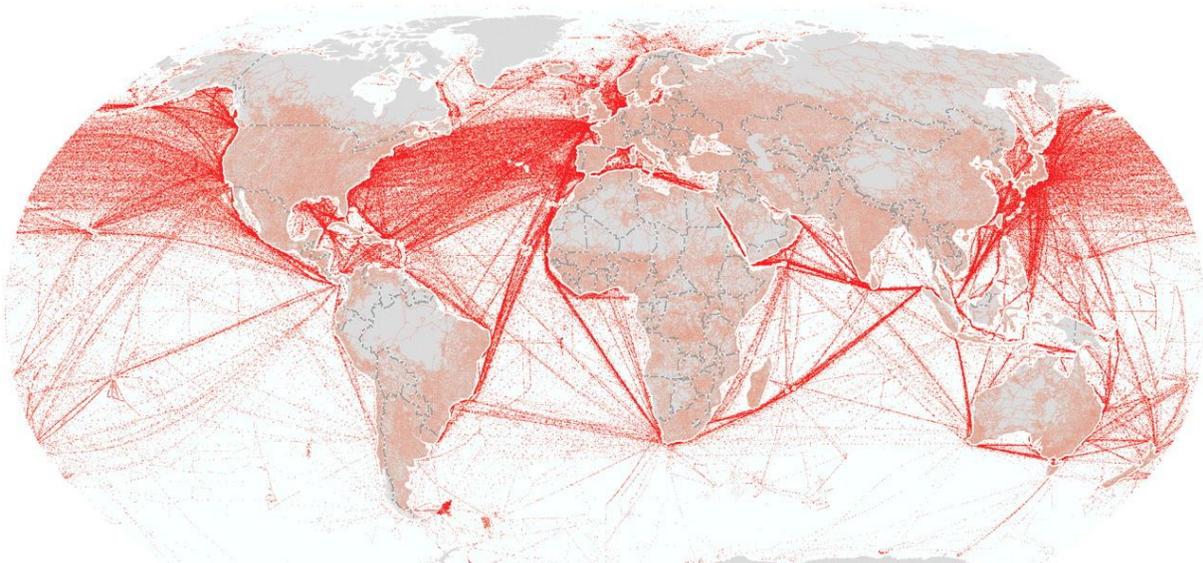
Figure 2 - U.S. Immigration by Country of Origin



Notes: In 2007 the Legal Permanent Residents originated from 199 of 263 Territories.

Department of Homeland Security (DHS) (2007). Yearbook of Immigration Statistics. Retrieved Electronically 01 November 2008. <http://www.dhs.gov/>

Figure 3 - Shipping Lanes



Each shipping lane data point represents the location where an expendable probe was dropped for sampling of ocean temperature from 14 October 2004 to 15 October 2005. Shipping lanes map created from data downloaded at www.aoml.noaa.gov/phod/trinanes/BBXX from the SEAS BBXX database of the Global Ocean Observing System Center from the Atlantic Oceanographic and Meteorological Laboratory of the National Oceanic and Atmospheric Administration. Retrieved electronically 15 July 2008.

Appendix F

Figure 4 - World Religions



Warren Matthews, Warren Matthews World Religions, 3e (Modern Distribution of World Religions)

Retrieved Electronically 17July 2008

http://www.wadsworth.com/religion_d/special_features/popups/maps/matthews_world/content/map_01.html

Cultural Schema:
Mental Models Guiding Behavior in a Foreign Culture

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Opinions expressed in this report are those of the authors and should not be construed to represent the official position of DEOMI, the U.S. military services, or the Department of Defense.

Cultural Schema: Mental Models Guiding Behavior in a Foreign Culture

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What does an individual need to know about a foreign culture in order to function effectively in it? Often, this question is answered by looking outward, through consideration of the countries and regions where service members and other expatriates will live and work. We argue that looking inward is a necessary complement – that is, examining the knowledge and characteristics of the service members and expatriates themselves. Understanding the personnel who must work and interact in intercultural settings is a necessary step in developing education and training that equips them appropriately. In previous research, we identified a set of knowledge, affect, and skills that enable Soldiers and other service members to work and adapt in intercultural settings (Abbe, 2008; Abbe, Gulick, & Herman, 2007a; Rentsch, Gunderson, Goodwin, & Abbe, 2007). This set of characteristics, or cross-cultural competence, facilitates learning and performing even when, or perhaps especially when, one lacks expertise in the specific culture(s) (Selmeski, 2007). In the research reported here, we focused on the knowledge component of cross-cultural competence.

Conceptual models of culture can differ dramatically across disciplines, and sometimes little conceptual consensus exists even within a discipline. For example, some theorists in psychology have recently defined culture at the individual level of analysis, focusing on individual identity (Chao & Moon, 2005; Hong, Morris, Chiu, & Benet-Martinez, 2000), whereas others have applied a societal level of analysis, as in the GLOBE dimensions (House, Hanges, Javidan, Dorfman, & Gupta, 2004). In addition to differing levels of analysis, conceptualizations of culture can also vary in the goal or mode of analysis. Cultural theories can have either descriptive or explanatory goals, attempting either to describe a state at a particular point in time or to capture dynamic processes. The mode of analysis can be emic or etic, focusing, for example, either on the relative importance of beliefs or values within a culture or on the differences in beliefs and values across cultures.

These conceptual models of culture have practical utility to the extent that the learner can apply them in navigating the sociocultural environment, interacting interpersonally, decision making, planning, and analyzing information in situations characterized by cultural difference. In the military context, some conceptual frameworks have been proposed for just such a purpose (Department of the Army, 2006; Salmoni & Holmes-Eber, 2007; Selmeski, 2007). In practical applications of these models, it is the individual's mental model of culture that becomes most important – his or her mental representation of culture concepts. If conceptual models are relevant to one's intercultural experiences, then one's mental model may closely resemble a conceptual, theoretical model. However, real-world interactions often impose different demands than the analytic contexts in which conceptual models are generated. Just as different disciplines

and theorists use different concepts for different purposes, individuals may have different mental models of culture depending on their goals, experiences, and needs.

A schema is a mental model representing general and abstract knowledge of a topic (Kellogg, 1995). Schemata guide expectations, learning, and behavior, providing a basis for action when one lacks either detailed information or the resources to process it (Fiske & Taylor, 1991). Schemata are dynamic and shift in response to specific experiences or new information encountered. An existing schema facilitates learning (Tse et al., 2007), enabling more rapid integration of new associations, even when learning opportunities are relatively limited in number. A schema can also serve an organizing function by specifying relationships between concepts, which facilitates pattern detection.

Rentsch and colleagues (2007) proposed that a schema for cultural understanding may aid novices to quickly learn a novel culture. Forming a schema for cultural knowledge may be particularly helpful, as abstract cultural concepts can serve as a guide even when one's familiarity with a specific culture is limited. Entering a new, unfamiliar culture often involves high anxiety and, initially, only superficial knowledge of the location and people. A cultural schema may include features or concepts that have proved salient or useful in previous intercultural situations. Generalizing from these specific past experiences may help guide appropriate behavior, reduce anxiety, and facilitate learning the specific culture. Although other research has emphasized schemas specific to the host culture (Nishida, 1999), we argue that schema for culture-general concepts and intercultural interactions have particular importance for military personnel, whose missions and responsibilities involve contact with many cultures.

A cultural schema is more than just a stereotype about the members of a culture. Whereas stereotypes tend to be rigid, a schema is dynamic and subject to revision. Whereas stereotypes tend to simplify and ignore group differences, schemata can be quite complex. In fact, research suggests that schema complexity is indicative of higher expertise in a domain (Ceci & Liker, 1986; Fiske & Taylor, 1991; Hess, Osowski, & LeClerc, 2005). Schema complexity is also associated with receptivity to disconfirming information (Stein, 1994). In other words, a complex schema is both stable and flexible, adjusting to accommodate new information.

Understanding the mental models that form as a result of intercultural experiences can help inform cultural training and education. Because military personnel often work in multiple countries and multi-national contexts over their career, learning about each culture in depth may not be practical. Building the culture-general knowledge contained in a schema would be beneficial and has been proposed as one facet of cross-cultural competence (Abbe et al., 2007a) (see Figure 1) and, more specifically, of intercultural perspective-taking skills (Rentsch et al., 2007) (see Figure 2). Developing one's cultural schema is a cognitive shift that complements other changes in the affective and skills domains that, in combination, enable adjustment to and performance in intercultural settings. Teaching methods explicitly designed to build relevant knowledge structures can potentially accelerate schema development (Chi, Glaser, & Farr, 1988) and may be helpful in the development of a schema for cultural understanding (Rentsch et al., 2007).

However, given the variation in theories of culture, it can be difficult to determine which approaches (e.g., schema content, structure) are most useful for pedagogical purposes. The mental models of intercultural experts – individuals with extensive experience and success in intercultural settings – provide one source of cultural information with practical utility for mission completion and interpersonal interactions. In particular, the way intercultural experts organize their cultural knowledge may be useful, as their knowledge structures allow for more efficient use of information (Bédard & Chi, 1992). These schemata could help inform the selection and development of content for cultural training.

The goal of the current research was to identify a schema for cultural understanding and to determine how the contents of that schema might be structured. Cultural schema may exist at different levels, to represent knowledge both about specific cultures and about cultural differences more generally. For this research, we were interested in determining whether a culture-general schema could be identified. In addition, we were particularly interested in schema derived from first-hand experiences of working in foreign countries. Though schema can be derived from second-hand sources just as readily as from first-hand experience, we chose to focus on experience-based schema for their relevance to culture's impact on military missions.

This research was conducted in two phases: an initial qualitative phase and a subsequent quantitative phase. The sample consisted of Army personnel who either had a breadth of operational experience in foreign cultures or had in-depth operational experience.

Method and Results: Extraction of Schema Content

In the qualitative phase, fourteen interviews were conducted with Military Transition Team (MiTT) members returning from deployment in Iraq and with individuals from Special Operations Forces (SOF). Interviewees had served in overseas assignments ranging from 3 months to 5 years, in countries including Afghanistan, Bosnia, Costa Rica, Guam, Iraq, Korea, Kuwait, Malaysia, the Philippines, Spain, and others. These assignments included a broad range of job functions and missions. Researchers interviewed participants individually over 1-2 hours using open-ended questions.

Following the interviews, researchers sorted the interview notes into discrete statements pertaining to sociocultural topics. This data reduction was conducted separately for each of the two samples, resulting in 296 statements from the MiTT members and 356 from the SOF participants. Because the goal was to examine culture-general knowledge, researchers eliminated statements that related only to a specific culture or country and also eliminated redundant statements. The remaining culture-general concepts and themes represented three categories:

- 1) the “what” of culture – attributes of culture;
- 2) the “why” of culture – goals for cultural learning and knowledge, and
- 3) the “how” of culture – tactics for cultural learning.

For the MiTT members, 29 unique items reflected cultural attributes, 18 reflected goals, and 38 reflected tactics. For the SOF participants, 37 items reflected attributes, 32 reflected goals, and

32 reflected tactics. Items from the two samples were subsequently combined to form a single set of items, reflecting 40 attributes, 36 goals, and 67 tactics.

Method and Results: Identification of Schema Categories and Structure

In the quantitative phase, a different sample of participants completed relatedness ratings for the schema content identified in the qualitative phase. Due to the limited scope of this project and participant time constraints, quantitative ratings were obtained only for the category of cultural attributes.

Twenty-seven returning MiTT members participated. The sample included both officers and NCOs who reported working in such countries as Afghanistan, Bosnia, Germany, Hungary, Iraq, Japan, Korea, and Saudi Arabia. Researchers gave each participant a stack of 40 cards, each of which had a single cultural attribute printed on it. Participants sorted the attributes into categories of items that they considered highly related. Researchers did not constrain the number or type of categories; participants were simply asked to use whatever criteria were meaningful to them. Participants then labeled the categories they had used and organized those categories into an adapted repertory grid (Olson & Biolsi, 1991), in which they rated each pair of items for relatedness on an 11-point scale ranging from “highly unrelated” to “highly related.”

Using Pathfinder software, researchers selected participants with the highest levels of coherence (i.e., internal consistency). Ratings from these nine participants were further examined by analyzing relatedness ratings at the item level, rather than only at the category level, to allow for comparison between participants. Because each participant had generated his own set of categories, which ranged from 5-10 categories, analyses were conducted on the 40 items that comprised the categories.

This analysis enabled the identification of the most common cultural attributes that appeared in participants' schema of culture. This core schema content consisted of 16 attributes, which are listed in Table 1. The networks revealed by Pathfinder analysis showed that taboos and religion were among the most central concepts, having the highest number of links with other concepts in the schema.

Table 1. Core Attributes in a Cultural Schema

Taboos
Religion
Dress
Economics and resources
Power/Projection of power
Social structure
Family
Cultural artifacts
Government
Technology
Education
Values/Beliefs/Ethics/Morality
Customs/Traditions
Business etiquette
Leadership
Politics

These 16 attributes were presented in grid form to an additional sample of participants to provide a further test of coherence and structure. Seven individuals responded to a request on the advisor forum of the Battle Command Knowledge System. All of these individuals had served as an advisor in either Iraq or Afghanistan and reported having deployed or been assigned to at least one other country during their career. Each participant completed relatedness ratings for all pairs of attributes, using the same 11-point scale. Unlike the previous sample, these participants used the 16 categories already identified and did not generate their own.

These ratings reached acceptable levels of coherence. The structure of the resulting networks differed somewhat from the previous sample, in that the most central concepts were customs/traditions and values/beliefs/ethics. Least central were the concepts of dress and cultural artifacts.

Discussion

The goal of this research was to determine whether a schema for cultural understanding could be identified and what the content of such a schema would look like. Analysis of qualitative and quantitative data revealed the content of a cultural schema in Soldiers with intercultural experience. This research also gave initial insight into schema structure, showing that some cultural concepts are more central than others in schemas of culture. Pathfinder analyses showed coherence in participants' cultural schema and found convergence of schema content across individuals. Differences in schema structure emerged between the two samples that provided quantitative ratings. The reason for these differences is unclear. Differences in either breadth or depth of experience, cultures of contact, as well as other differences may exist between those two samples. Further research with a larger sample may help clarify where the important consistencies and differences lie.

Future work will also examine the relationship of cultural attributes with goals and tactics for cultural learning. Interview responses clearly indicated that Soldiers' schema for culture include not just the "what," but also the "why" and "how" of cultural learning. Cultural concepts and their organization may differ depending on what purposes one's cultural knowledge serves. Different schemata may develop over time, or different schemata may be activated, depending on one's goals. For example, the relevant schema for culture may differ for someone engaged in military advising, where effective interpersonal interaction is critical, as compared with someone conducting intelligence analysis on a brigade staff.

Findings demonstrate that the goals and tactics for cultural learning were just as salient to participants as were cultural attributes. Current cultural training focuses heavily on the "what" for culture, with emphasis on culture-specific information. These findings suggest that the "why" and "how" are equally important. Learning objectives should target this tacit knowledge along with the declarative knowledge of cultural facts and attributes that is more commonly taught in cultural training and education. Understanding the links among attributes, goals, and tactics would provide more generalizable knowledge. Goals can be highly informative in determining what attributes are most relevant to particular contexts and tasks. In addition, teaching the tactics for acquiring that knowledge better enables individuals to learn on the ground, minimizing the impact of pre-deployment training that is inevitably incomplete and occasionally of little relevance in the area of operations.

Current findings suggest that the attributes and structure identified here may reflect an expert schema for culture, though further research is needed to determine whether differences in schema content and structure correlate with other indicators of expertise. Participants in this research had broad experience working in foreign cultures, but it is unclear whether they had the extensive deliberate practice needed for the development of expertise (Ericsson & Lehmann, 1996). We selected for certain mission types, such as Special Operations and military advising, but were unable to select for the more expert members within those populations. However, we did observe convergence in a subset of the MiTT sample, suggesting that these participants reflect at least a moderate level of intercultural expertise.

In general, we would expect cultural schema to become more abstract, complex, and organized as intercultural expertise increases (Fiske & Taylor, 1991). At higher levels of intercultural development, one's cultural schema can accommodate inconsistencies and cultural paradoxes (Osland & Bird, 2000), using disconfirming information to advance one's understanding through sensemaking processes (Sieck, Smith, & Rasmussen, 2008). The rating task used in this research may be a relatively simple way to assess culture-general expertise and can provide a snapshot of the changes in cultural schema produced by sensemaking.

These findings can potentially provide instructors and training developers with a better understanding of their training audience. Awareness of trainees' cultural schema can contribute to designing and delivering instruction in a way that capitalizes on the cognitive structures learners use to make sense of cultural information. This research can help ensure that cultural education and training translates into mental models that are maximally useful for application of cultural knowledge in an operational context.

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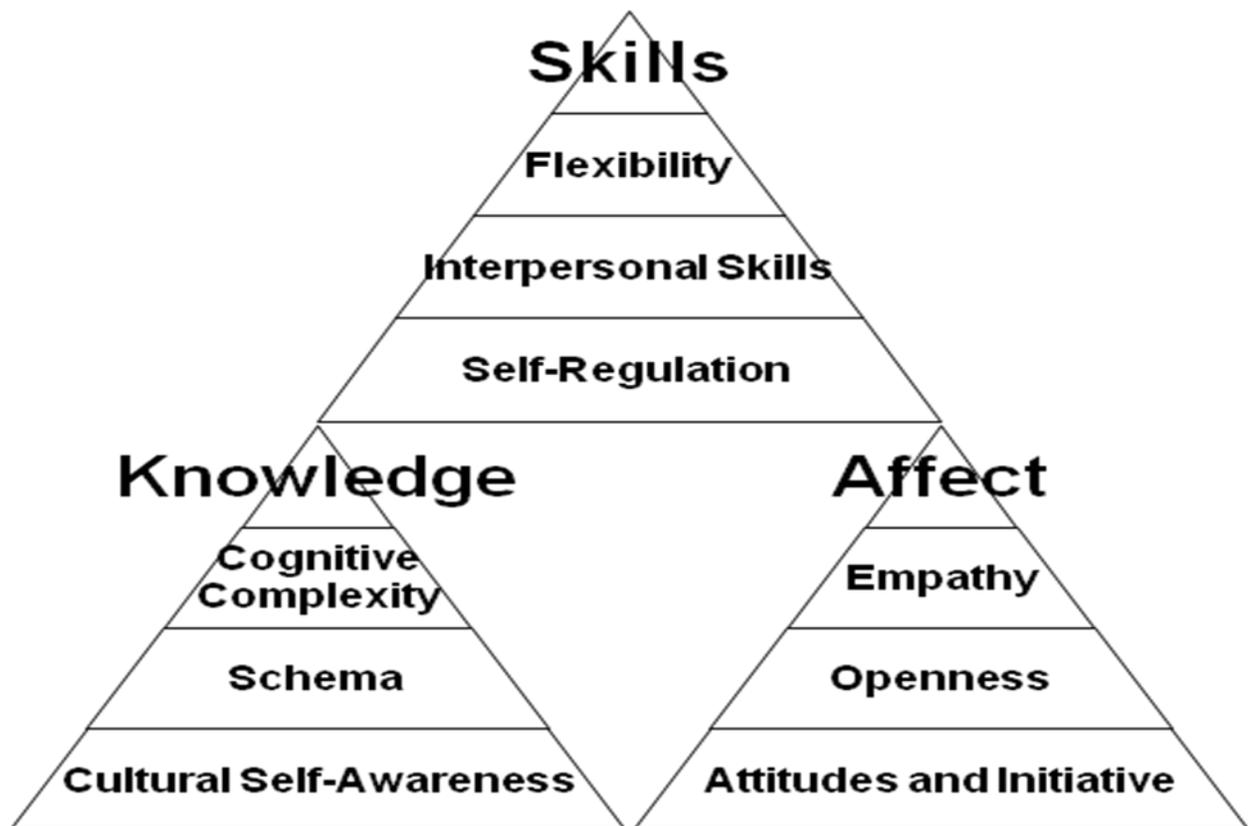


Figure 1. Components of cross-cultural competence (Abbe et al., 2007b)

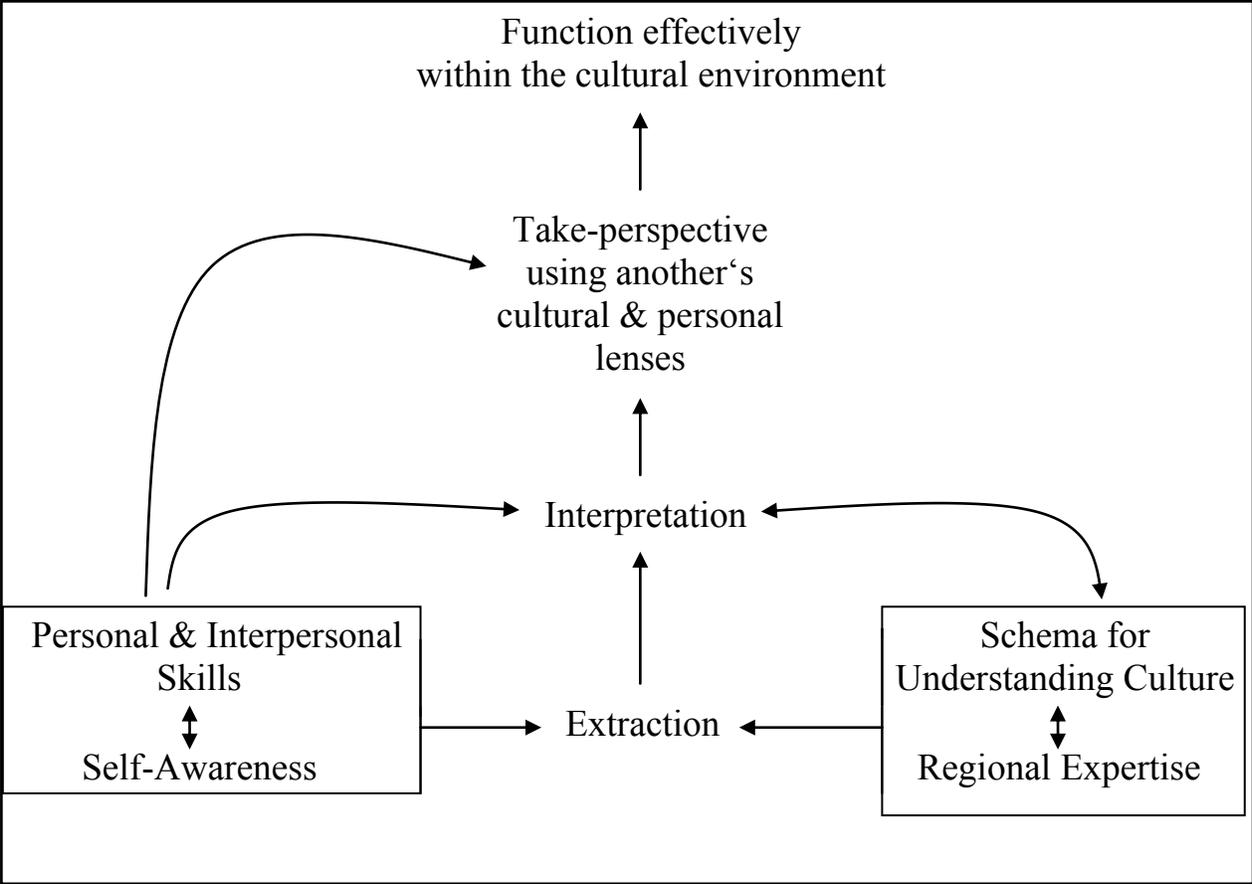


Figure 2. Framework for intercultural perspective taking (Rentsch et al., 2007)

A Preliminary Look at Using Evidence Based Practice to Teach about Cultural Competence

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Abstract

This research links evidence based practice and teaching about cultural competence by exploring responses to a set of survey questions designed to assess attitudes of Air Force personnel about the value of knowledge about different cultures and classroom training in teaching cultural knowledge for work experiences. Results indicate that white males are less likely to believe in the value of learning about other cultures and that cultural literacy could improve their work performance. As indicated in the bivariate analyses they are also less likely to indicate they changed their non-verbal behavior in cross-cultural situations, which seem to demand such changes. Importantly, results from the second sample indicate that all respondents were likely to “slightly disagree” with the idea that language training was sufficient before deployment to an international setting. Senior officers were most likely to “disagree” rather than “slightly disagree” meaning more intense disagreement than other groups. Interestingly, while not significant in the OLS model for the first sample, blacks are similar to Whites in these negative attitudes. This is true for second model also, and the variable is significant in model 2. Since most respondents express a slight positive orientation (or only a neutral one) towards the value of cultural training, it may be that respondents have adopted a “wait and see” approach to the idea. Once evaluation data are available to validate the value of classroom training on cultural issues for occupational effectiveness as well as for Equal Opportunity training, then attitudes are likely to shift more strongly toward a positive view of the value of cultural training. Finally these efforts clearly establish the need for the work at DEOMI including basic research related to the development of a scientifically validated conceptualization of cultural competence. An important part of that process includes gathering data from those in the field to identify valid and reliable measures and to test for differences and similarities among the various cultural groups that make up our diverse military.

Opinions expressed in this report are those of the author and should not be construed to represent the official position of DEOMI, the U.S. military services, or the Department of Defense.

A Preliminary Look at Using Evidence Based Practice to Teach about Cultural Competence

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Introduction: Evidence Based Practice (EBP) and Cultural Competence

Research-generated facts or evidence have historically been used to guide reform efforts, as well as to find and evaluate best practices for use with individuals and groups (Ciliska, et al., 2001; Joplin et al., 2004; Sackett, et al., 1996; Slavin, 2002; Webb, 2001). Evidence-based practice (EBP) is a thoughtful integration of the best available evidence, coupled with real world expertise. As such it enables professionals from all fields to address questions with an evaluative and evidence-based approach. EBP allows the professional to assess current and past research, policies and guidelines, and other resources in order to identify relevant literature while differentiating between high-quality and low-quality findings. The practice of Evidence-Based Practice includes five fundamental steps.

- Step 1: Formulating a well-designed question
- Step 2: Identify articles and other evidence-based resources that answered the question
- Step 3: Critically appraise the evidence to assess its validity
- Step 4: Determine Which EBP application is appropriate in your situation and
- Step 5: Apply the practice as determined above, and
- Step 5: Re-evaluate the application of evidence and determine areas for improvement

Of critical importance to EBP is the belief that professionals will not automatically accept everything others with more experience or authority tell them, but will engage in critical thinking. Part of the process is to learn to recognize unfounded beliefs and assumptions and think for themselves about logic and evidence which supports what others suggest is wisdom from working in the field.

Cultural competence poses a difficult measurement challenge because its meaning is so broad (Boyle and Springer, 2001; Geron, 2002; Kimas-Tan, et al., 2007; Krentzman, 2008). It often refers to encounters between leaders and subordinates, or it can apply to the organization as a whole (Geron, 2002). Furthermore, it is often used as a means of discussing acceptance of or inclusion of minority groups (e.g. blacks, Hispanics, Native Americans, women, GLBT, disability, class) (Sazuki, McCrae, and Short 2001). Given these different contexts, it is unlikely that the definitions would be the same, although it is the case that a single framework seems to form an overarching basis for understanding all definitions. That framework consists of three conceptual areas: knowledge, beliefs and attitudes, and skills (Sue, Arredondo and McDavis, 1992).

There are five essential elements that contribute to a system's ability to become more culturally competent. The system should (1) value diversity, (2) have the capacity for cultural self-assessment, (3) be conscious of the "dynamics" inherent when cultures interact, (4) institutionalize cultural knowledge, and (5) develop adaptations to service delivery reflecting an

understanding of diversity between and within cultures. Further, these five elements must be manifested in every level of the service delivery system. They should be reflected in attitudes, structures, policies, and services.

Cultural competence is a developmental process that occurs along a continuum. There are six possibilities, starting from one end and building toward the other: 1) cultural destructiveness, 2) cultural incapacity, 3) cultural blindness, 4) cultural pre-competence, 5) cultural competency, and 6) cultural proficiency. It has been suggested that, at best, most human service agencies providing services to children and families fall between the cultural incapacity and cultural blindness on the continuum (Cross et al., 1989). It is very important for organizations to assess where they fall along the continuum. Such an assessment can be useful for further development.

In an important attempt to provide a baseline of information related to cultural diversity, staff at the Defense Equal Opportunity Management Institute (DEOMI) worked closely with the U. S. Air Force to pre-test relevant questions for possible inclusion in the Defense Equal Opportunity Climate Survey (DEOCS).

Evidence Based Practice

One of the important characteristics of EBP is the inclusion of professionals' knowledge about the unique attributes and circumstances of all individuals/groups involved in any situation. This process is combined with the scientific method to produce the opposite of traditional authority-based practice (Rubin and Babbie, 2008: 24).

Some of the important controversies surrounding the use of EBP are based on misconceptions. For example, policies based on EBP are based on evidence from research with individuals with very different characteristics than those in the military (Messer, 2006; Westen, 2006). In fact, military members are from a variety of race/ethnic, socio-economic, religious groups, include both sexes and have various education levels. Thus, evidence, rather than a homogenized approach to soldiers backgrounds is likely to improve policies used to define military tasks and to implement those policies in the field. Another criticism has been that EBP is overly restrictive that denigrates the field knowledge of those who have been in the trenches (Gibbs and Gambrill, 2002; Mullen and Streiner, 2004). This objection denies the inclusion of knowledge from those in the field as an integral component of EBP. Some object to the use of EBP because real evidence is often in short supply, especially at critical decision-making points of a mission (Mullen and Streiner, 2004). Proponents of EBP suggest that rather than an argument against EBP, this is an argument for increasing the evidence available. Finally, some argue that most decision-makers work in an environment where superiors do not understand or appreciate EBP or that resources to implement EBP are insufficient to support the necessary training and access to be able to carry out the process (Gibbs and Gambrill, 2002). These last problems will only be overcome as EBP is shown to be efficient and effective in the field.

Cultural Competence

Much of the literature on cultural literacy was created within the discipline of education. Within the early years of that tradition, four basic approaches to cultural literacy were identified

(Gibson, 1984). First, *benevolent multiculturalism* focuses on equalizing educational opportunities for culturally different students. The ideas flow from the idea of background deficits which lead culturally different students (typically from race/ethnic minority groups) to do poorly in school. Compensatory programs (e.g. Head Start, remedial coursework) are used to bring students up to majority group standards. This approach has been criticized because it seems to equate cultural difference with cultural deficit. The implication seems to be that children from culturally different backgrounds are being raised by parent with values which do not fit the majority cultural norms, therefore some type of pathology or deficit exists which is reflected in problems in schools.

Recent definitions of cultural competence refer to it as a set of congruent behaviors, attitudes, and policies that come together in a system, agency, or among professionals and enables that system, agency, or those professionals to work effectively in cross-cultural situations (Cross et al.; 1989; Isaacs & Benjamin, 1991). Operationally defined, cultural competence is the integration and transformation of knowledge about individuals and groups of people into specific standards, policies, practices, and attitudes used in appropriate cultural settings to increase the quality of services; thereby producing better outcomes (Davis, 1997).

The word *culture* is used because it implies the integrated patterns of human behavior that includes thoughts, communications, actions, customs, beliefs, values, and institutions of racial, ethnic, religious, or other social groups. The word *competence* is used because it implies having the capacity to function in a particular way: the capacity to function within the context of culturally integrated patterns of human behavior defined by a group. Being competent in cross-cultural functioning means learning new patterns of behavior and effectively applying them in the appropriate settings. For example, a teacher with a class of African-American children may find that a certain look sufficiently quiets most of the class. Often African-American adults use eye contact and facial expression to discipline their children. However, this is not effective with all African-Americans. Intra-group differences, such as geographic location or socioeconomic background, require practitioners to avoid over-generalizing. With other students, one might have to use loud demanding tones, quiet non-threatening language, or whatever is appropriate for those students. The unknowing teacher might offend some students and upset others by using the wrong words, tone, or body language. *Thus, being culturally competent means having the capacity to function effectively in other cultural contexts.*

The *Cultural understanding* approach recognizes the unequal background of children from certain minority groups, but attempts to avoid the values-laden assumption that this creates a cultural deficit based on a pathological home environment. The primary difference between this and the first approach is multicultural education for ALL students, not just minority students. Proponents of this model view the educational system as grounded in supposedly homogeneous, white, middle-class values which may be alien to minority children. Proponents propose educational programs that will address (and celebrate) the distinctions between the mainstream and the culturally different, i.e., those who are peripheral members of the mainstream culture and whose primary social performance is in some other cultural unit (e.g. teaching about different cultures). This approach assumes no hierarchy of one culture over another, and differences among cultures are assumed to be —*normal*” rather than “*exotic*.” This approach has been criticized because it, similar to *benevolent multiculturalism*, assumes cultural differences are the

cause of educational differences. Therefore, similarities between groups and differences within groups are still ignored. Furthermore, there appears to be no empirical evidence that multicultural education has any direct effect on the achievement of minority students (Gibson, 1984; Pettigrew, 1974). This has been the primary model utilized in organizations oriented toward creating a global workforce (see Uttal, 2006 for a critique of this model).

The next approach, *Education for cultural pluralism*, proposed to preserve and extend cultural pluralism in America. *Education for cultural pluralism* proponents reject majority-enforced acculturation and assimilation and also reject the ideal of an American "melting pot," both in theory and in practice. Proponents assume that neither cultural assimilation nor cultural fusion, (the melting pot), are acceptable as ultimate societal goals. This tactic has been criticized for confusing ideology with theory and practice. One criticism of this model is that assimilation, fusion, and pluralism may not be the only consequences of contact between different cultures. For example, certain cultural elements may be replaced, others fused, and others maintained. Finally, some (Gibson, 1984) have argued that this approach may be a blatant attempt by certain cultural groups to attain/maintain sociopolitical power. At some level, boundary maintenance, which means focusing on differences rather than similarities, must become the goal of this approach.

The main purpose of the final approach, *bicultural education*, is to produce learners who have competence in and can operate successfully in at least two different cultures. The focus is on the individual rather than the cultural group (Gibson, 1984; Uttal, 2006). Competence in a different culture need not imply rejection of the old culture (Uttal, 2006; Szalma and Hancock, 2008)

Recently, cultural competence has focused on three broad domains---knowledge, beliefs and attitudes, and skills (Sue, Arrendondo and McDavis, 1992). One major criticism of the new approach relates to the fact that the measures remain limited in scope, relying almost entirely on self-report by practitioners. Furthermore, they typically rely on researcher-defined dimensions of cultural competency and do not include the client's evaluation of the services received (Geron, 2002).

Issues of accurately conceptualizing cultural competence as well as reliable measuring it are important. The importance of a reliable and precise measure is to help practitioners choose appropriate and effective interventions, to hold practitioners responsible for their professional behaviors, and to hold organizations answerable to clients for the services provided. Improved measurement tools can help determine whether reducing dropout rates, and increasing cultural awareness, sensitivity and competence will reduce racial and ethnic disparities in outcomes (Geron, 2002).

The primary tool suggested for evaluating the continued effectiveness of various programs supporting diversity and cultural competence is reliable research (Ancis, 1998). It may be the case that to reach a goal of creating culturally aware soldiers the heart of any reliable program must be able to develop integrated, coordinated strategies and curriculum. Thus knowing that soldiers will be deployed and attempting to train them about that specific culture prior to deployment may not be enough. Students must not just be prepared, but their

experiences must be evaluated and communicated back to them to maximize the outcome (Uttal, 2006; see also Szalma and Hancock, 2008).

Current Study

The objective of the current study is to increase the ability of military researchers to accurately conceptualize cultural competence and to create reliable, precise measures to help practitioners choose appropriate and effective interventions, to hold practitioners responsible for their professional behaviors, and to hold organizations answerable the services provided. Findings may be used to develop integrated, coordinated strategies and curriculum to reach a goal of creating culturally aware soldiers. Results will both help prepare soldiers as well as help create better evaluation tools so outcomes of cultural competency training can be monitored.

Methods

We analyzed results from 9,602 respondents to questions about cultural literacy in sample 1 and 3,763 respondents to questions about cultural literacy training in sample 2. Both data sets also contained a few demographic indicators. We analyzed the data using univariate (descriptive frequencies), bivariate (means analysis) and multivariate (factor analysis; OLS regression) analyses as appropriate depending on the level of measurement of the variables and the goal of the particular analysis.

Survey

The survey instrument was designed to enable serving military personnel to respond to a number of questions about topics related to their knowledge of and desire for knowledge about cultural competency. The questions were included on the Air Force Climate Survey as pre-test, prior to their inclusion in the Defense Equal Opportunity Climate Survey (DEOCS). Responses were voluntary from an on-line survey of Air Force military and civilian personnel. Three different waves of data were collected from a sample of over 9,000 respondents.

The first set of statements focused on respondents' knowledge includes:

- 1) I am interested in learning about other cultures.
- 2) Class-room training for development of cultural awareness would be helpful in preparing me for an international deployment.
- 3) I know the values of other cultures.
- 4) Understanding my own cultural background will help me to work more effectively with my own team.
- 5) I change my non-verbal behavior (for example, gestures, facial expressions) when a cross-cultural situation requires it.

The following set assesses respondents' perceptions about the need for more training about cultural diversity.

- 6) Engaging in role-play simulation, in which I interact with individuals from other cultures, would be helpful in preparing for international deployment.
- 7) Class-room training on differences between cultures would be helpful in preparing me for an international deployment.
- 8) Prior to working for the military, I had sufficient experiences with other cultures.
- 9) Guidelines for behavior in international deployments (that is, do and do not lists) would be helpful in preparing me for an international deployment.
- 10) Training in language is enough to prepare military personnel for international deployment

Responses to both sets of statements were a Likert seven-point scale, ranged from 1 = strongly disagree, 2 = disagree, 3 = slightly disagree, 4 = neither agree nor disagree, 5 = slightly agree, 6 = agree, to 7 = strongly agree. There were a few missing cases, which were coded 0. We analyze two different data sets in this analysis because each set of questions was asked of different samples. In addition, the survey provided responses to the following demographic variables: sex, race ethnicity, military and civil service rank. This information allows us to complete a preliminary analysis of responses to the substantive questions related to cultural diversity.

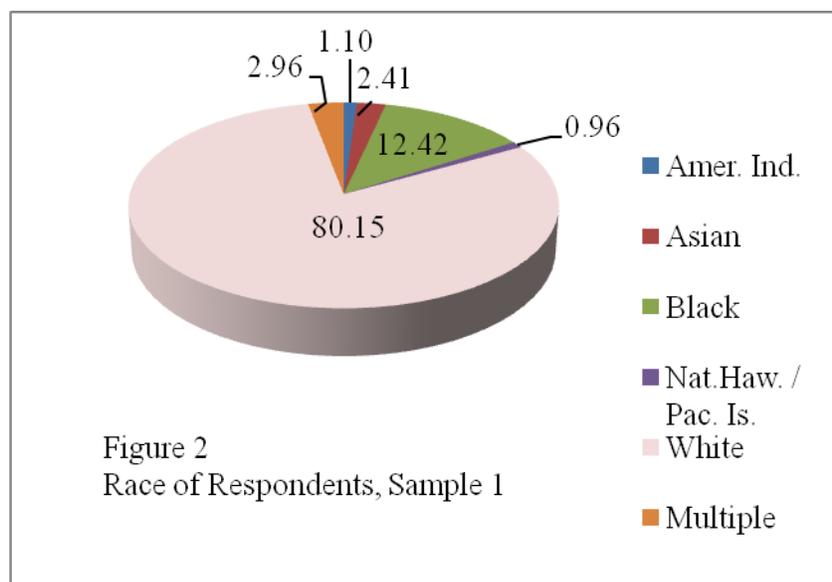
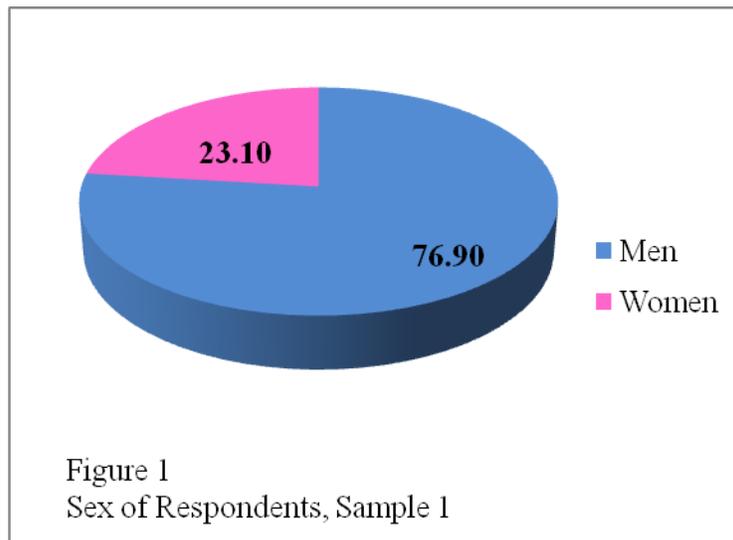
Variable Construction

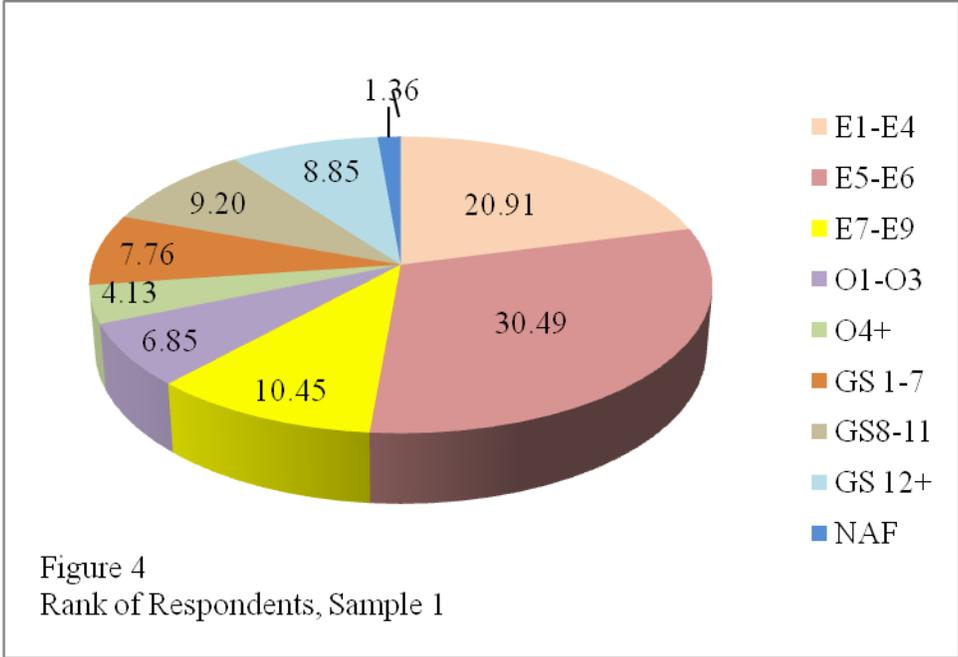
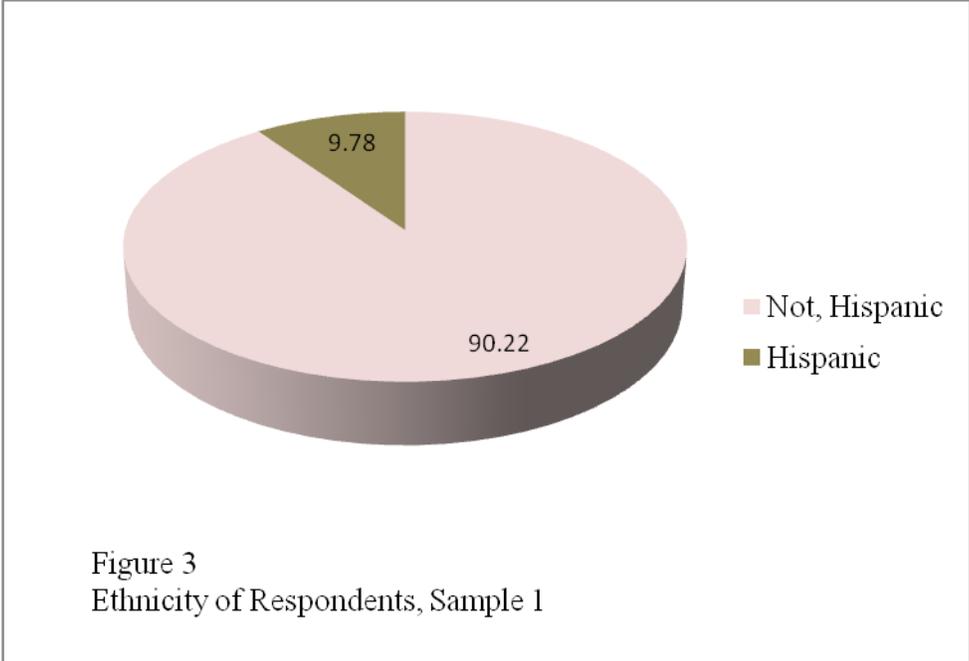
Responses to any of the questions which were coded “0” were classified as missing values because respondents did not answer the on-line survey. For initial analyses, original coding was maintained. Dummy variables were created from the demographic indicators for future use in multivariate models. Two different indexes of attitudes about the value of cultural awareness training were created for the regression analyses. In addition, we factor analyzed each set of questions separately as well as both sets combined to test various reliabilities.

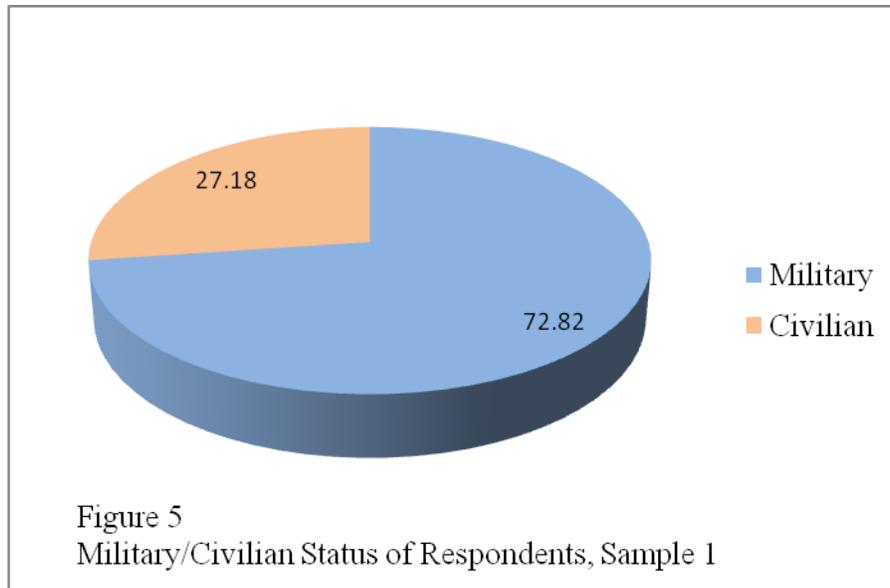
Results

Univariate Information about Sample 1 (waves 1 and 4)

Figures 1 – 5 display the demographic characteristics of sample 1. As indicated, 76.9% are males and 23.1% are females; 1.10% are American Indian, 2.41% are Asian, 12.42% are Black, .096% are Native Hawaiian or Pacific Islander, 80.15% are White, and 2.96% named multiple races; 90.22% were non-Hispanic and 9.78% were Hispanic; 20.91% were ranks E1-E4, 30.49 were E5-E6, 10.45% were E7-E9, 6.85% were O1-O3, 4.13% were)4 +; 72.82% were in the Air Force, and 27.18% were civilians employed by the Air Force.







Univariate Responses to Various Cultural Competency Questions, Sample 1

Table 1 provides the univariate information about responses to the various cultural competency questions. Notice the small percentages in the extreme response categories beginning with “strongly.” This is typical for survey statements with Likert responses with a large range for the responses. Most responses will cluster toward the middle (neutral) response. Notice also the tendency of respondents to say they “lightly agreed” with the statements, likely indicating weak, but positive support for cross cultural training. Such a response pattern could also mean respondents are taking a “wait and see” approach to such training, wanting some evidence before committing strongly one way or another.

Table 1

Univariate Responses to Questions Related to Value of Cultural Competency, Sample 1

Q1 I am interested in learning about other cultures.

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Disagree	147	1.76	1.76	1.76
Disagree	218	2.60	2.60	4.36
Slightly Disagree	118	1.41	1.41	5.77
Neither	1501	17.93	17.93	23.70
Slightly Agree	893	10.67	10.67	34.37
Agree	2954	35.29	35.29	69.66
Strongly Agree	2540	30.34	30.34	100
Total	8371	100	100	

Q2 Class-room training for development of cultural awareness would be helpful in preparing me for an international deployment.

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Disagree	352	4.20	4.20	4.20
Disagree	351	4.19	4.19	8.40
Slightly Disagree	231	2.76	2.76	11.16
Neither	2115	25.27	25.27	36.42
Slightly Agree	1221	14.59	14.59	51.01
Agree	2492	29.77	29.77	80.78
Strongly Agree	1609	19.22	19.22	100
Total	8371	100	100	

Q3 I know the values of other cultures.

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Disagree	93	1.11	1.11	1.11
Disagree	276	3.30	3.30	4.41
Slightly Disagree	331	3.95	3.95	8.36
Neither	1513	18.07	18.07	26.44
Slightly Agree	1867	22.30	22.30	48.74
Agree	2826	33.76	33.76	82.50
Strongly Agree	1465	17.50	17.50	100
Total	8371	100	100	

Q4 Understanding my own cultural background will help me to work more effectively with my own team.

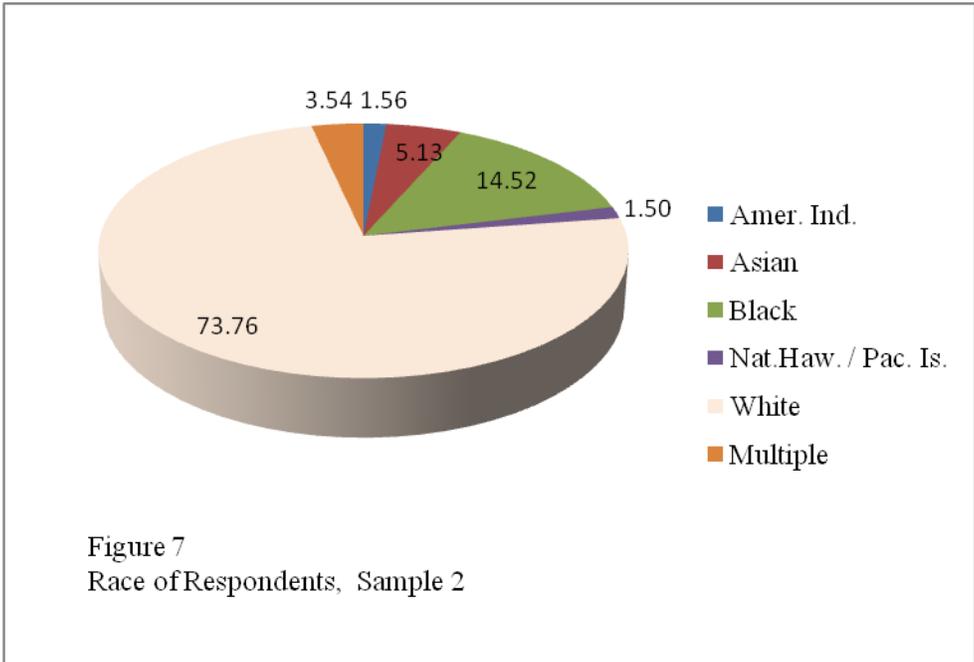
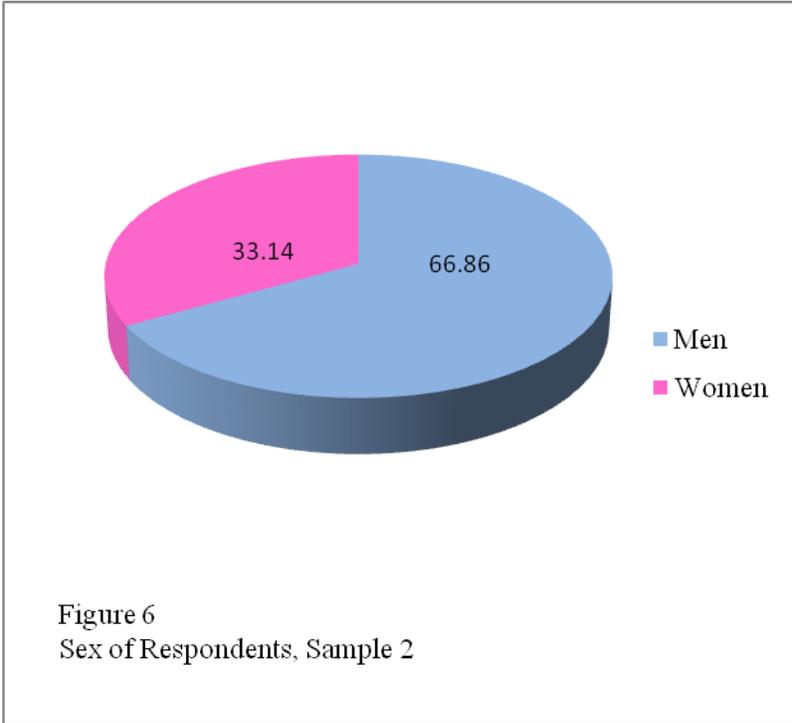
	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Disagree	264	3.15	3.15	3.15
Disagree	368	4.40	4.40	7.55
Slightly Disagree	203	2.43	2.43	9.97
Neither	2569	30.69	30.69	40.66
Slightly Agree	1060	12.66	12.66	53.33
Agree	2594	30.99	30.99	84.31
Strongly Agree	1313	15.69	15.69	100
Total	8371	100.00	100	
Total	9602	100		

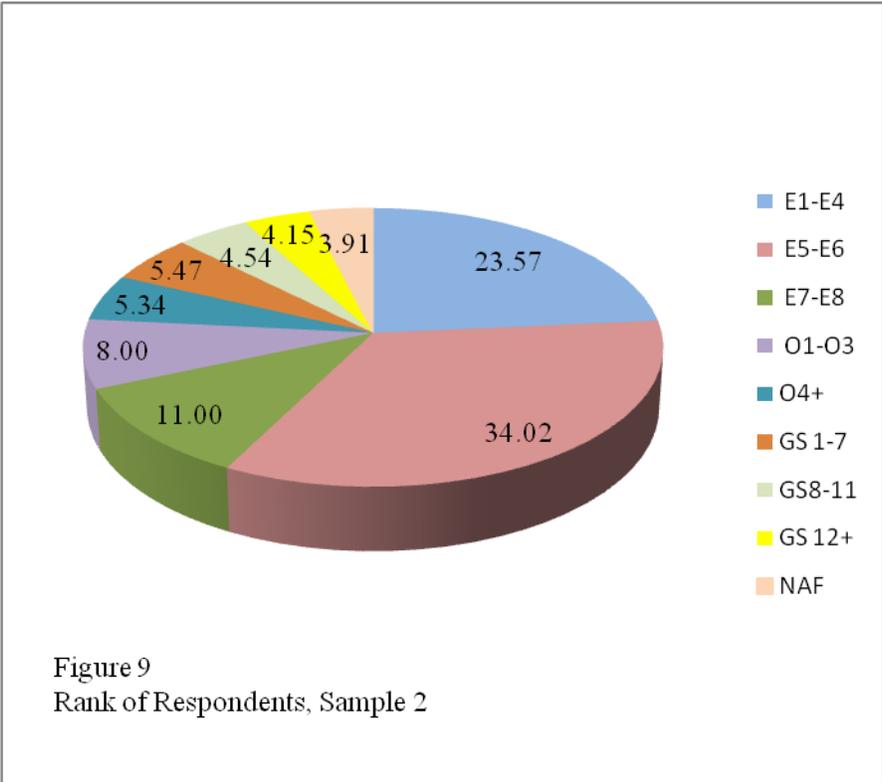
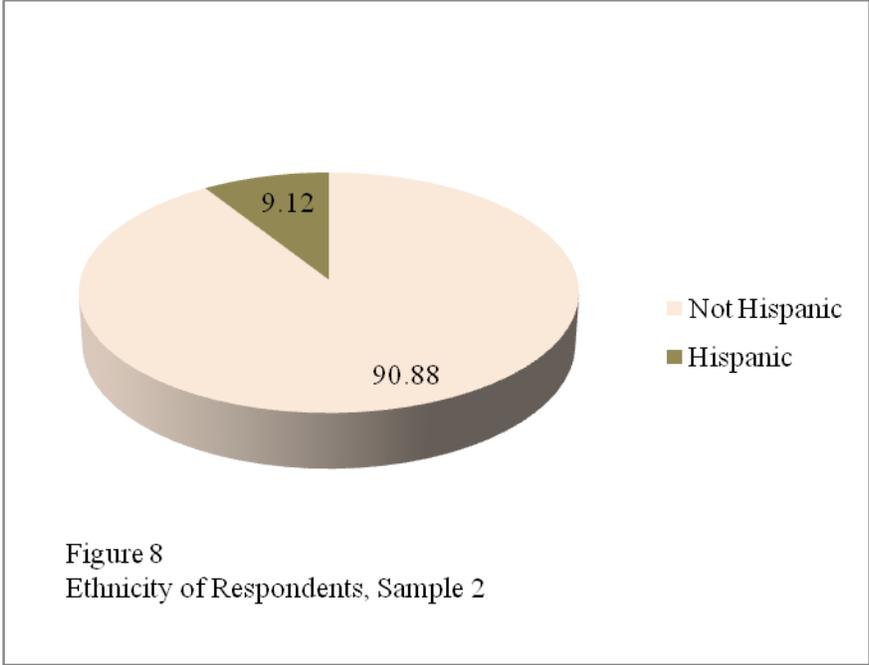
Q5 I change my non-verbal behavior (for example, gestures, facial expressions) when a cross-cultural situation requires it.

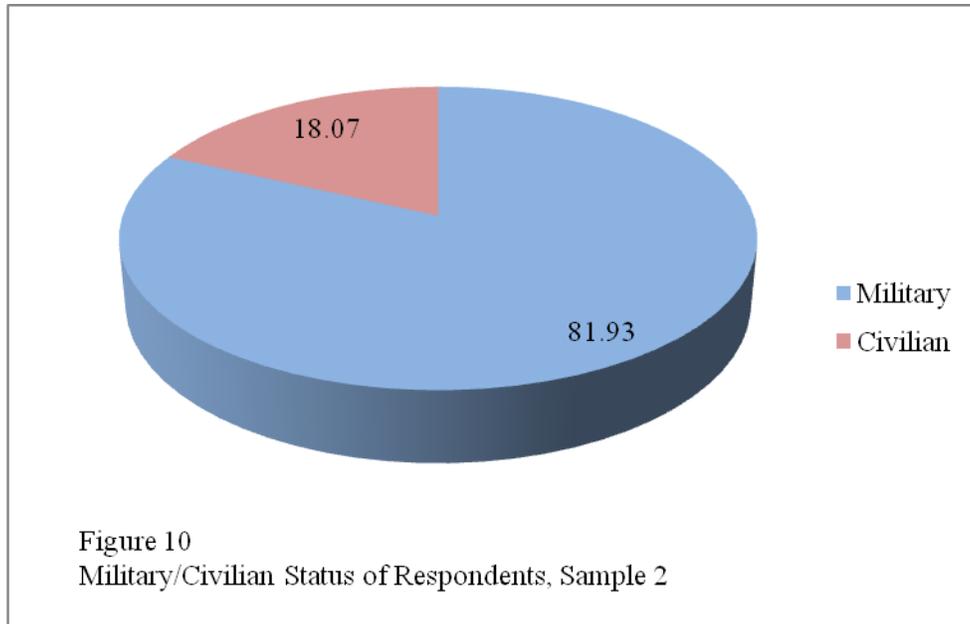
	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Disagree	155	1.852	1.852	1.852
Disagree	347	4.145	4.145	5.997
Slightly Disagree	150	1.792	1.792	7.789
Neither Agree or Disagree	2793	33.365	33.365	41.154
Slightly Agree	1020	12.185	12.185	53.339
Agree	2761	32.983	32.983	86.322
Strongly Agree	1145	13.68	13.68	100
Total	8371	100.00	100	

Univariate Information about Sample 2 (waves 2 and 3)

Figures 6 – 10 display the demographic characteristics of sample 2. As indicated, 66.86% are males and 33.14% are females; 1.56% are American Indian, 5.19% are Asian, 14.52% are Black, .015% are Native Hawaiian or Pacific Islander, 73.76% are White, and 3.54% named multiple races; 90.88% were non-Hispanic and 9.12% were Hispanic; 23.57% were ranks E1-E4, 34.02 were E5-E6, 11.00% were E7-E8, 8.00% were O1-O3, 5.34% were O4 +; 81.93% were in the Air Force, and 18.07% were civilians employed by the Air Force. Notice that sample 2 has more women and minority members and slight more in higher ranks. Given that information, we expect slightly more positive responses related to the value of cultural competency training.







Univariate Responses to Questions about Cultural Competency Training, Sample 2

Table 2 provides the univariate information about responses to the various cultural competency questions. Notice the small percentages in the extreme response categories beginning with “strongly.” This is typical for survey statements with Likert responses with a large range for the responses. Most responses will cluster toward the middle (neutral) response. Notice also the tendency of respondents to say they “lightly agreed” with the statements, likely indicating weak, but positive support for cross cultural training. Such a response pattern could also mean respondents are taking a “wait and see” approach to such training, wanting some evidence before committing strongly one way or another. We also find respondents more likely to “agree” with statements than in the previous sample. This is likely due to the differences in demographic characteristics of the two different samples.

Table 2

Responses to Questions Related to Cultural Competency Training, Sample 2

Q1 Engaging in role-play simulation, in which I interact with individuals from other cultures, would be helpful in preparing me for an international deployment.

	Frequency	Percent	Valid %	Cumulative %
Strongly Disagree	245	6.51	6.51	6.51
Disagree	285	7.57	7.57	14.08
Slightly Disagree	100	2.66	2.66	16.74
Neither	1225	32.55	32.55	49.30
Slightly Agree	488	12.97	12.97	62.26
Agree	920	24.45	24.45	86.71
Strongly Agree	500	13.29	13.29	100.00
Total	3763	100.00	100.00	

Q2 Class-room training for development of cultural awareness would be helpful in preparing me for an international deployment.

	Frequency	Percent	Valid %	Cumulative %
Strongly Disagree	352	4.20	4.20	4.20
Disagree	351	4.19	4.19	8.40
Slightly Disagree	231	2.76	2.76	11.16
Neither	2115	25.27	25.27	36.42
Slightly Agree	1221	14.59	14.59	51.01
Agree	2492	29.77	29.77	80.78
Strongly Agree	1609	19.22	19.22	100.00
Total	8371	100.00	100.00	

Q3 Prior to working for the military, I had sufficient experiences with other cultures.

	Frequency	Percent	Valid %	Cumulative %
Strongly Disagree	244	6.48	6.48	6.48
Disagree	509	13.53	13.53	20.01
Slightly Disagree	309	8.21	8.21	28.22
Neither	647	17.19	17.19	45.42
Slightly Agree	522	13.87	13.87	59.29
Agree	871	23.15	23.15	82.43
Strongly Agree	661	17.57	17.57	100.00
Total	3763	100.00	100.00	

Q4 Guidelines for behavior in international deployments (that is, do and don't lists) would be helpful in preparing me for an international deployment.

	Frequency	Percent	Valid %	Cumulative %
Strongly Disagree	67	1.78	1.80	1.80
Disagree	57	1.51	1.53	3.34
Slightly Disagree	43	1.14	1.16	4.49
Neither	733	19.48	19.73	24.22
Slightly Agree	567	15.07	15.26	39.48
Agree	1469	39.04	39.53	79.01
Strongly Agree	780	20.73	20.99	100.00
Total	3716	98.75	100.00	
Total	3763	100		

Q5 Training in language is enough to prepare military personnel for international deployment.

	Frequency	Percent	Valid %	Cumulative %
Strongly Disagree	310	8.24	8.34	8.34
Disagree	756	20.09	20.34	28.69
Slightly Disagree	628	16.69	16.90	45.59
Neither	1099	29.21	29.57	75.16
Slightly Agree	394	10.47	10.60	85.76
Agree	381	10.12	10.25	96.02
Strongly Agree	148	3.93	3.98	100.00
Total	3716	98.75	100.00	
Missing	0	47	1.25	
Total	3763	100.00		

Factor Analysis, Sample 1

We completed a Principle Component Factor Analysis which indicated that all statements included in the set for Sample 1 loaded on to one Factor (see Figure 11).

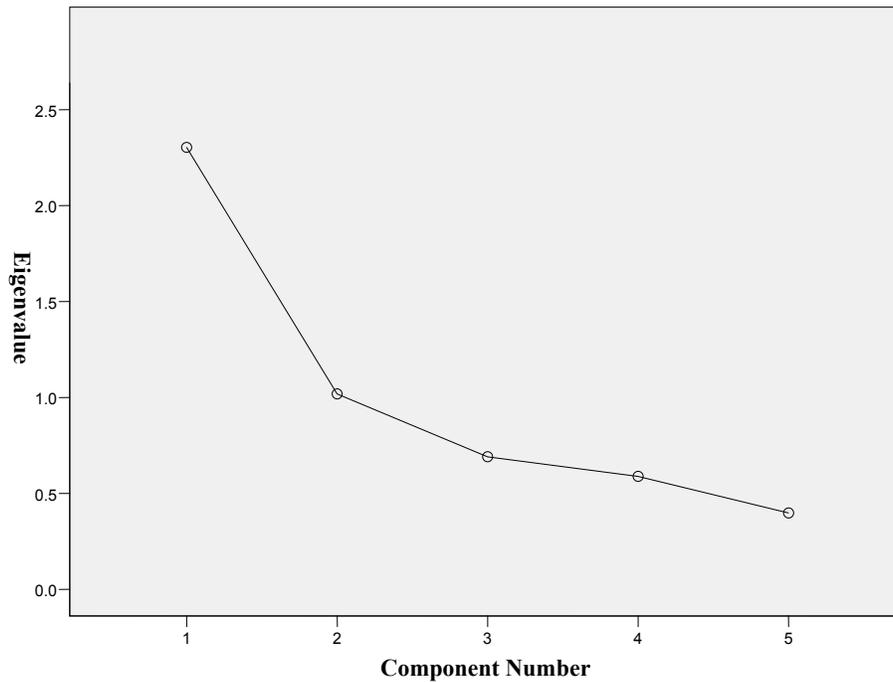


Figure 11

Scree Plot for Principle Component Factor Analysis of Cultural Competency Questions, Sample 1

Table 3 provides the eigenvalues and explained variance for each of the 5 statements and again reinforces that all form a single factor. In addition, statement 1, I am interested in learning about other cultures, explains close to half of the variance of the factor (46%) and statement 2 –“Class-room training for development of cultural awareness would be helpful in preparing me for an international deployment” explains over 20% more (20.37%). The statement related to changing one’s non-verbal behavior to fit a cross-cultural situation explained the least variance of the factor (7.97%) and has the least good “fit” with the other statements. Cronbach’s alpha for a scale containing all items was .701 indicating a reliable measure of attitudes related to the value of cultural training. Given these outcomes we created a scale of cultural training attitudes to use as the dependent variable in the multivariate model.

Table 3
 Factor Analysis - Total Variance Explained, Sample 1
 Component Initial Eigenvalues

Component	% of		
	Total	Variance	Cumulative %
1	2.30	46.06	46.06
2	1.02	20.37	66.44
3	0.69	13.82	80.26
4	0.59	11.78	92.03
5	0.40	7.97	100.00

Extraction Method: Principal Component Analysis.

Factor Analysis, Sample 2

We completed a Principle Component Factor Analysis which indicated that all statements included in the set for Sample 2 did not necessarily load on to one Factor (see Figure 12). If one factor is used, it is not as clean as the first set of questions (see Figure 11). More appropriately a two factor solution should be used with questions 6 and 7 loading on one factor and questions 8-10 loading on the second (see also Table 4).

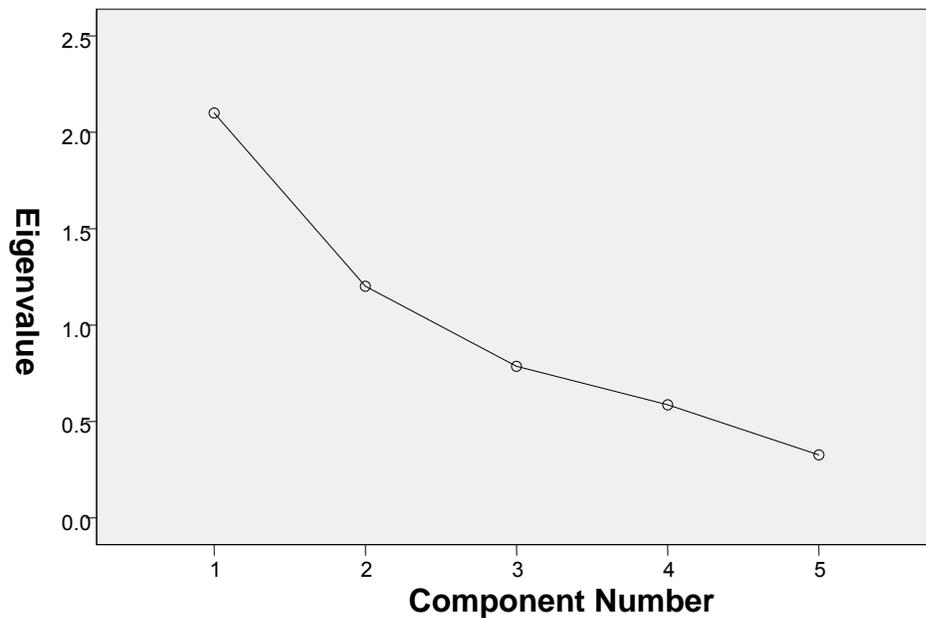


Figure 12
Scree Plot for Items in Cultural Training Scale for Sample 2

Table 4 provides the eigenvalues and explained variance for each of the 5 statements in set 1 and again reinforces that these questions may form more than a single factor. In addition, statement 6, “Engaging in role-play simulation, in which I interact with individuals from other cultures, would be helpful in preparing me for an international deployment,” explains more than 40% of the variance in the factor (42%) and statement 2 —“Classroom training on differences between cultures would be helpful in preparing me for an international deployment” explains over 20% more (24.03%). The statement related to training in languages being enough to prepare for deployment explained the least variance of the factor (6.53%) and has the least good “fit” with the other statements. Cronbach’s alpha for a scale containing all items was .578 indicating this factor would not be an adequate measure of attitudes about cross-cultural awareness training. Results indicate a two factor solution with questions 6 and 7 loading on one factor, and 8-10 on a different factor.

Table 4

Factor Analysis - Total Variance Explained, Sample 2

Total Variance Explained

Component	Initial Eigenvalues		Cumulative %
	Total	Variance % of	
6	2.10	42.00	42.00
7	1.20	24.03	66.03
8	0.79	15.72	81.75
9	0.59	11.73	93.47
10	0.33	6.53	100.00

Extraction Method: Principal Component Analysis.

Bivariate Means Analysis, Sample 1

In order to assess differences in responses to the questions on page 5, we completed a means analysis for the questions asked of sample 1 (see Table 5). For question wording, see page 5. While such a large sample means that results are statistically significant, substantive differences may be meaningless. Therefore, we discuss only those results that may be substantively meaningful. With regard to questions 1, 2 and 4 women's responses display more interest in learning about cultural awareness and women are more likely to believe such training would improve their work performance. However, men are more likely than women to say they change their non-verbal behavior when a cross-cultural situation demands it, although responses from both sexes tended to be neutral. Both men and women stated that they understood the value of other cultures. Note that even questions showing agreement, indicated only a slight agreement. Hispanics were very slightly more likely to express interest in learning about cultural competency and that cultural competence might positively affect their work performance. This pattern is also true for racial minority members. Again white and non-Hispanics are more likely to indicate that they change their non-verbal behaviors when cross-cultural situations demanded change.

Interesting differences emerge when analyzing military ranks. Differences are again very small, but with respect to believing that cross-cultural classroom training would prepare them for international deployment officers and those in E1-E4 and E7-E9 categories are more likely to agree compared to the E5-E6 category. With respect to —knowing the value of other cultures,” categories E5-E6 and E7-E9 are less likely to agree than officers or those in categories E1-E4. Upper enlisted ranks (E5 –E9) and officers were less likely than those in ranks E1-E4 to indicate they change their non-verbal behaviors in a cross-cultural situation if warranted. Average responses for all rank categories to the latter question were in the neutral category, likely reflecting the preponderance of men and whites in the Air Force. In general civilian employees were a bit more likely to agree on the value of other cultures and cultural training, although agreement fell in the –slightly agree” category. Civilian of all ranks were likely to respond neutrally to the statement indicating they changes their non-verbal behavior to fit cross-cultural

situations when indicated. Crosstabulations supported the results for the means analysis, but are not provided because the results for the means analysis are more parsimonious.

Table 5
Mean Responses to Cultural Competency Questions, Sample 1

SEX		Question 1	Question 2	Question 3	Question 4	Question 5
1 Male	Mean	5.26	4.99	5.06	5.13	4.60
	N	7063	7063	7063	7039	7039
	Std. Deviation	1.59	1.62	1.56	1.48	1.61
2 Female	Mean	5.32	5.13	5.08	5.24	4.39
	N	2539	2539	2539	2516	2516
	Std. Deviation	1.49	1.43	1.59	1.36	1.59
Total	Mean	5.28	5.03	5.06	5.16	4.55
	N	9602	9602	9602	9555	9555
	Std. Deviation	1.56	1.57	1.57	1.45	1.61
ETHNICITY		Question 1	Question 2	Question 3	Question 4	Question 5
1 Not Hisp.	Mean	5.27	5.03	5.03	5.15	4.54
	N	7707	7707	7707	7672	7672
	Std. Deviation	1.54	1.56	1.57	1.44	1.60
2 Hisp.	Mean	5.65	5.34	5.38	5.45	4.86
	N	895	895	895	894	894
	Std. Deviation	1.40	1.50	1.47	1.35	1.55
Total	Mean	5.31	5.06	5.07	5.18	4.58
	N	8602	8602	8602	8566	8566
	Std. Deviation	1.53	1.55	1.57	1.43	1.60

RACE		Question1	Question 2	Question 3	Question 4	Question 5
1 Amer. Ind.	Mean	5.49	5.35	5.33	5.63	5.05
	N	99	99	99	99	99
	Std. Deviation	1.44	1.44	1.51	1.22	1.47
2 Asian	Mean	5.61	5.50	5.58	5.66	4.80
	N	285	285	285	282	282
	Std. Deviation	1.35	1.32	1.38	1.15	1.61
3 Black	Mean	5.61	5.37	5.21	5.53	4.69
	N	1026	1026	1026	1014	1014
	Std. Deviation	1.40	1.45	1.59	1.34	1.61
4 Nat.Haw. / Pac. Is.	Mean	5.51	5.39	5.73	5.68	4.91
	N	88	88	88	87	87
	Std. Deviation	1.48	1.49	1.22	1.22	1.58
5 White	Mean	5.21	4.95	4.98	5.07	4.53
	N	6318	6318	6318	6304	6304
	Std. Deviation	1.57	1.57	1.58	1.46	1.60
7 Multiple	Mean	5.62	5.26	5.49	5.35	4.69
	N	260	260	260	260	260
	Std. Deviation	1.50	1.60	1.46	1.41	1.62
Total	Mean	5.29	5.04	5.06	5.17	4.57
	N	8076	8076	8076	8046	8046
	Std. Deviation	1.54	1.56	1.57	1.44	1.60
RANKGRADE		Question1	Question 2	Question 3	Question 4	Question 5
1 E1-E4	Mean	5.41	5.19	5.12	5.23	4.75
	N	2070	2070	2070	2063	2063
	Std. Deviation	1.56	1.61	1.59	1.48	1.61
2 E5-E6	Mean	5.23	4.94	4.93	5.12	4.53
	N	3003	3003	3003	2990	2990
	Std. Deviation	1.62	1.66	1.67	1.49	1.65
3 E7-E9	Mean	5.26	5.18	4.91	5.36	4.52
	N	1032	1032	1032	1030	1030
	Std. Deviation	1.54	1.54	1.65	1.37	1.57
4 O1-O3	Mean	5.49	5.19	5.19	5.24	4.41
	N	691	691	691	681	681
	Std. Deviation	1.59	1.65	1.49	1.47	1.66
5 O4 +	Mean	5.23	5.22	5.04	5.17	4.35
	N	478	478	478	465	465
	Std. Deviation	1.69	1.61	1.60	1.55	1.80

Civilian Employees		Question1	Question 2	Question 3	Question 4	Question 5
GS 1-7	Mean	5.18	4.82	5.22	5.03	4.52
	N	695	695	695	695	695
	Std. Deviation	1.42	1.37	1.40	1.35	1.53
GS 8-11	Mean	5.12	4.83	5.27	5.00	4.51
	N	740	740	740	740	740
	Std. Deviation	1.47	1.36	1.34	1.39	1.47
GS 12 +	Mean	5.35	4.88	5.27	5.06	4.48
	N	695	695	695	693	693
	Std. Deviation	1.44	1.46	1.37	1.39	1.47
Other NAF	Mean	4.80	4.70	4.96	4.83	4.31
	N	198	198	198	198	198
	Std. Deviation	1.27	1.13	1.36	1.20	1.36
Total	Mean	5.28	5.03	5.06	5.16	4.55
	N	9602	9602	9602	9555	9555
	Std. Deviation	1.56	1.57	1.57	1.45	1.61

Bivariate Means Analysis, Sample 2

In order to assess differences in responses to the questions asked of the second sample, we completed a second means analysis (see Table 6). For question wording, see page 5. Differences between groups are very small. Therefore we discuss only those results that may be substantively meaningful. With regard to questions related to attitudes about cultural awareness training, there were no differences based on sex. Note that both men and women responded —“slightly disagree” to the statement indicating that language training was sufficient before deployment. Hispanics were very slightly more likely to express support for cultural competency training than other groups, including the question related to teaching language. Although on the latter question, Hispanics also were likely to —“slightly disagree” that language training is sufficient. This pattern is also true for racial minority members.

Interesting differences emerge when analyzing military ranks. Differences are more prominent, especially on question 10 related to the sufficiency of language training. Senior officers, on average, disagreed with that statement. Upper enlisted ranks (E5 –E9) and senior officers were less likely than junior enlisted and junior officers to support cross cultural training. Average responses for all rank categories were in the neutral or slightly agree categories. Junior officer were more likely to —“slightly agree” or “agree” that —“Guidelines for behavior in international deployments (that is, do and don’t lists) would be helpful in preparing me for an international deployment. In general civilian employees were a bit more likely to agree on the value of other cultures and cultural training, although agreement fell in the —“slightly agree” category. Civilian of all ranks were likely to respond neutrally or slightly positively to the statement related to cross-cultural training. Again, there were likely to disagree slightly with the statement that —“Training in language is enough to prepare military personnel for international deployment.” Crosstabulations supported the results for the means analysis, but are not provided because the results for the means analysis are more parsimonious.

Table 6
Mean Scores for Cultural Competency Training Questions, Set 2

Sex		Q6	Q7	Q8	Q9	Q10
1 Male	Mean	4.62	4.88	4.51	5.47	3.62
	N	2516	2516	2516	2492	2492
	Std. Dev.	1.74	1.63	1.90	1.30	1.61
2 Female	Mean	4.69	4.99	4.72	5.49	3.58
	N	1247	1247	1247	1224	1224
	Std. Dev.	1.54	1.47	1.81	1.28	1.47
Total	Mean	4.64	4.92	4.58	5.48	3.60
	N	3763	3763	3763	3716	3716
	Std. Dev.	1.67	1.58	1.87	1.30	1.57
ETHNICITY		Q6	Q7	Q8	Q9	Q10

1 Not Hisp.	Mean	4.65	4.94	4.49	5.48	3.58
	N	2992	2992	2992	2957	2957
	Std. Dev.	1.63	1.54	1.87	1.27	1.56
2 Hisp.	Mean	5.13	5.20	5.31	5.69	4.01
	N	343	343	343	342	342
	Std. Dev.	1.58	1.56	1.66	1.17	1.62
Total	Mean	4.70	4.97	4.58	5.50	3.63
	N	3335	3335	3335	3299	3299
	Std. Dev.	1.63	1.54	1.87	1.27	1.57

RACE		Q6	Q7	Q8	Q9	Q10
1 Amer. Ind.	Mean	4.82	5.20	4.80	5.67	4.35
	N	49	49	49	49	49
	Std. Deviation	1.54	1.46	1.72	1.16	1.58
2 Asian	Mean	5.22	5.48	5.70	5.82	4.35
	N	161	161	161	158	158
	Std. Deviation	1.49	1.23	1.44	1.05	1.64
3 Black	Mean	5.16	5.26	4.86	5.59	3.76
	N	456	456	456	444	444
	Std. Dev.	1.46	1.37	1.86	1.23	1.59
4 Nat.Haw. / Pac. Is.	Mean	4.85	5.04	5.79	5.70	4.11
	N	47	47	47	46	46
	Std. Dev.	1.73	1.64	1.35	1.35	1.52
5 White	Mean	4.50	4.83	4.33	5.44	3.49
	N	2316	2316	2316	2302	2302
	Std. Dev.	1.67	1.59	1.87	1.30	1.54
7 Multiple	Mean	4.87	5.15	5.27	5.83	3.88
	N	111	111	111	111	111
	Std. Dev.	1.81	1.75	1.72	1.09	1.67
Total	Mean	4.65	4.95	4.54	5.50	3.61
	N	3140	3140	3140	3110	3110
	Std. Dev.	1.66	1.56	1.88	1.28	1.58

Rank/Grade		Q6	Q7	Q8	Q9	Q10
1 E1-E4	Mean	4.99	5.11	4.95	5.63	4.00
	N	887	887	887	880	880
	Std. Dev.	1.65	1.63	1.82	1.28	1.65
2 E5-E6	Mean	4.59	4.87	4.28	5.51	3.55
	N	1280	1280	1280	1267	1267
	Std. Dev.	1.72	1.60	1.98	1.29	1.58
3 E7-E9	Mean	4.54	4.92	4.02	5.60	3.45
	N	414	414	414	412	412
	Std. Dev.	1.74	1.58	1.93	1.24	1.47
4 O1-O3	Mean	4.47	4.93	4.84	5.60	3.19
	N	301	301	301	291	291
	Std. Dev.	1.83	1.72	1.69	1.21	1.44
5 O4+	Mean	4.41	5.03	4.59	5.57	2.97
	N	201	201	201	188	188
	Std. Dev.	1.86	1.62	1.89	1.41	1.54
Civilian Employees		Q6	Q7	Q8	Q9	Q10
6 GS 1-7	Mean	4.63	4.76	4.94	5.14	3.74
	N	206	206	206	206	206
	Std. Dev.	1.45	1.40	1.66	1.33	1.54
7 GS8-11	Mean	4.44	4.88	4.87	5.12	3.44
	N	171	171	171	171	171
	Std. Dev.	1.44	1.30	1.57	1.33	1.42
8 GS 12+	Mean	4.51	4.67	5.12	5.30	3.61
	N	156	156	156	154	154
	Std. Dev.	1.58	1.55	1.68	1.23	1.42
9 NAF	Mean	4.33	4.47	4.61	4.57	3.78
	N	147	147	147	147	147
	Std. Dev.	0.80	0.97	1.39	0.99	1.14
Total	Mean	4.64	4.92	4.58	5.48	3.60
	N	3763	3763	3763	3716	3716
	Std. Dev.	1.67	1.58	1.87	1.30	1.57

Multivariate Regression Analysis

Table 7 displays the OLS regression results explaining variations in attitudes about the value of cultural awareness training for sample 1. Results indicate that being female, black and enlisted are not significant predictors of attitudes about cultural awareness training (although being senior enlisted, E5-E9 is significant using a one-tailed test ($p < .10$)). Whites are likely to display more negative attitudes than other groups and officers and Hispanics are more likely to display positive attitudes. Being white has the strongest (and negative impact) on attitudes.

Results indicate that whites are much more likely to believe that cultural awareness training has little value. All other effects, whether significant or not are very small. Overall this model, explains very little of the variance in attitudes about the value of cultural awareness training---about 3% (2.9%), leaving close to 97% unexplained.

Table 7
 OLS Regression of Independent Variables on Attitudes about the
 Value of Cultural Training, Sample 1

	b	Std. Error	Beta	t	Significance
Constant	26.66	0.45		59.50	0
Female	0.11	0.16	0.01	0.69	0.49
White	-2.23	0.29	-0.17	-7.74	0
Hispanic	1.22	0.29	0.05	4.18	0
Officer	0.53	0.24	0.04	2.22	0.03
Sr. Enlisted	0.02	0.34	0.00	0.07	0.95
Jr. Enlisted	0.61	0.37	0.05	1.64	0.10
Black	-0.34	0.34	-0.02	-1.00	0.32

F = 25.850; P = .000; R-sq. = .029

Table 8 displays the OLS regression results explaining variations in attitudes about the value of cultural awareness training for sample 2. Results indicate that being white, black and junior enlisted are significant predictors of attitudes about cultural awareness training. Whites and Blacks are likely to display more negative attitudes than other groups and officers and Hispanics are more likely to display positive attitudes. Being an officer, being female or being senior enlisted do not have significant impacts. Being white has the strongest (and negative impact) on attitudes, and being Black has the third strongest (and negative) impact. Being junior enlisted has the second strongest (and positive) impact in the model. Results indicate that whites are much more likely to believe that cultural awareness training has little value and that Blacks follow closely in expressing negative attitudes. Overall this model, explains very little of the variance in attitudes about the value of cultural awareness training---about 9% (8.6%), leaving close to 91% unexplained.

Table 8
 OLS Regression of Independent Variables on Attitudes about
 Cross Cultural Training Scale, Sample 2

	b	Std. Error	Beta	t-value	significance
(Constant)	25.24	0.36		70.40	0.00
Female	-0.03	0.19	0.00	-0.14	0.89
White = 1	-3.31	0.31	-0.29	-10.69	0.00
Hispanic = 1	1.77	0.36	0.09	4.93	0.00
Officer = 1	0.25	0.31	0.02	0.83	0.41
Sr Enlisted = 1	0.10	0.24	0.01	0.39	0.70
Jr Enlisted = 1	1.90	0.27	0.17	7.08	0.00
Black = 1	-1.32	0.37	-0.10	-3.59	0.00

F = 40.192; p < .000; R-sq. = .086

Discussion

Results indicate that white males are less likely to believe in the value of learning about other cultures and that cultural literacy could improve their work performance or that cultural literacy training is valuable. As indicated in the bivariate analyses they are also less likely to indicate they changed their non-verbal behavior in cross-cultural situations which seem to demand such changes. Interestingly, while not significant in the OLS model for the first sample, but significant in the second model, blacks are similar to Whites in these negative attitudes. Importantly, based on the bivariate results, results from the second sample indicate that all respondents were likely to “slightly disagree” with the idea that language training was sufficient before deployment to an international setting. Senior officers were most likely to “disagree” rather than “slightly disagree” meaning more intense disagreement with that idea than other groups.

In part these findings are driven by the demographics of the Air Force, Whites and Blacks, men and enlisted members comprise the majority. In particular the attitudes of Whites (65.8% of the Air Force) and men (73.56% of the Air Force) drive the overall results. It is not really surprising that Whites and men would be most resistant to the idea that cultural awareness training is positive and useful from an operational standpoint. While the bivariate results suggest that women and race/ethnic members are slightly more supportive of the importance of cultural competence to the Air Force, after introducing multivariate controls in the OLS models, the impact for women becomes non-significant. It seems likely that women, who want to “fit” into a masculine military culture are very likely to adopt similar attitudes to their male counterparts. Similarly, Blacks express similar attitudes to their White peers. Only Hispanics remain significantly different from the other two minority groups in their support for the importance of cultural competence in the OLS models. Perhaps given the small percentages of Hispanics in the military, perhaps retaining their own cultural identity has remain important to them and reinforces the importance of creating and supporting policies which incorporate an organization-

wide commitment to developing mutually beneficial and non-paternalistic partnerships with culturally different groups.

Since most respondents express a slight positive orientation (or only a neutral one) towards the value of cultural training, it may be that respondents have adopted a “wait and see” approach to the idea. Once evaluation data are available to validate the value of classroom training on cultural issues for occupational effectiveness as well as for Equal Opportunity training, then attitudes are likely to shift more strongly toward a positive view of the value of cultural training. These efforts clearly establish the need for continuing the work at DEOMI including both training beyond language skills, and basic research related to the development of a scientifically validated conceptualization of cultural competence. An important part of that process includes gathering data from those in the field to identify valid and reliable measures and to test for differences and similarities among the various cultural groups that make up our diverse military.

Summary

First findings suggest that EBP should be an important component for creating military educational programs, policies and practice guidelines. All of these indicate a need for supporting macro practice opportunities for military personnel who engage in researching and educating to strengthen cultural competence, and to find any evidence, which links cultural competence, equal opportunity and organizational effectiveness. These links are likely to create necessary support for the importance of cultural competence research and training for the soldiers of today’s military. These necessitate both the need for more research on evidence-based practice using a cultural competence lens, and the need for more research on how diversity within the military shapes the actions of soldiers in the field as well as how we measure our own competence in meeting military standards in an increasingly global environment.

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Latina perceptions of diversity climate in the military

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Abstract

This study used data collected from the Defense Equal Opportunity Climate Survey. Through the use of this data, the researchers conducted two studies which examined the relationships among diversity climate and organizational effectiveness and transformational leadership for Hispanic women (Latinas) in the military. Results of the regression analysis from study 1 found that diversity climate was positively related to job satisfaction, workgroup cohesion, and trust in and commitment to the organization. Additionally, trust in the organization emerged as a moderator while workgroup cohesion did not. In study 2 it was concluded that transformational leadership moderated the relationship between diversity climate and organizational commitment. We discuss implications for recruiting, retention, and team building for Latinas in the military.

Opinions expressed in this report are those of the authors and should not be construed to represent the official position of DEOMI, the U.S. military services, or the Department of Defense.

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Today, there are over 140,000 active duty Hispanic service men and women (Defense Manpower Data Center, 2007). This number should not be surprising since Hispanics are the fastest growing ethnic minority group in the United States (U.S.) (U.S. Bureau of Census, 2000). It has been estimated that Hispanics will account for over 25% of the U.S. population by 2030 (U.S. Bureau of Census, 2000). In response to this change in demographic, public and private entities alike have realized that in order to remain competitive for available talent, it is a business imperative to develop and foster an inclusive environment, known as a diversity climate. A positive diversity climate is one which (Schneider, Gunnarson, & Niles-Jolly, 1994) embraces different ideas and perspectives, practices fairness and equity in organizational policies and procedures, and values and utilizes unique knowledge and experience (Cox, 1993; Hicks-Clarke & Iles, 2000; Kossek & Zonia, 1993; McKay, et al, 2007).

Unfortunately, in many instances within a work environment there is an illusion of inclusion, and instead, minority members are expected to assimilate into a pre-defined subordinate role within dominant organizational culture (Thomas & Gabarro, 1999). As a result, minority members often experience a sense of exclusion. Whether exclusion in the workplace is implicit or explicit, research has shown that a sense of exclusion has been linked to job dissatisfaction, absenteeism, and low well-being (Avery, McKay, Wilson, & Tonidandel, 2007, O'Leary & Ickovics, 1992, Mor Barak & Levin, 2002). Frequently, it is minority women who report higher perceptions of exclusion than men (Ragins, 1997). This is especially troubling, since enlistment of Hispanic women (Latinas)² in the military has decreased (Firmin, 2002).

Accordingly, the present study seeks to examine outcomes associated with a diversity climate. For this research, diversity climate is defined as:

Perceptions that an employer utilizes fair personnel practices and integrates the attributes of the workforce into the work environment so all employees can reach their fullest potential while working toward mission effectiveness. This is accomplished at all levels of the organization through valuing diversity and implementing policies that demonstrate a commitment to diversity management (Cox, 1993; Parks, 2008).

We focus investigation on Latina women in the military since there has been an increased effort placed on the recruitment and retention of Latinas in the military (Alvarez, 2006). In this, we use the Defense Equal Opportunity Climate Survey (DEOCS), to measure the interrelationships of diversity climate with outcome variables that include workgroup cohesion, job satisfaction, trust in the organization, and organizational commitment. In the sections below, we review several models of diversity climate, and then focus on Hispanic women in the military—one group the military seeks to attract, select, develop, and retain.

Diversity Climate and Organizational Effectiveness

Diversity climate is typically appraised in terms of individuals' evaluations of and technique for dealing with workplace diversity (Knippenberg & Schippers, 2007). An early model by Kossek and Zonia (1993) examined perceptions of diversity climate among academic faculty. They argue that diversity climate is influenced by organizational policies on equal opportunity, access to resources and opportunities in the organization, and perceptions of underrepresented groups. Further, perceptions of diversity climate are affected by the individual's level in the organizational hierarchy, gender, and ethnicity. According to their model, women and minorities were more supportive of diversity than males and whites. One limitation of their model is that the researchers neglected to examine any organizational effectiveness outcomes (Hicks-Clarke & Iles, 2000).

Cox (1993) presented an expanded model for all sectors, that showed diversity climate to be a function of individual level factors (identity, prejudice, stereotyping, and personality), group factors (cultural differences, ethnocentrism, and intergroup conflict), and organizational-level factors (acculturation, structural integration, informal integration, and institutional bias). In the model, diversity climate was linked to individual affective outcomes (job satisfaction, organizational identification, and job involvement), and individual achievement outcomes (job performance ratings, compensation, promotion, and mobility rates). Further, diversity climate produced first level organizational effectiveness outcomes (attendance, turnover, productivity, work quality, recruiting success, creativity, problem solving, and workgroup cohesiveness), as well as second level organizational outcomes (market share, profitability, and achievement of organizational goals).

A third model by Hicks-Clarke & Iles (2000) combines the Kossek and Zonia (1993) and Cox (1993) models. These authors define diversity climate as the situation —...in which human resource diversity is valued and in which employees from diverse backgrounds feel welcomed and included” (p. 324). Their framework contains diversity indicators (policy, mentoring, work place procedures such as flexible hours and childcare, organizational justice, need for diversity, and support for diversity), moderators (gender, age, ethnicity, management level, and work status as full or part time), and outcomes (organizational commitment, job satisfaction, and career planning and satisfaction). They argue that retention and motivation of diversity groups are closely linked to job satisfaction, organizational commitment, career planning, and perceived equity of human resource practices, such as recruiting, selection, development, and rewards.

A model by Virick, Goswami, and Czekajewski (2004) posits that perceptions of diversity climate for women and minorities are strongly influenced by the treatment they receive in the workplace, e.g. victim of discriminatory behavior. Perceptions of diversity climate then influence trust in management, which in turn influences employee commitment to the

organization, and ultimately retention. This is particularly important for women and minorities who tend to evaluate the effectiveness of diversity initiatives through the lens of diversity climate.

Another recent model by McKay, Avery, Tonidandel, Morris, Hernandez, and Hebl (2007) specifically looked at the influence of diversity climate perceptions on organizational commitment, which in turn influences turnover. They found that diversity climate was negatively related to turnover among all groups studied—whites, blacks, Hispanics, men, and women. McKay, et al. stress that, among minority groups, turnover is decreased by access to training, access to organizational opportunities like promotion, and minority input into work-related issues.

In a second study, McKay, et al. (2007) found that a strong pro-diversity climate—defined as perceived fair treatment, respect for different views and visible commitment by top management—increased sales performance among blacks and Hispanics. They stressed the need to look beyond demographic variables and numerical targets, and focus on initiatives that leverage diversity, like fair personnel policies, and techniques that integrate diverse employees into the work environment.

Diversity Climate and Latinas

Researchers have examined the influence of race, gender, and ethnicity, including Hispanics and women, on diversity climate (e.g., Knouse & Dansby, 2000; McKay et al, 2007, 2008). Still, one group that has received relatively little attention is Latinas. In particular, the U.S. military has a strong interest in attracting, recruiting, and retaining Latinas (Rosenfeld & Culbertson, 1992). Previous research has examined the Latina issues of lower education levels, the need for personable relations, displaying respect, showing responsibility for work, establishing social support networks, and ties to family and community may influence Latina desires to enter and remain with the military (Chong & Baez, 2005; Firmin, 2002; Rosenfeld & Culbertson, 1992).

Subsequently, a number of initiatives have been proposed to attract Latinas to the military. These include recruiting that targets Latina communities (e.g., Hispanic enclaves in states such as California and Texas, and scholarships for Latinas in community colleges to matriculate into four-year universities), mentoring non-commissioned officers (NCOs) and commissioned officers for career development, networking with professional Latina groups, and training marketable skills (Firman, 2002; Knouse & Webb, 2000, 2001; Moon, 1997; Nevaer & Ekstein, 2007; Ragins, 2002; Rosenfeld & Culbertson, 1992).

The extent to which these initiatives are effective would be indicated by positive perceptions of the military's diversity climate. Specifically, prior research would indicate that, as with other under-represented groups, Latinas would perceive a diversity climate related to individual outcome variables such as high job satisfaction, group variables such as group cohesion, and organizational variables such as trust in and commitment to the organization (Cox, 1993; Hickes-Clarke & Iles, 2000; Virick et al, 2004). Latinas' strong sense of collectivity would tap into workgroup cohesion (Chong & Baez, 2005), which in turn would affect job satisfaction. Based on past research, we anticipate the following:

H1: Diversity climate will be positively related to job satisfaction.

H2: Diversity climate will be positively related to workgroup cohesion.

H3: Workgroup cohesion will moderate the relationship between diversity climate and job satisfaction.

Further, a diversity climate is related to organizational outcome variables, such as high commitment to and trust in the organization (Cox, 1993; McKay et al, 2007; Hicks-Clarke & Iles, 2000). Indeed, Latinas' strong sense of collectivity would seem to enhance such variables as commitment to and trust in the organization (Chong & Baez, 2005). Moreover, strong trust may enhance organizational commitment (Virick et al, 2004). Latinas' value of the concept of trust would support this contention (Chong & Baez, 2005). Based on this rationale we anticipate the following:

H4: Diversity climate will be positively related to organizational commitment.

H5: Diversity climate will be positively related to trust in the organization.

H6: Trust in the organization will moderate the relationship between diversity climate and organizational commitment such that, when trust is high, the relationship between diversity climate and organizational commitment will be high.

Study 1

Participants

Two hundred and thirty-three Latina military personnel participated in the study during the spring of 2008. The women represented all branches of the military: Air Force (1%), Army (39%), Coast Guard (2%), Marines (14%), and Navy (44%). The majority of the participants was between the ages of 22 to 30 and was enlisted members of the military.

Measures

DEOCS

The DEOCS evolved from the Military Equal Opportunity Climate Survey (MEOCS) (Dansby & Landis, 1991). A new version of the DEOCS, version 3.3, was implemented in beta (testing) form October 2007. The DEOCS was designed to measure dimensions associated with military and civilian equal opportunity (EO and EEO) as well as organizational effectiveness (OE) factors. According to the Directorate of Research at the Defense Equal Opportunity Management Institute (DEOMI) the DEOCS is

...a climate assessment instrument...designed to assess the "shared perceptions" of respondents about formal or informal policies, practices, and procedures likely to occur in the organization. It is not intended as a direct measure of EO/EEO attitudes. Through a statistical technique known as factor analysis, items that measure the same perceptual domain are combined into scales...[measuring] eight EO/EEO and six OE factors ...on a five-point scale. (http://www.deocs.net/DocDownloads/Talker_DEOCS.pdf).

The DEOCS (v. 3.3) contains 66 items. The items are traditionally combined into 13 distinct scales, seven that address EO/EEO, and six that address organizational effectiveness (OE) issues. The items in different sections of the DEOCS require respondents to use one of three 5-point scales (*very high chance* to *almost no chance* of a particular event occurring, *strongly agree* to *strongly disagree* to a statement, and *very satisfied* to *very dissatisfied* with their work effort, work product, and their job overall). Previous factor analytic analysis conducted on the DEOCS (Truhon, 2003) and its predecessor, the MEOCS provided support for

the scale's internal consistency and factor structure (Estrada et al., 2007; Landis, Fisher, & Dansby, 1988). Mean composite scores were calculated for each scale.

Work Group Cohesion. Work Group Cohesion was measured with four items assessing the social bond between individuals in a group and how well group members come together to complete tasks. (e.g., "My work group works together well as a team"). All items were answered on a 5-point response scale ranging from "4" (totally agree with the statement) to "1" (totally disagree with the statement). The composite score was re-coded such that higher scores reflect greater group cohesion (Cronbach's $\alpha = .90$).

Organizational Commitment. Organizational commitment was assessed with five items assessing the bond and importance of the organization to the individual (e.g., "I am proud to tell others I am part of this organization"). All items were answered on a 5-point response scale ranging from "1" (totally agree with the statement) to "5" (totally disagree with the statement). The composite score was re-coded such that higher scores reflect greater organizational commitment (Cronbach's $\alpha = .90$).

Job Satisfaction. Job satisfaction was measured with five items assessing one's satisfaction with his or her job (e.g., "How satisfied are you with the job as a whole"). All items were answered on a 5-item response scale ranging from "1" (very satisfied) to "5" (very dissatisfied). The composite score was re-coded such that higher scores reflect greater job satisfaction (Cronbach's $\alpha = .80$).

Trust in the organization. Trust in the organization was assessed with three items measuring how people perceive the organization as a place where people trust and care for each other (e.g., "This organization is loyal to its members."). All items were answered on a 5-point response scale ranging from "1" (totally agree with the statement) to "5" (totally disagree with the statement). The composite score was re-coded such that higher scores reflect greater organizational commitment (Cronbach's $\alpha = .85$).

Diversity Climate. We used a 9 item Likert scale to assess perceptions of diversity climate. The diversity climate items overlap closely with items from Mor Barak, Cherin, & Berkman's 1998 diversity perceptions scale, the McKay, Avery, & Morris 2007 diversity climate scale, and the Hopkins, Hopkins, & Mallette's, 2001 organizational commitment to diversity scale. Scale items included "My work unit is valued for the different perspectives that we bring to the organization," and "I listen to all of my colleagues with an open mind." All items were answered on a 5-point response scale ranging from "1" (totally agree with the statement) to "5" (totally disagree with the statement). The composite score was re-coded such that higher scores reflect greater diversity climate.

The 9 item diversity climate scale demonstrated strong psychometric properties. The items had an acceptable alpha of .87. The corrected item-total correlations were all above (.50) while the inter item correlations were acceptable as the correlations ranged from (.3-.7). Principal component analysis of the items revealed a solution which accounted for 64% of the variance.

Results and Summary

Means, standard deviations, and correlations among variables are reported in Tables 1 & 2. Hypothesis 1 and 2 were concerned with relationship between diversity climate and job satisfaction and work group cohesion, while hypothesis 4 and 5 were concerned with the connection between diversity climate and organizational commitment and trust. All of these hypotheses were supported, as shown in Table 3, and demonstrate that established models of diversity climate influences (Cox, 1993; Hicks-Clarke & Ile, 2000; Kossek & Zonia, 1993) were shown to apply to Latinas in the military.

For the moderator hypotheses, both the predictor and moderator variables were centered (Aiken & West, 1991). The moderator regression results reported in Tables 4 & 5, as well as

outlined in Figures 1 and 2, demonstrate that work group cohesion did not emerge as a moderator (H3), but trust in the organization (H6) did.

Study 2

Unfortunately, work group cohesion failed to moderate the relationship between diversity climate and job satisfaction. Interestingly, respondents with high perceptions of trust and diversity showed a relatively flat slope. These findings could be attributed to the similarity of the measures. Both trust and work group cohesion were highly correlated with the criterion. As noted by Baron & Kenny (1986), these relationships are highly problematic because they “alter the ability to provide a clear interpretable interaction term” (p. 1174). As a result, the variables, work group cohesion and trust were excluded from study 2. In exchange, perceptions of transformational leadership were examined.

Transformational leaders influence subordinates by increasing self-awareness, instilling a sense of pride, purpose, and mission, along with providing a vision for employees to work toward (Bass, 1985; Carless, Wearing, & Mann, 2000). One of the frequent propositions used to explain the transformation effect involves the role that transformational leaders have in shaping the organizations climate (Bass, 1985). It has been proposed that transformational leaders implement policies designed to empower the work force, provide feedback, and acknowledge individual achievements, along with encouraging the development of staff (Carless, Wearing, & Mann, 2000). The end result of this process is more positive thoughts and feelings about the organization such as increased organizational commitment (Bono & Judge, 2003). Existing research examining these propositions has not focused on the impact that transformational leaders have on the relationship between a diversity climate and organizational commitment. Accordingly, the purpose of the second study was to explore the role that transformational leaders have in moderating the relationship between diversity climate and organizational commitment. In this study, the researchers predict that:

H7: Diversity climate will be positively related to organizational commitment.

H8: Transformational leadership will moderate the relationship between diversity climate and organizational commitment such that, when perceptions of transformation leadership are high, the relationship between diversity climate and organizational commitment will be high.

Sample and Procedure

One hundred and ninety-six Latina military personnel participated in the study during the spring of 2008. The women represented all branches of the military: Air Force (4%), Army (22%), Coast Guard (<1%), Marines (8%), and Navy (43%). In terms of age, 49% were between the ages of 22 to 30, and 92% were enlisted members of the military, while 8% were officers.

New Measure

Transformational Leadership Inventory (TLI). Due to sampling restrictions, only six TLI items were included in the survey, e.g., “The top leader of my organization at this location inspires others with his/her plans for the future.” All items were answered on a 5-point response scale ranging from “1” (totally agree with the statement) to “5” (totally disagree with the statement) (Podsakoff, Mackenzie, Moorman, & Fetter, 1990). The composite score was re-coded such that higher scores reflect greater perceptions of transformational leadership, (Cronbach’s $\alpha = .96$).

Results and Summary

Means, standard deviations, and correlations among variables are reported in Tables 5 & 6. Hypothesis 7 was supported since diversity climate accounted for 35% of the variance in organizational commitment ($r = .60, p < .01$). Similarly, for hypothesis 8 (Table 7), the results indicated that transformational leadership moderated the relation between diversity climate and organizational commitment (see Figure 3.)

Discussion

The goal of both studies was to investigate the relationship between diversity climate and organizational effectiveness variables in addition to examining work group cohesion, trust, and transformational leadership as moderators of the aforementioned relationships. The trends for study 1 revealed that diversity climate was linked to job satisfaction and organizational commitment while trust in the organization moderated the relationship between diversity climate and organizational commitment. As job satisfaction and organizational commitment are strongly linked to retention and turnover for minorities (e.g., Cox, 1993)—and Hispanics in particular (e.g., Nevaer & Ekstein, 2007)—the military should consider employing recruiting messages targeting this group that emphasize strong proactive posture toward fair treatment in the military, as well as helping enhance members' careers—two important components of military diversity climate. The military can also build upon Latinas' strong sense of community (Chong & Baez, 2005) in recruiting and retention efforts by emphasizing that the military is a large, but close-knit family that takes care of the individual by providing fair treatment and personal development opportunities.

Training efforts can benefit from this research. For example, building team cohesion could use exercises emphasizing the advantageous aspects of team member diversity - exposure to differing viewpoints (including Latina), as well as open-mindedness in team problem solving (Cox, 1993). Moreover, Latinas with a strong sense of community (Chong & Baez, 2005) may be positively influenced by diversity climate as an indicator of inclusion into military teams.

Our results for study 2 make a number of contributions to the literature. The findings confirm that diversity climate is related to organizational commitment, and demonstrate that transformational leadership moderated the relationship between diversity climate and organizational commitment. The additional finding is consistent with a study conducted by the Corporate Leadership Council which concluded executives who are champions of diversity are strategic, act as a role model for change, and consequently cultivate a pro diversity climate (2002). Thus, although training and socialization programs are important components in a diversity climate, these programs require a transformational leader to inspire, communicate, and maintain.

Limitations and Further Research

Unfortunately, the small size of our Latina military sample precluded examining other variables, such as officer versus enlisted status, and military rank. Such background variables may moderate how important diversity climate indicators, such as mentoring and social support networking (Firmin, 2002; Hicks-Clarke & Iles, 2000) may operate in the organization. For

example, anecdotal evidence that we gathered from Latinas points to Latina NCOs having better access to mentoring opportunities than Latina junior officers.

Moreover, similar to their civilian counterparts, Latinas in the military may find a potentially difficult conflict between career demands, home demands, and cultural demands (Hite, 2007). In particular, the military with its frequent overseas deployments may exacerbate this conflict. Diversity climate measures, such as the measure in this study, may show potential problem areas for Latinas that commanders and equal opportunity advisors can proactively deal with.

The strong collective influence that Latinas encounter suggests that positive diversity climate may be related to the type of community surrounding the military organization (Rosenfeld & Culbertson, 1992). Therefore, a strong Latino community may hamper Latinas becoming inclusively integrated into the military organization. Latinas may draw their social support from, identify with, and are more committed to the Latino community, rather than their military organization (Rosenfeld & Culbertson, 1992). Future research should explore how a military organization and the surrounding Latino community interact.

Conclusion

Latinas are of interest to the military as a group that on the one hand is growing, but on the other hand is not being retained at sufficient levels in the military. We showed that military diversity climate influences outcomes for Latinas: job satisfaction, workgroup cohesion, and trust and commitment. Additionally, the analyses revealed two moderating effects which demonstrated the influence that both trust and transformational leaders had on Latina's perceptions of diversity climate and organizational commitment. Overall, this study supports the claim of McKay et al., (2007) that we should look beyond simple demographics, and instead focus on diversity climate as a primary source of positive diversity effects.

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Table 1.
Descriptive Statistics for Study 1 Scales

	<i>M</i>	<i>SD</i>
1. Diversity Climate	3.7	.75
2. Job Satisfaction	3.8	.82
3. Organizational Commitment	3.3	.92
4. Trust in the Organization	3.2	1.0
5. Work Group Cohesion	3.7	.96

N=233

Table 2.
Correlations Between Study1 Variables

	1	2	3	4	5	6	7
1. Diversity Climate	-	-	-	-	-	-	-
2. Job Satisfaction	.67**	-	-	-	-	-	-
3. Work Group Cohesion	.61**	.61**	-	-	-	-	-
4. Org. Commitment	.53**	.53**	.40**	-	-	-	-
5. Trust in the Organization	.60**	.61**	.52**	.71**	-	-	-

N = 233; ** = $p < .01$

Table 3.
Study 1- Regression Analyses Predicting Job Satisfaction

Variable	<u>Job Satisfaction</u>		<u>WG Cohesion</u>		<u>OC</u>		<u>Trust in the Org.</u>	
	<i>B</i>	<i>R</i> ²	<i>B</i>	<i>R</i> ²	<i>B</i>	<i>R</i> ²	<i>B</i>	<i>R</i> ²
Diversity Climate	.67**	.45	.61**	.37	.53**	.27	.60**	.36

* = $p < .05$ ** = $p < .01$

Table 4.
Study 1-Moderated Regression Analyses Predicting Job Satisfaction

	<u>Job Satisfaction</u>	
	<i>B</i>	<i>R</i> ²
Step 1		
Diversity Climate	.58*	.49
Step 2		
Work Group Cohesion	.44*	.51
Step 3		
Diversity Climate x Work Group Cohesion	-.21	.51

* = $p < .05$

Table 5.
Study 1-Moderated Regression Analyses Predicting Organizational Commitment

	Org. Commitment	
	<i>B</i>	<i>R</i> ²
Step 1		
Diversity Climate	.45*	.30
Step 2		
Trust in the organization	1.1*	.52
Step 3		
Diversity Climate x Trust	-.71*	.53

* = $p < .05$; ** = $p < .01$

Table 5.
Descriptive Statistics for Study 2 Scales

	<i>M</i>	<i>SD</i>
1. Diversity Climate	3.7	.90
2. Organizational Commitment	3.3	.95
3. Transformational Leadership	3.6	1.1

Note. N = 196

Table 6.
Correlations Between Study 2 Variables

	1	2	3	4	5	6	7
1. Diversity Climate	-	-	-	-	-	-	-
2. Org. Commitment	.60**	-	-	-	-	-	-
3. Transformational Leadership	.65**	.50**	-	-	-	-	-

N = 196; ** = $p < .01$

Table 7.
Study 2-Moderated Regression Analyses Predicting Organizational Commitment

Org. Commitment

	<i>B</i>	<i>R</i> ²
Step 1		
Diversity Climate	.14	.34
Step 2		
Transformational Leadership (TL)	-.19	.36
Step 3		
Diversity Climate x TL	.66*	.37

* = $p < .05$

Figure 1.
*Study 1-Plotted Interaction Effects for Work Group Cohesion as a Moderator of
Diversity Climate – Job Satisfaction Relationship*

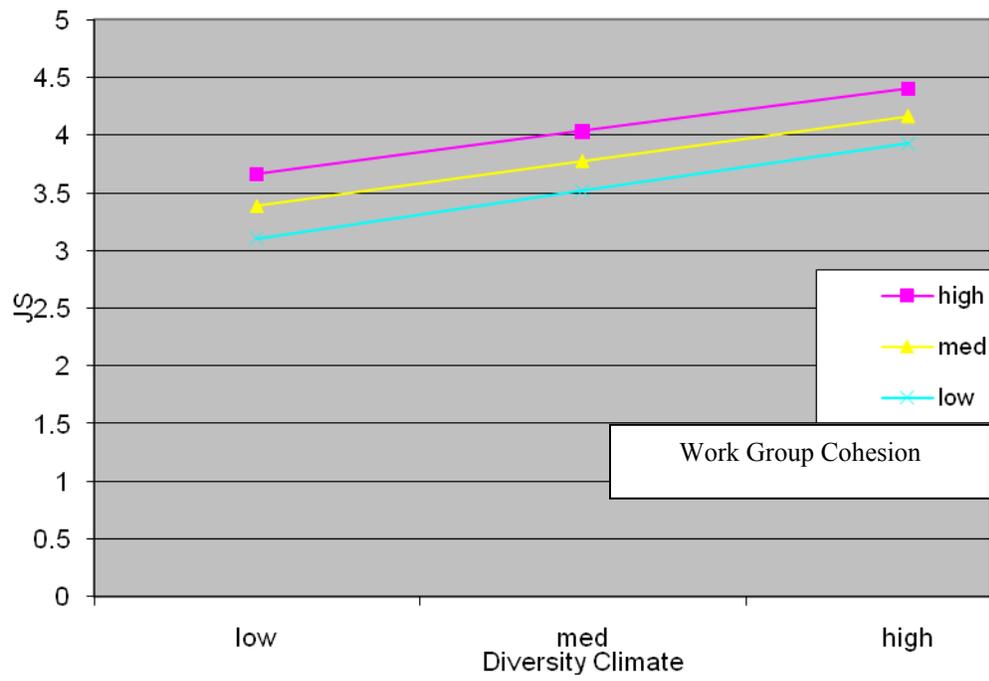


Figure 2.
Study 1-Plotted Interaction Effects for Trust as a Moderator of Diversity Climate – Organizational Commitment Relationship

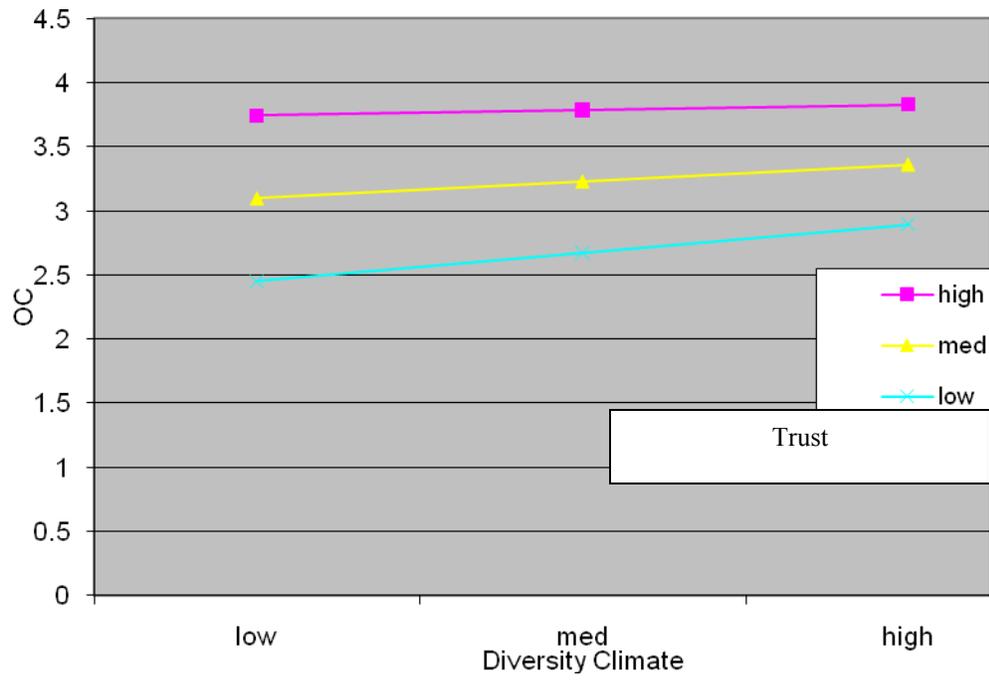
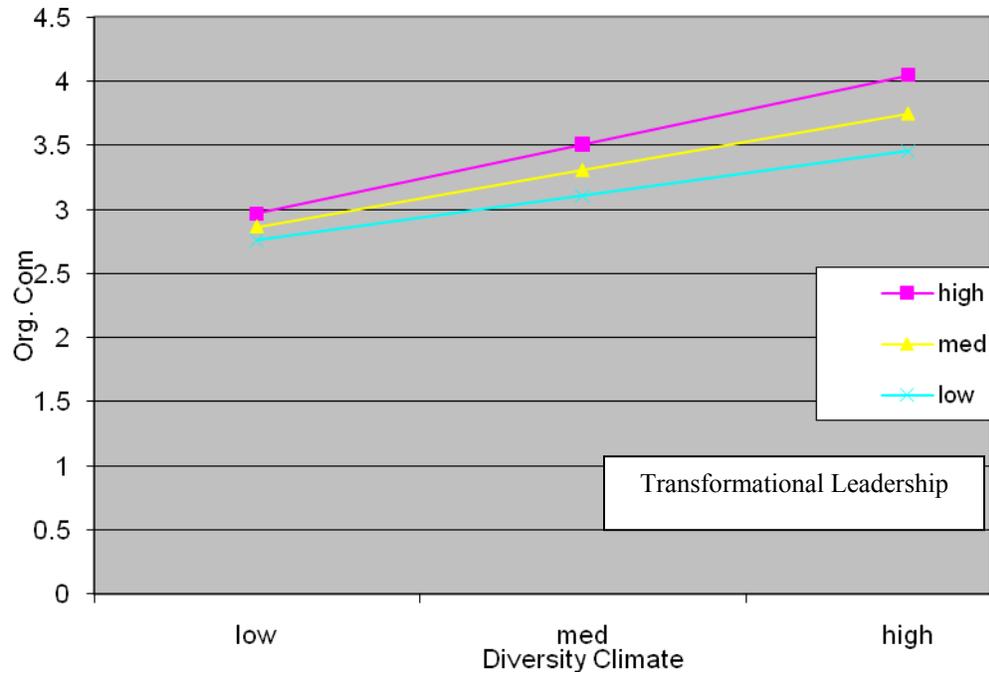


Figure 3.
Study 2-Plotted Interaction Effects for Transformational Leadership as a Moderator of Diversity Climate – Organizational Commitment Relationship



Footnotes

¹The views expressed in this paper do not necessarily reflect those of the U. S. Department of Defense, the Defense Equal Opportunity Management Institute, or any other federal agency.

²The terms —Hispanic” and —Latino” were used interchangeably to reflect the new terminology in the standards issued by the Office of Management and Budget in 1997 which were implemented in January 1, 2003.

Transforming the Bulgarian Military
from a Monolithic towards a Multicultural Organization:
Challenges and Opportunities for Effective Personnel Management

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Abstract

The aim of the paper is twofold: first, to review current situation in Bulgaria with respect to equal opportunity policy development and implementation in the society and the military organization; Second, to present a vision for realization of effective personnel management policy in the context of building diverse All Volunteer Force. The paper utilizes data from two comparative sociological surveys carried out in the Bulgarian Armed Forces in June-July 2000 and October-November 2007. It focuses on measurement of interethnic distances, spread of interethnic prejudices and stereotypes, general perception of the interethnic relations in the country, etc. In conclusion a vision for transformation of the Bulgarian military from a monolithic into a multicultural organization is presented.

Opinions expressed in this report are those of the authors and should not be construed to represent the official position of DEOMI, the U.S. military services, or the Department of Defense.

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Introduction

Both academic and policy interest focus on introduction of equal opportunity policies in the military, and a number of reasons are presented in support of making the armed forces representative of the populations they serve. The principal arguments are related to the political and social advantages of diversity in the military organization. In the same time, the challenges of diversity are broadly discussed rendering an account of the balance between political correctness and organizational effectiveness. Successful implementation of diversity management policy is acknowledged as vital for the military effectiveness, teamwork, cohesiveness and unit performance.

Why should there be Diversity in the Armed Forces?

First argument relates to civil-military relations building in a democratic society and, more precisely, the public legitimacy of the military institution, social justice and citizenship building in the context of abolishment of conscription and the shift to All Volunteer Forces (AVF) (Moskos, 1999). In addition, the reach of greater diversity among the military is recognized to be a basic factor for sustainable public support for the military organization and particularly for broader support for financial allocations necessary for operational effectiveness (Dandeker & Mason, 1999). Last but not least, the development of AVF raises the question of how to keep the military fully integrated into society. In this regard, the pursuit of greater representativeness is a warranty that the military is integral to the society it serves, not isolated from it (Winslow, 1999).

The second argument for achieving greater diversity among the AVF personnel is related to such critical issues for the military organization like recruitment, attrition and retention. The pursuit of greater representativeness would improve the access to a wider recruitment pool as the armed forces have to compete with civilian companies for scarce labor both in terms of personnel quantity and quality (Dandeker & Mason, 1999).

The third argument is connected with the participation of the military in multinational operations in conflict zones usually populated with people from different cultures. In this regard, Charles Moskos and Laura Miler found evidences of greater effectiveness of race and gender mixed military organization, particularly in the case of international peacekeeping operations, which becomes a typical task for the armed forces today (Miler & Moskos, 1995).

Challenges that Diversity Imposes to the Post Modern Military Organization

Recent discussions on the issue of managing diversity put the question of Equal Opportunity (EO) policies implementation in the armed forces in a new context. The diversity is understood as a challenge to the traditional integration and a generator of institutional innovation. In addition, qualitative/cultural vs. quantitative/proportional minority representation is also one of the important issues under discussion. Last but not least, the ability of minority groups to integrate into an organization and to participate effectively in the organizational culture is another basic issue deserving additional research attention (Boene, 2007).

Why is the Research on Managing Diversity Important for the Bulgarian Society and the Military?

The question of securing equitable participation by minority groups in the Bulgarian Armed Forces (BAF) is a comparatively new issue of democratic civil-military relations. It is a consequence from the termination of the discrimination policy towards the Bulgarian Turks and Roma to access the regular armed forces, which was usual practice during the era of socialism in Bulgaria. Under the conditions of transformation of the Bulgarian military from a guard of socialism to a guard of democracy, the integration of previously adverse ethnic groups into the regular armed forces became one of the foundations of building new legitimacy of the military as an institution which represents its parent society and provides equal opportunities for professional realization.

The increasing representation of the Turkish and Roma minority among conscript soldiers after 1990, as well as the rising share of women among professional servicemembers has logically brought the problem of development of EO policy and managing diversity in the BAF. Under these considerably changed circumstances the Bulgarian military leadership has been challenged to develop a system, which can accommodate both the differentiation in the military and the typical characteristics of the organization – its uniformity. Obviously, this is a complicated and demanding process, determined by a large number of factors. Probably for that reason it is too slow and accompanied with many difficulties.

The process of abolishment of conscription and development of AVF in Bulgaria has been accomplished in January 2008. As a rule, with the personnel having been recruited entirely on the labor market, as is the case of AVF, two phenomena are usually observed: a) increase of the ethnic minorities' and b) increase of female's share in the troops. At the same time, the harassment on racial/ethnic, as well as gender basis is a hard to be overcome phenomenon even in the U.S. experience (Moskos, 1988).

Having in mind this entire argumentation, one can conclude that the issue of managing ethnic and cultural diversity in the BAF is certainly one of the subjects that deserves thorough study, verification of different models, and particularly - creation of practical recommendations. It is important from the viewpoint of democratic institution building and the improvement of citizen's participation as well.

Beyond the interest of this specific topic of research the issue of managing diversity in the military is closely related with such broad problems of current importance like the need to improve the dialog and mutual understanding between different cultures and religions in the country and thus preventing the possibility of radical Islam influences among the Muslim population in Bulgaria.

The Aim and Main Focus of the Paper

The aim of the paper is twofold: first, to review current situation in Bulgaria with respect to equal opportunity policy development and implementation in the society and the military organization; Second, to present a vision for realization of effective personnel management policy in the context of building diverse All Volunteer Force.

Main focus of the paper is put on the study of —deep level of diversity” (Whatley, 2001), specifically the feelings of the servicemembers towards ethnic and cultural diversity, measurement of interethnic prejudices, interethnic distances and the effect of interpersonal contacts on all these attitudes.

The attention is focused basically on the attitudes of the majority because it shapes the organizational climate and therefore, their perceptions are of great importance for the successful development and implementation of EO policies and practices in the military organization. Where it is possible the attitudes of the representatives of minority groups are also analyzed on the basis of the data from nation-wide representative surveys.

Data Sources and Methodological Approach

The paper is based on comparative analysis of data from two representative sociological surveys in the BAF, carried out by the author correspondingly in June-July 2000 and October-November 2007. In addition, some results from 2003 nation-wide representative survey are used.

The basic items in the surveys measure interethnic distances, as well as spread of interethnic prejudices and stereotypes, general perception of the interethnic relations in the country, attitudes toward minorities' appointment in the state institutions, etc. Finally, the paper utilizes some official statistics and analyzes a number of documents (national legislation, institutional regulations, etc.).

The multicultural organization: background theory

Taylor Cox Jr. (Cox, 1994) identifies six factors that can describe the level of development of a multicultural organization. These include: first, acculturation, or the models by which two or more race, ethnic and culture groups adapt to each other and resolve cultural differences; second, structural integration, which is measured by the cultural profiles of the organizational members including hiring, job-placement and job status profiles; third, cultural biases which include measures of the degree of prejudice and existing attitudes towards discrimination; fourth, level of informal integration, being described as the level of inclusion of minority culture members in informal networks and activities beyond normal working hours; fifth, level of organizational identification, defined as feelings of belonging, loyalty and commitment to the organization; sixth, level of inter-group conflict, which is defined as friction, tension and power struggle between different cultural groups.

Based on these indicators, Cox differentiates organizations in terms of stages of development of cultural diversity in three groups: monolithic organization, plural organization and multicultural organization.

The monolithic organization is highly homogeneous, which means that the level of structural integration is minimal; there are high levels of occupational segregation. The acculturation is one side, i.e. the representatives of the minority culture have to adopt organizational norms and values which are majority dominated; discrimination and prejudice are

prevalent, ethnocentrism and other prejudice cause little, if any, informal integration; the limitations on career development by minority-culture members creates alienation, and low levels of organizational identification. Probably the only positive result is low level of inter-group conflict due to high homogeneity of the personnel.

The plural organization is characterized by the increasing level of structural integration; sometimes preferences are given to minority culture members; there is training in EO issues for senior managers; the levels of prejudice and discrimination are significantly lower than monolithic organization; there exists some informal integration of minority members; the organization emphasizes affirmative action approach to managing diversity; the increased number of minorities in the organization often creates greater inter-group conflict; the failure to address cultural aspects of integration is a major shortcoming of the plural organization and major point distinguishing it from multicultural organization.

The multicultural organization is characterized by pluralism, full structural integration; full integration of the informal networks; an absence of prejudice and discrimination; no gap in organizational identification based on cultural background; low levels of inter-group conflict.

In our view the model of Taylor Cox creates a sound scientific base to identify current status of the military organization in Bulgaria on the continuum monolithic – plural – multicultural and to focus on the basic indicators that can contribute to the enhancement of the process of transformation towards multicultural organization. In addition, this model creates a good opportunity for comparative studies when different organizations are analyzed in national and international perspective. In the paper we follow these indicators to describe and analyze the situation in Bulgarian society and particularly in the armed forces.

Societal context: Demographic, Legal and Political Factors Contributing to Implementation of Equal Opportunity and Diversity Management Policy in the Bulgarian Military

Ethnic and Cultural Diversity in the Bulgarian Society

The Bulgarian society is multiethnic and multicultural. Diverse ethnic, language and religious communities have been living for centuries on the Bulgarian soil. According to the data from the last National Census in 2001 the Ethnic Bulgarians are 83.8% of the population of the country. The two main minority groups – Bulgarian Turks and Roma - represent respectively 9.4% and 4.6% of the population. Small ethnic groups like Tatars, Armenians, Jewish and others represent 1.5% of the population. The rest of 0.7% of the people did not show their ethnicity. Christianity in the Republic of Bulgaria comprises Eastern Orthodox, Catholic and the Protestant religions which count for 83.8% of the population. Muslim religion comprises Sunnite (90%) and Shiites (10%) which represent 12.2 % of the Bulgarian population. Bulgarian is the mother tongue of the majority or 84.8 % of the people in the country. Turkish is the mother tongue of 9.6% of the people. Romany (Gypsy) is the mother tongue of 4.1% of the population. Other mother tongues were declared by 0.9%, whereas another 0.9% has not indicated any mother tongue (National Statistical Institute, 2002: 201-203).

If the distinction between Bulgarians, Bulgarian Turks and Roma is on ethnic basis, on religious and language basis one should distinguish two more groups: Pomaks (Bulgarian-speaking Muslims) and Gagaouz (Turkish speaking Christians). There are no figures about

Muslim Bulgarians in the census. Their number is estimated by experts at about 200 000 to 280 000 (Krasteva 1999: 452).

In order to distinguish between the two groups of ethnic Bulgarians with Christian and Muslim religious self-identification, the author will use the terms —Christian Bulgarians” and —Muslim Bulgarians”.

The results from recent studies show tendencies of significant changes in the demographic structure of the Bulgarian population. The average number of the children born from women Christian Bulgarian accounts for 1.8. In the same time, this number for the Bulgarian Turks is 2.4 and for Roma women – 3.2. One third of Roma women (31.2%) have three children. Close is the share of the women Bulgarian Turks that have three children (27.4%) while only 7.1% of the Christian Bulgarians have three children. Significant is the percentage of Roma women that have more than three children – 34.4%. Among the women from the Turkish minority the share is significantly lower - 10.1%, while only 1.7% of the ethnic Bulgarians have more than three children (Balev & Tsvetarski, 2005: 15).

The ethnic, religious and cultural composition of the Bulgarian society, as well as the described trends in the demographic situation in the country will certainly have long-term effect on the recruitment process and growing diversity in the Armed Forces. This is one more argument in support of the development and introduction of EO and diversity management policy in the military organization.

Legal status of the Minority Groups in Bulgaria

The Bulgarian Constitution defines the nation as civil or political one, composed of all citizens despite of the ethnic, language, and religious differences among them. The equality before the law and the ban on discrimination are regulated in Article 6 of the Constitution which states that "all people are born free and equal in dignity and rights" and "all citizens are equal before the law. No restrictions of their rights or privileges are permitted on the grounds of race, nationality, ethnic belonging, sex, origin, religion, education, convictions, political affiliation, personal or social position, or property status" (Constitution of the Republic of Bulgaria, Article 6 (1) (2) 1991).

In addition, the Bulgarian law protects the rights of the representatives of minority groups by guaranteeing their individual human rights. Accordingly, the rights of persons belonging to different linguistic, religious and ethnic groups are assured by the Constitution which prohibits organizations whose activities are directed at inciting racial, national, ethnic or religious enmity, or violate the rights and freedoms of citizens (Constitution of the Republic of Bulgaria, Article 44 (2) 1991).

The Bulgarian Constitution excludes the granting of collective political rights to the different religious and ethnic groups in the country and prohibits political parties on an ethnic, racial or religious basis (Constitution of the Republic of Bulgaria, Article 11 (4) 1991). This is a logical continuation of the constitutionally guaranteed unity and indivisibility of the Bulgarian

nation and state (Constitution of the Republic of Bulgaria, Article 92 (1), Article 2 (1), Article 3, and Article 44 (2) 1991).

With recently approved Anti Discrimination Act Bulgaria complied fully with the international legal requirements on the ground of EO policy and on the protection of human rights. The Act —Bans any direct or indirect discrimination based on gender, race, nationality, ethnicity, citizenship, origin, religion or belief, education, political affiliation, personal or social status, physical disability, age, sexual orientation, marital status, property, as well as any other criteria defined by the Law or by the International treaty on which Bulgaria is a part” (State Gazette, Issue, 86, September 30, 2003).

The above quotations clearly indicate that the democratic legislation developed and introduced in Bulgaria after 1989 creates permissible basis for guaranteeing individual human rights and excludes any forms of discrimination. In the same time, the importance of the research is growing because the equality before the law is just one of the basic prerequisites for introduction of EO policies in the public sector, including the military. The next more difficult step is to implement the law or to put equality into practice.

Along with the important legislative improvements in the period of democratic development of Bulgaria, one should emphasize also on the existing basic consensus among the policymakers that the implementation of multicultural policy has no alternative as a solution to manage ethnic and cultural diversity in the society. The political elite after 1989 unanimously condemned the assimilation policy of the totalitarian regime and accepted the principles of multiculturalism. This is an important positive factor for successful introduction and implementation of EO and diversity management policy in the military.

Access of the Minority Groups in the Military: Traditions and Current Situation

During socialism, from 1944 until 1989, the main part of the young people from the groups of the Bulgarian Turks and Roma had no equal access to the regular armed forces in Bulgaria. According to the law in these times all Bulgarian male citizens had the obligation to do military service as conscript soldiers. In the same time, the conscripts from Turkish and Roma origin were usually selected to serve in the Construction Troops and Transportation Troops that used to be a type of paramilitary formations not pertaining to the regular armed forces. The official explanation of this practice was the low educational level and insufficient proficiency in the Bulgarian language on behalf of the Bulgarian Turks, and Roma. The unofficial reason, which was a “public secret”, was the mistrust of the Bulgarian Turks’ loyalty to the socialist state. Only a few representatives of the two biggest minority groups, usually having close ties with the Communist Party leaders, had the opportunity to apply for the military academies and to become officers. This was an unwritten law which was supported by the security services, Communist Party structures and the administrative system of the totalitarian state. It is important to underline that this practice was not applied towards the Armenians and Jewish people.

This brief retrospection is important to understand current situation with the representation of the minority groups in the military and the interethnic attitudes almost 20 years after the democratic changes in Bulgaria started. A period which happened to be insufficient to

achieve a broader representation of the minority groups in the military, particularly among the officer's corps.

The analysis of the national legislation and the institutional regulations confirms the fact that there are important achievements with respect to guaranteeing free access of the minority groups' members in the military. In the same time, there is no comprehensive institutional vision for EO and diversity management policy development and implementation in the military. Some basic documents like the Concept for Human Resources Management in the Bulgarian Armed Forces (Ministry of Defense, 2006) and the Strategy for Recruitment of the Military Personnel for the Bulgarian Armed Forces (Ministry of Defense, 2006a) postulate the principle of equitable participation of the people from different races, ethnic, religious and gender origin in the selection and recruitment procedures, as well as the opportunity for professional realization and promotion. This is a good starting point but it is not sufficient. Indicative in this regard is the fact that despite of the serious political and normative developments at national level the representation of the minority groups' members, particularly among Non-Commissioned Officers (NCOs) and Commissioned Officers (COs) is still very low.

There is no practice to monitor demographic characteristics of the servicemembers and therefore, one can rely only on expert evaluations and data from representative sociological surveys to characterize ethnic and cultural composition of the Bulgarian military. According to some experts the share of COs which identify themselves as Bulgarian Turks and Roma in 2002 is 0.1 %, while with the voluntary soldiers and NCOs it is 0.25 % (Angelov, 2005).

Close are the results about ethnic self-identification of the professional servicemembers from our representative sociological survey, carried out in the BAF in 2007 which show that 98.9% of the respondents identify themselves as Christian Bulgarians. The rest of the people identify themselves as Bulgarian Turks, Roma or Muslim Bulgarians.

The absence of official statistics about ethnic groups' representation in the military makes it impossible to present precise figures but even the general comparison between surveys' data and the National Census data shows significant difference between the demographic structures of the society and the BAF. Probably for that reason some experts from Geneva Center for the Democratic Control of the Armed Forces (DCAF) classify Bulgaria among the countries where —United are constituted without any regard to minority status. There are generally no official measures in the military to encourage minority representation or to safeguard minority rights. Assimilation is encouraged in varying degrees. There may be substantial numbers of minorities in the military but the pattern in the officer corps is one of under-representation” (Geneva Center for the Democratic Control of the Armed Forces, 2006).

While agreeing with some of the conclusions, we cannot accept the statement that —There are generally no official measures in the military to safeguard minority rights” and that —Assimilation is encouraged in varying degrees”. This is definitely not the case with the Bulgarian military today. It is obvious that there are no legal and administrative barriers for the people from the minority groups to apply for COs, NCOs and volunteer soldiers in the BAF. It appears that one of the explanations for current under-representation of the minority groups' in the military is the lack of traditions in the new Bulgarian history and particularly during the

totalitarian period. It is not realistic to expect rapid increase of the share of minority groups' representatives among COs for the period after 1990. An additional factor is the comparatively low interest among the young people from the minority groups to apply for military service probably due to the insufficient information regarding the opportunities for professional career in the military, selection procedures and recruitment process, etc. Finally, there are some objective barriers like the low educational level of part of the Bulgarian Turks, and Roma in particular.

Indicative in this regard is the fact that high and secondary school graduated one-fifth of the Bulgarian Turks (20.0%) and only 4.8% of Roma. In the same time, illiterate or with uncompleted primary education are about one-third of Roma (32.2%) and 15.7% of the Bulgarian Turks. Most significant are problems in the age group 15-19 years that are potential applicants for military service where almost one-third of Roma young people are either illiterate (14.6%) or with uncompleted primary education (13.5%). With respect to the Bulgarian Turks, the situation is much better. The share of those who are illiterate or with uncompleted primary education is 7.7% (National Statistical Institute, 2002: 204).

Having in mind all these arguments, we have to stress that there are no evidences to consider current under-representation of the minority groups' members in the military as an indicator for institutional discrimination. In the same time, regardless of the reasons for the described situation, we agree that the lack of pro-active policy of the Ministry of Defense to attract more representatives of the minority groups as professional servicemembers might have negative consequences on the development of democratic civil-military relations, building the image of the military institution as equal opportunity employer and the successful recruitment policy of the BAF. Therefore, we consider important to initiate discussion on the introduction of a practice to monitor demographic characteristics of the personnel based on ethnic and religious self-identification of the people. This will enable the leadership of the Ministry of Defense to better manage the selection and recruitment process and to implement pro-active policy towards attraction of minority group's members in the military.

Equally important is to monitor not only the visible characteristics of the personnel but the deep level of diversity, namely the interethnic perceptions and attitudes. Therefore, in the next paragraph we analyze data from recent surveys to identify interethnic prejudices and interethnic distances. We focus on these two groups of indicators because they can be interpreted as possible cultural biases or attitudinal barriers to development of multicultural organization. The term attitudinal barrier is used in the paper to define —belief and/or behaviors that can lead to a non-supportive work culture and environment” (Winslow 1999: 48).

Attitudinal Barriers for the Development of the Bulgarian Military as a Multicultural Organization

Spread of Interethnic Prejudices and Stereotypes

A variant of Katz & Braly test was applied to measure the interethnic prejudices and stereotypes (Katz & Braly, 1933). It contains a series of negative statements concerning different

ethnic groups in Bulgaria. These statements are formulated on the basis of a previous qualitative study among small groups of representatives of these communities (Tomova, 1994: 293-310).

The analysis of the data shows that on the whole the Christian Bulgarians uphold positive image of the Bulgarian Turks. In addition, there exists a tendency of declining of traditional stereotypes towards the Bulgarian Turks. Indicative in this regard is the fact that the predominant part of the respondents in 2007 survey do not support statements like the —Bulgarian Turks are religious fanatics”, “one could not trust and rely on the Bulgarian Turks”, the —Bulgarian Turks have hostile attitude towards the Christian Bulgarians”, the —Bulgarian Turks have hostile attitude towards the Roma community; and —it is necessary to do everything possible more Ethnic Turks to migrate to Turkey”.

The prejudices of Christian Bulgarians against the Bulgarian Turks are related mainly with their participation in the political power after 1989, which can be described as a new-born prejudice. This conclusion is supported by the result that more than two-thirds of the respondents Christian Bulgarians in the survey from 2007 support the statement —Bulgarian Turks have occupied too many posts in the governing bodies of the country”. In comparison with the data from 2000 survey the share of the servicemembers that maintain this attitude has grown up with 23 percentage points. In addition, about half of the respondents support the statement the —Bulgarian Turks are privileged compared with the other ethnic groups”. The share of the servicemembers that hold up this position has increased with 19 percentage points for the period 2000-2007 (Figure 1).

Probably the growing influence of the party of the Turkish minority - the Movement for Rights and Freedom (MRF) being represented in all National Assemblies and some of the ruling coalitions after the democratic changes in Bulgaria in 1989 can explain this fact. Some politicians frequently raise the issue of —monopoly of the MRF over the votes of the Bulgarian Turks”. In addition, there were some publications regarding the leader of the MRF Mr. Ahmed Doghan describing him as an extremely rich man interested only in growing economic influence of his party in contrast with the poor economic situation of the voters of the MRF. These results are indicative that the respondents do not distinguish between the political actor - the Party MRF and the Turkish minority as a whole. They transfer some negative feelings, based on the participation of the Movement in the ruling coalitions during the last two mandates, towards the Turkish community, which has negative effect on interethnic relations.

In the same time, the share of the respondents that support the statement —Bulgarian Turks are religious fanatics” decreased with 22 percentage points for 2000-2007. This is a very important fact in the context of the growing distrust towards Muslim communities in Europe after 9/11 (Yanakiev, 2008). One possible explanation of this fact is the calm and constructive reaction of the Muslim community in Bulgaria during provocations like the publication of the caricatures of the Prophet Mohamed and the activities of the illegal Turkish Democratic Party in 2005-2006 with the pretensions for proclaiming —Turkish as a second official language in Bulgaria” and —recognizing Turkish national minority” (Yanakiev, 2007).

Finally, about half of the respondents in 2007 survey agree with the statement that —all Bulgarian Turks resemble each other”. This comparatively high level of identification of the individual with the minority community is a clear example of categorical judgment that the respondents make about individuals by virtue of their membership in a group.

One possible explanation of the roots of the existing prejudices towards the Bulgarian Turks can be found in the weight of history. The five-century Ottoman yoke (1396-1878) when the Christian Bulgarians suffered unprecedented brutality created deep negative images that are transferred from generation to generation. In addition, for the period after Liberation in 1878 until the end of the Communist regime in 1989 the official propaganda used to present the Bulgarian Turks as representatives of an enemy and hostile country and to question their loyalty to the Bulgarian state.

It is not surprising that the prejudices and stereotypes of the Christian Bulgarians towards Roma are very strong. (Figure 2) The sociological surveys during the last 10-15 years reveal a tendency of growing negative attitudes towards Roma in the Bulgarian society (Figure 2). Their image is predominantly of “irresponsible and lazy people”, people who are “inclined to criminal activities”, “people that could not believe and rely on”, “people who do not value the education”. All these prejudices against the Roma community have escalated to the very discriminative attitude that “they have to live separate from us”, maintained by the predominant part of the Christian Bulgarians. It is important to underline that the Bulgarian Turks share almost the same prejudices against Roma like the Christian Bulgarians. There is significant increase of the share of the professional military in comparison with the 2000 survey that supports the statement “Roma minority in Bulgaria is privileged compared to the other ethnic groups” probably as a result from some examples of positive discrimination policy towards Roma in the last years.

The comparison of the data from the survey among the professional military with the surveys among the aged population of the country (Ivanov & Tomova, 1994; Mitev, Georgiev, Tomova & Kanev, 1997; Mitev, 1995) shows that the COs and NCOs demonstrate less prejudicial attitudes in comparison with the “average” adult Christian Bulgarian. There are tendencies towards diminishing mistrust, stereotypes and negative attitudes among the NCOs, and particularly among COs, towards the Bulgarian Turks, and to slightly less extend, towards Roma. One probable explanation of these results is the general tendency of improvement of interethnic relations under the conditions of democratization of the Bulgarian society. The other explanation is the higher educational level of the professional military in comparison with the parent society.

When compare the reverse view, i.e. the attitudes of the Bulgarian Turks and Roma towards the Christian Bulgarians, one can find also comparatively wide-spread prejudices and stereotypes. The data presented in Figure 3 is from nation-wide representative sociological survey, carried out by the author in 2003 (Figure 3). The analysis of the data shows comparatively wide-spread stereotypes and prejudices among Roma and the Bulgarian Turks towards the Christian Bulgarians. Prejudices are stronger among Roma people. Both the Bulgarian Turks and Roma view the Christian Bulgarians as individuals who “are privileged in comparison with the other ethnic groups” and as people that “do not like hard work and want to be superiors”. In addition, they perceive ethnic Bulgarians as maintaining “hostile attitude towards Roma community”. More than two-thirds of Roma and about half of the Bulgarian Turks think that, “all Bulgarians resemble each other”. Again, as it was the case with the Christian Bulgarians, there is high level of identification of the individual with the ethnic group, which indicates strong categorical thinking.

In the same time, significant differences between the groups of Roma and the Bulgarian Turks do exist. Overall, the negative image of the Christian Bulgarians predominates among Roma community, while this image among the greater part of the Bulgarian Turks is

comparatively more positive. In the same time, the support on behalf of the Bulgarian Turks of the statement —Bulgarians are people that could not trust and rely on” deserves particular attention.

The roots of these prejudices of the main minority groups against the Christian Bulgarians could be found in the New Bulgarian history and in the current economic situation of the country. When interpreting these results one have to keep in mind the recent negative experience of the Bulgarian Turks during the so-called —Revival process” from 1985-1989 when their Turkish-Arabic names were forcefully changed by the former Communist regime. This was the extreme example of ethnic cleansing when more than 300 000 Bulgarian Turks left the country. In addition, the Bulgarian Turks and particularly Roma today live in a very hard economic situation. One of the most important factors that could generate ethnic tensions in Bulgaria is the unequal burden sharing between the majority and the minority groups during the painful economic reforms.

To summarize, despite of the general trend of diminishing of the interethnic prejudices in the period of democratic development of Bulgaria after 1989, the existing mutual prejudices could operate as attitudinal barriers to the process of social integration of minorities in the society , as well as in the BAF. It will take a long period of peaceful co-existence and shared experiences between the majority and minority groups to overcome prejudicial thinking. In this regard it is important to underline that according to the results from the survey, when representatives of the majority have personal contacts with people from minority groups and when they know each other better, their attitudes are less prejudicial. The correlation analysis found moderate relationships between the two variables measuring prejudices of the Christian Bulgarians towards the Bulgarian Turks and Roma and the frequency of the informal contacts with representatives of the other cultures. This result confirms the well-known —contact hypothesis” (Pettigrew & Tropp, 2000).

Interethnic distances

To measure interethnic distances we used the traditional scale of Emory Bogardus in which social-psychological term —social distance” or in our case —ethnic distance” is decomposed in six items measuring attitudes of the respondent towards accepting a representative of corresponding minority group as a family member, close friend, workplace colleague, neighbor, fellow townsmen/woman and fellow countrymen/woman (Bogardus, 1924).

On the whole, the results from the surveys show that the interethnic prejudices influence strongly public and even group relations and not so interpersonal relations. This is particularly true with respect to interethnic distances between the Christian Bulgarians, on the one side and the Bulgarian Turks and the Muslim Bulgarians, on the other (Figure 4) and (Figure 5).

The analysis of the data presented in figures 4 and 5 shows that the Christian Bulgarians demonstrate comparatively high level of openness towards both the Turkish minority and the Muslim Bulgarians. The overwhelming part of the Christian Bulgarians would accept a Bulgarian Turk or a Muslim Bulgarian as close friend, neighbor, workplace colleague, fellow-townsmen and fellow-countryman. The data confirms the traditional good interrelations between the Bulgarian Turks/Muslim Bulgarians and the Christian Bulgarians that are described in the

every day life with the Turkish word “*komshuluk*” which means keeping friendly relations with the neighbor.

The only exception is when the hypothetical possibility to accept a person from these communities as a family member is concerned. This is the only “boundary” that few people are willing to cross.

The comparison of our data with the data from nation-wide representative sociological surveys carried out in Bulgaria after 1989 (Ivanov & Tomova, 1994; Mittev, 1995; Mittev, Georgiev, Tomova & Kanev, 1997) demonstrates that there is no significant difference on this indicator. In the same time, there exists a stable trend of diminishing of interethnic distances between the Christian Bulgarians and the Bulgarian Turks on all other indicators. This result gives ground to conclude that current situation in Bulgaria can be described as tolerance in interethnic relations with preserving differences and identity.

The comparison of the data presented in Figures 4 and 5 prove the fact that the Christian Bulgarians perceive the Bulgarian Turks and the Muslim Bulgarians almost identically. Obviously, the leading factor in formation of these perceptions is a religious identification, rather than an ethnic one. This is another indication about widespread stereotype thinking.

The social distances between the Christian Bulgarians and the Muslim Bulgarians have also decreased during the last fifteen years. In the same time, the last group is perceived by the majority as the closest minority but as people different and not pertaining to us, as well.

The comparison of the data for the Bulgarian military in 2000 and 2007 surveys demonstrates little differences which is an indicator of stability of the attitudes towards the Bulgarian Turks and the Muslim Bulgarians despite the change of the generations of professional military.

The analysis of the data presented in Figure 6 shows that the ethnic distances between the Christian Bulgarians and Roma are very high. The wide-spread prejudices and stereotypes against Roma in the Bulgarian society and the military obviously reproduce broadening of social distances and support discriminative attitudes. The negative attitudes of the Christian Bulgarians towards Roma dominate in the every-day life and in social and interpersonal relations, as well.

The comparison of our data with the data from the above-quoted nation-wide surveys reveal stable negative tendency of the attitudes towards isolation of the Roma minority.

We focused so much attention on the attitudes of the Christian Bulgarians because the attitudes of the majority are critical for the maintenance of tolerant interethnic relations and creating supportive atmosphere in the military for the development of the organization as a multicultural one. But in order to obtain real picture of the interethnic relations in the Bulgarian society one has to present also the revised view, i.e. the attitudes of the minority groups towards the Christian Bulgarians. For that reason we shall analyze data from sub-samples for the Bulgarian Turks and Roma from nation-wide representative sociological survey carried out in 2003 (Figure 7).

The data presented in the Figure 7 clearly shows that closest is the distance between the Christian Bulgarians and the Muslim Bulgarians, followed by the Bulgarian Turks. In addition,

the Bulgarian Turks are very open for integration with the Christian Bulgarians. The only exception is the hypothetical option representative of the majority to be accepted as a family member. Less than one-third of the Bulgarian Turks would accept a Christian Bulgarian as a wife or husband while only 17% of the majority maintains such an attitude. The Roma community demonstrates even more open attitude for integration with the majority, including the option for mixed marriage.

Assessment of Current Status of the Bulgarian Military on the Continuum Monolithic – Plural – Multicultural Organization

Following Cox' model and based on the analysis of the surveys data, as well as official documents and statistics, we can characterize the current status of the BAF as an organization in transition between monolithic and plural. There exists very low level of structural integration of minority culture representatives in the BAF. The comparison of the data from National Census and expert evaluations indicates that the minority groups are significantly underrepresented in the military. In addition, under these conditions the representatives of minority culture have to adopt organizational norms and values which are majority dominated. Furthermore, there is no representative empirical data available but, based on some interviews with officers from the Turkish minority one can speculate that the informal integration of minority culture representatives in the out-of work activities is sporadic. Subsequently, there still exists comparatively high level of cultural biases (discriminative attitudes and prejudices) towards minority culture members, particularly with respect to their participation in the public life. Next, as a result of the very low level of structural integration of minority culture representatives in the military, there are no inter-group conflicts, or at least there are no evidences of such conflicts. Last but not least, the existing data do not give evidence to identify culturally or/and ethnic based differences in perceived organizational effectiveness, as well as organizational commitment.

The problem with the BAF today is that under the condition of transition from monolithic towards plural organization the negative effects of both formats can coexist and create tensions with respect to successful diversity management in the AVF. On the one side, the institution suffers from the under-utilization of human resources which is a basic weakness of the monolithic organization. On the other side, the increasing number of different as ethnic and cultural background people, which is a typical process for the plural organization, might create possibilities for rising tensions and inter-group conflict. Therefore, the development of a vision for transformation of the BAF into a multicultural organization is very important and timely goal.

Vision for Development of Equal Opportunity and Diversity Management Policy in the Bulgarian Military

The long-term goal of this policy is to develop the BAF as multicultural organization. This means that along with guaranteeing equality before the law the military leadership has to establish and maintain organizational climate that does not allow discrimination. In this way mutual understanding and tolerance, respect for diversity in the day-to-day interaction of people and the increase of the organizational effectiveness will be stimulated.

The main stress should be laid on the development of comprehensive institution-level policy that addresses EO and managing ethnic, cultural and gender diversity in the BAF as an integral part of the state-level anti discrimination policy.

Basic principles

Among the most important principles of the diversity management policy is the active top-level leadership commitment and building shared vision for diversity management in the military as an integral part of the personnel management policy. In addition, the diversity management should be closely related to the mission of the organization, the strategic goals and tasks of the military, as well as the long-term plans for restructuring and human capital development.

On the second place it is imperative to provide strong political-military and public support for the integration of the minority group's representatives in the military. This is particularly important in the case when prejudices and stereotypes towards some of the minority groups are still comparatively wide-spread in the society. It should help creating highly positive environment in which to implement the policy and motivating the people to accept the changes.

Next, the implementation of the diversity management policy in the military should have sound scientific basis. There is a need for comprehensive, multi-disciplinary and policy-oriented studies for theoretical elucidation and particularly translation and adaptation to the Bulgarian cultural, legislative and organizational context of concepts as —affirmative action”, “managing of integration”, —gendemstreaming”, —valing differences”, —diversity management”, etc. In addition, the studies should focus also on how different organizational and attitudinal barriers to EO and diversity management policy are operating in the military. Finally, equally important is the assessment of the advantages and possible disadvantages of the concept of diversity for military organization from the perspective of operational effectiveness, cohesion and teamwork.

Furthermore, the diversity management policy should be implemented step-by-step and should correspond to the priorities of the different levels of the military organization. In addition, it should be comprehensive to cover all possible inequalities (gender, ethnic, cultural, etc.). It is not sensible to focus only on the problems of one particular minority or other group in unequal position. Moreover, it should have long-term perspective and constantly improve the normative regulation of the process implementation.

Last but not least, it is important to provide accountability and transparency of the full spectrum of diversity management policies as an integral part of the human resources management that focus on the results achieved , as well as the pitfalls and challenges.

Key Steps Involved in the Implementation of EO and Diversity Management Policy in the BAF

One of the first steps is the review of national legislation and institutional regulations to identify possible organizational and legislative barriers to EO policy implementation in the military and to formulate suggestions for improvements. In our view two normative acts need special attention. These the Armed Forces Law, Article 116 (1) and the Law for Protection of Classified Information, Article 40 (1) that postulate the requirement for high school diploma for the applicants for volunteer soldiers. Having in mind the low educational level of the representatives of the minority groups and in the same time the lack of candidates for volunteer

soldiers, these requirements constitute hidden barriers for both recruitment and EO policies implementation.

Second step is to review recruitment, selection, promotion, retention and separation policies and procedures, to identify eventual barriers and to suggest changes to guarantee discrimination free institution. In this regard it is high time to introduce definition for Institutional discrimination in the BAF. The definitions for direct and indirect discrimination given in the Antidiscrimination Law, as well as the US experience can be used as a starting point in this regard.

Furthermore, it is essential to establish a specialized institutional body for coordination and monitoring of EO principle implementation in the military. It should be an interdisciplinary expert group under the supervision of the Deputy Minister of Defense responsible for personnel management. This structure should develop a vision of the Ministry of Defense (MoD) for managing diversity in the BAF, collect, analyze and circulate information regarding interethnic relations in the society, as well as the issues of managing diversity in the BAF. In addition, it has to prepare options for ministerial guidance adequate to the actual situation in the military and society. Finally, the responsibilities of this body should include establishment of working contacts with the other similar state institutions, the structures of civil society and media.

Next step is to implement pro-active personnel recruitment policy for attracting qualified applicants for professional military service from the basic minority groups. The goal is to reach higher representation of the largest ethnic communities among the professional military corps in a period of 3-5 years. For that reason it would be beneficial to introduce regular monitoring of demographic characteristics of the military personnel based on voluntary self-identification of the people.

Another key step is the establishment of a system for education and training of the Bulgarian military to work in diverse environment in national and international context in order to support the process of gradual change of the traditional warriors' culture and overcoming the effect of the typical combat training regarding the recognition/valuing ethnic and cultural differences. In this regard it is important to start with review of the Defense College and Military University curriculum's and making needed improvements/amendments.

Furthermore, among the priority steps is establishment of a network of specialists (Equal Opportunity Advisors, mental health advisors, etc.) to assist the commanders' work with their subordinates on the diversity management issues.

Last but not least, main concern is introduction of regular EO organizational climate assessment and monitoring, based on standardized psychometric instruments. It is very important to measure different aspects of the diversity among the military personnel, the correlation between EO climate assessment and the perceived organizational effectiveness, commitment, motivation and satisfaction with the military service. Such a practice could operate as an early warning system to prevent potential inter-group tensions.

Conclusion

The demographic trends in the Bulgarian society along with other global factors with no doubt will influence in long-term perspective the recruitment process in the Armed Forces and will result in growing ethnic and cultural diversity in the military. The time of ethnically

homogeneous armed forces has gone. These facts make the development and introduction of EO and diversity management policy in the military organization a burning issue.

The guaranteed equality of the Bulgarian citizens before the law and the existing political consensus regarding multiculturalism as the best solution to manage ethnic and cultural diversity in the society are among the most important prerequisites for transformation of the Bulgarian military into a multicultural organization. The next and more difficult step is to implement the law or to put equality into practice which will be accelerated in the years to come in connection with the Bulgarian EU membership.

Another basic opportunity related to the process of transformation of the BAF into a multicultural organization is the gradual improvement of the interethnic relations in Bulgaria after the democratic changes in 1989. This is particularly true regarding the relations between the Christian Bulgarians, on the one side, and the Bulgarian Turks and the Muslim Bulgarians, on the other.

Next vital opportunity is related to the integration of Bulgaria in the EU and NATO and the acceptance of a system of common values that exclude discrimination on ethnic and/or cultural basis.

Finally, one positive factor that is to be mentioned is the participation of units from the BAF in multinational coalition operations and in multinational regional cooperation in South Eastern Europe, which helps developing skills of the military to work in multicultural environment and influences in favorable direction their attitudes towards ethnic and cultural diversity.

In the same time, the lack of pro-active policy of the Ministry of Defense to attract more representatives of the minority groups as professional servicemembers might have negative consequences on the development of democratic civil-military relations, building the image of the military institution as an equal opportunity employer and the successful recruitment policy of the BAF as an All Volunteer Force.

Bulgarian military still demonstrate typical characteristics of monolithic organization and thus suffer from under-utilization of human resources while, at the same time, the BAF suffers the lack of enough candidates for voluntary service. On the other side, the gradual trend of increase of ethnic and cultural diversity in the military, which is a typical process for the plural organization, might create possibilities for tension and inter-group conflict, particularly in a situation when interethnic prejudices and discriminative attitudes are still —àve” and when intercultural training is lacking. Therefore, the implementation of a comprehensive policy to transform the BAF into a multicultural organization is an endeavor that deserves special attention on behalf of the political and military leadership of the Bulgarian Ministry of Defense.

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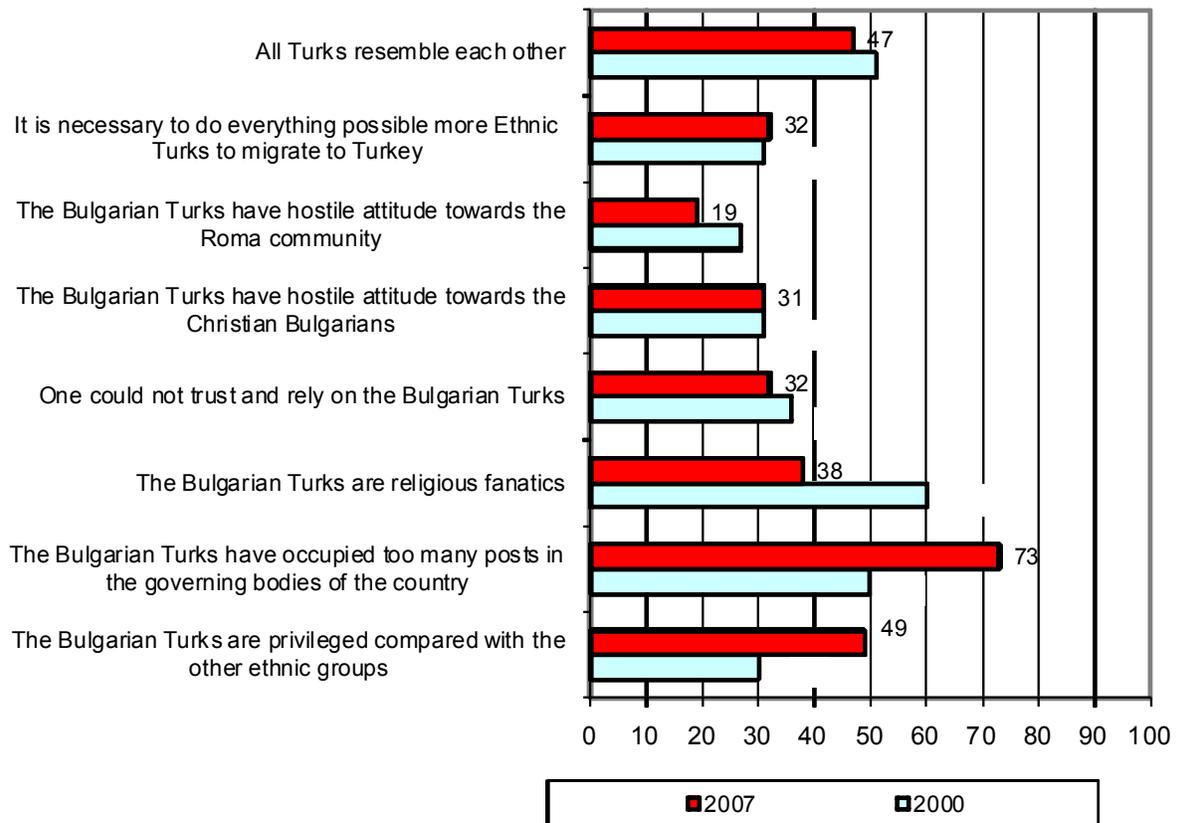


Figure 1. Spread of Ethnic Stereotypes among Christian Bulgarians towards Bulgarian Turks
Military samples 2000 – 2007, in percent

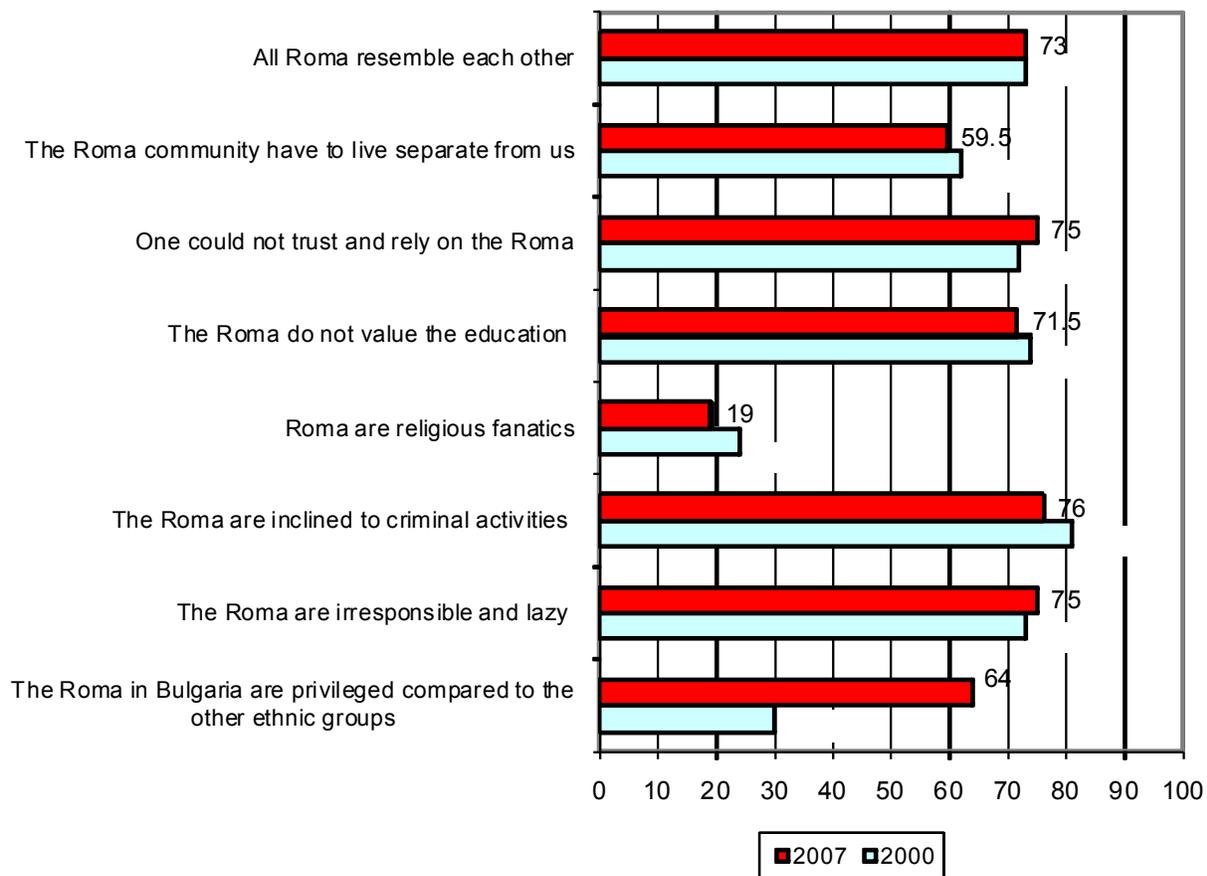


Figure 2. Spread of Ethnic Stereotypes among Christian Bulgarians towards Roma
Military samples 2000 – 2007, in percent

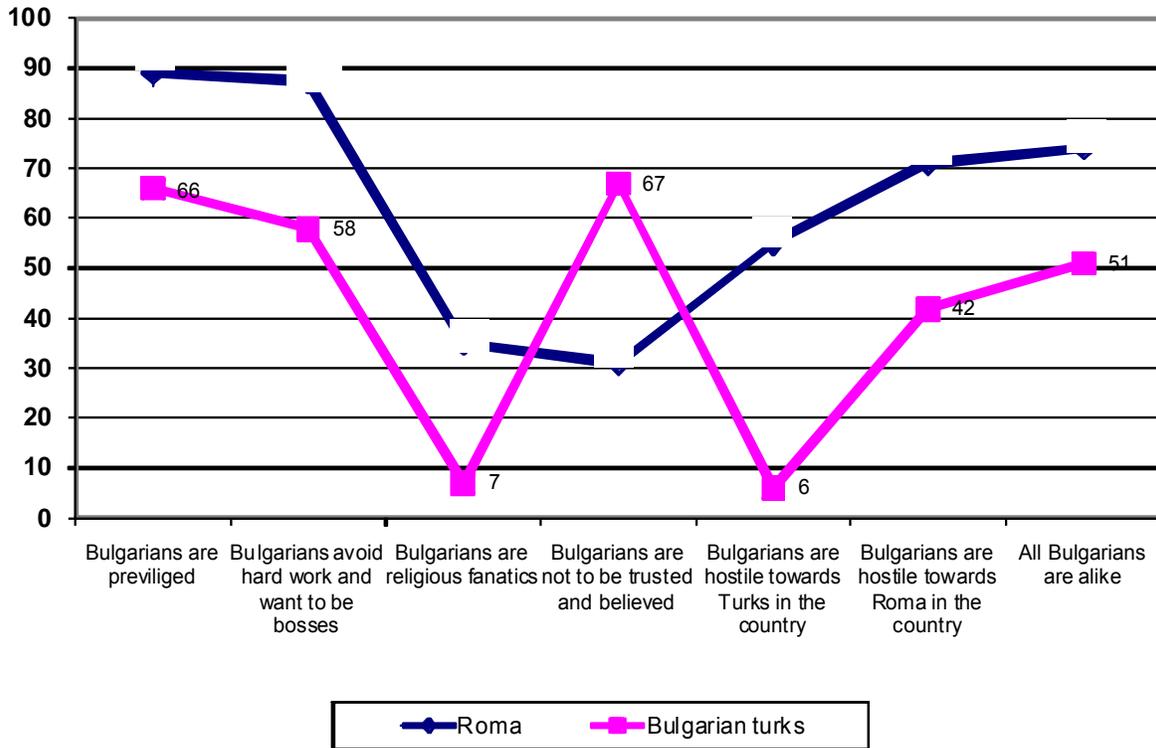


Figure 3. Spread of Ethnic Stereotypes among Bulgarian Turks and Roma towards Christian Bulgarians
Nation-wide representative survey 2003, in percent

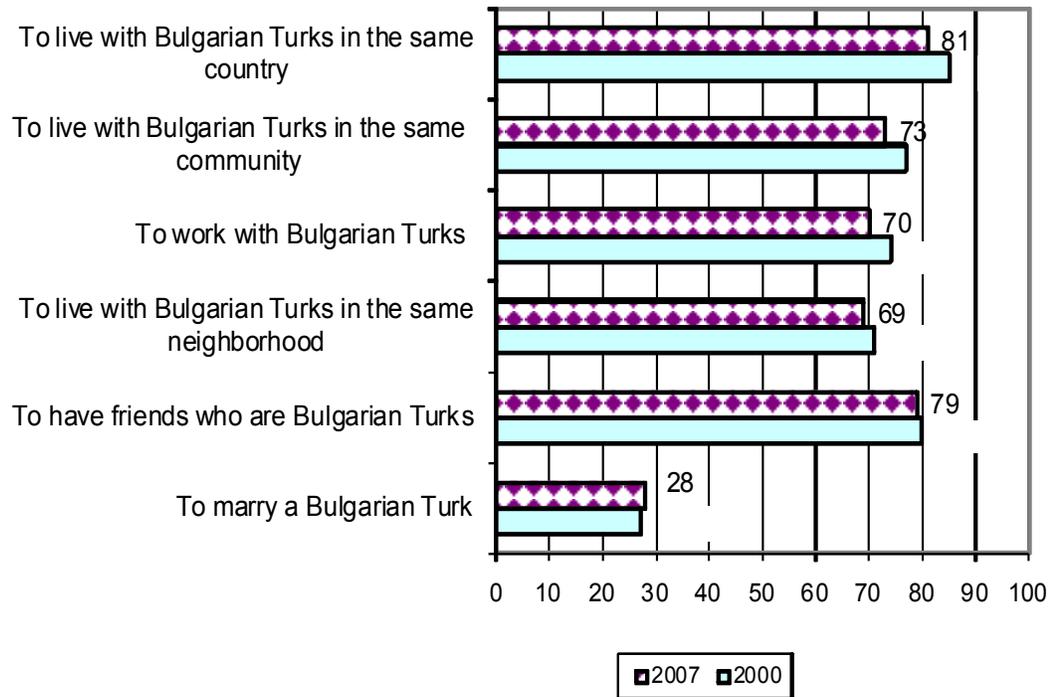


Figure 4. Interethnic distances: Christian Bulgarians – Bulgarian Turks
Military samples 2000 – 2007, in percent of positive responses

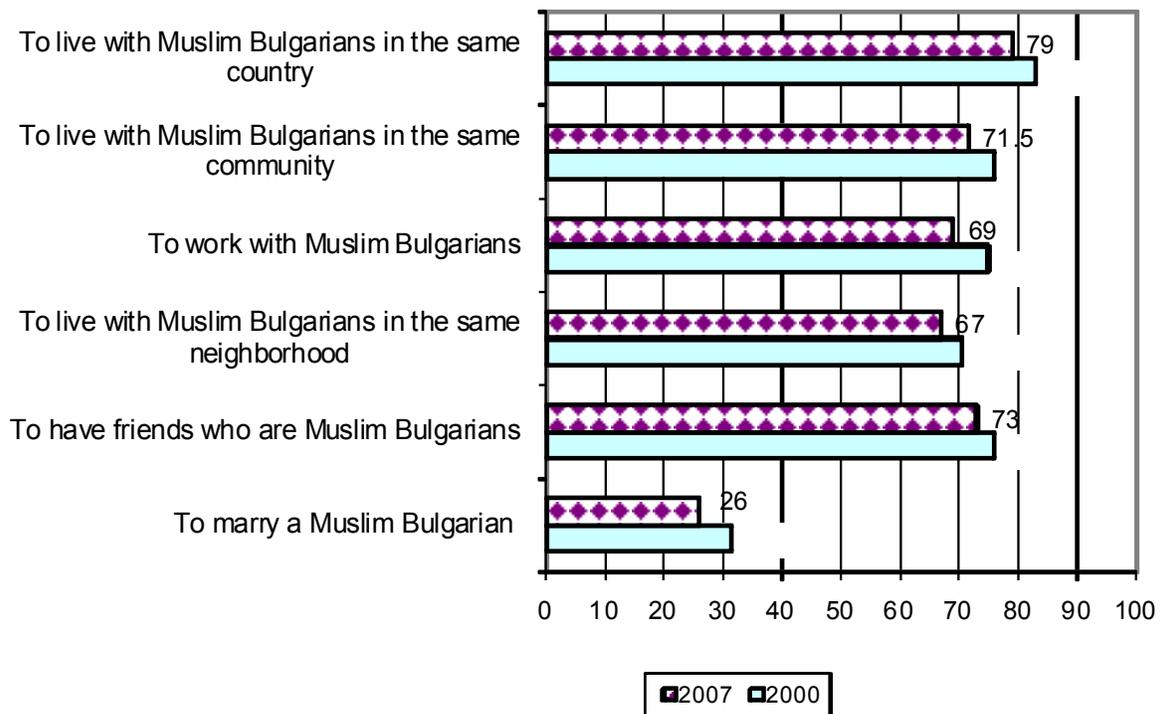


Figure 5. Interethnic distances: Christian Bulgarians – Muslim Bulgarians
Military samples 2000 – 2007, In percent of positive answers

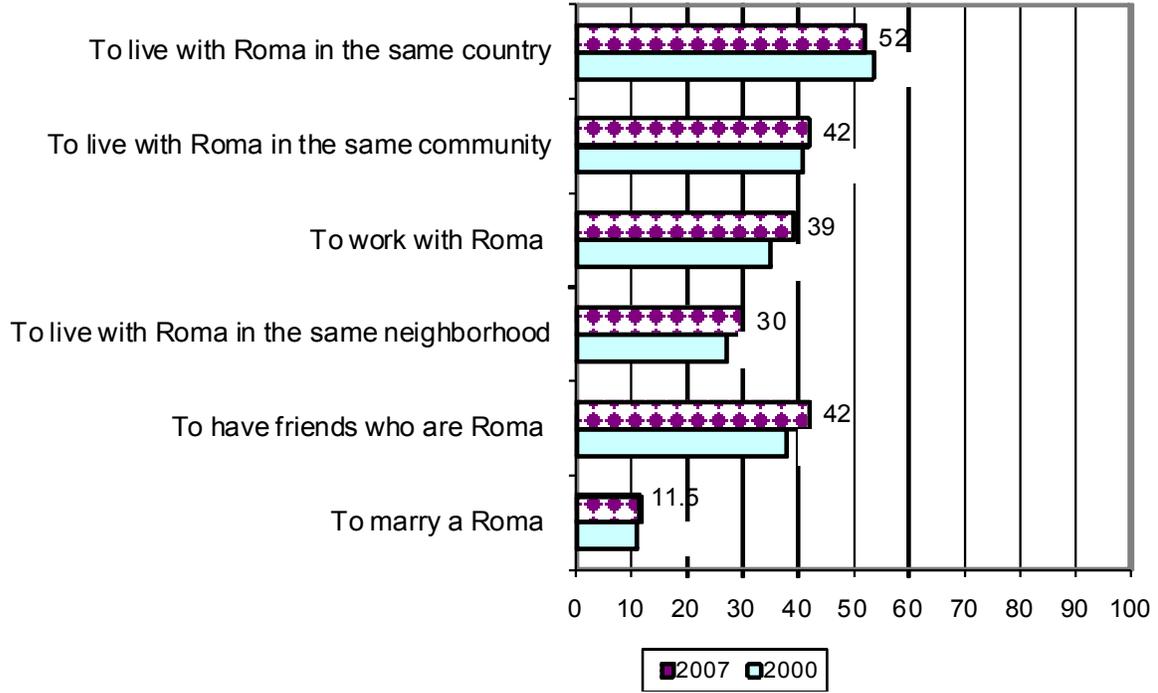


Figure 6. Interethnic distances: Christian Bulgarians - Roma
Military samples 2000 – 2007, in percent of positive answers

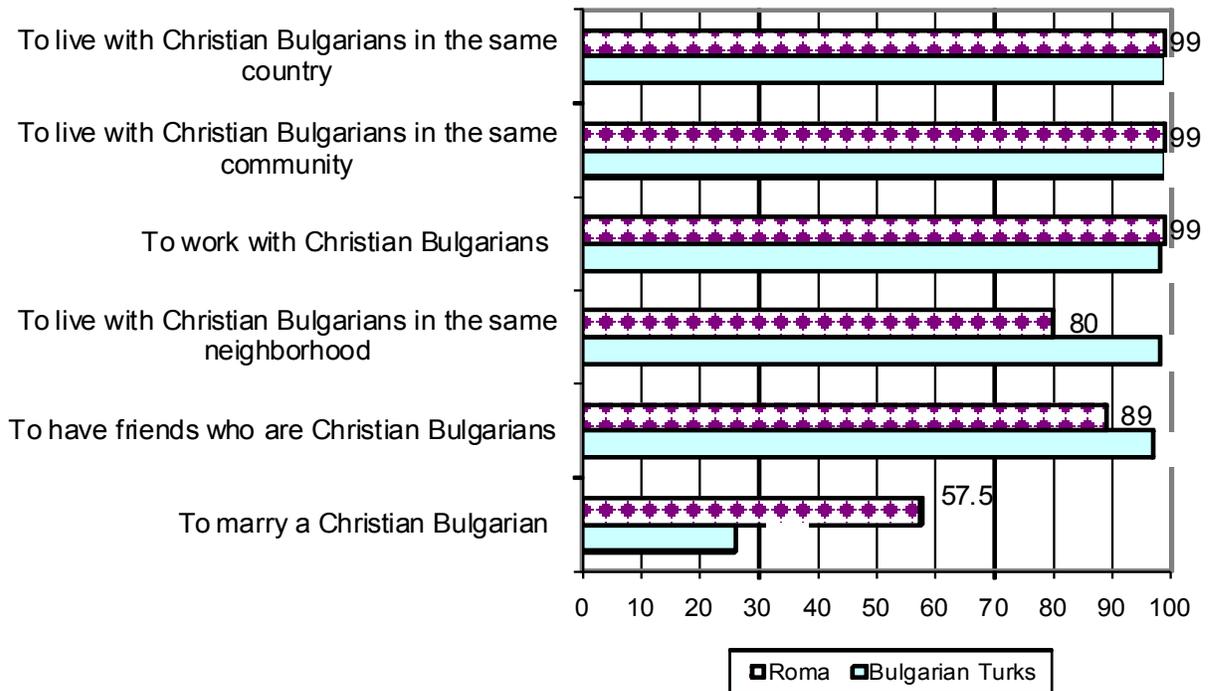


Figure 7. Social Distances between the Bulgarian Turks, Roma and the Christian Bulgarians
 Nation-wide representative survey 2003, *In percent of positive answers*

Black-White-Hispanic Differences in the Impact of Skill Transparency

Elizabeth Sanz (M.A.) and Kimberly Smith-Jentsch (Ph.D.)

Abstract

The current study examines the effect of skill transparency with relation to how it differentially affects Whites, Blacks, and Hispanics. Results indicated skill transparency impacted Blacks, Whites, and Hispanics differently. Transparency had no effect on Hispanics, positive effects on Blacks, and mixed effects for Whites.

Opinions expressed in this report are those of the authors and should not be construed to represent the official position of DEOMI, the U.S. military services, or the Department of Defense.

Black-White-Hispanic Differences in the Impact of Skill Transparency

Elizabeth Sanz (M.A.) and Kimberly Smith-Jentsch (Ph.D.)

The effects of making dimensions transparent to participants prior to performance in an assessment exercise have been a topic of disagreement among researchers (e.g., Kolk, Born, & Van der Flier, 2003; Smith-Jentsch, 2007). Some authors (e.g., Kleinmann, Kuptsch, & Koller, 1996) have suggested that making dimensions transparent is beneficial to construct validity; whereas others (e.g., Smith-Jentsch, 2007) assert that the effect is detrimental to construct and/or criterion validities. One of the purposes of this study is to further examine the effect of transparency on performance for Blacks, Whites, and Hispanics.

Transparency in selection procedures refers to how obvious the dimensions being assessed are to the participant, as well as what behaviors would be necessary to demonstrate these dimensions (Dean, Roth, & Bobko, 2008; Kleinmann et al., 1996). Transparency can be obtained in two ways: either the participant is explicitly told what the dimensions and relevant behaviors are (i.e., the dimensions are made transparent), or the participant (in a nontransparent setting) is able to discern or guess the dimension being assessed. Spychalski, Quiñones, Gaugler, and Pohley (1997) and Kleinmann et al. (1996) found that about 30% of assessment centers in the United States make dimensions transparent to their participants; therefore, it is important to discover what the effects of transparency are to determine which method is best for assessing certain purposes. Kolk et al. (2003) notes in the real world, transparency can be altered between participants/applicants by some having prior knowledge of the procedure (e.g., from previous participants/applicants) when others do not (Klehe, König, Richter, Kleinmann, & Melchers, 2008; Kolk et al., 2003). This may have an effect on the validity of the procedure, and potentially change hiring outcomes. Some would argue that it may not have an effect because even when participants know all the questions being asked, participants still have difficulty identifying what dimensions were being examined by those questions (Kleinmann, 1993). These differences in performance scores due to transparency emphasize the importance of further research on the effects of transparency in assessment procedures.

First, transparency is said to “level the playing field” by allowing participants who would otherwise not be able to guess the dimension being assessed a chance to display the desired dimension (Kleinmann et al., 1996). This is said to reduce error variances by taking ability to guess the dimension out of the equation, and thus increase construct validity (Kleinmann, 1993; Kleinmann et al., 1996). On the other hand, it has been proposed that participants who correctly identify what dimension are being assessed, and thereby act appropriately, would be more likely to also correctly identify what dimensions are necessary for success in the workplace (i.e., criterion validity) (Smith-Jentsch, 2007).

This may raise some concerns about transparency by allowing participants to give the false impression of their true abilities; however, having the ability to identify a dimension, and being able to correctly/appropriately exhibit the behaviors necessary to demonstrate these dimensions are two different abilities (Kleinmann et al. 1996). Given this assumption, transparency would not have an effect on ability to “fake” these behavior (Kleinmann et al., 1996; Kolk et al., 2003); however Smith-Jentsch (2007) points out that this transparency would have the effect of allowing participants to “demonstrate a skill that they do not typically use” (p. 200).

Second, transparency has been found to have a positive effect on the mean of the scored dimensions; meaning that when the dimension is made transparent to the participants, their mean score on the dimension goes up as well (Kleinmann, 1993; Kleinmann et al., 1996). Not all studies, however, have found that the mean scores increase when dimensions are made transparent (Kolk et al., 2003; Smith-Jentsch, 2007). Kolk et al. (2003) suggested that this is because inexperienced individuals are unable to adjust their behaviors properly, even in a transparent condition. We propose that another possible factor may be participant race or culture.

Race and Skill Transparency

According to the 2003 U.S. Census Bureau, Hispanics are currently the largest minority group in the U.S. (Saenz, 2004). Despite this, very little research concerning differences between Hispanics and other racial demographics can be found in assessment center literature (Dean et al., 2008). Saenz states that Hispanics need to be taken more seriously as changing forces in our society due to their increasing prevalence in education and business settings. Furthermore, —acial and ethnic minorities, which currently account for one-third of the U.S. population, are projected to reach 50 percent by 2050” (Pollard & Mather, 2008, 19). This rapidly changing demographic composition of the United States further emphasizes the importance of examining racial differences in the work environment.

It has been documented that performance scores on mental ability tests differ according to race, with Blacks scoring the lowest (by one standard deviation below Whites), and Hispanics scoring slightly above Blacks by only one fourth of a standard deviation (i.e., Hispanics score two thirds of a standard deviation below Whites) (Huffcutt & Roth, 1998; Dean et al., 2008; Sackett & Wilk, 1994). However, promising results have been found with other methods of assessing participants, such as using assessment centers (Huffcutt & Roth, 1998; Dean et al., 2008). Since the 1970’s, assessment centers have been purported to have less adverse impact for Blacks than standardized paper-and-pencil tests (Huffcutt & Roth, 1998). However, the results of a recent meta-analysis found significant difference scores for Blacks and Whites, thus demonstrating that performance in assessment exercises may still be somewhat effected by race (Dean et al., 2008). Although Hispanics also differed from Whites, this difference was smaller. It should be noted that the number of studies which examined racial differences in assessment centers was very small, indicating that more research is needed in this area. The authors suggested that future research examine how variables in the assessment context may differentially impact Blacks, Whites, and Hispanics. Skill transparency may be a variable that has such a differential impact. Specifically, the terms used to define targeted dimensions may be interpreted differently by majority and minority participants. As a result, rather than —leveling the playing field,” making targeted skills transparent may actually widen the racial gap.

In order to test this notion, we focused on a performance dimension that is particularly likely to be viewed differently by Whites, Blacks, and Hispanics: Assertiveness. It has been found that cultures that emphasize community, family, and sharing tend to be less assertive than cultures that emphasize individuality and personal achievement (Comas-Dias & Duncan, 1985; Fray & Hector, 1987; Gomez et al., 2001; Yoshioka, 2000). The Hispanic culture is one culture which embodies such values (Comas-Diaz & Duncan, 1985).

Assertiveness has many facets of behavior (such as directiveness/dominance, independence, and defense of rights). It has been demonstrated that assertiveness is a beneficial quality to have in settings such as the workplace and in team decision making settings (Smith-

Jentsch, Salas, & Baker, 1996). It has also been shown that assertiveness is situation specific (Furnham, 1979; Hall & Beil-Warner, 1978; Smith-Jentsch et al., 1996; Yoshioka, 2000) and that it can be a trained skill (e.g., Wood & Mallinckrodt, 1990). It has been suggested that there are several factors that should be considered when dealing with individuals from other cultures, such as Hispanics (Andrés-Hyman, Ortiz, Añez, Paris, & Davidson, 2006). Examples of such factors would include the “individual’s ethnic identity, generational status, the circumstances surrounding his or her own and family’s arrival in the United States, language of preference, and his or her own and family’s level of adherence to cultural scripts” (Andrés-Hyman et al., 2006, p. 695). Wood & Mallinckrodt (1990) believed that how closely one identifies with one’s culture, and how much they have adopted American ways would have an effect on the ability of a Hispanic to act assertively. Wood and Mallinckrodt also suggested that Hispanic females in particular would find it difficult to act assertively due to their cultural norms.

Previous research has shown that Blacks and Whites respond more similarly to each other with regards to their views of communication, than either race did with Hispanics (Yoshioka, 2000). Hispanics tended to rate responses as aggressive which were rated by Blacks or Whites as assertive. By contrast, responses that Hispanics viewed as assertive, Whites and Blacks viewed as passive. In general, Hispanics were found to be the most passive, and Blacks and Whites were the most assertive, with Whites having more aggressive responses than Blacks (Yoshioka, 2000).

Prior research suggests that Blacks, Whites, and Hispanics may interpret instructions to “behave assertively” in an assessment exercise differently. Thus, our manipulation of skill transparency included instructions which differentiated between passive, assertive, and aggressive responding and provided examples of each style. We expected that these instructions would lead to improved performance. However, we tested this hypothesis separately for Whites, Blacks, and Hispanics to explore the notion that the three groups might respond differently to the same instructions. Finally, we examined the effects of skill transparency separately on performance errors with respect to passive and aggressive responding.

Methods

Participants

Participants were 146 (105 female, 41 male) undergraduate students at a southeastern University in the United States who volunteered for experimental credit. The mean age of the participants was 19 years ($SD = 2$), with participants ranging from 17 to 32 years of age (only one participant was under 18 years of age). The demographic composition of the final sample was 102 White, 18 Black, and 22 Hispanic.

Race

Race data was obtained by self report. Ten participants who chose more than one ethnicity (i.e., Hispanic & Black, or Asian & Black) were excluded to eliminate experimenter judgments of how to classify participants as one race or another for the analyses. Additionally, members of other racial groups (9 Asian, 1 Arab, and 1 Indian) were eliminated prior to analysis due to small sample size.

Manipulation

Participants in both conditions were told to imagine that they were a job candidate and to perform the simulation as they would if they were trying to be hired for a customer service job. Participants in the transparent condition were given the additional information that they would be evaluated on their ability to respond to unreasonable requests from customers and co-workers

assertively. To be sure that they understood what was meant by assertive communication, participants were provided with definitions and examples of passive, assertive, and aggressive communication and told that they needed to maintain hospital rules (e.g., not reveal confidential information regarding patients) in such a way that was not passive, but was also free of insulting, threatening, or otherwise intimidating language (i.e., non-aggressive).

Dimension Ratings of Assertiveness

Three condition-blind raters listened to audio recordings of participants' responses to seven events in the simulation which were designed as opportunities for the participant to display assertive behavior in response to requests from the characters. The raters were trained to identify assertive responses using audio recordings from a previous study (Smith-Jentsch, 2007) which used the same simulation. The participants were scored on a 5-point scale with -2 being passive responses, 0 being assertive, and +2 being aggressive responses. Ideally, participants who appropriately responded assertively would receive a score of zero (in the middle of the scale). Assertive responses should be neither too passive nor too aggressive; hence why we emphasized both extremes of responses during the assertiveness training, and why we measured ratings on both aggressiveness and passiveness to observe whether participants were responding at either extreme.

Simulation and Apparatus

Participants performed a 40-minute computer-based simulation. The participant played the role of a customer service representative at a hospital's emergency room reception area. During the computer simulation, participants spoke to the simulation characters that approached the reception desk using a microphone which was attached to the headset they are wearing. The simulation was set up such that when the characters spoke directly to the participant, the character would appear to wait for a response from the participant, and the video of the character would loop (showing the character blinking and/or shifting their weight) until three seconds after the participant stopped speaking. At that point, the simulation would seamlessly continue to the next scene. All responses were recorded by the simulation program for later analysis. In addition to verbal interactions with the simulation, the participants also were required to interact with characters via email, and phone voice messages. The simulation contained seven opportunities for the participant to display assertive behavior in response to requests from the characters.

Procedure

Participants were seated in a room with a personal computer system which contained a headphone set with a microphone attached to it (for speaking). Participants were told that the simulation was to be used as a training tool for customer service jobs, and that their participation in the study would allow us to "fine tune" the program for this purpose. Participants filled out the demographics questionnaires and other surveys before beginning the simulation.

The participants were randomly assigned to conditions (transparent or nontransparent) and given instructions. During the simulation, participants in both conditions were given a laminated sheet with photos of all the employees (characters in the simulation), and a sheet with the hospital rules that they were to follow (i.e., patients are to be evaluated by the triage nurse, and not seen on a first-come-first-served basis). Additionally, participants in the transparent condition were given a sheet that had tips on assertive behavior (described during training).

Results

Three one-tailed, independent sample *t* tests were conducted to evaluate the hypotheses that skill transparency would improve assertiveness ratings for each group. Levene's test for equality of variances was conducted for each *t* test, and it was found that a significant difference in the variances of the two conditions existed only in one of the analyses (aggressiveness ratings for Whites, $p = .002$); in which the variance in aggressiveness rating of the nontransparent group was significantly higher than the transparent group.

Aggressive ratings

There were 49 White participants in the transparent condition, and 53 White participants in the nontransparent condition. The mean aggressiveness rating for Whites in the transparent condition (.16) was lower than the mean for the nontransparent condition (.30). This difference in mean aggressiveness ratings was found to be significant, $t(78.76) = 2.45, p = .001$.

There were seven Black participants in the transparent condition, and 11 Black participants in the nontransparent condition. The mean aggressiveness rating for Blacks in the transparent condition was lower (.07) than the mean for the nontransparent condition (.32). This difference in mean aggressiveness ratings was found to be significant, $t(20) = 2.08, p = .027$.

There were 10 Hispanic participants in the transparent condition, and 12 Hispanic participants in the nontransparent condition. The mean aggressiveness rating for Hispanics in the transparent condition (.18) was slightly higher than the mean for the nontransparent condition (.17); however this difference in mean aggressiveness ratings was not found to be significant, $t(20) = -0.08, p = .470$.

Passiveness ratings

The mean passiveness rating for the White participants in the transparent condition (1.18) was higher than the mean in the nontransparent condition (.83). This difference in mean passiveness ratings was found to be significant, $t(100) = -2.44, p = .001$.

The mean passiveness rating for the Black participants in the transparent condition was lower (.75) than the means in the nontransparent condition (.96). This difference in mean passiveness ratings was not found to be significant, $t(16) = .71, p = .243$.

The mean passiveness rating for the Hispanic participants in the transparent condition was the higher (.70) than the mean in the nontransparent condition (.67). This difference in mean passiveness ratings was not found to be significant, $t(20) = -0.11, p = .457$.

Discussion

The present study is the first to examine the impact of making targeted skills transparent separately for Whites, Blacks, and Hispanics. Results indicated differences across these three groups. Experimentally-manipulated skill transparency improved performance for Whites and Blacks but did not for Hispanics. Specifically, when told to be assertive, both Blacks and Whites were able to correctly reduce the level of aggressiveness in their responses. However, in their efforts to avoid being aggressive, Whites appear to have over-corrected, resulting in significantly more passive performance. Thus, skill transparency was a double-edged sword for Whites. Blacks were able to reduce their aggressiveness without increasing their passiveness. However, Hispanics did not improve with respect to either type of communication error. Thus, skill transparency had a mixed effect on Whites, a positive effect on Blacks, and no effect on Hispanics with respect to assertive communication. Data collection is ongoing in order to increase our sample size for Hispanics and Blacks. However, these initial data suggest that the decision to make targeted dimensions transparent or not may moderate the level of adverse

impact observed in assessment center ratings. Moreover, the particular skill in question is likely to determine which minority groups will be adversely affected. Whereas a prior meta-analysis indicated less adverse impact for Hispanics than for Blacks in assessment centers overall (Dean et al., 2008), skill transparency assisted Blacks but did not assist Hispanics in demonstrating the appropriate skill.

Our results suggest one reason why prior studies of skill transparency have found different results. Specifically, variables such as race or experience may moderate the impact of skill transparency making the question of whether or not to make skills transparent an even more complex one. Future research is clearly needed to replicate these findings with larger sample sizes and with different targeted skills and assessment exercises.

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Attitude of Military Personnel to the Challenge of Culture: Initial Findings

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Abstract

In order to evaluate the attitudes of currently serving military personnel to the issues of cultural readiness in the military, we administered a survey instrument composed of a total of 33 unique items through the Defense Equal Opportunity Management Organizational Climate Survey (DEOCS). This survey was responded to by more than 50,000 participants who each reacted to only a limited sample of the overall number of survey items. The outcome of this initial survey of attitudes was divided according to particular service membership, deployment experience, rank, as well as other personnel descriptors. The overall set of findings was subsequently parsed by these descriptive attributes. In general, across the whole data set, the outcome showed consistent agreement across all personnel that culture was an important dimension of current mission effectiveness. The survey identified that an increasing focus on pre-deployment cultural training would be of particular value. Individuals reported that prior experience with cultural diversity was an important attribute in elevating subsequent cultural readiness. Interestingly, individuals reported greater confidence in their own cultural capacities whilst reporting greater doubt about the readiness of others. Differing response patterns were seen across enlisted personnel and the officer corps, although the latter were not homogenous in their own response. We discuss these differential patterns and their interpreted meanings for future force preparedness and especially cultural training. Future lines of research are articulated which primarily feature the administration of the whole survey to a smaller sample of our serving military forces. The latter information can be used to extend and validate this initial phase of assessment.

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Introduction

We are all aware of the new challenges that the new millennium now present to our serving military. We have seen radical shifts toward asymmetric conflict and an ever increasing focus on the cultural context of that conflict. There has been an almost unprecedented evolution in the predominant character of missions from a kinetic to an akinetic form. Thus, although in its physical appearance the military might seem to have changed relatively little, the forces have changed from what they used to be. But what do our servicemen and women think of these developments? How does the present climate of service appear to them? This question is especially important since we will expect them to continue to succeed in their service, despite the significant changes that the recent years have brought (McGinn, Weaver, McDonald, van Driel, & Hancock, 2008). It was this impetus, and especially the desire to understand and develop a contemporary baseline appreciation of the present attitude toward cultural issues that drove the present efforts.

Background of the Present Work

In pursuit of the above aim, the Department of Defense Equal Opportunity Management Institute (DEOMI) in association with the Defense Language Institute (DLO) initiated a program of research to provide a beginning baseline assessment of the attitude of military personnel to issue surrounding the present concerns for the cultural context of operations. One major concern is, of course, how to solicit and obtain a widespread sample of such responses across the various branches of the military and in this the opportunity to utilize the DEOMI Organizational Climate Survey (DEOCS) proved absolutely vital.

Data Gathering Instrument and Procedure

To assess cultural attitudes we derived a set of items based on existing scientific literature and discussions with our DEOMI colleagues and with military personnel with experience in cross-cultural interactions during deployments to combat zones. These items were designed to assess general attitudes regarding the importance of culture for deployment, the importance and quality of training, prior experience in cross-cultural environments, and perceptions regarding chain of command. The questionnaires were administered as part of the DEOCS. The primary intention of the DEOCS is to be of use for organizations to derive shared perceptions of that

organization's members. Its primary function is to assess and measure factors associated with military equal opportunity (EO). It can also be used in civilian Institutions to measure the same basic perceptions. It also provides a methodology to evaluate organizational effectiveness (OE) factors. Further details of this instrument are available at:

<http://www.deocs.net/public/index.cfm>. In the present research evaluation, we were able to administer a small number of questions as an addendum to a regular, wider administration of the DEOCS. Specifically, we had the opportunity to append approximately 15 purpose-derived questions on to 4 specific iterations of the DEOCS. The separation of these responses across four differing data sets was not the most desirable administration strategy. However, this constraint was intrinsic to the DEOCS and thus the opportunity to survey a large number of respondents. In order to administer these items as part of the on-going DEOCS administration it was therefore necessary to administer the items in groups of 14-15 items each to separate samples of respondents. Four datasets were collected to yield a total sample size of N=52,269.

For each sample the items were analyzed using factor analysis and structural equation modeling. In some cases (e.g., Air Force officers recently deployed to a combat zone vs. those who had not been recently deployed), analyses were conducted using *t*-tests and analysis of variance on the factor scores derived from the SEM analyses. Note that because different questions were administered to separate samples, the factor structure of each dataset is different and, in part, a function of the items selected for each particular administration.

Survey results and discussion

In response to the four sequential administrations of the DEOCS, we were able to collect the responses of N=52,269 individuals (and see Szalma & Hancock, 2008). As may well be imagined, this response frequency generated an enormous data library and thus here, we are able to focus on only a very restricted set of these overall findings. The primary comparison we have chosen to emphasize in this paper concerns the differences in response between those who had experienced deployment and those who had not yet been deployed. We believe this division provides some insight into the effects of differing cultural experience.

In general, the data indicate that the vast majority of the samples taken support the contention that culture is a critical facet of both present and future missions (e.g., one question from Dataset 2: *Cultural Awareness is Important for Mission Effectiveness* received over 75% agreement). Although this was the case in almost all the sample subsets, the opinion expressed varied in strength across samples. For example, for the first dataset, combat deployment had a stronger negative effect on the belief in the importance of culture among junior army officers than among senior army officers (see Szalma & Hancock, 2008).

Importance of Culture

Although different items were used across the four datasets, in each case a factor emerged that reflected attitudes regarding the importance of culture. The importance of understanding one's own culture is reflected in the responses among military personnel to the statement (from Datasets 2 and 3), *Understanding my own culture is important for mission*

effectiveness.” Military personnel strongly endorsed this statement (65% agreed or strongly agreed, 29% were neutral, and only 6% disagreed or strongly disagreed).

Across the four datasets, Air Force personnel generally had a more positive attitude regarding the importance of culture than individuals in the other branches (e.g., see Tables 1a and 1b). In some cases the Army personnel exhibited attitudes similar to those of the Air Force. Differences in attitude regarding culture were also evident among the four categories of rank. One of the most consistent findings across the four datasets was that junior enlisted personnel generally had a more negative attitude regarding culture than individuals in the other three rank categories (e.g., see Table 2a and 2b)

Table 1a. Mean Factor Scores by Branch: Factors related to interest in or importance of Culture across Datasets

Factor	Dataset 1 (Importance of Culture)		Dataset 2 (Importance of Understanding of & Training for Culture)		Dataset 3 (Attitudes regarding Culture)		Dataset 4 (Interest in Cultural Understanding)	
	Sample Size	Mean	Sample Size	Mean	Sample Size	Mean	Sample Size	Mean
Air Force	147	4.28 (.74)	1907	2.73 (.51)	599	3.94 (.66)	221	3.96 (.74)
Army	1414	4.23 (.82)	4094	2.80 (.52)	4319	3.80 (.74)	2161	3.98 (.77)
Navy	87	4.02 (.76)	558	2.81 (.45)	276	3.71 (.71)	289	3.75 (.75)
Marines	758	4.03 (.92)	2310	2.65 (.58)	2594	3.65 (.76)	2860	3.71 (.87)
Coast Guard	3600	4.18 (.80)	10323	2.71 (.54)	9220	3.86 (.71)	4519	3.90 (.79)

Note. Standard Deviations in Parentheses

Table 1b. Interest in or Importance of Culture: Effect Sizes for Comparisons by Branch.

Factor	Effect Size (Cohen's d)			
	Dataset 1	Dataset 2	Dataset 3	Dataset 4
Air Force vs. Army	.06	-0.13*	0.20*	-0.03
Air Force vs. Navy	.34	-0.17*	0.35*	0.28*
Air Force vs. Marines	.28*	0.15*	0.39*	0.29*
Air Force vs. Coast Guard	.13	0.05	0.12*	0.07
Army vs Navy	.25	-0.04	0.12	0.30*
Army vs. Marines	.23*	0.27*	0.19*	0.33*
Army vs. Coast Guard	.07	0.17*	-0.08*	0.09*
Navy vs. Marines	-.01	0.30*	0.07	0.05
Navy vs. Coast Guard	-.19	0.20*	-0.21*	-0.20*
Marines vs. Coast Guard	-.18*	-0.11*	-0.28*	-0.03

Note. * $p < .005$ (Bonferroni Correction)

Table 2a. Mean Factor Scores by Rank: Factors related to interest in or importance of Culture across Datasets

Factor	Dataset 1 (Importance of Culture)		Dataset 2 (Importance of Understanding of & Training for Culture)		Dataset 3 (Attitudes regarding Culture)		Dataset 4 (Interest in Cultural Understanding)	
	Sample Size	Mean	Sample Size	Mean	Sample Size	Mean	Sample Size	Mean
Junior Enlisted (E1-E6)	4215	4.10 (.84)	13843	2.67 (.56)	11941	3.74 (.75)	7191	3.78 (.83)
Senior Enlisted (E7-E9)	856	4.28 (.79)	2542	2.82 (.48)	2231	3.92 (.68)	1388	4.00 (.73)
Junior Officer (O1-O3)	451	4.38 (.73)	1333	2.88 (.41)	1461	4.02 (.63)	810	4.06 (.68)
Senior Officer (O4 & higher)	420	4.43 (.65)	1474	2.91 (.42)	1375	4.06 (.61)	674	4.15 (.64)

Note. Standard Deviation in Parentheses

Table 2b. Interest in or Importance of Culture: Effect Sizes for Comparisons by Rank

Factor	Effect Size			
	Dataset 1	Dataset 2	Dataset 3	Dataset 4
JE vs. SE	-0.21*	-.28*	-.25*	-.28*
JE vs. JO	-.34*	-.39*	-.39*	-.35*
JE vs. SO	-.40*	-.44*	-.44*	-.46*
SE vs. JO	-.14	-.13*	-.15*	-.08
SE vs. SO	-.20*	-.19*	-.22*	-.21*
JO vs. SO	-.06	-.07	-.07	-.13

Note. JE=Junior Enlisted; SE=Senior Enlisted; JO=Junior officer; SO=Senior Officer * $p < .005$ (Bonferroni Correction)

Deployment Effects

Recent deployment to a combat zone was associated with different attitudes toward culture, although this effect depended on both rank and branch of service. For instance, one of the factors identified in the second dataset was ‘Importance of Understanding Culture’ (e.g., *–Cultural awareness is important for mission effectiveness.*”). Deployment differences were stronger among marines than army personnel, with recently deployed marines showing a more negative attitude (e.g., see Tables 3, 4, 5, and 6). Deployment was also associated with a more negative attitude regarding the importance of understanding among enlisted Air Force personnel (see Tables 3 and 4). These results indicate that attitudes regarding the importance of understanding culture (including one’s own) may vary across branch of service and deployment status. Training efforts should therefore include a module or unit on the role of a person’s own culture on how they perceive other cultures and on performance in cross-cultural environments.

These results indicate that in general military personnel would likely respond favorably to more formal training for cross-cultural interaction. However, the less favorable response by junior enlisted (relative to those in other rank categories), suggest that an initial step in training for culture should be making the case for why such training is important for mission effectiveness and how such training may serve as a force multiplier.

Table 3. Mean Factor Scores, Importance of Understanding Culture: Junior Enlisted Personnel (E1-E6) Dataset 2.

<i>Factor</i>	<i>Deployment Status</i>	<i>Sample Size</i>	<i>Mean</i>	<i>Effect Size</i>
Air Force	Not Deployed	1162	2.71 (.52)	-.27*
	Deployed	142	2.57 (.58)	
Army	Not Deployed	1982	2.75 (.54)	-.13*
	Deployed	619	2.68 (.54)	
Marines	Not Deployed	1200	2.62 (.60)	-.06
	Deployed	622	2.58 (.58)	
Navy	Not Deployed	266	2.71 (.49)	-1.52
	Deployed	4	1.96 (.91)	
Coast Guard	Not Deployed	6543	2.68 (.55)	-.22*
	Deployed	1303	2.56 (.57)	

Note. Standard Deviation in Parentheses; *statistically significant difference ($p < .05$).

Table 4. Mean Factor Scores, Importance of Understanding Culture: Senior Enlisted Personnel (E7-E9) Dataset 2

<i>Factor</i>	<i>Deployment Status</i>	<i>Sample Size</i>	<i>Mean</i>	<i>Effect Size</i>
Air Force	Not Deployed	221	2.78 (.47)	-.38
	Deployed	25	2.60 (.42)	
Army	Not Deployed	547	2.86 (.50)	-.10
	Deployed	133	2.81 (.48)	
Marines	Not Deployed	168	2.86 (.48)	-.42*
	Deployed	75	2.64 (.63)	
Navy	Not Deployed	98	2.89 (.39)	.15
	Deployed	2	2.95 (.33)	
Coast Guard	Not Deployed	1102	2.82 (.47)	-.02
	Deployed	170	2.81 (.48)	

Note. Standard Deviation in Parentheses; *statistically significant difference ($p < .05$).

Table 5. Mean Factor Scores, Importance of Understanding Culture: Junior Officers (O1 –O3) Dataset 2

Factor	Deployment Status	Sample Size	Mean	Effect Size
Air Force	Not Deployed	166	2.81 (.47)	-.11
	Deployed	27	2.76 (.35)	
Army	Not Deployed	217	2.97 (.39)	-.15
	Deployed	87	2.91 (.40)	
Marines	Not Deployed	90	2.91 (.39)	-.10
	Deployed	42	2.87 (.38)	
Navy	Not Deployed	104	2.89 (.37)	---
	Deployed	0	---	
Coast Guard	Not Deployed	485	2.88 (.39)	-.22*
	Deployed	115	2.79 (.46)	

Note. Standard Deviation in Parentheses; *statistically significant difference ($p < .05$).

Table 6. Mean Factor Scores, Importance of Understanding Culture: Senior Officers (O4 and Higher) Dataset 2

Factor	Deployment Status	Sample Size	Mean	Effect Size
Air Force	Not Deployed	152	2.87 (.50)	.06
	Deployed	12	2.90 (.42)	
Army	Not Deployed	349	2.97 (.39)	-.17
	Deployed	160	2.90 (.43)	
Marines	Not Deployed	83	2.88 (.44)	-.77*
	Deployed	29	2.46 (.79)	
Navy	Not Deployed	3.01 (.30)	---	---
	Deployed	0	---	
Coast Guard	Not Deployed	557	2.91 (.37)	-.24
	Deployed	48	2.82 (.45)	

Note. Standard Deviation in Parentheses; *statistically significant difference ($p < .05$).

Perceived Readiness for Cross-Cultural Interaction

One of the factors identified in Dataset 1 was ‘perceived readiness’ for cross-cultural interaction. Across all branches and ranks personnel who had been recently deployed believed themselves to lower in ‘cultural readiness’ than those who had not been recently deployed. At the level of branch of service, the army and marines tended to have higher scores on the ‘cultural readiness’ factor than those in the air force and navy (see Tables 7a and 7b). Differences with respect to rank were small, with senior enlisted personnel indicating a higher level of readiness relative to officers (see Tables 8a and 8b).

Table 7a. Mean Factor Scores: Perceived Cultural Readiness as a Function of Branch, Dataset 1

Factor	Sample Size	Mean	SD
Air Force	147	2.72	0.79
Army	1414	2.93	0.81
Navy	87	2.50	0.81
Marines	758	2.87	0.85
Coast Guard	3600	2.82	0.82

Table 7b. *Effect Sizes: Perceived Cultural Readiness as a Function of Branch. Dataset 1*

Factor	Effect Size
Air Force vs. Army	-0.25*
Air Force vs. Navy	0.29
Air Force vs. Marines	-0.17
Air Force vs. Coast Guard	-0.12
Army vs Navy	0.53*
Army vs. Marines	0.07
Army vs. Coast Guard	0.13*
Navy vs. Marines	-0.44*
Navy vs. Coast Guard	-0.40*
Marines vs. Coast Guard	0.05

Note. * $p < .005$ (Bonferroni Correction)

Table 8a. *Mean Factor Scores: Perceived Readiness as a Function of Rank, Dataset 1*

Factor	Sample Size	Mean	SD
Junior Enlisted (E1-E6)	4215	2.84	0.82
Senior Enlisted (E7-E9)	856	2.92	0.80
Junior Officer (O1-O3)	451	2.78	0.89
Senior Officer (O4 & higher)	420	2.80	0.86

Table 8b. *Effect Sizes: Perceived Readiness as a Function of Rank, Dataset 1*

Factor	Effect Size
JE vs. SE	-0.09
JE vs. JO	0.08
JE vs. SO	0.05
SE vs. JO	0.17*
SE vs. SO	0.15
JO vs. SO	-0.03

Note. JE=Junior Enlisted; SE=Senior Enlisted; JO=Junior officer; SO=Senior Officer; * $p < .008$ (Bonferroni Correction)

Correlates of Attitudes toward Culture and Cultural Readiness

For Dataset 1 a third factor was identified that consisted of items assessing the degree of cultural experience prior to enlistment in the military (e.g., *“Prior to my employment with the military, I interacted regularly with people from different ethnicities from my own.”*). A similar factor was identified for Dataset 4. For the first dataset there was a small correlation ($r=.26$) between the pre-military experience factor and the perceived cultural readiness factor. However, the correlations were somewhat higher among Army and Marine personnel and negligible for the Navy sample. Hence, the impact of pre-military experience with other cultures is not ubiquitous and may depend in part on factors that influence choice of service branch in which individuals enlist.

With respect to attitudes regarding the importance of culture, the data from Dataset 1 indicate a positive correlation between the prior experience and the perceived readiness factors ($r=.32$). This correlation was positive across all services but the navy, for which the correlation

was negligible ($r=.001$). With respect to rank category, the correlation was strongest among junior enlisted ($r=.38$), with senior enlisted showing the weakest correlation ($r=.18$). Correlations for junior and senior officers were similar in magnitude ($r=.26$ and $r=.25$, respectively). Thus, branch of service had a weaker moderating effect on the relation between prior experience and attitudes regarding importance of culture than between prior experience and perceived cultural readiness. However, as in the case of cultural readiness, the effect of prior experience may be quite different for junior enlisted personnel than for individuals in other rank categories. The reasons for these differences, particularly between junior enlisted personnel and other rank categories, are a matter for future research. Such investigation is important for development of appropriate training procedures for the different branches and ranks within the military.

Rank also may moderate the importance of prior cultural experience. For Dataset 1 the strongest correlation between the prior experience and cultural attitude factors was associated with junior enlisted personnel ($r=.31$), with the correlations for the other categories ranging from $r=.12$ to $r=.18$. In Dataset 4, the correlation between prior experience and interest in culture factors was positive ($r=.39$). This relation was observed across all branches, although a smaller correlation ($r=.18$) was associated with the Air Force sample. The relation was also observed across rank categories, with the largest correlation associated with junior enlisted ($r=.44$) and the smallest correlation associated with senior enlisted ($r=.30$). Hence, the impact of prior experience on perceptions of training adequacy may depend not only on branch of service but also on rank in the military.

Summary and Conclusions

We know that the future challenges to our military will involve important cultural dimensions. Our present results have provided a strong and important confirmation that many of these persons (assuming our sample to be representative) are aware of this critical evolving dimension of their respective missions. One critical step to confirm these overall findings is the administration of the whole collection of culture-related questions to a single, large sample, as opposed to the partial administration of a selected sub-set of questions to differing groups of individuals as reported here. This is a project upon which we hope to progress. In addition, we should also take advantage of advanced analytical techniques such as meta-analysis to provide an overall, quantitative assessment of the state of understanding with respect to many cultural issues. Thus, we recommend the pursuit of an initial meta-analysis of a particular area in order to begin formal efforts to foster and develop these important techniques. Following our earlier identification of the importance of time in relation to differing cultures, it is recommended that the first formal meta-analysis be conducted on the influence of culture on temporal perception, a vital construct that is central to understanding any culture.

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Introduction

Modern United States' Stability, Security, Transition, and Reconstruction (SSTR) missions, such as the current activities in Iraq and Afghanistan, involve addressing humanitarian needs, maintaining security, increasing the capacity of local government, and helping with reconstruction and development. Ultimately, the goal is to leave behind a stable indigenous population with the capacity to uphold law and maintain essential services, while developing a viable market economy and democratic political institutions (Department of Defense [DoD], 2005). Whereas a traditional war might be readily won with military might, SSTR missions require a great deal of cooperation and coordination with a diverse set of players (e.g., local governments, religious leaders, Non Governmental Organizations [NGOs], and coalition military partners). Examples of mixed-culture teams that are relevant to the military include: Teams of NGOs and military medical and peacekeeping personnel that must work together in SSTR locations; multinational coalition forces planning at the operational and strategic levels; NATO peacekeeping forces composed of members from various countries; and local populations cooperating with military personnel to work towards common goals, such as rebuilding a village.

To complete these types of missions successfully, the U.S. military must work within a network of boundary-spanning teams of teams from different military and non-military functional areas. Cooperation is needed and information must be shared: when the stakes are high and risk is involved, information sharing and cooperation require trust. Securing trust and cooperation from people who are culturally distant from them and over whom they have no hierarchical control is a very difficult undertaking, at least in part because people often see individuals who are not like them (or belong to other groups) as potential adversaries with conflicting goals (Williams, 2001). Much anecdotal evidence suggests that trust building is at the crux of winning the hearts and minds of the Afghani and Iraqi people, as the efforts there become increasingly focused on rebuilding physical and human infrastructure. One recent example is how the U.S. military is finding success by winning the confidence and trust of Iraqis in the western Anbar Province. A U.S. Marine Corps Sergeant, Lowry (2008), described how Marines are providing and coordinating medical care for the local population. Through this effort, they have gained the confidence of the people. Essentially, they have instituted a cooperative medical engagement. When possible, they provide basic medical care to Iraqi civilians and security forces. The Marine medics also meet with local physicians to get more

information about the needs of the local population. Further, they bring Iraqi physicians from the large cities out to the countryside to enhance the healthcare effort. Lowry reports that this medical assistance has helped win the trust and respect of sheiks, mayors, and civic leaders in the province. Through this effort, they have gained the confidence of the people by showing, in a real way, that they have their best interests at heart. Obviously, this arrangement benefits the local population directly. It has also led to improved interpersonal relationships with the Iraqis (e.g., they have provided the Marines access to strategic locations). As trust is built, our forces should expect to gather better intelligence from them as well. According to Lowry, this effort has greatly enhanced stability in the Anbar Province.

In SSTR environments, our personnel need to earn the trust of individuals and groups who are from other cultures, whether in the context of a NATO team working together or “boots on the ground” gathering intelligence from indigenous populations. Table 1 illustrates the distinction between these two extremes. In the case of the NATO team, there is probably a fair amount of initial trust and shared goals. Also, there is some cultural distance, but at least there is a shared military culture and a shared participation in NATO. In the extreme “boots on the ground” situation, our personnel need to get cooperation from people (e.g., in Iraq, who initially distrust them, do not understand that they share goals, and are extremely unlike them culturally).

	<i>NATO Team</i>	<i>Tactical Situation/ Boots on the ground in Iraq</i>
Level of initial trust between interactants	Medium	Very low
Goal alignment	Medium	Very low
Culturally distance	Medium	High

Table 1: Contrasting two examples of SSTR situations where trust is needed

It is easy to understand why a multicultural NATO team would benefit by its members trusting one another. Trust has been tied to many positive outcomes, including improved team decision-making (Dirks, 1999), citizenship behaviors such as helping (Ilies, Nahrgang, & Morgeson, 2007), and cooperation (Ross & LaCroix, 1996 as cited in Krumhuber, Manstead, Cosker, Marshall, Rosin, & Kappas, 2007). Generally, teams operate more smoothly when its team members trust each other, exchanging information more effectively, and working in an interdependent fashion. Trust also allows teams to be more creative and innovative (Ilies, et al., 2007). Research on trust relationships in the workplace strongly link trust with important job attitudes as well, including organizational commitment, job satisfaction, and turnover intentions (Dirks & Ferrin, 2002). In a more extreme SSTR situation, where our personnel must work with indigenous people (who may be very culturally distant from them) to try to locate terrorists or weapons, or rebuild a village, we need to build some level of trust in order to get cooperation and the information we need. These are two very different SSTR settings (and admittedly markedly different in scope), but both share the challenge of getting diverse people to effectively work together, in situations where they must make themselves vulnerable in order to do so.

Clearly, trust building is critical to making modern multinational missions work. While an extensive research literature exists on how trust develops in mono-cultural western societies, very little exists to support valid guidelines for fostering trust within multinational settings.

Therefore, the purpose of this paper is to review the existing research in order to develop research propositions and initial guidelines for fostering trust in mixed-culture teams.

Trust

Trust has been defined as “the willingness of a party to be vulnerable to the outcomes of another party based on the expectation that the other will perform a particular action important to the trustor, irrespective of the ability to monitor or control that other party” (Mayer, Davis, & Schoorman, 1995, p. 712). Trust has also been defined as “a psychological state comprising the intention to accept vulnerability based upon positive expectations of the intentions or behavior of another” (Rousseau, Sitkin, Burt, & Camerer, 1998, p. 395).

Certain conditions must exist in order for trust to be necessary. These conditions could be considered an extension of the definition of trust. Trust is necessary when the person to be trusted and the trustor are *interdependent* and when there is *risk*, *uncertainty*, and *vulnerability* (North Atlantic Treaty Organization [NATO], in press). *Interdependence* is necessary when the interests of one party in a relationship cannot be realized without the participation of the other party. Without being connected with another person, and without having one’s outcomes in some way dependent on another person, there is no need to trust (Lewis & Weingert, 1985). *Risk* is a condition of trust because the trustor is not guaranteed a positive outcome. However, the trustor may choose to take a risk if there is a possibility of positive outcomes. Rousseau, Sitkin, Burt, and Camerer (1998) define *risk* as the perceived probability of loss, as interpreted by a potential trustor. Mayer, Davis, and Schoorman (1995) distinguished between trust and cooperation, noting that cooperation can occur without trust, but cooperation that requires *risk* takes trust. *Uncertainty* occurs when the motives, goals, and future actions of others are usually not fully known. Lewis and Weingert, for example, argue that uncertainty is an important precursor to trust because if one were omniscient, actions could be undertaken with complete certainty, leaving no need, or even possibility, for trust to develop. *Vulnerability* of the trustor is also a condition for trust. If there is no possibility for the trusted party to take advantage of the trustor, then there is no vulnerability. If there is no vulnerability, then there is no reason for the need to trust.

We propose that trust represents a process and an emergent state. Emergent states are cognitive, motivational, or affective states that vary as a function of contextual factors as well as inputs, processes, and outcomes (Marks, Mathieu, & Zaccaro, 2001). From this perspective, trust is an attitude that can develop slowly over time or very quickly based on contextual factors and need (e.g., swift trust; Coppola, Hiltz, & Rotter, 2004; Iacono & Weisband, 1997; Jarvenpaa & Leidner, 1999). Also, as an emergent state, trust can be considered as both an input as well as an outcome depending on the context (Marks et al., 2001). For example, trust in teammates may be viewed as an input to communication, but may also be viewed as an outcome of a successful interaction. This means trust can be developed or broken due to specific interactions and be linked to specific situations. For example, a French coalition member trusts his American counterparts to share information about the location of enemy forces, but not necessarily all of the details of a larger strategic plan. In this example, the trust is related to specific situations. Trust may also be viewed as an intervening process through which other important behaviors, attitudes, and relationships are either bolstered or weakened. For instance, team members may be willing to communicate with each other in general, but without the existence of trust, they may not be willing to share critical, yet sensitive information.

Now that we have discussed what we mean by trust, we will discuss mixed-culture teams, the factors that tend to enhance trust, and why trust may be more difficult to develop amongst the members of a mixed-culture team, compared to a more homogeneous team.

Mixed-Culture Teams

Chao and Moon's (2005) Cultural Mosaic provides a comprehensive framework that allows for operationalizing cultural factors. In essence, they describe a person's culture as being comprised of multiple tiles (demographic, geographic, and associative characteristics of that person). For example, a Navy Captain's cultural description might include being a black, 50 year-old male (demographic), raised in Orlando Florida, living in Norfolk, VA (geographic), and a U.S. citizen, sports fisherman, and wildlife photographer (associative). Consistent with the Cultural Mosaic, culture can be conceived as varying according to a multitude of factors (military/non-military, national culture, service branch culture, etc.). Given this view, most people fit into many different cultural groups. Often, members of a team will overlap significantly with one another, but will still have unique aspects to their cultural identity (Chao & Moon, 2005). We adapted a definition of "team" from Salas, Dickinson, Converse, and Tannenbaum (1992, p. 4) to define a mixed-culture team as: "two or more people from different cultural groups who interact, dynamically, interdependently, and adaptively, toward a common and valued goal/objective/mission."

What Factors Tend to Enhance Trust?

We will now consider the conditions that are required in order for an individual to develop and foster trust with another individual. One important requirement is the trustor's propensity to trust: People simply differ in the extent to which they are able to trust (Mayer, Davis, & Schoorman, 1995). For the sake of being practical, we will focus on antecedents to trust that we may be able to have more influence on. According to Mayer, et al. (1995), in addition to the trustor's propensity to trust, the major antecedents to trust are the trustor's perceptions about the trustee's ability, benevolence, and integrity. Each of these cognitions will be addressed in turn.

A trustor's perceptions about *ability* include judgments about the trustee's skills, competencies, and characteristics that are related to the specific situation. Perceptions about *benevolence* are judgments about the trustee's kindness and goodwill towards the trustee. They also include loyalty, receptivity, and caring. Perceptions about *integrity* have to do with judgments about the trustee's consistency, fairness, reliability, and openness, and congruence of values. Mayer, Davis, and Schoorman (1995) suggest that positive perceptions about all three of these must occur in order for trust to develop. Clearly, these perceptions are necessary in order for a trustor to make accurate predictions about a trustee.

According to Adams, Bryant, and Webb (2001), trust is based on expectations about how another person is likely to behave: "expecting that another person will behave consistently and positively towards us is critical for developing trust" (p.12). Thus, the ability to predict others' behaviors (which is closely tied to perceptions about their ability, integrity, and benevolence) plays an important role in developing trust, and it is particularly relevant to trust in mixed-culture groups. If people come from the same culture, then there is obviously a strong foundation from which they can predict each other's behavior. For example, if an American Marine is immersed

in a tense tactical situation, he will have a better ability to predict the behaviors of a fellow Marine than the behaviors of an Iraqi policeman. For individuals in a mixed-culture group, it will be more difficult to predict the behaviors of their teammates.

In addition to cognitions about trustworthiness, a major input to the development of trust is affect. Although it is related to, and can build on cognition-based trust, affect-based trust is a separate construct (McCallister, 1995). One way that affect influences trust is that close personal attachments often lead to caring and benevolent actions, which leads to a perception of trustworthiness (McCallister, 1995). The role of affect in trust building may be particularly relevant to mixed-culture teams because people naturally have more positive feelings when interacting with people who they see as part of their in-group (Brewer, 1979, cited in Williams, 2004). They are likely to be more comfortable with them and have more social contact with them. With respect to other groups, beliefs and feelings towards them can be positive, neutral, or negative (Brewer & Brown, 1998). According to Williams (2004), the affect that people feel towards the groups they work with influence the feelings they have for individuals in those groups, and influence the initial levels of trust they have in those individuals as well as the future trajectory of that trust. Williams (2004) suggests that affective states and affective attachments influence how people evaluate others' trustworthiness, how motivated they are to trust others, and how inclined they are to help others. It is clear that feelings and emotions are part of the fabric of most trust relationships, simply because they involve people. SSTR missions are inherently social undertakings that involve mutual adjustments between diverse parties. Thus, it makes sense to build on cognition-based trust by demonstrating care and concern for those whose trust we are trying to earn. While at first blush, emotional bonds between trust partners seem to matter more in romantic relationships than in mission-related work, it is our view that they are also critical for mission effectiveness. We do not advocate that our forces should make emotional investments that might alter their objectivity. However, in situations where we are working with allies, or individuals we are trying to help (and whose trust we need), it makes sense to invest in relationships, thus increasing rapport, understanding, and good will. It is important to understand that some level of cognitive-based trust is necessary before affect-based trust can occur (McCallister, 1995).

In addition to cognitions and affect, some general social contextual and behavioral factors tend to evoke trust. Some of these are listed in the left column of Table 2.

<i>Factors That Tend to Enhance Trust</i>	<i>Qualities of Mixed-Culture Teams</i>
A history of working together, shared experiences	No shared history
Personal relationships with much face-to-face interaction (Sitkin & Roth, 1993, cited in Jarvenpaa & Shaw, 1998)	Little face-to-face interaction, lack of personal relationships
Expected future associations (Sitkin & Roth, 1993, cited in Jarvenpaa & Shaw, 1998)	No expected future association
Perceived similarity, shared social or demographic characteristics (Sitkin & Roth, 1993, cited in Jarvenpaa & Shaw, 1998)	Little perceived similarity or shared demographics
Positive affective responses to people or groups (Williams, 2001, 2004)	Neutral or negative category-based affective responses
Shared goals (Panteli & Duncan, 2004)	Lack of shared goals or conflicting goals

Table 2. Factors Associated with Trust

We have briefly considered how people make decisions about trusting each other and some of the factors that tend to enhance trust. We have done so because it has implications for how we can deliberately forge trust when doing so is desirable. We now turn our discussion to a consideration of what we know about mixed-culture teams that might affect trust building.

What is Different about Mixed-Culture Teams?

When people who are very culturally distant from one another come together as a group, there are a number of assumptions we can make about them (see the right column of Table 2). Initial trust may be low, in part due to a lack of social interaction in the past, perceived dissimilarity, lack of goal congruity, and negative or neutral category-based affect. By definition, mixed-culture teams will be composed of people that are not interpersonally similar. This can make communication and behavior unpredictable, reduce reciprocity, and generally reduce trust (Brass, 1995). Multicultural teamwork produces more opportunities for misunderstandings and conflict (Burke, Sims, Lazzara, & Salas, 2007). In general, cultural and language differences make communication more difficult. Compared to uni-cultural situations, it is more difficult to understand others and it is more difficult to know if others understand you. Due in part to communication difficulties, it is harder for diverse teams to establish collective knowledge. Another factor is the tendency for team discussions to focus on what everyone already knows, instead of privately (more valuable) held information (Stasser & Titus, 1987, cited in Burke, et al., 2007) —a tendency exaggerated in mixed-culture teams.

To the extent that a team is comprised of diverse individuals, we expect a dearth of common frames of reference, values, and behavioral expectations (Chao & Moon, 2005). This often produces an ambiguous state, where multiple team members are uncertain of what is going on. Multicultural engagements are by nature uncertain. This is one of the reasons why trust building may be difficult in mixed culture teams. While trust requires a leap of faith to some extent, the trustor needs to be able to have a good enough situational awareness to have an idea of the benefits and costs of taking a risk.

It is coming to light that the world views of some cultures are more trusting than others. Inglehart and Baker (2000) administered their World Values Survey, involving 65 societies and representing 75 percent of the world's population. They found that the world view of rich societies differs substantially from that of poorer societies. They discovered that two broad dimensions could describe all the societies. The first was traditional vs. secular-rational. The second dimension, survival vs. self-expression, is especially relevant to our discussion. The survival extreme, shaped by insecurity and low levels of well-being, causes people to tend to emphasize economic and physical security above all other goals and to feel threatened by foreigners, ethnic diversity and cultural change. The opposite end of the continuum, self-expression, taps into a syndrome of trust, tolerance, subjective well-being, political activism, and self-expression, that emerges in post-industrial societies with high levels of security. This research is timely, considering our efforts in the Middle East, where the survival dimension is pervasive. The fact that our military is immersed in cultures that are by nature, less trusting, wary of foreigners, and threatened by ethnic diversity, has important implications for our work there. Despite the fact that we need to coordinate with them to make SSTR missions work, we are starting at a point below neutral trust, and building trust may be cumbersome process due to their perspectives.

Figure 1 is a model that illustrates factors that influence trust and behavioral outcomes, based in part on the Mayer, Davis, and Schoorman (1995) trust model. Mayer et al. detail cognitions (concerning ability, benevolence, and integrity) that influence judgments about trustworthiness. Their model also acknowledges the role of the individual difference variable, propensity to trust, in leading up to the willingness to make oneself vulnerable (to trust). Their model suggests that the potential trustor makes an assessment of the perceived risk before actually taking the risk (exhibiting the trusting behavior). We modified the model by adding affect as an input to trust. Further, we consider risk taking to be the initial outcome of the decision to trust, with secondary outcomes including job performance, citizenship behavior (e.g. helping), cooperation, team processes, decision making quality, and attitudes. A final set of outcomes are updated cognitions about trustworthiness and updated affect toward the trustee, all of which feed back into the trust decision process. As in the Mayer et al. model, we have highlighted the dynamic character of trust by featuring a feedback loop from trust outcomes returning to the inputs, stressing that trust is not a static state. Trust evolves over time as people interact (Mayer, Davis, & Schoorman, 1995; Williams, 2001; Williams, 2004). Therefore, the consequences of taking a risk based on trust will feed back into future decisions of whether or not to trust. The trustor will update his/her cognitions about the trustee's trustworthiness (ability, benevolence, integrity, predictability) after considering the outcomes of the risk s/he has taken. This new information will be used the next time s/he must make a trust decision involving that individual.

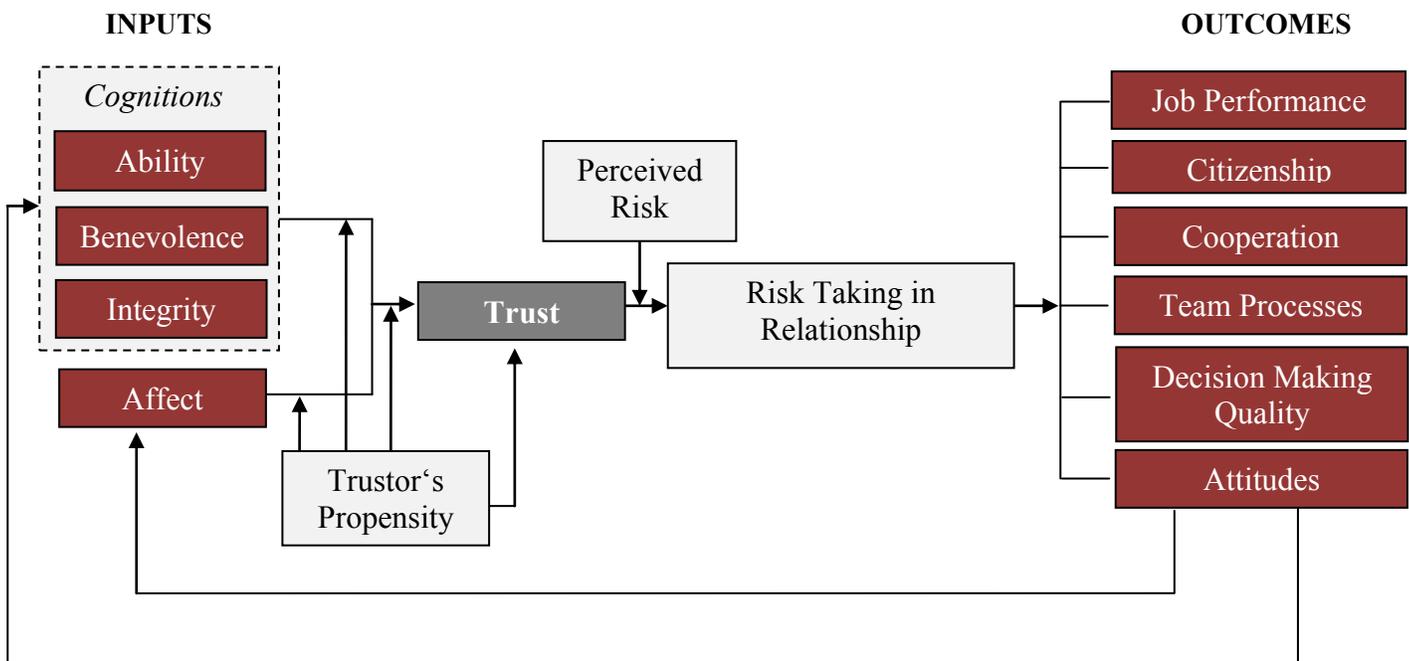


Figure 1. Proposed Model of Trust in Mixed-Culture Teams

Affect also plays into the iterative trust building or deterioration process by being part of a feedback loop. If the consequences are favorable (the trustee kept his/her end of the deal), and the trustor benefitted by extending trust, then the trustee should have positive feelings about the exchange and the trustor. If the consequences were unfavorable (e.g. the trustee reneged) or the outcome was unfavorable for some other reason, the trustor will have negative feelings about the exchange and the trustee. Thus, updated cognitions and feelings also feed into future trust decisions.

Research Questions and Implications

In the remainder of the paper, we offer a series of research propositions that might guide research on developing trust in mixed-culture teams. Many of the propositions are focused on how leaders, as well as teammates might improve the climate of trust within the team and earn the trust of other teams in a diverse team of teams. Following each proposition, we delve into the rationale for the idea. Finally, we provide practical implications for implementing each idea.

We would like to offer a cautionary note. We know enough about teamwork and trust to try to apply what we know about trust to teams in multicultural team settings where the team members generally understand that they are on the same side, and have largely congruent goals. It is a much bigger leap to try to apply what we know to situations where the interactants are very culturally distant, and at a starting point of negative trust.

Can purposely behaving in ways that signal trustworthiness help members of a mixed-culture team quickly earn the trust of one another?

Why we would expect this to be the case: On average, people working in teams where the makeup is fairly homogenous will trust one another readily. They can easily predict each other's behavior. In contrast, people working in mixed-culture teams are less able to predict one another's behavior. Therefore, it may be necessary for members of the team to more actively manage others' perceptions of themselves. Williams (2004) suggests that although most models of trust portray the "trust target" or person to be trusted as a passive individual, the reality is that people who are trying to gain the trust of others commonly make active attempts to signal their own trustworthiness in order to gain cooperation from others.

Since we know that cognitions about benevolence, competence, integrity, and predictability affect people's decisions to extend trust, then it makes sense to structure situations that will allow positive cues to be exhibited. This cannot be done in a vacuum, so there may be a need to create nonthreatening social events to provide a context within which these behaviors can unfold. A good example is American soldiers reported drinking tea with Afghans, and enjoying small talk over a number of weeks - albeit through an interpreter (Blue, 2008). After gaining some level of trust and comfort, these soldiers demonstrated competence by showing friendly Afghani soldiers how to clean their weapons. They demonstrated benevolence by sharing cleaning supplies or other goods, and displayed predictability by showing up for the tea date regularly. Further, they demonstrated integrity (in a small way) by discussing their sons back at home since dedication to family is a universal value.

Implications: Individuals working in mixed-culture teams should take active steps to enhance and manage their perceived trustworthiness.

Will agreement on shared goals by mixed-culture teams facilitate trust and coordination?

Why we would expect this to be the case: Just as team members will perform more effectively when they have shared mental models (overlapping knowledge about each other and the situation), they should also perform better if they share the same goals. Trust is also enhanced when goals are shared, in part because congruent goals allow people to predict how others will act and what information needs to be shared.

Williams (2004) noted that fear of being taken advantage of rests on perceptions of misaligned goals or values. A person, whose goals conflict with one's own, is not expected to act on one's behalf or even in ways that protect one's welfare (Tjosvold, 1988, cited in Williams, 2004). It is essential that members of a mixed-culture group believe they have shared goals and values if they are to form trust with each other. In their discussion of "swift trust", Meyerson, Weick, and Kramer (1996) described how people from dissimilar professions can come together and develop the trust needed to complete an interdependent task because they believe that the various groups hold shared goals and that everyone will benefit from the success of the whole project. If the perception of shared goals is necessary for trust, then it makes sense to work to make shared goals salient as soon as possible in the process of getting mixed-culture teams on track.

Implications: If trust is needed, build consensus on shared goals as soon as possible.

Can trust be established if a team leader guides members of a mixed-culture team to establish and abide by agreed-upon norms for communicating and working?

Why we would expect this to be the case: We know that having shared mental models of team processes leads to more effective decision making (Smith-Jentsch, et al., 1998). Agreed-upon and shared norms should facilitate teamwork by providing a shared schema for how to work together (Dirks, 1999; Smith-Jentsch et al., 1998). Having a shared understanding of how to proceed (shared expectations and perceptions) should enhance trust and cooperation. (Smith-Jentsch, et al., 1998). Habitual rules, structures, and norms make behavior predictable, allowing a foundation for trust to emerge. Teammates who hold similar team-related cognitive structures are able to anticipate the needs of the team and coordinate implicitly. Initially, mixed-culture teams tend not to have a shared mental model. Yet, through multiple interactions and explicitly stating team processes and goals, shared mental models can develop. When a shared mental model is developed, trust is fostered as the team member no longer see him/herself as “me” versus “them,” but rather as “we”—ultimately creating an in-group mentality. This development of trust and shared mental models allow for more interdependence and information sharing needed to make and commit to critical decisions.

Implications: Team leaders should guide mixed-culture teams to establish norms for communicating and working.

Will making signs of trust and collaboration in a mixed-culture team conspicuous encourage further trust and collaboration?

Why would we expect this to be the case: Trust and collaboration have a mutual influence on one another (Ferrin, Bligh, & Kohles, in press), which is one reason why it makes sense to draw attention to any evidence of either. Another powerful effect that might influence people to trust and collaborate in the face of such evidence is social proof: People use the behavior of others to decide what the proper behavior is, especially if they view the others as similar to themselves (Cialdini, 2007). In addition to similarity, the other condition that makes social proof more likely to occur is that of uncertainty. SSTR missions are uncertain environments where the players will naturally look to others who are similar to themselves for guidance.

Implications: Make signs of intercultural trust and collaboration visible in a mixed-culture team. For example, if you need cooperation from the French Air Force, draw attention to the productive teamwork that occurred with the French Army.

Will taking care to show respect for, and operate within the cultural societal norms of a population lead to greater trust?

Why we would expect this to be the case: Understanding the specific fears, goals, and concerns of a group allow the trustee to adjust his/her behavior in ways to signal trustworthiness and encourage cooperation (Williams, 2004). On the other hand, trust can easily be violated by an individual who is ignorant of or disrespectful of someone else’s cultural and societal norms.

Another reason to carefully operate within a society’s norms is to avoid symbolic conflicts of interest. These may occur when people feel that outgroups violate cherished values and norms of their ingroup (Levine & Campbell, 1972; Sherif & Sherif, 1956 cited in Williams 2001). These types of conflicts of interest prevent trust because of the lack of perceived integrity. How could you expect people to act in your best interest if your entire worldview clashes with theirs? This seems like a key point in dealing with many cultures, which at least

initially, have adopted an extremely anti-American sentiment, based on their notions of our lifestyles.

An example is the U.S. Army's new field manual on stability operations (FM 3-07) that stresses the importance of earning the trust of people through positive influence, not coercive means. It calls out the importance of earning and maintaining the trust of local populations by respecting the customs and norms of that population and carefully operating within them (Department of the Army, 2008).

Implications: Culture awareness training should be provided. Ensure that deployed troops are aware of the cultural and societal norms of the population before they are immersed in it. Make them aware of the importance of respecting these norms.

Can individuals in mixed-culture teams earn trust faster by taking advantage of the rule of reciprocity?

Why we would expect this to be the case: Related to benevolent behavior is the rule of reciprocity (an individual or group is obligated to return a favor, gift, invitation, etc.), which is one of the most pervasive rules in human culture. Gouldner (1960, cited in Cialdini, 2007), suggested that there is *no* human society that does not subscribe to this rule. Reciprocity is important to the development of trust because a history of repeated interactions and reciprocity leads people and groups to be more willing to accept vulnerability (Baier, 1985; Govier, 1994; Jones & George, 1998, cited in Burke et. al, 2007). Cialdini (2007) provided a rich account of how the need for reciprocity can transcend great cultural differences, geographical distance, and self-interest. In 1985, amidst great starvation, suffering and economic ruin in Ethiopia, the Ethiopian government sent five thousand dollars of relief aid to Mexico to help earthquake victims. Cialdini's explanation was that Mexico had provided relief to Ethiopia in 1935, when it was invaded by Italy: Ethiopia was simply reciprocating.

As Cialdini notes, even an uninvited initial favor produces a need to reciprocate, thus starting a reciprocity cycle. U.S. military personnel deployed in Iraq and Afghanistan have been making small gestures of good will instinctively. They bring plenty of small, but valuable gifts (e.g., band aids) to give away to the local people. This begins the process by which others in the mixed-culture team begin to make judgments that are related to trustworthiness.

Implications: In order to earn the trust of others in a mixed-culture team faster, make a unilateral gesture of good will.

Can encouraging cooperation in a mixed-culture team enhance trust and further cooperation?

Why we would expect this to be the case: Ferrin, Bligh, and Kohles (in press) reported on an experimental study where trust and cooperation spiraled: an initial level of trust led an individual to cooperate with a partner. This cooperation made the partner trust the individual and cooperate in return. The cycle repeated with increasing levels of trust and cooperation. Perhaps even more interesting was a study where the requirement of initial trust was bypassed, but ultimately ended in trust behaviors. Cialdini (2007) discusses a field study in which a researcher created intensely cooperative spirit amongst two groups of boys at a summer camp. They were housed separately, assigned different names, and asked to play competitive sports as two distinct teams. In a short period of time, the teams became somewhat hostile towards one another, with little or no positive social interaction. The researcher then set out to create a more cooperative environment. He set up a series of situations in which competition between the teams would have hurt everyone. For

example, the sole truck for getting supplies from town was purposely driven into the dirt, so that it became ~~stuck~~.” The two groups had work together, pushing and pulling to get it ~~unstuck~~.” After a series of contrived cooperative situations, the boys changed dramatically. Conjoint efforts towards common goals bridged the gap between the two groups. They began to see each other as allies, helpers, and even friends. Although trust was not measured, this example shows how cooperative behavior (even if artificially imposed) can change attitudes.

Leaders of military teams obviously would not want to set up fake situations: this could undermine trust in leadership. However, they might want to intervene in a way that increases cooperative behaviors, such as modifying reward structures (Ferrin & Dirks, 2003). Further, to fully capture the benefits of trust-cooperation spirals, leaders need to make the cooperative behavior visible so that team members have plentiful opportunities not only to infer trust from others’ cooperative behaviors, but also to act on their trust by cooperating in return.

Implications: Manipulate reward structures in order to improve cooperation and trust in a mixed-culture team.

Are cross-culturally competent individuals better able to gain the trust of others who are not like them?

Why we would expect this to be the case: It is logical to assume that some degree of cross-cultural competence would enhance a person’s ability to gain the trust of others in a mixed-culture team. Ross (2008) described a cluster of personality attributes, attitudes, and cognitive abilities that seem to be related to this type of competence. These included: tolerance for ambiguity, patience, self-regulation, flexibility, and self-monitoring. The same report further ties the cross-cultural competence to trust. Based on interviews from previously deployed personnel, a cross-culturally competent individual is one who understands that trust building is an ongoing process, is willing to take reasonable risks in building relationships, and is very willing to jump into novel cultural situations. It is becoming clear that some people are simply more comfortable and adept at working with people who differ from themselves. This combination of personality, attitudes, and interpersonal skills puts others at ease and should enhance trust.

Implications: Cultivate cultural competence throughout the military. Select culturally-competent individuals for key leadership positions abroad.

Will demonstrating a positive expectation of trust in others make them more likely to trust the trustor?

Why would we expect this to be the case: Trust begets trust. Trust has a spiral reinforcing quality. The leadership literature suggests that leaders must demonstrate trust in others before expecting to be trusted themselves. (Kouzes & Posner, cited in Ferrin, Bligh, & Kohles, in press). Demonstrating trust in others in a group, combined with frequent positive interactions, is one way of building social relationships (Blau, 1964; Coleman, 1988, cited in Williams, 2004). It is also a way of gaining the trust of others, due in part, that it signals your trustworthiness (Ferrin, Bligh, & Kohles, in press). In order to gain the trust of others, one should avoid showing suspicion or reluctance to trust. This can be challenging because cues of distrust may be inadvertently transmitted through nonverbal communications, facial expressions, vocal pitch, or body language, all of which are not usually completely under one’s conscious control.

Implications: Avoid showing suspicion or reluctance to trust those whose trust you are trying to earn.

Will generating positive attitude amongst members in a mixed-culture team enhance cooperation and trust?

Why we would expect this to be the case: Behaviors that generate positive affective states should naturally make people more likely to approach. Although it is common sense, it is important to consider that generating positive feelings when interacting with others may make them more likely to trust you because they will approach you. Further, a good mood is contagious. Positive feelings also make people more likely to be motivated to trust you (Williams, 2004). Affect also influences judgments people make about the trustworthiness of others. Judgments about people's trustworthiness are often gut-level feelings about them. Also, when people are in a good mood, they will be more likely to make positive evaluations of others (Forgeas, 1992, Schwarz, 1990, cited in Williams, 2001). Finally, feelings affect one's willingness to cooperate or help. Positive feelings are associated with helping behavior, generosity, and cooperation (George, 1991; George and Brief, 1992, cited in Williams, 2001).

Implications: Work to generate positive feelings and relationships amongst team members. Mitigate negative feelings when they occur.

Will making members of a mixed-culture team feel more similar to one another enhance trust?

Why we would expect this to be the case: In SSTR teams, personnel must work together even though their affiliations cut across functions, organizations, and geography (Jarvenpaa & Shaw, 1998). Social identity theory suggests that people who view themselves as similar to one another are more likely to trust one another. Category-based or presumptive trust is based on a person's membership in a group or category that people have come to trust or from shared membership in a group to which they belong (Adams, Bryant, & Webb, 2001). This type of trust is conferred on people with no history of direct personal contact. Members of diverse SSTR teams may be forced to deal with unfamiliar processes, environments, and expectations (of themselves and others), without the benefit of category-based trust of all of their teammates. Furthermore, a diverse team will not be able to rely on interpersonal similarity and common backgrounds and experiences to produce mutual attraction and a willingness to work cooperatively (Bersheid & Walster, 1978). When two cultures are very different from one another, they have high cultural distance. Objective cultural distance is important to the development of trust because it affects how comfortable people will be in interpersonal relationships (Triandis, 1994).

The literature on culture shock provides some valuable insight into our consideration of perceived similarity and interpersonal interactions that can lead to trust. Culture shock generally occurs when people are immersed in a very different foreign culture. If they cannot understand the behavior of the people in the foreign culture, they may feel a loss of control, leading to a pattern of physical (e.g. asthma, headaches) and psychological (e.g. depression, confusion) symptoms (Over, 1954, 1960, cited in Triandis, 1994). Triandis discussed a number of variables that lead to perceived similarity (and thus reduced potential for culture shock):

- High competence in the language of the other culture

- Having friends and acquaintances that belong to the other culture, i.e. overlapping social networks
- High degree of equal-status contact with the other culture
- More superordinate goals
- Perceived similarity combined with opportunities for social interaction

We believe the opposite spectrum of this same set of factors provide a very good description of the context in which our military must work in, given SSTR missions: a strong history of conflict, high cultural distance, ignorance of other culture, low competence in the local culture, lack of friends and acquaintances in the culture, unequal status and power, and few super ordinate goals.

Implications: If we need to obtain trust and cooperative behavior from a diverse group of people (we want them to act like a team), it makes sense to change individual perceptions of similarity, so that they see —the others” as more similar to themselves. For example, if a U.S. military team in Afghanistan needs the help of a local village to find a suspected terrorist in hiding, then they could apply the implications from this research on similarity by having someone on their team speak the local language, involving friendly Afghans, and creating nonthreatening social situations, with frequent interaction. They could also boost their perceived similarity by showing respect for local customs and participating in them respectfully. Finally, in advance of deployment, it would be ideal to have some team members make friends with people from this culture.

Can frequent nonthreatening social interactions facilitate trust in a mixed-culture team?

Why we would expect this to be the case: Obviously, people who live close together (next-door neighbors) have more opportunity to interact than people living in different states. Likewise, people from different cultures have usually had fewer opportunities to interact than those from the same culture, especially if we are considering national culture. Furthermore, having opportunities to interact is necessary for the development of interpersonal relationships. However, contact by itself does not necessarily lead to improved relationships. But, when people perceive each other as similar in some way, time spent together is more rewarding. Positive, rewarding time spent together leads to spending more time together. This quality time spent together makes people more similar. Triandis (1994) describes this loop. It is important to consider that shared experiences and social interactions can lead to more knowledge of each other’s culture as well as increasing similarity between people (e.g. second language competence, overlapping social networks, shared schemas, shared rituals, etc.).

Implication: Create nonthreatening social interactions for the mixed-culture teams.

A Few More Research Questions:

Most of the research propositions we have presented so far are based on what we already know about trust and teams, and our expectations about how people culturally similar to us might act. Another set of research questions follow that address basic research that could expand our knowledge of trust as it relates to cultures that are very different from our own:

- Are the models of trust that have been validated in the United States valid in other cultures?
- Do people in other cultures evaluate trustworthiness the same as people in the United States do? Do different cultures use different cues in assessing competence, benevolence, integrity, and predictability? Are the inputs to trustworthiness weighted differently in different cultures?
- When we are trying to gain the trust of individuals or groups who belong to a society that rates high on the survival dimension from the World Values Survey, how do we overcome the inherent biases working against trust (e.g. any outsider is seen as threatening)?
- What is the best way to build a trusting climate within a diverse team or diverse set of individuals? Could common U.S. approaches (e.g. ice-breakers or other social events, a focus on goal-setting) be irrelevant or counterproductive for some cultures?
- Most trust research has been within the United States. Research that does involve more than the United States often only looks at two cultures. Chao and Moon's 2005 Cultural Mosaic approach suggests that we should be looking far beyond the typical East vs. West or nationality distinctions. The question is, what cultural tiles are most relevant to the study of trust?

Conclusion

We have discussed factors that affect the development of trust and outcomes of trust. Where possible, we have tied these to the challenges of mixed-culture teams. We also provided some preliminary research propositions and guidance based on what we already know. This guidance can be summarized as:

- Managing the team: establishing norms, enhancing predictability, rewarding cooperation, making successes visible
- Conveying the right signals: conveying trustworthiness, displaying positive expectations
- Building relationships: providing and encouraging frequent, positive communication, encouraging reciprocity, and bridging the gaps between dissimilar individuals or groups on the team
- Building knowledge: regarding specific cultures, language, and also general cross-cultural competency.

One last example from Iraq beautifully integrates many of the aforementioned principles. Army Pfc. Nick Madaras, an avid soccer player and coach, noticed how well the children in Iraq played soccer, despite the fact that they had to play with tin cans and rocks instead of soccer balls. He asked his family to send some soccer balls to Iraq so that he could distribute them to the children. He never got the chance to do that. Pfc Madaras was killed by a roadside bomb in on September 3, 2006. He was nineteen years old. His family and friends decided that this young man's death would not be in vain. In the past two years, in a project called —Kick for Nik” they have collected tens of thousands of soccer balls, shipped to deployed troops for distribution to the children of Iraq. This started as a spontaneous gesture of good will by one individual. Over time, it has become something greater. By handing out the balls and in some cases, playing the

game of soccer with local children and adults, many military personnel found themselves interacting with local people in a nonthreatening way and forming relationships based on trust and respect.

Although not initially conceived as a trust building project, it is easy to see why this activity builds trust: It creates camaraderie, shared rituals, common ground, shared goals, social connections, and team identity. Engaging in sport activities helps people get to know each other quickly. Given the potential for promoting organic social relationships, it makes sense to make take advantage of a universal sport like soccer, to facilitate social ties in mixed-culture teams such as the NATO teams currently working in Iraq.

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An Aggregate Analysis of the DEOCS

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Abstract

Previous studies of the psychometric qualities of Military Equal Opportunity Climate Survey (MEOCS) and the DEOMI Organizational Climate Survey (DEOCS) have used individual responses for their analyses. The current study examines data at the unit level. Means for approximately 2000 units with at least 86 members on the 13 scales of the DEOCS were calculated and correlated. The results showed that the eight equal opportunity (EO) scales, with the exception of the Positive Equal Opportunity scale, from the DEOCS correlated highly with each other. A similar pattern was found for the five organizational effectiveness (OE) scales. Correlations between the two groups were good, but not as strong as within the groups. The results are compared with analyses done with data at the individual level.

Opinions expressed in this report are those of the authors and should not be construed to represent the official position of DEOMI, the U.S. military services, or the Department of Defense.

The Army's Unequal Opportunity Program

Arthur M. Mills, Jr.
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Abstract

Over the last few decades, the United States Army's Equal Opportunity Program has played a key role in fostering valuable social change in the Army. This study however, argues that the Army's Equal Opportunity Program is no longer the best tool for race relations. Instead, that program has become the problem, rather than the solution. Definitions of critical terms such as "discrimination," "prejudice" and "racism" lack any analytic rigor, and indeed often represent contrived concepts designed not to judge fairly and objectively, but simply to be the means to an end. The result of the Army's Equal Opportunity Program is simple: the equal opportunity program as it is being applied currently in the Army is illegal and itself is reminiscent of an extremist organization. The current extremist Army Equal Opportunity Program must be investigated as would be the case for all other suspected extremist groups. After this, a new equal opportunity program must be initiated from which all Soldiers, regardless of such individual's race, color, religion, sex, or national origin" can benefit, not just selected Soldiers.

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Cross Cultural Intelligence in Relation to Adjustment and Leadership Style

Elizabeth Trame, M.S.
Florida Institute of Technology/DEOMI

Abstract

The current paper seeks to add to the current literature on cultural intelligence (CQ). CQ has been defined as, —an individual’s capability to deal effectively in situations characterized by cultural diversity,” (Ang et al., 2006, p. 101). CQ consists of the following four components: metacognitive, cognitive, behavior and motivation (Earley & Ang, 2003).

The current paper examines the relationship CQ has with both overseas and home adjustment within a military sample. Leadership style, specifically transformational, is suggested to moderate the relationship between CQ and overseas adjustment and CQ and home adjustment. This paper hopes to contribute to the current research in this realm by examining relationships that have not previously been examined.

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The Current Status of Religious Diversity Education and Training Venues in the U.S Military and their Compliance with Department of Defense Directive 1350.2

Dr. Chaunda L. Scott
Associate Professor/Graduate Coordinator
Oakland University

Abstract

The purpose of this poster session presentation is to provide information on the current scope and design of religious diversity education and training venues in the U.S. Army, U.S. Navy, U.S. Marines, U.S. Air Force, U.S. Coast Guard, the Defense Equal Opportunity Management Institute (DEOMI), and their compliance with Department of Defense Directive (DoD) 1350.2. The focus of this directive is on: 1) providing periodic mandatory education and training for equal opportunity (EO) and human relations as part of the overall efforts to achieve EO with in the DoD; 2) enhancing U.S. military efforts related to unit effectiveness, and readiness; and 3) mandating that service-developed training plans for U.S. military personnel be submitted to DEOMI for review and comment annually (Department of Defense Directive Number 1350.2, 2003 p. 13). Recommendations offered include enhancing religious diversity education and training venues in the U.S. military through further research, practice and dialogue for the purpose of strengthening mission readiness efforts that have a religious focus.

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Effects of Perceived Discrimination on the Work-Family Conflict for Military Personnel

Erin Moeser, Ph.D.
DEOMI

Abstract

The current study examined work stress as a mediator between perceived discrimination and work-family conflict. Based on previous research the proposed mediated model predicted that a favorable equal opportunity climate would be related to reported level of perceived discrimination (e.g. Fitzgerald, Drasgow, Hulin, Gelfand, & Magley, 1997), perceived discrimination related to work stress (e.g. Landrine & Klonoff, 1996), and work stress would lead to work-family conflict. Using a sample of military personnel, the proposed model was supported, thus demonstrating the negative effects of unfavorable EO climate and perceived discrimination on work interfering with family. Results may assist organizations in determining some of the antecedents to job-related outcomes and highlight the importance of maintaining a positive climate for diversity.

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Equal Opportunity Climate Strength as a Moderator of Climate-Outcome Relationships

Mitchell H. Peterson, Marinus van Driel, Daniel P. McDonald, and Loring J. Crepeau
DEOMI

Abstract

The relationships between equal opportunity (EO) climate and organizational outcomes such as job satisfaction and organizational commitment were assessed at the unit level of analysis. Additionally, these climate-outcome relationships were examined within the context of an emerging variable of interest for climate researchers, namely climate strength.

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An Examination of Harassment among Women in the Canadian Forces

Ritu Gill & Angela Febbraro

Abstract

Recent reviews of sexual harassment in military organizations indicates a decrease in sexual harassment self-reports, which may be attributed to several factors including zero-tolerance policy and committed senior management to reduce harassment; however, a decrease in harassment reports may also be attributed to fear of losing one's job or believing that the formal complaint process will be counterproductive. This study examined experiences of sexual harassment among women in the Canadian Regular Force combat arms and the implications of harassment, if any, on job-related operations in the military. Twenty-six interviews were conducted with women employed in the Canadian Regular Force combat arms (e.g., infantry, armored, artillery, combat engineer). Analysis of the 26 interviews indicates that 6 non-commissioned female members did not feel safe reporting harassment and believed that when harassment is reported it would be dismissed. Results suggest that, overall, there has been a decline in self-reports of sexual harassment in the Canadian Forces combat arms over time. In this study, although women may have experienced harassment they were not inclined to report it due to safety issues. The implications of these results on job-related operations suggest the possibility of lower productivity and organizational commitment among women who experience harassment.

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Exploring the Gray Matter of Diversity Education: U.S. Black and White students' Entry and Progression through a Graduate Managing Diversity Course

J. Goosby Smith

Abstract

Understanding race's impact in diversity classrooms is critical. This session presents two studies and a qualitative post hoc examination of U.S. Black and White graduate business students' experiences in diversity education.

Study 1: 42 learning journals were analyzed. Whites more frequently reported insights, questioned their assumptions, and critically examined themselves. Blacks increased learning and insights about themselves and others. Most attributed their learning to conversations.

Study 2: Black and White students experienced change over time (n=91 at Time 1, n= 62 at Time 2) regarding ambiguity tolerance, ethnic-identity salience, attitudes regarding racial diversity and women's equity, and cross-cultural adaptability. At course Time 1, Whites were more tolerant of ambiguity than Blacks; Blacks had stronger racioethnic identity than Whites; Whites reported stronger positive attitudes toward women's equity; Blacks reported stronger positive cognitive attitudes toward racial diversity. At Time 2, all statistically significant differences disappeared, except Blacks retained stronger racioethnic identity. Whites exited with increased racioethnic group belonging, positive cognitive attitudes about racial diversity, positive affective attitudes regarding cross-racial contact, emotional resilience, and flexibility.

The post hoc analysis examined journals for themes explaining these differences. Blacks entered with more diversity-related experience and instances of painful discrimination; they personally and affectively embraced diversity. The course triggered past experiences, which Blacks revisited and relayed to White classmates. Whites, having less diversity-related experience, embraced diversity impersonally and cognitively. They learned immensely from hearing Black classmates' experiences. A developmental model emerged. Implications are discussed.

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Generational Differences in the Labeling and Reporting of Sexual Harassment

Elizabeth Steinhauser

Abstract

Today's organizations are struggling with managing employees from different generational cohorts (Zemke, Raines, & Filipczak, 2000). In order to maximize employee contribution, it is important for organizations to recognize the differences and similarities across generational cohorts. One potentially important difference is the generational differences in perceptions of sexual harassment. The workforce is composed of members of four different generational cohorts (i.e., Veterans, Baby Boomers, Generation Xers, and Nexters). It is possible that generations disagree about what actually constitutes sexual harassment. Further, gender of the perceiver and the severity of the harassment may influence generation's perceptions of sexual harassment. Because individuals across generations frequently interact, they may inadvertently offend/harass members of other generations. In addition, individuals across generations may differ in their preferred reporting method of sexual harassment (e.g., filing a formal vs. informal report). Knowledge of these differences will allow organizations to target populations for training in an attempt to decrease the occurrence of sexual harassment and increase the organization's preferred reporting style when sexual harassment does occur. The two studies proposed provide theoretical background regarding how generational differences may influence the labeling and reporting of sexual harassment.

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Discrimination and Sexual Harassment in the U.S. Military: The Relationship between Reporting Style and Satisfaction with the Resolution

Elizabeth Steinhauser

Abstract

While military and civilian Department of Defense (DOD) workers are protected against various forms of discrimination and sexual harassment, these practices still occur. The Defense Equal Opportunity Management Institute Organizational Climate Survey (DEOCS) serves, in part; to assess an organization's climate associated with military equal opportunity (EO) and civilian equal employment opportunity (EEO) practices. The DEOCS also provides an avenue for members to chronicle experiences of discrimination and sexual harassment, the actions they took following the incident, and their satisfaction with how the issue was resolved. Equal Opportunity Advisors (EOAs) are trained to help resolve an organization's EO/EEO-related issues, including experiences of discrimination and sexual harassment. Ideally, victims will seek to lodge a complaint through their EOA, since they are trained in mediation and complaint resolution. This study analyzed the relationship between actions taken by the victim after experiencing discrimination or sexual harassment, and their satisfaction with how the issue was resolved. The relationship is analyzed using demographic variables (e.g., race, sex, and branch of service) to gain an accurate depiction of the relationship between action taken and satisfaction across groups. It is sensible to predict that when victims report discrimination or sexual harassment through the EOAs, they should experience higher satisfaction with the issue's resolution, compared to those who take actions not involving an EOA. In a broad sense, these analyses will allow us to gauge victims' trust in EOAs, and EOAs' effectiveness resolving problems. Data analyzed includes DEOCS responses (N= 285,672) collected between January and September of 2008.

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Impact of Sexual Harassment Climate on Group Cohesion

Chaunette Small

Abstract

Work group cohesion has a long history of importance within the military and has consequences for mission readiness, as well as mission effectiveness. Additionally, as the expansion of women's role within the military increases, sexual harassment has also become an important focus for the military. Recent research regarding the impact of sexual harassment on work group cohesion has shown a negative relationship. However, much of the research regarding the impact of sexual harassment and work group cohesion has focused on individual level phenomena. The purpose of this paper is to examine the impact of perceptions of sexual harassment as a group phenomenon in relation to work group cohesion; namely the sexual harassment climate quality, sexual harassment climate strength and their relationship with work group cohesion. It is proposed that sexual harassment climate quality will be positively related to group cohesion. Further, it is proposed that sexual harassment climate strength will moderate the relationship between sexual harassment climate quality and work group cohesion. Proposed methodology and contributions are presented.

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Increasing the Utility of Scenario-Based Testing at DEOMI

Rolanda Findlay

Abstract

Situational judgment tests (SJTs) are multi-dimensional, scenario-based performance measures. Each SJT item presents a hypothetical problem-scenario followed by alternative options to address the given scenario. As predictive work samples/simulations, SJTs can be utilized to predict performance in the workplace. As realistic job previews, SJTs can also be utilized as constructive and informative teaching agents.

At the Defense Equal Opportunity Management Institute (DEOMI), the Equal Opportunity (EO) Situational Judgment Test (SJT) is utilized to evaluate the effectiveness of the Equal Opportunity Advisor (EOA) training program. Training evaluation is one of the possible functions of the EO-SJT. EO-SJT items can also be converted into EOA classroom training tools and EOA on-the-job refresher training resources.

The objective of this research was to demonstrate the potential utility of the EO-SJT. By increasing the EO-SJT item pool, items can be retired after multiple assessment administrations. Retired EO-SJT items can then be utilized as EOA training tools in the classroom and on-the-job. This research explicates the EO-SJT item development process, the procedure for retiring EO-SJT items, and the subsequent transformation of retired EO-SJT items into classroom and on-the-job training tools. Several future directions for EO-SJT use as assessment instruments, classroom training tools, and on-the-job refresher training resources are identified.

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Racial Diversity Perceptions in the Naval Aviation Enterprise (NAE): Results of the 2008 NAE Quick Poll

Carol E. Newell, Kimberly P. Whittam, & Zannette A. Uriell

Abstract

Naval Aviation Enterprise (NAE) leaders stood up a diversity office to promote diversity awareness in their community. Part of their efforts included sponsoring community-wide diversity Quick Polls related to gender (2006) and racial/ethnic diversity (2008). In January 2008, Navy Personnel Research, Studies, and Technology Department (NPRST) conducted the 2008 NAE Quick Poll to assess these issues. A random, stratified sample of 10,082 NAE active duty personnel were selected to complete a survey on community climate, career progression and retention intentions as well as diversity-related issues (i.e., attitudes towards diversity, NAE culture/environment). Commands of selected participants were contacted via the Naval Message System and asked to complete an Internet poll. The poll was completed by 3,906 individuals, for a 39% response rate. The poll results were statistically weighted to match the pay group and race distribution of the NAE. Overall, the results were positive and closely mirrored findings on the 2006 NAE Diversity Quick Poll. The results including a comparison to the 2006 NAE study will be presented.

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Roles of the Equal Opportunity Advisor

Rebecca Marcum

Abstract

The primary goal of this study was to determine the baseline requirements for Equal Opportunity Advisors (EOA) in the field and fleet, in addition to identifying emerging needs and contextual factors that influence the position. This study used a five-tiered approach. Research and analysis was conducted on the following focus areas:

1. Organization
2. Senior Leader/Commander/Director
3. Supervisors
4. Equal Opportunity Advisors
5. DEOMI

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Results of 2008 Pregnancy and Parenthood Survey

Uriell Zannette and Paul Rosenfeld

Abstract

Women account for about 15% of active component Navy personnel, and Navy leadership continues to be interested in the impact of pregnancy and parenthood issues, both on men and women as well as on the overall readiness of the Navy. Since 1988, the Pregnancy and Parenthood Survey has been conducted biennially to assess these issues. The most recent administration occurred in early 2008, using a web-based survey. All active component women and about 9,500 men were invited to participate between January and April 2008. The weighted response rates were 32% (women) and 27% (men). Overall, results are consistent with findings from previous years. In particular: 1) About 18,700 are single parents (about 6,400 single mothers and 12,300 single fathers); 2) Over 1/3 of enlisted and 54% feel that breaks in service (on- and off-ramps, sabbaticals, etc) would motivate them to remain in the Navy; 3) almost half of the women indicated that the 12 month operational deferment motivates them to remain in the Navy; 4) Point-in-time pregnancy rates are similar to results from previous survey administrations; 5) Enlisted women are more likely than officer women to receive negative treatment during their pregnancy from both coworkers and supervisors; and 6) Both enlisted and officer women are given the opportunity to breastfeed or pump breast milk when they return to duty.

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A Theoretical Perspective on the Role of Emotional Intelligence in the Development of Cross-cultural Competency

Patrice A. Reid

Abstract

In today's global environment, military personnel need to be cross-culturally competent, since they are—more than ever—required to interact with different cultures on a regular basis. Organizations have not only become more cognizant of how emotions influence performance and productivity in individuals, but have also come to recognize its contribution to the development of cross-cultural competency. Past research has shown that cross-cultural competency enhances effective interaction in those situations that require social interaction, since individuals are more perceptive of circumstances that are characterized by cultural diversity (Triandis, 2006). Likewise, emotional intelligence (EI), which is characterized as the ability to express, perceive, use, understand, and manage emotions in one's self and others (Lopes et al., 2006), also influences cultural perceptions. EI is believed to enhance effective interaction by providing people with the resources needed to learn and develop healthy relationships, thereby providing an aid that promotes effective interaction with others. We therefore propose that individuals who are better able to effectively perceive and manage their emotions will adapt more readily to changes; this enhanced capacity will positively affect social interactions that, in turn, improve culturally relevant capabilities. Furthermore, it is postulated that EI will serve to improve an individual's sensitivity to cultural differences by facilitating adjustment and enhancing relationships in multi-cultural contexts, which would in turn improve decision making and work performance.

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Negotiations through the Prism of Culture

Gary R. Weaver (Organizer & Presider), Stefan Eisen, and Kenneth Lechter

This panel will describe the Air Force's Alternative Dispute Resolution program, especially the Interest-Based and Cross-Cultural negotiation training undergone by Air Force officers through the Negotiation Center of Excellence (NCE), located at the Air University at Maxwell Air Force Base. The Director of the NCE will present research on how military culture and operations influence negotiating preferences and the importance of developing greater negotiation competencies in the military. Dr. Gary Weaver of American University will describe how successful Interest-Based Negotiation involves an understanding of one's own culture and the cultures of those with whom you are negotiating.

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Linking ‘Diversity’ and ‘Culture’: Perspectives from Research and Education

Brian Selmeski (Organizer & Presider), Alan Okros, Rob Sands, and Ed Wissian

This panel presents US and Canadian perspectives on how militaries can link ‘diversity’ and ‘culture’ to increase both professionalism and effectiveness. ‘Diversity’ is generally presumed to be an internal phenomenon resulting from the ever more heterogeneous makeup of the armed forces in terms of race, gender, ethnicity, linguistic traditions and so forth. ‘Culture,’ on the other hand, is usually considered an external dimension stemming from the increasingly multi-national, inter-agency and irregular nature of operations. The presentations will address both why this is an artificial distinction and how it unintentionally impedes institutional and operational goals. After presenting alternative conceptual models, panelists will describe the role education can play in developing military professionals with a more holistic view of diversity/culture by describing two specific programs. Finally, presenters will suggest how this effort might be advanced through additional empirical research.

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Virtual Cultural Awareness Trainer (VCAT)

Michelle Flowers

Alelo TLT, LLC (formerly Tactical Language Training) proposes to work with partners Vcom3D and ECS to develop a highly interactive web-based course called VCAT - Virtual Cultural Awareness Training to be deployed at Joint Knowledge Online (JKO). VCAT will build on the technologies and content capabilities of the Tactical Language and Culture Training Systems, the technologies for modeling gestures developed by VCom3D, and the GOTS Learning Management System produced by ECS. We will utilize interactive, story-based methods to create a course that is highly engaging and operationally relevant, so that trainees rapidly achieve critical cultural competency learning outcomes.

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Experimental Laboratory for Investigating Collaboration Information-sharing and Trust (ELICIT)

Marry Ruddy

A project of the Command and Control Research Center (CCRP) within the Office of the Assistant Secretary of Defense (NII), ELICIT uses an online multi-user software platform for conducting experiments in information-sharing and trust. The project objective is to compare the relative efficiency and effectiveness of various organization types, traditional *command and control (C2)* vs. self-organizing, peer-based *edge (E)* organizational forms, in performing tasks that require decision making and collaboration. The experiment task is to identify the who, what, where and when of an adversary attack based on information factoids that become known to a team. The independent variable for the base experiment is whether a team is organized using traditional Command and Control vs. Edge organization principles. ELICIT project materials can be found at: <http://www.dodccrp.org/html4/elicit.html>.

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Interagency Consensus Forum (ICF)

Anna Cianciolo, Ph.D.

The Interagency Consensus Forum (ICF) is an Army Research Institute-funded Phase II Small Business Research (SBIR) product currently under development. The purpose of the ICF is to facilitate coordinated planning among multi-agency, multi-service teams conducting field-level stability, security, transition, and reconstruction (SSTR) operations (e.g., provincial reconstruction teams). The ICF training model is based on Phase I behavioral research indicating that the activities necessary to achieve integrated objectives in diverse work groups can be characterized as interests-based negotiation or collaborative problem solving. The ICF therefore is a distributed collaborative work environment featuring individual and collective scenario-based training exercises designed to enhance collaboration and consensus building skills. Exercises are provided in a phased crawl, walk, run progression. In the crawl phase, learners are prepared for interests-based negotiation by viewing a short multimedia vignette on each of four aspects of readiness to collaborate. After each vignette, the learner reflects on his or her own readiness by reading a brief scenario and providing responses. In the walk phase, learners must respond to eight text scenarios designed to exercise individual collaboration skills, such as building new relationships and dealing with strong negative emotions. In the run phase, multiple learners participate collaboratively in three planning exercises where they must role-play key stakeholders on a multi-agency, multi-service team and construct an integrated plan. Run phase activities supported by the ICF include collaborative mapping and document editing. Advanced artificial intelligence technologies are being built to enable the entire ICF to stand alone as instructorless training for distributed learners. The ICF also features a reference library for learner self-development on the culture, mission, tasks, and priorities of the key stakeholders involved in SSTR operations.

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On-Line Interactive Virtual Environment (OLIVE)

Rodney Long

Forterra System's software and services enable organizations to train, plan, practice, and collaborate using new media technologies integrated into a compelling 3D virtual world. Since 1998, the company has used its unique combination of experience in social networks, video game production, modeling and simulation, real-time graphics, operating systems, artificial intelligence, enterprise software, and corporate training to deliver innovative solutions for a wide variety of applications.

Forterra's flagship product OLIVE™ (On-Line Interactive Virtual Environment) provides a service-oriented, private virtual world for global collaboration, training, simulation, and planning. OLIVE is a powerful client-server based virtual world platform that connects users in real-time over a LAN, WAN, or the Internet. Within the virtual world, users are represented by realistic 3D avatars that create natural human interaction within a powerful collaboration and communication medium.

Transforming enterprise business processes through virtual world technology.
Example of potential government applications of virtual worlds include:

- Mission rehearsal, cultural and setting familiarization
- Emergency preparedness
- Information sharing
- Tactical team training
- Recruiting
- Continuity of Operations (COOP)
- Public education and outreach
- Incident management exercises
- Cultural training

Product Strengths

OLIVE provides unique, collaborative virtual world capabilities for organizations interested in solving process, treatment, and training challenges. Key product features include:

Private Secure Worlds

- Operate behind or through Firewalls
- Ability to address HIPPA requirements

Superior User Experience

- 3D audio
- Engaging, realistic avatars and graphics

Reliability and Availability

- Anytime and anywhere there is a PC with connectivity
- LAN, WAN, Internet deployments

Open and Extensible Architecture

- Plug-in physiology models for clinical realism
- Medical equipment and VR interfaces
- Compatible with industry-standard 3D content development tools

- Compatible with SCORM and Learning

Management Systems

- Customers and 3rd party developers can build their own solution

Forterra has invested heavily in support, training, and documentation services to provide the assistance needed for our customers and partners to achieve success. We actively develop and maintain a product roadmap derived from customer feedback to ensure OLIVE addresses the critical short and long term business needs of our clients.

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CultureGear

Mike McCloskey

CultureGear is an online demonstration prototype of a training concept that teaches culture-general skills, with an emphasis on the cognitive skills that, together, constitute effective perspective-taking. CultureGear is based on an operational model of perspective taking that goes beyond cultural understanding and even beyond trust building. Rather than focusing solely on observation and interpretation skills, CultureGear incorporates skills and knowledge that enable Soldiers to apply acquired skills and attitudes to support mission success. Using self-assessments, decision-centered scenarios with role-reversal components, communication analyses, field guides, and region assessment tools, CultureGear promotes mindful preparation, enhanced anticipation, effective conflict management and prevention, and active directing of cultural encounters. This research effort was funded by Army Research Institute, under contract # W91WAW-07-P-0284.

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Culturally Aware Agents for Training Environments (CAATE)

Scott Reilly

Recently, the U.S. Army has conducted a wide range of missions within the context of very different cultures and languages. These missions often require junior leaders and Soldiers to interact and communicate effectively with people whose cultures, languages, lifestyles, and beliefs are very different from those found in the U.S. Computer-based training in virtual environments has the potential to train Soldiers to rehearse missions with a sound knowledge of the relevant local cultural context.

There are two significant challenges to be overcome. First, fully modeling the variety of behaviors associated with a particular culture is a daunting if not impossible task. Doing it for a variety of cultures and subcultures is well beyond current capabilities. Second, the tools to create culturally realistic agents for these virtual environments are expensive and difficult to use by anyone beyond artificial intelligence experts, dramatically reducing the usefulness of such an approach to cultural training.

Under the CAATE (Culturally Aware Agents for Training Environments) Project, we are investigating, designing and demonstrating the feasibility of a two-step approach for addressing the modeling of believable cultural agents. First, we reduce the culture-modeling needs by using a mission-focused cultural assessment that identifies key cultural skills needed for operational success in the culture of interest. Second, a graphical modeling toolkit is used to create computer-controlled agents for cultural training applications. This tool uses social network modeling technologies to develop models of interconnected agents within a graphical environment and a human behavior modeling tool for creating the interactive, simulated agents. These agents are able to act within a virtual environment, such as OLIVE, but are designed to be independent of any particular simulation environment.

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Culture Pad

Aaron Pepe

Multi-player gaming technologies have shown promise in delivering cultural familiarization training through the use of avatars capable of culturally realistic behaviors (e.g., dialog, gestures). Of lesser attention has been the process of deriving the cultural behavior data used to implement those cultural avatars. CulturePad addresses this issue via a set of tools that enable cultural experts to conduct role-playing scenarios within a multiplayer gaming environment, review and analyze those recorded scenarios to analytically abstract and model cultural behaviors, and produce behavior models from those abstract representations for use in driving the behaviors of cultural avatars in cultural familiarization training applications.

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GlobeSmart® Commander

Linda Pierce, Ph.D.

Current military operations are routinely conducted by multinational coalitions. Although seen as strategically and operationally important, especially within the context of stability, security, transition, and reconstruction operations, multinational coalitions are sometimes difficult to establish and maintain. Problems have been found to occur when cultural differences among coalition members interfere with information sharing and teamwork effectiveness. GlobeSmart® Commander (GS Commander) was designed to improve multicultural team effectiveness within a military headquarters. GS commander uses a framework of six key cultural dimensions (Independent-Interdependent, Egalitarian-Status, Risk-Restraint, Direct-Indirect, Task-Relationship, Short-Term-Long-Term) to provide information on how national culture may influence team interactions and strategies to improve teamwork through more culturally aware interactions. There are ten learning modules which include an introduction to the topic of cultural differences, an orientation and individual assessment on the six cultural dimensions, and a review of effective multicultural teamwork skills. The assessment instrument results in a user personal behavioral profile on the six cultural dimensions which can be displayed in comparison with the average profile of other countries. The standard outline for the modules includes a brief scenario that illustrates an unproductive interaction due to cultural differences followed by an analysis of the scene based on the cultural perspective of each team member. Each module contains recommendations for working with different behavioral styles, provides follow-on exercises for practice in recognizing other styles, and offers suggestions for integration of styles into a productive team effort through mutual style switching and adaptation. GS Commander has been transitioned to U.S. military and NATO forces for use in pre-deployment training. Future work will include a validation of the training effectiveness of GS Commander in NATO operations, development of modules for use with non-NATO military groups, and revision of the assessment instrument to more accurately reflect a military target audience. GlobeSmart Commander is available on Army Knowledge Online at <https://culturaltool.us.army.mil/commander>. The Army points of contact are Debbie Patton (410-278-5890), Army Research Laboratory and Linda Pierce, Army Research Institute (410-278-5967).

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Simulation of Cultural Identities for Predicting Reactions (SCIPR)

Michael Paley

Simulation of Cultural Identities for Prediction of Reactions - 'SCIPR' is a simulation tool to predict the reactions of culturally diverse groups, such as insurgents, political factions, or civilian populations, to U.S.-based events or adversarial actions. By modeling responses and behaviors to 'what-if' scenarios such as reconstruction or military intervention, SCIPR helps to gauge the effects of alternative courses of action on the identities and belief systems of friends.

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—A Force More Powerful”

Doug Whatley

Overview: BreakAway Ltd. Cultural, Political and Social Modeling Tools and Technology
BreakAway, Ltd. has established itself as a leader in using game-based technology to change the way we learn, communicate, teach, and train. Employing the latest advances in game-based technology, BreakAway developed *A Force More Powerful (AFMP)*, a PC strategy game that uses military planning procedures to teach strategic planning to those who wish to plan and conduct a campaign of nonviolent resistance to free themselves from political, economic or social oppression.

Now, BreakAway is incorporating AFMP capabilities into their mobile simulation development platform adding a new dimension that will allow users to import geospatial data to recreate real world virtual environments, script scenarios and customize the social, political, cultural, and ideological composition of the nation, region and neighborhood - right down to the people involved. Users will interact in dynamic, realistic scenarios with the ability to gauge and react to social, political, and diplomatic conditions as they unfold in a real-time virtual environment.

CULTURAL AND POLITICAL MODELS

Software models and editing tools provide powerful customization capabilities for creating simulations that involve:

- Politics
- Economics
- Individual People
- Interest Groups
- Policies/Beliefs

TOOLS FOR STRATEGIC PLANNING

Strategic planning tools based on military planning procedure are incorporated into the simulation, allowing the player to create their own unique strategic plans. These tools include:

- Situation Report
- Mission Assessment
- Victory Conditions
- Phases & Objectives
- Replay from different perspectives

IMPLEMENTED SCENARIOS

The editing tools in *A Force More Powerful* were used to create a diverse set of conflict-situations, all based on historical real-world political scenarios.

- Removing a dictator by means of forcing elections or resignation
- Persuading/compelling a military junta to relinquish power
- Establishing national independence for an historically separate or geographically distinct minority

- Resisting military occupation and preserving national sovereignty
- Halting the backsliding of a fledgling democracy into dictatorship
- Establishing/enforcing laws for women's or minority rights
- Ending official or widespread / customary racial discrimination
- Seeking basic political rights, such as the right to vote, free speech, etc.
- Obtaining economic rights, such as the right to strike, land reform, or property and business rights
- Ending government corruption

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Emotion Regulation Training Tool (ERT)

David Matsumoto, Ph.D.

Nonverbal behavior is a major component of communication, and facial expressions of emotion are the most important and complex signal system humans have. Research has documented the existence of seven universally expressed and recognized facial expressions of emotion. The impact of this finding is immense: all people - regardless of race, culture, ethnicity, age, gender, or religion - express emotions in the face in exactly the same ways. Reading signs of emotion is an important skill for effective communication. The ability to accurately read emotions in others is extremely important to establishing relationships, building rapport, eliciting information, negotiation, and many other purposes. This skill has an immediate and powerful benefit for those who conduct interviews or interrogations, are involved in business transactions, perform law enforcement or security, provide health care or participate in the legal system.

The Emotion Recognition Training tool (ERT) is scientifically proven to teach individuals how to read these signs of emotion. Users can learn to read both macro- and microexpressions by selecting the speed of the expression to be learned. The training starts with a pre-test so users can see exactly how good they are at reading emotions. After the pre-test, users proceed through the training and practice sessions. ERT includes expressions drawn from six ethnic groups equally representing males and females. Users learn to recognize the macro- and microexpressions of anger, fear, disgust, contempt, surprise, sadness, and happiness. Once the training and practice are complete, the user takes a post-test to see how much they have improved.

No one in today's world doubts the importance of the ability to adapt to multicultural and cross-cultural environments. But what's the best way to do so? One common way is to arm people with a multitude of do's and don'ts in a culture, providing them with essentially the Farmer's Almanac approach to learning about culture. But such training tends to be superficial, and beneficial only for specific cultures, and often for specific periods of time (because cultures change across time).

Our approach is different. We believe that a culture-general approach is better, one that gives people the knowledge, skills, and aptitudes to adapt better to life in *any* culture. We view this approach as providing individuals with the foundational skills they need to understand and respect cultural differences, to deal with emotional crises, and to adapt well in an uncertain and potentially emotionally charged environment. Given those foundational skills, specific regional knowledge can provide important additional information that individuals can import into their psychological engine of cultural adaptation. Without such an engine, however, such regional knowledge begins and ends as tourist guidebooks.

The Matsumoto Cultural Adaptability Training Tool (MCAT) is a self-paced, web-based instructional tool involving three modules.

- Module 1: An Introduction to Culture

- Module 2: Cross-Cultural Adaptability
- Module 3: Exercises

Here we introduce the beta version of Module 1. It includes the following five sections. The goal of this module is to give users a better understanding of what culture is, where it comes from, why cultural similarities and differences exist, the contents of culture, and how cultures influence behavior. Users learn about how cultures have been with all of us for many thousands of years, and that human cultures have been amazingly successful in helping all of us survive. Most importantly, users learn that they will need to adapt to culture, because cultures won't adapt to them.

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VCOM3D Authoring Tools and Instructional Applications

Ed Smith, Ph.D.

Vcom3D, Inc. has developed Vcommunicator® Digital Virtual Humans that serve as mentors, coaches, and role-playing actors in a wide variety of instructional applications. These interactive 3D characters are optimized for teaching language, negotiation, and cross-cultural skills.

The Vcommunicator system includes:

- A large library of highly articulated civilian and military characters of both genders and all ages, representing several races and cultures.
- Hundreds of research-based, culture-specific gestures and other non-verbal behaviors.
- Vcommunicator Studio: An authoring tool for composing animations that include lip-sync to any language, facial expression, gesture, focus of attention, and body language.
- Gesture Builder: An authoring tool for composing new gestures.
- An interface to Artificial Intelligence (AI) models of cognitive and emotive behaviors.

Import and export capabilities to integrate with popular 3D modeling and animation tools, such as 3ds Max and Maya; with game and virtual world platforms; with SCORM-conformant Interactive Multimedia Instruction (IMI) and with mobile platforms, including the Apple iPhone and iPod

Depending on the application, Vcom3D can provide tools and technologies, content development services, or completely integrated language and culture training solutions.

At the DEOMI Conference we will demonstrate, in addition to our commercial authoring tools, a culture training system that the Company is currently developing under an OSD Small Business Innovative Research (SBIR) contract funded by OSD and monitored by the Army Research Institute (ARI). For this contract, Vcom3D has teamed with Soar Technologies and Forterra Systems to integrate Vcom3D's Virtual Humans with Soar Tech's Cultural Cognitive Architecture (CCA) and Forterra's Online Interactive Virtual Environment (OLIVE). The user will have the opportunity to test his or her skills at building a rapport with an Iraqi Sheikh.

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TEACH

Aaron Pepe, Ph.D.

A computer-based virtual training environment called TEACH is being developed to enhance healthcare provider skills in delivering culturally sensitive care to African American women with breast cancer. TEACH will allow its users to interact in clinical oncology settings with virtual characters (avatars) that act and interact on the basis of different combinations of African American sub-cultural beliefs regarding breast cancer. These interactions will allow providers to acquire, practice, and refine culturally appropriate communication skills and to achieve a high degree of cultural and individual personalization of healthcare in their clinical practices.

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Human Performance Analysis Tool (HPAT)

Milt Stretton

To achieve meaningful results from an observation event, it is necessary to develop an observation plan, make observations, and analyze the results. The Human Performance Analysis Tool (HPAT) suite is specifically designed to support this classic model of human performance observation. HPAT is comprised of three interoperable technologies. The first tool in the suite, Planner, supports creating data collection plans (DCPs) for opportunities such as training exercises, usability testing, and systems testing. The second tool, Observer, imports Planner DCPs for use by one or more observers. The last tool, Analyzer, reads in data collection results from one or more Observers and allows the performance analyst to review and catalog performance along several attributes.

At a more detailed level, the Planner supports creating and managing the building blocks for observation. The user can craft scenarios, events, tasks, measures, and subjects with appropriate relationships between these data. The more that users employ the Planner, the more event- and task-based data collection elements they have available to assemble into future DCPs.

The Observer is designed to be hosted on a tablet PC form factor, but as a Java and XML application, it can also be used in other environments. Data can be collected and stamped with scenario, GMT, and local times for time-sensitive data collection. Data can also be collected for non-time sensitive or non-event-based applications. Many types of observations can be collected including measures (rating scales, numerical values, checklists, Boolean operations, counters, and ranges), voice notes, and pen notes.

The Analyzer reads in the results of data collection and allows the performance analyst to review data by time, subject, event, task, data type, and other attributes. Interesting subsets of data can be spawned from the master results for closer examination. Data is presented in a variety of visualization approaches (text, graphical, and temporal).

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