

Reviews of Scientific Military 3C Literature & Pertinent Psychometric 3C Related Measures



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Table of Contents

Preamble	3
Overview	1
The Prediction of 3C in the Military context	2
Predicting Individual 3C	2
DEOMI 3C Research	2
Other Military 3C Research	3
Assessing Values as Predictors of 3C	7
3C Revealed as Behavioral Construct	8
3C and Peacekeeping	8
A Qualitative Study of 3C around the World	9
Leveraging behavioral frameworks for the assessment of 3C	14
3C as Impacted by Organizational Phenomena	15
Culture, Organizations, and Individuals – Relationships and Consequences	15
Support from Military Literature - Dynamic relationships between personnel, organizations, and situations	17
Organizational Behavior	18
Moving Forward	22
Recommendations	22
Next Steps	23
Appendix 1: Review of Applicable Psychometric Measurement Devices	36
Predictors of 3C at the Individual Level of Analysis	36
Measures with Potential - Values	36
Measures of Limited Use	45
Organizational Behaviors	48
Measures with Potential – Perceived Organizational Support	48
Measures with Potential – Perceived Organizational Justice	49

Preamble

This report is presented to provide an overview of the scientific 3C literature and measures of 3C related constructs reviewed by Van Driel Consulting Inc as part of the DEOMI unit level 3C project. The submission of this report constitutes as two formal deliverables as specified in the statement of work.

Much like with the previously submitted literature review, it is the intent of the researcher that the current literature reviewed should function as the theoretical basis for the research endeavor associated with the DEOMI unit level 3C project, and therefore help inform the design of the research endeavor, as well as subsequent item selection, item writing, and the composition of future reports and publications. It should be stressed however, that all primary sources should be referenced and cited for the purposes of publication as the materials contained within this report were compiled as a summary of scholarly literature germane to cultural competence in the military.

Overview

The importance of cross-cultural competence (3C) is not a new or novel idea to military leaders. In fact, it has long been known that “cultural differences may at first glance seem to be fairly soft... but in reality differences may be hard in their consequences” (Soeters, Poponete, & Page, 2006, p.14). The veracity of this statement is reflected in the experiences of military service members that have served in recent conflicts such as those that occurred in the Balkans, Africa, and the Middle East. In all of these conflicts, service members had to come to terms not only with their own culture, but also those of their fellow military service members (often representing the military of other countries) as well as the culture of the individuals within afflicted regions (Soeters et al., 2006). By harnessing these differences in a constructive manner, and thereby facilitating military success, service members came to exhibit what is now called 3C.

The current paper is directed at providing an overview of the means by which military service members can come to terms with cultural differences, both internal to their working teams, and those of the foreign territories in which they have to operate, thereby fulfilling 3.5 (Compilation of Service Specific Materials) as required by the statement of work. With this overarching goal providing the general direction of this paper, three topic areas are addressed in greater detail. The first of these is the prediction of 3C in the military context. In this section, an overview is provided of research related to the prediction of 3C of service members. This discussion then serves as a springboard for discussing the need for assessing 3C in behavioral terms at the individual level of analysis, which in turn can be leveraged to reflect 3C at the organizational level of analysis if appropriately conceptualized and assessed. Lastly, these two unique, yet related discussions are placed within the context of the means by which military organizations come to terms with culture. More specifically, this discussion is intended to illustrate the dynamic nature between culture, organizational behavior, and individuals’ 3C.

To identify the proximal tasks in need of accomplishment, an overview is provided of the steps that are proposed to advance the completion of the remaining deliverables associated with the current project. Pending approval, the proposed steps will serve as the roadmap for achieving both the proximal and distal goals of the current project.

At the conclusion of these discussions an overview is provided of a number of measures, identified within the literature, of individual and organizational level constructs that are related to 3C in a predictive manner. The titles, description, application, psychometric properties and potential utility of these measures to the current research endeavor are discussed briefly. Furthermore, it is indicated where copies of the measures are provided in all instances where they were available and measures are not commercial pay per administration type measures. Alternately, sample items are provided in cases where the complete measures were not available. The discussion of these measures in Appendix 1 is submitted to satisfy deliverable 3.7 (Identify Existing Measures) as articulated within the statement of work.

The Prediction of 3C in the Military context

Predicting Individual 3C

The measurement of 3C is more commonly done from a predictive perspective than the actual measurement of cultural competencies. In other words, researchers most commonly look for antecedents to actual cross-cultural competency than try to assess the actual behaviors that reflect 3C as a component of job performance. For support of this contention, a review of the previous discussion cross-cultural competence as included in the large scale literature review (Van Driel, 2008) is warranted. Within this discussion a number of frameworks of 3C are discussed as well as some of the research endeavors directed at predicting 3C.

DEOMI 3C Research

To date, the most notable of the research in relation to 3C as directed by DEOMI has predominantly focused on the need for and the prediction of 3C.

An initial study conducted by DEOMI researchers as described by Van Driel et al. (2008) focused on the need for 3C in the US military. This study revealed that there was a strong need within the US military services for cross-cultural training. Additionally this study also revealed that although senior military leaders perceived their subordinates to be well prepared for the rigors of working in other cultural contexts, they also indicated that their subordinates required additional cross-cultural training.

In terms of predicting 3C, the two most recent studies performed in regards to 3C were those conducted by Dr Karol Ross and Dr Marinus van Driel.

The work conducted by Dr Ross involved the development of an operational definition of 3C in the military context as well as the exploration of the utility of existing measures of constructs related to 3C. As such, the ICAPS (Matsumoto et al, 2001), the Cultural Intelligence Scale, (CQS; Cultural Intelligence Center, 2005) and the Scale of Ethnocultural Empathy (Wang et al., 2003) were deployed intact, or in part to military service members in an attempt to both develop military norms for these measures as well as explore their utility in the military environment. .

The work conducted by Dr Van Driel was somewhat similar in nature. However, the project conducted by Dr Van Driel was directed at assessing cultural intelligence at the organizational level of analysis. To this end two measures namely the CQS (Cultural Intelligence Center, 2005) and the Organizational Cultural Intelligence Survey (OCQ, Van Driel, 2008) which is rooted in knowledge management theory. The results of this study indicated that both of the measures considered had utility at the organizational level of analysis, and could be considered to reflect certain dimensions of organizational cultural intelligence. It is noteworthy that the OCQ, rather than being a predictive measure of cultural 3C at the

organizational level of analysis, was designed to assess the actions of organizations that reflect 3C as an organization level construct.

Other Military 3C Research

In relation to 3C prediction, one topic that has received extensive theoretical and empirical review is that of cultural values. This section reviews two of the most noteworthy of these reviews. The first review provided by Soeters et al. (2006) describes how cultural values are related to national styles of dealing with military conflicts and discusses the implications of these observations in terms of force protection, military styles, and operational goals. The second review, provided by Grojean and Thomas (2006), offers a discussion of a model by which the relationship between discusses how values are related to performance of service members.

Fundamentally the discussion of these two reviews is intended to illustrate that values is a concept that may have utility within the context of the current research endeavor. It is posited that values may be an antecedent variable of 3C that has not yet been examined by DEOMI researchers. Furthermore, it is also posited that values, being reflections of the ideals of whole groups, may have utility in terms of predicting 3C at the organizational level of analysis

Relating values to military styles, force protection, and operational goals

Background on Values

Values have most commonly been addressed within the field of cross-cultural psychology. In fact, it can be argued that this line of research has largely shaped what is known of cultures from a psychological perspective.

A number of definitions of values exist. Hofstede defines values as “ a broad tendency to prefer certain states of affairs over others” (1980, p.18)while Rokeach (1973) defines a value as “an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence (p.5). A related definition is offered by Schwartz (1994) who describes values as guiding principles in people’s lives.

Despite the small differences in these definitions of values, most researchers agree that values have valences and can vary in intensity. That is, people’s values can differ in their direction, and the degree to which people ascribe to them. Furthermore, researchers also agree that values serve as standards for both judgment and justification of actions (Grojean & Thomas, 2006).

Beyond these basic attributes of values, as indicated in the previous large scale literature review (Van Driel, 2008) values researchers have found that values are related to the social processes within teams (e.g. Chen, Brockner, & Katz; 1998; Gelfand, Erez, & Aycan, 2007; Halevy & Sagiv, 2008), leadership within organizations (House et al., 1999), and that values can be detected at multiple levels of analysis, including that of the individual, team, organization, and culture (e.g. Hofstede, 1980; House et al., 1999; Schwarz, 1994). It has also been noted that cultural values can be linked to aircraft accidents (e.g.

Hofstede, 1991), and more to the point of the current discussion to national styles in fighting, warring, and controlling foreign occupied areas (Soeters et al, 2006).

Relating Values to National styles of Dealing with Conflict

Soeters et al. (2006) point out that in general it has been found that there is a supranational set of values that are reflected in militaries around the world. In the military contexts referenced, including those of Italy Germany, Denmark, the United Kingdom, Canada, the United States, and Norway, these values reflect a higher level of hierarchy and power differentials as well as higher levels of interdependence.

Despite these similarities, militaries around the world also differ quite substantially in terms of their culturally derived values. In militaries around the world there are different levels of hierarchy, the need for formal rules, and power differentials (e.g. Page, 2003; Soeters et al, 2006; Soeters & Recht, 2001).

These differences in cultural values are related to a number of military related phenomena such as the amount of forceful pressure that is exerted to resolve conflicts. Some countries rely on political resolutions of conflict while other rely more heavily on the use of military force to solve internal conflicts. For instance, Belgium has pursued political resolution in terms of the conflict between its ethnically French and Flemish populations while military action was used to resolve similar issues in countries like the former Yugoslavia, Greece, Turkey, and Iraq.

Similarly, cultural values can also be related to the methodology used by countries to gain international influence and resolve conflicts beyond their borders. Notably, during colonial times, the Dutch have commonly used trade and economic development to gain influence (Voorhoeve, 1979) while the British and the French were known for their use of force to achieve similar aims (Soeters et al, 2006).

Implications for the Military

Soeters et al. (2006) argue that cultural values have a tremendous impact on the working styles of the militaries of different countries. To motivate this observation, they point out that Turkish and British officers want to be addressed by their subordinates in a completely different manner than Dutch or Danish officers, with the former officers expecting deference and respect from their subordinates, while the latter officers expect collegiality from their subordinates. They also point out that officers in the Turkish, British, and German militaries do not tolerate contradiction by their subordinates while their Dutch and Danish counterparts expect open communication and consultation with their subordinates as a matter of course (Duine, 1998).

Furthermore at the cultural level of analysis, the style of militaries can be mapped in accordance with value structures such as those of Hofstede (1980). For instance, one of the cultural value dimensions described by Hofstede, masculinity (referring to an orientation towards accomplishing achievement at all costs), can be related to more robust military action. As examples, Soeters et al. (2006) cite the use of force to achieve operational goals by American, British, and Australian forces in places like Iraq, the Falklands, and East Timor. They place these observations in contrast with the more feminine cultural values of countries like the Netherlands whose military forces more commonly operate on the premises of consensus, consultation, and compromise to achieve their operational goals.

These observations indicate that when the militaries of different countries are required to serve together in multinational military operations there may be some disparities in terms of the value orientations that, in turn, may result in substantial operational and organizational challenges. The biggest of these challenges is the adherence to specific and unique national lines of command and policies rather than capitulating to the norms established within the multinational force.

Examples of instances where problems due to difference in cultural values were detected are plentiful in the military literature. One example offered by Soeters et al. (2006) was obtained during the joint peacekeeping operations in the Kosovo conflict of the 1990s. During this conflict, members of the Dutch and Turkish forces were required to cooperate under Dutch command. The Turkish commanding officers however balked at the notion of receiving orders Dutch superiors and often conferred with their own superiors within the conflict region as well as at home in Turkey before they made decisions. Another example referenced by Soeters et al. (2006) stems from observations made in Camp Warehouse in Kabul (Afghanistan) during the International Security Force Assistance Force (ISAF) operation. In this camp members of different countries' military services were required to live and work in close proximity. As is commonly experienced in such setting minor conflicts regarding acceptable behavior, noise levels, the use of alcohol, food, leadership styles, and safety matters are common. These conflicts, even in a camp as small as that of the ISAF these conflicts however had the net impact of causing the members of different countries' military services to isolate themselves while marginalizing the members of other militaries represented in the camp (Soeters & Moelker, 2003).

Soeters et al (2006) describe a number of actions that are available to members of military services to deal with these types of conflicts. As an organizing framework of these actions, Soeters et al (2006) refers to John Berry's (2004) acculturation model. The first option within the Berry framework is that of assimilation. This is a desirable course of action when other cultural groups are deemed to be outstanding and maintaining identity is not a prominent concern. By assimilating, one group becomes similar to another. Commonly this is the expectation of a larger contingent in multinational peacekeeping forces such as that of the United States in Afghanistan. This expectation does not pose a problem as long as the smaller forces are not opposed to the idea of assimilation. If they are, as previously discussed, other strategies may be more effective (Soeters et al., 2006).

According to the Berry (2004) framework, *separation* and *mutual accommodation* are two other potential solutions. Separation involves the distribution of responsibilities and functions of military services in a non-overlapping way. Soeters et al. (2006) point out that this was the strategy that was behind the division of national contingents' responsibilities according to geographical regions. Conversely, mutual accommodation involves the synergistic combination of all military services into a cohesive whole that is more than its constituent parts. This is the ideal solution, however, for this to be possible power should be balanced and people should be adept at working within inter-cultural environments.

Relating values to military performance

On a more granular level, values can also be related to the performance of military personnel according to Grojean and Thomas (2006). These authors contend that values at both the organizational and individual level of analysis have a direct bearing on a variety of outcomes within the military context.

Specifically, Grojean and Thomas (2006) argue that values at both the individual level of analysis may impact the socialization of military members into new organizations. If the military members can fit into the new organization they will attain specific role identities (i.e. they will be able to determine proper behaviors, salient value orientations, relevant attitudes in specific situations; Leonard et al, 1999), otherwise they will likely leave their organization. If role identities can be attained a host of positive outcomes are argued to precipitate including mastery of specific tasks, the attainment of collective efficacy within the organization, organizational cohesion, and commitment to the organization and its goals. In turn, these outcomes are related to the task performance and contextual performance of individual service members.

Task performance is broadly defined as activities that “contribute to an organizations’ technical core” [that is the process by which raw materials are converted into organizational products] ...directly by implementing a part of its technological processes, or indirectly by providing it with needed materials” (Borman & Motowidlo, 1993, p 73). This broad category of activities can be divided into a number of subcategories. Campbell, Oswald, and Gasser (1996) for instance made the distinction between three categories of performance that can be described as subcategories of task performance (Conway, 1999).

In contrast to task performance, contextual performance is defined as pro-social behaviors, such as helping others and persevering with extra effort (Borman & Motowidlo, 1993). These behaviors do not directly contribute to organizations’ technical core, but are instead oriented to supporting the organizational, “social, and psychological environment in which the technical core must function” (Borman & Motowidlo, 1993, p 73). Furthermore, unlike task performance, contextual performance is not job specific. In other words, the behaviors that comprise contextual performance are common to many jobs (Borman & Motowidlo, 1993).

The following figure illustrates the process as described by Grojean and Thomas (2006):

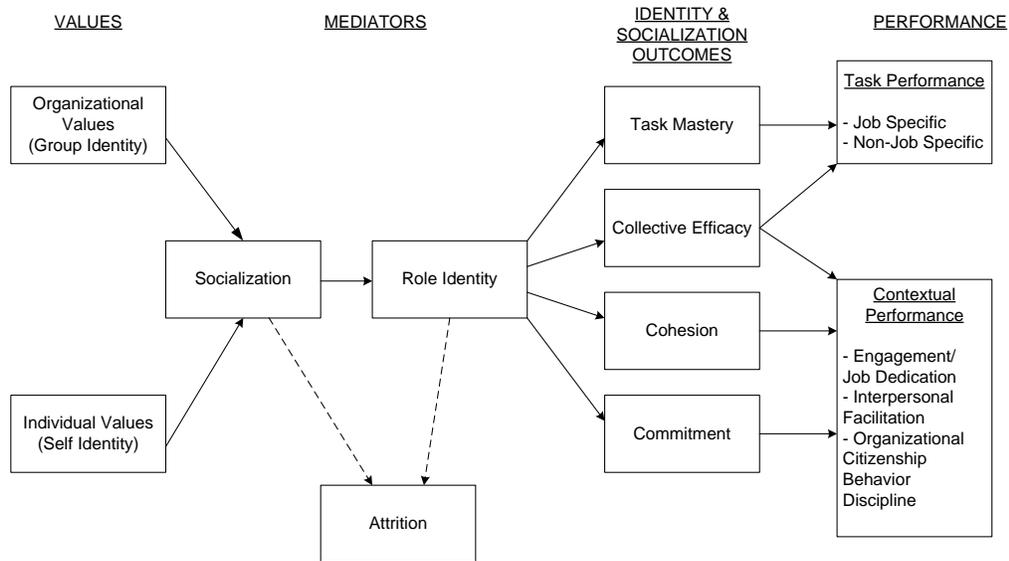


Figure 1. Values to Performance Model (Grojean & Thomas, 2006)

Assessing Values as Predictors of 3C

In light of the current discussion regarding values, as well as that provided in the previous literature review (Van Driel, 2008) regarding comparative team studies, it may be fruitful to consider the utility of assessing values as a predictor of military 3C at both the individual and organizational levels of analysis.

There are a number of values measures that are available for use, the most notable of which are discussed in Appendix 1. These measures are simple to administer and easy to interpret and apply at both individual and higher levels of analysis. Furthermore, their meaning at both levels has been discussed in numerous studies, making the empirical and theoretical justification of their use relatively easy.

3C Revealed as Behavioral Construct

Despite the great utility and importance of predicting 3C in the military context, another related line of research that is of equal, if not greater, importance is that which is focused on the behavioral definition of 3C.

In a sense, without devaluing the importance of military performance abroad, any military position in a cross-cultural context is a job that is performed in a highly specific and stressful environment. All jobs can be defined in behavioral terms to a certain extent. In fact, behavioral observation is the cornerstone in corporate and industrial settings for the appraisal of job performance (Murphy & Cleveland, 1995). Taking this observation into consideration, there is no reason that military performance cannot be defined in behavioral terms. Supporting this contention, it is noteworthy that some of the most commonly job performance frameworks that are behavioral in nature were developed initially within the military context. For instance, Borman and Motowidlo (1993), observed performance of airmen to come to the conclusion that successful job performance involves behaviors that are not only associated with the completion of explicit tasks, but also behaviors that are directed at helping coworkers, diffusing conflicts, and help maintain a positive work environment.

Combining the findings of Borman and Motowidlo (1993) with the inherent benefits of appraising job performance in behavioral terms, the benefits of defining military 3C as a behavioral construct become clear. It is the author's contention that there are behaviors that are commonly performed in cross-cultural and multi-cultural military environments that are integral components of the successful performance of military service members. This is not a contention that is without basis. In fact, Elron, Halevy, Ben Ari, and Shamir (2003) provide an in depth description of behaviors that they have found to be associated with successful job performance in peacekeeping environments. The overview provided by these authors is the *first*, and *only* systematic overview of the actual behaviors that are associated with 3C in either the military or civilian contexts that the author has obtained to date. As such, the author deemed this study worthy of a detailed overview. The following section is dedicated to the discussion of this study in terms of its theory, methodology, and results.

3C and Peacekeeping

In all peacekeeping environments cultural diversity poses challenges for both researchers and military personnel (Elron et al, 2003; Elron, 1997, Knouse & Dansby, 1999; Meschi, 1997; Solomon, 1996). The importance of cultural diversity stems from the inherent multinational, and therefore multicultural, nature of peacekeeping missions (Elron et al, 2003). In all peacekeeping forces, multiple countries' military services are represented. Therefore, as a prerequisite for success in peacekeeping endeavors is coming to terms with the cultural diversity contained within a particular peacekeeping force as well as that of the individuals within the host country.

Without coming to terms with cultural diversity, military organizations, just like their civilian counterparts can face myriad problems. The most notable and often discussed of these problems include attributional disparities in terms of the cause and intent of behaviors, gaps in communication, stereotyping, ethnocentrism, prejudice, disparities in leadership styles, difficulty to coordinate and control organizational processes, misunderstandings, and the limited sharing of information between organizational members (Stening, 1979; Erez; 1993; Erez & Early, 1987; Hui, 1999; Ghoshal & Whestney, 1993; Fiol & Lyles, 1985). Despite these problems, harnessing cultural diversity can result in organizational assets and advantages. For instance, it has been noted that when cultural differences are managed strategically, culturally heterogeneous organizations can reach more creative solutions for complicated problems, excel when difficult decisions need to be made, and generally outperform similar culturally homogeneous organizations (Cox, Lobel, & McLeod, 1991; Early & Mosakowski, 2000; Elron et al., 2003; Watson, Kumar, & Michaelsen, 1993).

Considering this brief discussion, it is clear that within peacekeeping contexts it is critical to maximize the gains while minimizing the complications associated with cultural differences.

A Qualitative Study of 3C around the World

To assess how peacekeeping forces accomplish the successful integration of cultural differences, Elron et al. (2003) conducted qualitative study in which they interviewed military service members located at the UNTSO (the UN observer's force headquartered in Jerusalem), UNIFIL (the UN force headquartered in Southern Lebanon), UNDOF (the UN force located in the Golan Heights), the Pearson Peacekeeping Center in Canada, the United Nations School in the Irish army, the Italian army headquarters in Rome, and the liaison unit of the Israeli liaison force responsible for peacekeeping missions within and outside of Israel. Due to this wide sampling, the researchers were able to capture the viewpoints from service members representing organizations that varied in size and circumstances.

Findings: The Impact of Culture

One of the first issues that Elron et al. (2003) assessed is whether there is unity in peacekeeping forces. What they discovered was illuminating. In a broad sense they discovered that there is generally unity within peacekeeping forces. However, despite there are often low level tensions that most frequently stem from task conflicts rather than process conflicts. Task conflict involves situations in which group members disagree about the content of a task including its goals, key decisions and the appropriate choice for action while process conflict involves disagreements about how tasks should be accomplished including the division of labor, roles, and resources (Elron et al., 2003). Furthermore, Elron et al. (2003) also discovered that military service members had a preference for working with members of other cultures most similar to their own.

Findings: Behaviors and Attitudes for Cooperation and Coordination

Within the context described above, Elron et al. (2003) discovered that a variety of behaviors and attitudes enable peacekeepers to successfully function within their multicultural contexts, and thereby enhance the cohesion of their units. Notably, Elron et al. (2003) use Ting Toomey's model of intercultural competence (1999), as discussed in the large scale literature review already provided as a deliverable, as the basis for organizing their findings.

As discussed previously, and illustrated below for reference purposes below, Ting Toomey's model defines intercultural communication competence in terms of the acquisition and use of information regarding the important aspects of cultures such as their values, language, verbal and nonverbal communication styles, internal faultlines, and the processes for developing relationships as well as solving conflicts. Elron et al. (2003) argue that this is a skill set that has predominantly behavioral manifestations which includes observation, listening, verbal empathy, nonverbal sensitivity, constructive conflict skills, and flexible adaptive skills). Furthermore, according to Ting Toomey (1999) another aspect that is central to intercultural communication competence is the motivation to monitor one's own ethnocentric tendencies as well as the social identities of other parties.

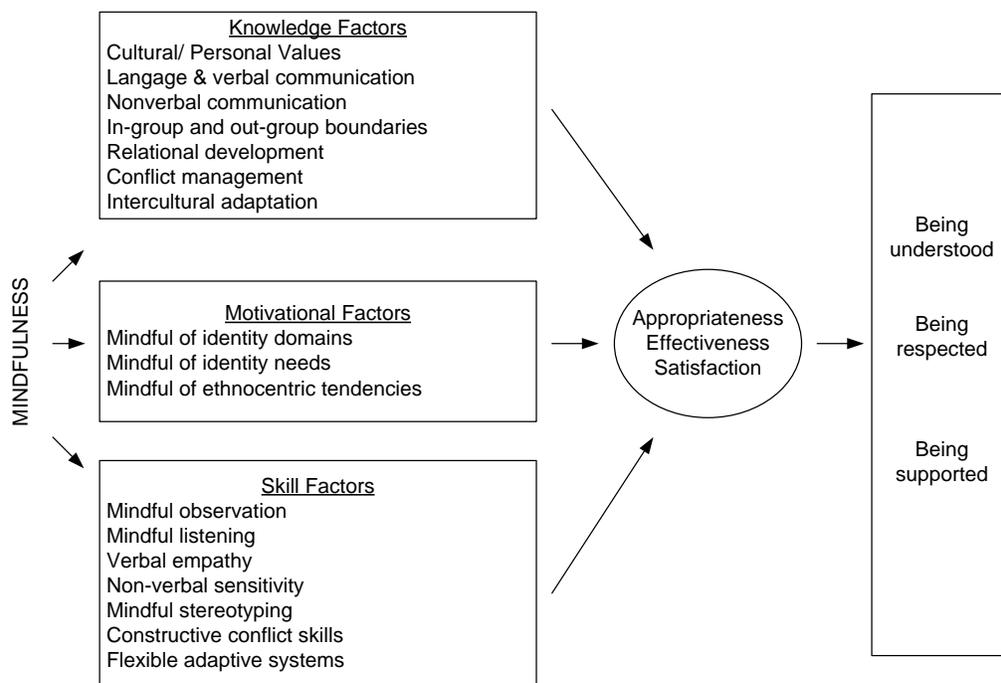


Figure 2: Mindful intercultural communication model

The extent to which individuals can effectively embody all of the aspects of Ting-Toomey's (1999) model, dictates how well they will fare in other cultural contexts. This contention is supported by the empirical results obtained by Arasaratnama and Doerfel (2005) who evaluated the attributes most commonly seen to be related to effective intercultural communication. The results of this study are discussed in the large scale literature review (Van Driel, 2008) previously provided.

Interculturally Effective Behaviors

Within this framework, Elron et al. (2003) identified three sets of behaviors that reflect intercultural competence, namely:

1. Integrating differences:
 - This dimension involves behaviors that allow different cultural perspectives to be brought together, resolving differences among these perspectives, and generating integrative solutions
2. Bridging differences
 - This dimension involves behaviors that allowed for the communication across cultural differences, making efforts to understand cultural differences, and building shared bases of understanding
3. Tolerating differences
 - This dimension involves behaviors that passive actions, or in some cases inactions, that allow members of other cultures to act freely according to their own cultural values, beliefs and norms

Each of these sets of behaviors is discussed in greater detail in the following section.

Integrating Differences

A. Finding integrative solutions and compromises.

To find integrative solutions, it is critical to negotiate and mediate between different perspectives. Alternately to diffuse conflict, compromises should be made in which concern is taken to pay deference to all parties involved. Ultimately in all compromises all parties should gain, but also lose some of their interests.

B. Coordination of communication

Within peacekeeping missions, English is the most commonly spoken language. However, due to the different levels of English fluency that exist within peacekeeping forces, the meaning of communications provided in English can be lost or misinterpreted (Gibson, 1997). To overcome this challenge, individuals in peacekeeping missions can engage in two complimentary communication coordination initiatives. The first of these initiatives revolves around individual initiatives focused on promoting communication coordination, while the second involves establishing unofficial group norms for how to communicate in a multi-linguistic context.

Individual initiatives most frequently cited by service members who were more fluent in English involved active listening, focusing on the actual meaning of a message as it was intended rather than the spoken words, taking the other person's frame of reference, following up by repeating the communicator's words and verifying that others understand messages relayed in English.

Service members indicated that establishing group norms such as using repetitions, slow pace of speech and multiple verifications are important to ensure the communication of messages. Furthermore, it was also noted that establishing norms promoting the simultaneous use of both formal and informal channels of communication, the reading and rereading of protocols until they are understood, the considerate use of a common language, and the use of common military signs and symbols.

Bridging Differences

The two themes involved in bridging differences are seeking knowledge about other cultures and finding common bases. Central to these two themes is the concept of learning. Many of the skills that related to intercultural competence reflect the learning that is required in terms of one's own, and other cultures, learning about new ways to communicate, suspend judgment, new patterns of perception as well as patterns of behavior. To facilitate this learning, the most common methods endorsed by the military service members who participated in the study were engaging in cultural comparisons and addressing cultural differences.

A. Seeking knowledge and mapping differences

By engaging in socially based cultural stories and comparisons it is possible to learn about the habits and norms, and communicate with people about the uniqueness and similarities of their lives. Through exchanging these stories and making these comparisons, it is possible to learn about other cultures

B. Addressing Task-Specific Cultural Differences

It was discovered that military service members often found that by discussing the characteristics of tasks as well as the preferred methods of going about them it is possible to learn about the cultural backgrounds of others in an efficient and non-threatening way.

C. Emphasizing and Creating Shared Bases

The creation of shared bases is based on the famous similarity-attraction paradigm (Byrne, 1971) which dictates that individuals will tend to prefer to interact with those who they perceive to be similar to themselves. Within the peacekeeping context, this paradigm can be leveraged to stress similarities relating to the mission at hand, military life and social relationships.

D. Emphasizing superordinate goals

Emphasizing common goals is a common way to resolve conflicts (Sherif, Harvey, White, Hood, & Sherif, 1961). Furthermore, the emphasis of common goals, interdependence, and collaboration over individual goals, self-sufficiency, and competition (Ilgen, Lepine, & Hollenbeck, 1997) can be highly beneficial in peacekeeping endeavors

E. Creating shared norms

Creating shared norms through what is known as recentering (Di Stefano & Maznevski, 2000) can allow groups of individuals from diverse cultural backgrounds to operate from the same frame of reference. Recentering can be described as providing a common ground upon which a shared basis for interaction can be built.

F. Emphasizing and creating mission-specific shared experiences

Many officers included in the study reported that they intentionally created opportunities for collaborative work with members of other military forces. By doing this, they not only provided learning opportunities, but also enhanced the relationships between the members of the cooperating military services.

G. Emphasizing a shared fate

One method noted for helping the enhancement of group cohesion is stressing the shared fate of multinational peacekeeping forces. This is an approach that is based on ingroup/ outgroup perceptions as described in the group dynamics literature (e.g. Tajfel & Turner, 1986). By focusing in on the shared nature of peacekeeping missions, all individuals involved tend to identify more strongly with the other members of the peacekeeping force.

H. Emphasizing the common military background

Leveraging the commonality of military culture is one of the strongest common bases that can be emphasized in a peacekeeping situation. Even though members of the peacekeeping force come from different cultural backgrounds, they do tend to share a huge commonality in terms of the military background that they have. By stressing this commonality, it can serve as a powerful mechanism to integrate members of different military services into a cohesive unit.

I. Socializing together

Socializing together is likely one of the most basic, yet most important aspects of creating feelings of cooperation and affiliation within military contexts. Socializing can range from eating, drinking, and partying together to doing other activities such as sitting in a sauna. Regardless of what specific activities are involved, as long as they exist, social bonds can be built which will ultimately result in higher levels of cooperation and coordination when it comes to performing the tasks associated with the mission.

J. Engaging in self-monitoring

Self-monitoring, as defined by Snyder (1987) is reflected by individuals' tendency to regulate their behavior to meet the demands set forth by social situations. By engaging in self-monitoring, individuals within peacekeeping contexts often alter their behavior and their conversation style to fit with the social requirements dictated by cultural backgrounds of others.

Tolerating and Accepting Differences

Even though not an explicit outward behavior, the toleration and acceptance of other's cultural differences can help smooth cross-cultural interactions.

A. Suspending Judgment

Suspending judgment has been noted as the single most important predictor of effective communication in diverse teams (Maznevski & di Stefano, 2000). By suspending judgment about the causes of communication problems that result from cultural differences and avoiding stereotyping of cultural differences, these differences are respected and generalizations are avoided.

B. Avoiding infringement upon cultural “comfort zones”

Avoiding ethnocentric thinking enables peacekeepers to appreciate multiple ways of accomplishing a task, and also to avoid trampling the needs and perspectives of other peacekeepers from different cultural backgrounds. Furthermore, by avoiding ethnocentric thinking, it is possible find ways to maximize performance while limiting, if not obviating the need for individuals to violate their own cultural norms.

Leveraging behavioral frameworks for the assessment of 3C

The framework proposed by Elron et al. (2003) could be very instructive in terms of assessing 3C at both the individual and organizational levels of analysis.

If conceptualized at the individual level of analysis, it is possible to ask individuals whether they engage in the behaviors described by Elron et al. (2003) to facilitate successful interactions with members of both peacekeeping forces and coalition forces in hostile territories. This approach will not erase the meaning of 3C at the organizational level of analysis. On the contrary, there are a number of methodologies that are available to infer organizational level 3C from individual level data. These methodologies, as presented by Chan (1998) were discussed at length in the previously submitted literature review. Alternately, if conceptualized purely at the organizational level of analysis, it is possible to ask individuals to report the incidence and prevalence of the behaviors within their multi-cultural organizations. This type of conceptualization will allow only for inferences to be drawn at the organizational level of analysis, which may or may not be a desirable outcome.

It is certainly the case, that if individual level data can be utilized to assess organizational phenomena in a meaningful way, elegant and parsimonious measurement models as well as explanations for the relationship between individual and organizational level 3C may be derived.

3C as Impacted by Organizational Phenomena

Within the military context, individuals are typically required to work within a team setting, which comprises the constituent parts of increasingly larger organizational units, which ultimately form a particular military service, which in turn is situated within the larger cultural context of the country it represents (McDonald, 2008; Thomas & Castro, 2003). This hierarchical arrangement is enough to make any researcher's head spin. However, to derive a clear understanding of the actual behaviors that make individual culturally competent, it is of critical importance to understand the context within which they are required to perform these behaviors.

Culture, Organizations, and Individuals – Relationships and Consequences

As a starting point, it may be of great utility to consider Zeynep Aycan's (2000) perspective regarding the relationships between individuals and their employing organizations while considering the impact of culture. This model was briefly presented in the previously submitted literature review, but readings performed in the current context warranted a more comprehensive discussion of Aycan's (2000) Model.

Aycan (2000) contends that the functioning of organizations is dependent on the interplay between the following variables: external and internal environments of an organization, a company's organizational characteristics, and the individual and organizational outcomes derived from an organization's functioning. Figure 3 displays Aycan's model in which the relationships between these concepts are demonstrated.

The internal and external environments of an organization are comprised of a number of components that are, in turn, comprised of more sub-components. The first of these components, known as contingent factors, includes size of the organization, the industry in which it functions, the type of production it engages in, and the level of technological advancement of the organization. The second component is the socio-economic and institutional system in which an organization functions. This system depends on the economic ideology of a country (i.e. capitalism, socialism), as well as a country's educational system, industrial relations, and the role of the state in organizational functioning. A third component is the demographic characteristics of the employees within the organization. These characteristics include age, gender, education, and cultural diversity of employees. The last factor that affects an organizational environment, according to Aycan's model, is the socio-cultural context in which an organization functions. This context depends on the reigning values, beliefs, assumptions, attitudes, norms, and behavioral preferences of employees.

Aycan's model asserts that the internal and external environmental context of an organization affects its organizational characteristics, including its formal organizational structure, organizational processes, as well as behavioral and interpersonal characteristics of its employees. The formal organizational structure is the degree to which organizational functions are complex, formalized, centralized, specialized, and diversified. Organizational processes are the ways in which formal organizational

characteristics are manifested, whereas the behavioral/interpersonal characteristics of employees can largely be described in terms of communication, leadership and managerial practices, participation, as well as human resource management practices. These organizational characteristics, together with the environmental context within which an organization functions, are said to influence individual and organizational outcomes, such as job outcomes (e.g. performance, effectiveness, and turnover) as well as organizational attitudes (e.g. job satisfaction, organizational commitment, and motivation).

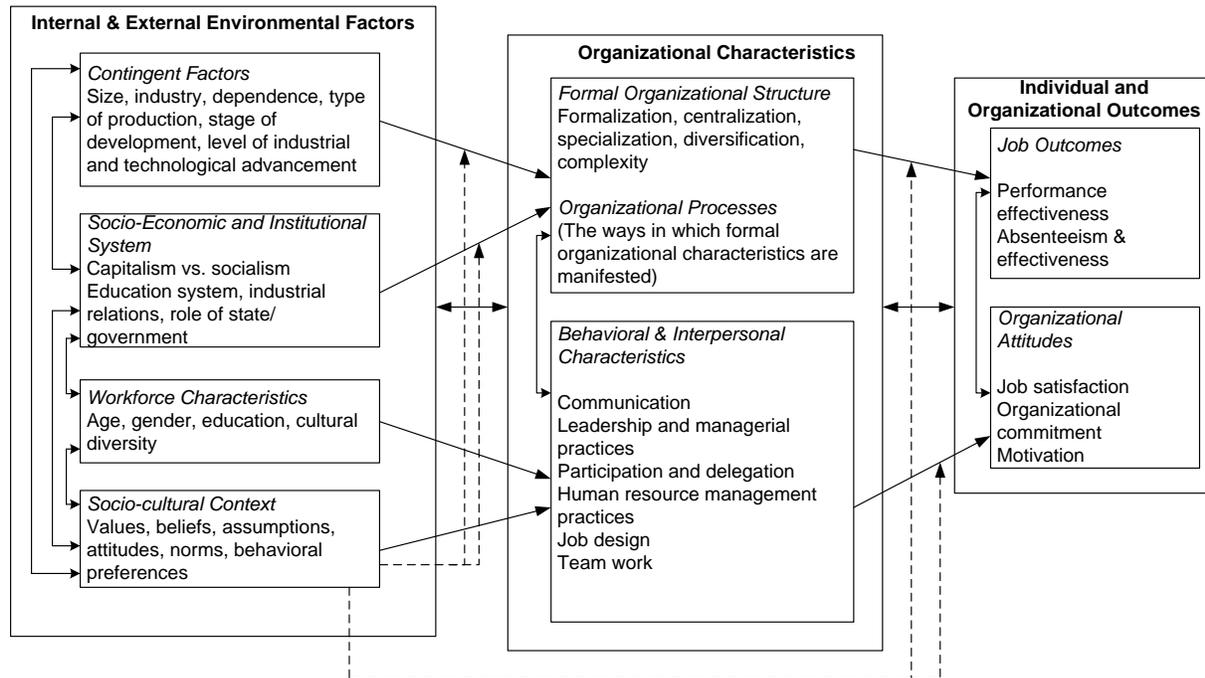


Figure 3. Aycan's (2000) Model

In terms of the functioning and the relationships between components of Aycan's model (2000), some components have mediating roles (illustrated with solid arrows), whereas other components have moderating roles (indicated with dotted arrows). Within this model, the socio-cultural context is said to moderate the relationship that both the contingent factors as well as the socio-economic and institutional system have with an organization's formal structures. Additionally, the socio-cultural context moderates the effects that an organization's formal structure has on job outcomes, as well as the relationship between the behavioral/interpersonal characteristics of an organization's employees and organizational attitudes. House, Wright and Aditya (1997) and Lord and Maher (1991) also contend that social culture can have a direct impact on organizational culture. This process occurs on a societal level as culturally endorsed values, beliefs, and assumptions are translated into common leadership and implicit organizational theories (House, 2004)

Likewise, Tayeb (1988) noted that cultural variables are an influential force on the interpersonal aspects of organizations, such as the power and authority structures and the patterns of delegation,

communication and consultation. This means that similar organizations situated in different cultures may express very different practices. For instance, Child and Keiser (1979) found that organizations that function within similar socio-economic settings (i.e. Britain and Germany) may have similar objectives but pursue different courses of action to achieve these objectives. Therefore the functioning of employees within organizations may differ depending on the culture in which the organization is situated.

Similarly, perceptions of “good job performance” (on both organizational and individual levels) are also culturally bound; however, the definition of “good job performance” has not yet been mapped across cultures (Aycañ & Kanungo, 2001). This is the issue that lies at the heart of the current investigation.

Support from Military Literature - Dynamic relationships between personnel, organizations, and situations

These observations have a particular resonance within the military context as well. Thomas and Castro (2003) noted that there is a dynamic interaction between the behavior and characteristics of individuals with those of their organizations, which is also impacted by the cultural setting that both individuals and organizations are required to operate. To summarize their viewpoints, Thomas and Castro (2003) provided the following figure:

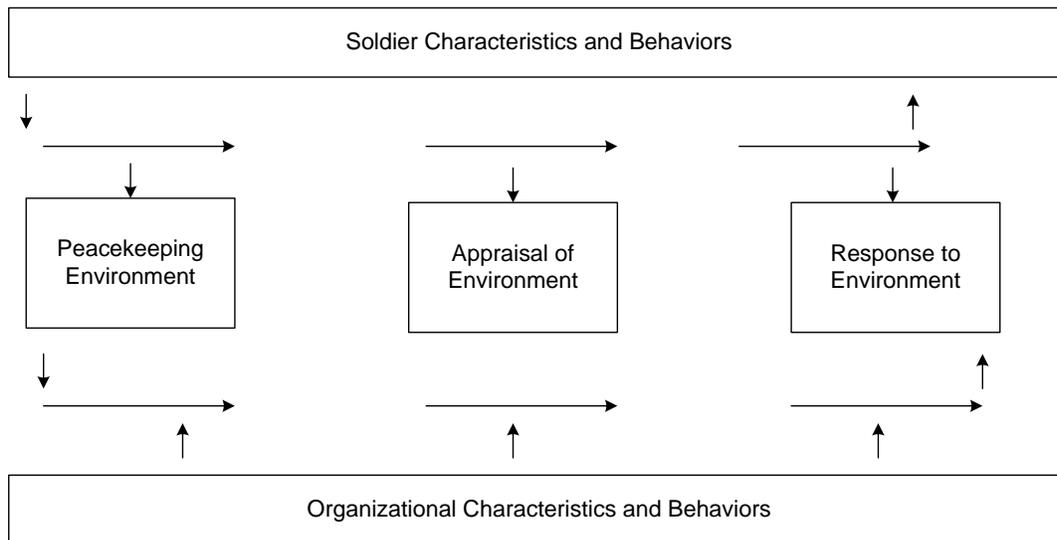


Figure 4. Peacekeeping Adjustment Model (Thomas & Castro, 2003)

This model is based on the premise that individuals experience phenomenal stressors when deployed in a multi-national context. These stressors include stress derived from combat, peacekeeping endeavors, humanitarian efforts, training, and issues within garrisons (Thomas & Castro, 2003). All of these stressors are interrelated, and may shift in terms of their relative importance given changing requirements within a mission. As an example of how such a shift may occur, Orsillo et al. (1998) discuss how the US mission to Somalia was difficult to categorize as a peacekeeping and humanitarian mission

rather than a war fighting mission due to the constant shift in the conflict and the required involvement of US forces present in the arena.

Organizational Behavior

Thomas & Castro (2003) contend that in all such high stress situations, especially those in which military organizations are operating in multi-cultural environments, these organizations can engage in what has been called organizational behaviors (Stroh, Northcraft, & Neale, 2001) to affect some of the stressors experienced by their personnel, but also to shape attitudes, determine the well-being, and affect the perceived legitimacy of missions and the performance of duty of individual service members.

Consequently, depending on the behaviors that military organizations engage in, they have the capacity to exacerbate or alleviate the wellbeing and functioning of soldiers in multi-cultural contexts such as peacekeeping or war fighting missions abroad.

These contentions are based upon the well known concepts within organizational science namely social exchange theory (Blau, 1964). Social exchange theory specifies that employees and organizations interact on the basis of reciprocity. Therefore, if individuals are treated well by their organizations, they will likely reciprocate the perceived goodwill of their organization by acting in ways that are valued and compensated by their organizations. However, if employees perceive that they are being treated poorly, they may act in ways that, if not contrary to the desired behaviors within the organizational context, are less beneficial to their employing organizations. Furthermore, employees may also make attributions in regards to their employing organization on the basis of their perceptions of the organization's perceived benevolence or malevolence (Eisenberger et al, 1997). These attributions may then cause employees to see leaders and organizational planners as agents of the organization in terms of rules, policies, norms, and culture. As such, attributions formed on the basis of organizational behaviors may have a significant impact on the functioning of individuals within organizations.

Perceived organizational support (POS) and Perceived organizational justice (POJ)

Two particular categories of organizational behaviors are commonly discussed in the literature, and are also discussed by Thomas and Castro (2003) within the context of multi-cultural military missions. These include Perceived Organizational Support (POS; e.g. Meyer & Allen, 1991), and perceived Organizational Justice (POJ; e.g. Colquitt et al., 2001).

POS can be described as organizational commitment to employees. Eisenberger et al. (1986) first used the term POS to refer to employees' overall perception about how much their contributions and well-being are valued by their organizations. Relying on the premise of reciprocity, this concept dictates that when employees feel that they are valued by their organization, they will engage in behaviors that will be beneficial to both themselves and the organization. As such, POS has been linked with a variety of organizational outcomes including improved employee performance, attendance, turnover intentions, and citizenship behaviors (Eisenberger et al., 1990; Guzzo et al, 1993; Shore & Liden, 1993).

Within peacekeeping missions, Thomas and Castro (2003) point out that POS is the best possible way to conceptualize organizational military behavior in that it can reflect organizations' commitment to their personnel. This is particularly relevant in stressful and often dangerous missions that are performed in

conjunction with military personnel from other cultures, such as is the case in peacekeeping measures, or only with personnel from one unit. In all of these cases, POS as a reciprocation of commitment from personnel can clearly be linked to group cohesion, morale, overall well-being, and performance of military personnel. Therefore, if POS is perceived to be lacking as in cases where personnel feel undercompensated or undervalued, they may lessen their investment in performing their duties (Thomas & Castro, 2003).

The same outcome may result if the organization employs misguided policies and procedures that are perceived to be malevolent by personnel or if personnel perceive differences regarding their treatment relative to others or inadequacies in terms of the information provided to them. These three instances are examples of situations in which different forms of POJ may come into play, all of which may have a similar reciprocal impact on the relationship between personnel and their organizations.

The first instance described relates to *distributive justice*. Distributive justice pertains to individuals' perceptions of the ratio of their investments relative to the outcome or payoff they receive in return. If individuals perceive an unbalanced relationship between their investment and outcomes, they may feel anger, frustration which may result in a reduction of personal investment to lessen the perceived disparity in terms of inputs and outcomes derived from a given situation.

The second instance relates to *procedural justice*. Procedural justice pertains to perceptions of fairness associated with the process by which an outcome was derived (Thibaut & Walker; 1975). If processes are perceived to be unfair, or unethical, individuals may exhibit less organizational commitment, less trust in their supervisors, have more negative attitudes toward their employers, and experience reductions in job satisfaction (Folger & Konovsky, 1989; Greenberg, 1986; Lind & Tyler, 1996).

The third instance relates to *interactional justice*. According to Greenberg (1990), interactional justice pertains to interpersonal justice, which is a reflection of the fairness perceived if individuals are treated respectfully by third parties during the implementation of processes or procedures as well as to informational justice, which is a reflection of the fairness perceived in regards to communications and information given in terms of the implementation of policies, procedures, and the distribution of outcomes.

Adjustment model of organizational behavior

The model depicted in Figure 4, illustrates how Thomas and Castro (2003) illustrates the impact of organizational behaviors in relation to individual service members' placement within a peacekeeping environment, the perceptions that individual service members form of that environment, and how they choose to interact with the environment. Within this model, Thomas and Castro (2003) stipulate that individual soldier characteristics and behaviors as well as the characteristics and behaviors of their organization may serve as buffers to the stresses experienced in a peacekeeping environment.

This implies that organizational behaviors that promote perceptions of organizational support and organizational justice may ameliorate the negative impact of environmental factors within the peacekeeping setting, and thereby help promote positive outcomes for individual soldiers. Therefore, to

facilitate soldier adjustment and performance in peacekeeping environments, Thomas and Castro (2003) note that it is imperative that organizations promote positive perceptions of the intent of the peacekeeping force.

To support this contention, Thomas and Castro (2003) noted a number of critical organizational behaviors that fostered perceptions of organizational support and organizational justice for members of the US Army who served during the Kosovo conflict in the 1990s.

The first of these behaviors relates to *guidance*. In instances where the rules of engagement were known, the practical implications of treaties and accords were made clear along with the commanders intent regarding expectations, and definition of mission success, soldiers had freedom of movement, were allowed to act somewhat autonomously, and knew when they were allowed to depart from the theater and when they could expect to return they had adequate guidance, which resulted in higher perceptions of organizational support.

Furthermore, when soldiers were provided with adequate training, equipment, stable leadership of high quality, knew the order of battle, were located in a suitable location, had a good working and living environment, and were allowed to interact with local civilians they perceived to have the *means* to do their jobs, and consequently perceived higher levels of organizational support and organizational justice.

Lastly, when soldiers received adequate *acknowledgements*, they also had higher levels of perceived organizational support and organizational justice. This acknowledgement could be given in the form of consistent and fair provision of special pay, awards and recognitions, passes for leave, extra duties, and recovery periods.

All of the behaviors in these three categories are related to one another and may have a significant impact on soldier and organizational effectiveness.

Additional thoughts in regard to the peacekeeping model

The organizational behaviors described above may be utilized to inform the measurement of organizational behaviors that are contextually important, and potentially synonymous in some instances to organizational 3C. The behaviors described in the framework go beyond those of individual soldiers or members of other military services, but rather reflect the actions and commitment of entire organizations to their forces. If organizations, including multi-cultural military coalitions of peacekeeping forces can exhibit these behaviors, they would be a long way toward ensuring the smooth functioning of their constituent components as cohesive units. Considering the prior discussion on the behaviors that are required at the individual level of analysis to ensure smooth cooperation between individual members of different countries' militaries, similar behaviors at higher levels of military organizations may well be indicative of organizational 3C.

Furthermore, when such benevolent organizational behaviors are plentiful, it is logical to reason that enacting 3C would be easier for individual service members as they would perceive themselves as being in an inclusive and welcoming environment that would promote mutual accommodation as described by

Berry (2004) rather than one in which cultural differences are amplified segregation is promoted amongst the members of different militaries as discussed by Berry (2004).

This model also stresses the importance of individual characteristics and behaviors. Therefore, the Thomas and Castro (2003) model does not preclude individual competencies or other characteristics as having an impact on multicultural military environments. As such, the attributes and behaviors of individual service members are still seen as being important and significant to the establishment of 3C within military organizations in culturally sensitive contexts.

Moving Forward

The framework of this paper allowed highlighting three topic areas that are relevant to the assessment of 3C in the military context. The areas addressed were those of antecedents of 3C, 3C as a behavioral construct, and 3C as it is potentially impacted by organizational and national level phenomena. By structuring this paper in this manner, it was possible to point out that there are individual level predictors of 3C, which are commonly researched by cross-cultural and organizational researchers, as well as organizational and national level factors that impact 3C.

Within this context, 3C is implicitly addressed as an individual level construct throughout this paper. However, it is also pointed out that individual level 3C, when approached from a behavioral perspective, may enable the assessment of 3C at the unit or organizational level of analysis. Central to this argument are the data aggregation models, known as composition models, by Chan (1998). These were briefly noted in this paper, but were discussed at great length in the previously submitted literature review (Van Driel, 2008).

On a related note it is also pointed out that a number of the phenomena, such as organizational behaviors including those promoting perceptions of perceived organizational support and organizational justice, are related to the promotion of 3C at the individual level of analysis, and may be considered to reflect facets of 3C at the organizational level of analysis. Furthermore, the acculturative steps taken by organizations, as discussed above, may also be indicative of 3C of military organizations.

Taking these observations together, it is clear that individual as well as organizational level factors may impact performance related to 3C in a dynamic manner within the military context. This is not a surprising conclusion. In traditional civilian organizations, organizations are typically selected for a specific position due to their unique attributes and how well they are perceived to fit in with the existing structure and culture, with the ultimate goal being improving organizational functioning. Even though selection is not performed in the same manner in the military context, individuals are still selected, or self select at times, for specific tasks due to the same reasons as those that are relevant in civilian contexts.

Recommendations

Moving forward, it is recommended that the focus of this project should be directed at the exploration of the individual level behaviors that are associated with 3C rather than the antecedents of individual level 3C. This approach will allow for the identification of behaviors that are reflective of 3C, which in turn can be leveraged to derive a parsimonious and elegant model of organizational 3C.

It is also recommended that the utility of constructs relating to organizational behaviors (e.g. those associated with the promotion of perceptions of organizational support and organizational justice, and acculturative steps taken by organizations) are pursued further. These constructs offer the means to gain an understanding of how actions taken by organizations within culturally sensitive situations relate to 3C at the individual level of analysis, and potentially reflect 3C at the organizational level of analysis. To facilitate the use of these constructs, existing measures for perceived organizational support and organizational justice are discussed in Appendix 1.

These foci do not obviate the need to pay attention to the individual level predictors of 3C. In fact, within the cross-cultural and multi-cultural military contexts, as indicated by the discussion of the relationship between values and performance, values at the individual, organizational, and national levels of analysis are likely to offer valuable insights in terms of 3C at both the individual and organizational levels of analysis. Therefore, it is recommended that the impact of values on 3C should be explored in greater depth. To facilitate the use of values within a measurement perspective, existing measures of cultural values at the individual and nation level are discussed in Appendix 1.

Within Appendix 1 there is also a discussion of measures of other constructs that are relevant to individual level 3C. These measures are separated into those that may have utility to the current project, and those that will likely only have limited utility. It is recommended that the constructs measured by these measures, as discussed in the previous literature review (Van Driel, 2008), are not ignored for future research, but that they should not constitute a major focus of the efforts made toward the completion of this research project. The motivation for this recommendation stems from the observation of the researcher that other DEOMI researchers (E.g. Dr Karol Ross) are already examining these constructs, particularly those reflected within the ICAPS measure (Matsumoto, et al., 2007) and the Measure of Intercultural Empathy (Wang et al., 2003). To avoid the replication of effort, the inquiry directed at these constructs might best be done with data that is already collected, pending the approval of all who were involved in the collection process such as Dr Ross, and those who own the data (e.g. DEOMI). One particular interest regarding these data would be to assess whether they have predictive utility and meaning at the organizational level of analysis.

Next Steps

Given that this paper includes achieves two aims, namely the compilation of military related literature and the identification of relevant measures, two deliverables stated within the statement of work associated with this research project are accomplished. The review of measures was a future deliverable that the researcher considered prudent to accomplish at present due to not having conducted interviews with military personnel as of yet. This is not to be considered a problem, but rather an advantage. Upon reflection, it seems like the order of these tasks should have been inverted within the statement of work from the start to best enable the discussion of constructs and concepts related to 3C.

Taking these observations into consideration, the most proximal steps that should be taken toward the completion of the current project involve the identification of individual and organizational behaviors that are indicative of, and related to 3C. Specifically, this should involve qualitative exploration through the combined use of surveys and interviews. Once relevant behavioral exemplars are obtained, it will be necessary to quantitatively assess the frequency with which these behaviors occur and also how critical they are to successful job completion. These are the initial steps that are involved in most job analyses (e.g. Arvey et al., 1992), and will serve to provide a theoretically sound, yet highly pragmatic, basis for proceeding to the identification of individual and organizational military specific 3C from a behavioral perspective.

At the conclusion of this step, it will be necessary to empirically assess the utility of the 3C behaviors identified. This will likely involve more surveys and subsequent qualitative analyses focused particularly on developing a parsimonious framework of 3C as it is related at both the individual and organizational levels of analysis.

Ultimately, this framework should be validated through assessing its relationship with established measures of constructs that are deemed to be indicative or related to 3C. This will constitute the final step of the data collection process. Subsequently all results obtained via the assessment of these data will be compiled in a technical report for use and dissemination by DEOMI.

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*Provided with the aim of providing a record of the body of literature that was reviewed in the preparation of this report, and to facilitate future research.

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Appendix 1: Review of Applicable Psychometric Measurement Devices

Predictors of 3C at the Individual Level of Analysis

Measures with Potential - Values

Author	Measure	Dimensions Assessed (Sample Items)	Psychometric Properties	Comments
House et al. (2002)	Project GLOBE measures	<ul style="list-style-type: none"> • Uncertainty Avoidance • Power Distance • Societal Collectivism • In-Group Collectivism • Gender Egalitarianism • Assertiveness • Future Orientation • Performance Orientation • Humane Orientation 	<ul style="list-style-type: none"> • Proven to be reliable and valid in 62 countries across the world 	<ul style="list-style-type: none"> • Measure available
Schwartz (in press)	<i>Portrait Values Questionnaire (PVQ)</i>	<ul style="list-style-type: none"> • Each portrait describes a person's goals, aspirations, or wishes that suggest a value ("Thinking up new ideas and being creative is important to him. He likes to do things in his own original way.") • Dimensions assessed same as SVS below 	<ul style="list-style-type: none"> • Test-retest coefficients ranged from .70 to .82 • Correlation with SVS was .95 	<ul style="list-style-type: none"> • Measure available in both male and female versions • Created as to improve upon SVS, particularly with rural populations and children

Author	Measure	Dimensions Assessed (Sample Items)	Psychometric Properties	Comments
Schwartz (1994)	<i>Schwartz Value Survey (SVS)</i>	Individual Level of Analysis: <ul style="list-style-type: none"> • Benevolence • Universalism • Self-Direction • Stimulation • Hedonism • Achievement • Power • Security • Conformity • Tradition Country Level of Analysis: <ul style="list-style-type: none"> • Conservatism • Intellectual Autonomy • Affective Autonomy • Hierarchy • Egalitarianism • Mastery • Harmony 	<ul style="list-style-type: none"> • Proven to have reliability and validity at both the individual and organizational levels of analysis in samples from around the world 	<ul style="list-style-type: none"> • Measure available • Measures 10 constructs at the individual level of analysis and 7 at the country level

Measures with Potential – Traditional Predictors of 3C

Author	Measure	Dimensions Assessed (Sample Items)	Psychometric Properties	Comments
Caligiuri et al. (2000)	<i>Attitudinal and Behavioral Openness Scale (ABOS)</i>	<ul style="list-style-type: none"> • Openness Attitudes (“Other cultures fascinate me.”) • Foreign Experiences (“I have spent time overseas...”) • Comfort with Differences (“My friends’ ethnic backgrounds are ...”) • Participation in Cultural Activities (“I attend foreign films.”) 	<ul style="list-style-type: none"> • Exploratory Factor Analysis supports 4 dimensions • Confirmatory Factor Analysis of 4 factors held for one an urban sample, but not for a more rural sample • Internal Consistency (α) of .84 • ABOS total significantly correlated with the following constructs: Tolerance for Ambiguity, Novelty, Need for Structure, Autonomy, Optimism, Positive Affect, Need for Cognition, Extroversion, Openness 	<ul style="list-style-type: none"> • Oriented towards expatriates; however can be useful in military context • Items listed on page 31 • Dimension descriptions on pgs. 34-35

Author	Measure	Dimensions Assessed (Sample Items)	Psychometric Properties	Comments
Cornelius et al. (2004)	<i>Cultural Competency Inventory</i>	<ul style="list-style-type: none"> • Awareness of Patients Culture (“Some of the staff here are from my racial or ethnic group.”) • Respectful Behaviors (“The staff here treat me with respect.”) • Language Interpreter Issues (“If I need it, there are translators or interpreters easily available to assist me and/or my family.”) • Understanding of Indigenous Practices (“If I want, the mental health staff will help me get services from clergy or spiritual leaders.”) • Consumer Involvement (“The staff who work here do not talk to other people about my problems or treatment without asking me first.”) • Acceptance of Cultural Differences (“Some of the staff here understand the difference between their culture and mine.”) • Community Outreach (“It was easy to get information I need about housing, food, clothing, and other social services from this place.”) • Patient-Provider-Organization Interactions (“This place is easy to get to from where I live.”) 	<ul style="list-style-type: none"> • Experts were consulted and focus groups were conducted in developing content • Internal Consistency (α) for overall score was .92; subscales ranged from .08 (Language Interpreter Issues) to .79 • Overall, subscales were moderately correlated 	<ul style="list-style-type: none"> • Good example of what could be done within the current project. • Very healthcare specific • Rating scale comes from the customer’s perspective • Provides illustration of how a cross-cultural competency scale can be built

Author	Measure	Dimensions Assessed (Sample Items)	Psychometric Properties	Comments
Kassing (1997)	<i>Intercultural Willingness to Communicate Scale (ITWC)</i>	<ul style="list-style-type: none"> • Degree to which people are predisposed to initiate communication with people from other cultures or races • Reporters rate the amount of time they are will to talk with certain groups of people, such as “someone I perceive to be different.” 	<ul style="list-style-type: none"> • Internal Consistency (α) of .91 • Unidimensional Factor Structure 	<ul style="list-style-type: none"> • Theoretically useful scale • Items provided on pg. 404 of article
Matsumoto et al. (2007)	<i>Intercultural Adjustment Potential Scale (ICAPS)</i>	<ul style="list-style-type: none"> • Emotion regulation • Openness • Flexibility • Critical Thinking 	<ul style="list-style-type: none"> • Total scale significantly correlated with scores on the Beck Depression Inventory, Beck Anxiety Inventory, Beck Hopelessness Scale and Contentment • ICAPS predicted adjustment above and beyond what personality and intelligence account for 	<ul style="list-style-type: none"> • Scale is available, and permission has been granted to use it by its creator, David Matsumoto.

Author	Measure	Dimensions Assessed (Sample Items)	Psychometric Properties	Comments
Maydeu-Olivares & D’Zurilla (1996)	<i>Social Problem-Solving Inventory (SPSI)</i>	<ul style="list-style-type: none"> • Positive Problem Orientation (“When I have a problem, I usually believe that there is a solution for it.”) • Negative Problem Orientation (“I usually feel threatened and afraid when I have an important problem to solve.”) • Rational Problem-Solving (“When I have a problem to solve, one of the first things I do is get as many facts about the problem as possible.”) • Impulsivity/Carelessness Style (“When I am attempting to solve a problem, I usually act on the first idea that comes to mind.”) • Avoidance Style (“I usually wait to see if a problem will resolve itself, before trying to solve it myself.”) 	<ul style="list-style-type: none"> • 5 factor model emerged as best model amongst factor analyses 	<ul style="list-style-type: none"> • Construct and Scale may be of great use • Unclear if this scale is available for research purposes or if it is only available on a pay-for-use basis (i.e., commercially available scale) • Sample items pg.128-129

Author	Measure	Dimensions Assessed (Sample Items)	Psychometric Properties	Comments
Neuliep & McCroskey (1997)	<i>U.S. Ethnocentrism Scale (USE)</i> and <i>Generalized Ethnocentrism Scale (GENE)</i>	<ul style="list-style-type: none"> • United States Ethnocentrism (“Countries are smart to look up to the US.”) • Generalized Ethnocentrism (“ People in my culture have just about the best lifestyles of anywhere.”) 	<ul style="list-style-type: none"> • Although 2 factor models were derived from the USE and the GENE, 1 factor models were retained because the 2 factor models reflected positively worded items verses negatively worded items • Internal Consistency (α) for USE ranged from .88 to .92 • Internal Consistency (α) for GENE was .92 • USE correlated with GENE • USE and GENE significantly correlated with frequency of travel outside of home state and the number of people in home town of same race • GENE also correlated with size of home town, frequency of contact with a person from a different country, and frequency of contact with a person from a different culture 	<ul style="list-style-type: none"> • May be useful • USE items on pg. 391 • GENE items on pg. 393

Author	Measure	Dimensions Assessed (Sample Items)	Psychometric Properties	Comments
Ruben (1976)	<i>Behavior Assessment of Communicative Competency</i>	<ul style="list-style-type: none"> • Display of Respect • Interaction Posture • Orientation to Knowledge • Empathy • Self-Oriented Role Behavior • Interaction Management • Tolerance for Ambiguity 	<ul style="list-style-type: none"> • Interrater reliability was assessed by computing correlations amongst 3 raters. Results showed significant correlations for all dimensions • Q-Factor Analysis revealed 3 participant types 	<ul style="list-style-type: none"> • May be useful for additional scale derivation/interview questions • Rating Scales provided on pg. 346 • Each dimension is assessed on a 5-point rating scale with operational definitions and several anchor points
Munroe & Pearson (2006)	<i>Munroe Multicultural Attitude Scale Questionnaire (MASQUE)</i>	<ul style="list-style-type: none"> • Know (“I realize that racism exists.”) • Care (“I am sensitive to respecting religious differences.”) • Act (“I actively challenge gender inequalities.”) 	<ul style="list-style-type: none"> • Internal Consistency (α) was .80 • Correlation with the Marlowe-Crowne Social Desirability Scale ($r = .16$) was low, but statistically significant. • Female participants, older participants, and students who had taken more classes scored more favorably; however, effect sizes were small 	<ul style="list-style-type: none"> • Maybe not entirely perfect for military application, but theoretically interesting. • Items on pgs. 827-828

Author	Measure	Dimensions Assessed (Sample Items)	Psychometric Properties	Comments
Wang et al. (2003)	<i>Scale of Ethnocultural Empathy (SEE)</i>	<ul style="list-style-type: none"> • Empathic Feeling and Expression (“When I know my friends are treated unfairly because of their racial or ethnic backgrounds, I speak up for them.”) • Empathic Perspective Taking (“It is easy for me to understand what it would feel like to be a person of another racial or ethnic background other than my own.”) • Acceptance of Cultural Differences (“I feel annoyed when people do not speak standard English.”) • Empathic Awareness (“I am aware of how society differentially treats racial or ethnic groups other than my own.”) 	<ul style="list-style-type: none"> • Internal consistency (α) ranged from .76 to .91 across total and 4 dimensions • Factors are interrelated at a moderate level • Discriminant validity shown by minimal variance shared with the BIDR Impression Management Scale • Concurrent validity shown by significant correlations with 2 subscales of the IRI and M-GUDS • Women scored higher than men on all dimensions except Empathic Perspective Taking. • Non-white students scored higher than White students • Individuals with diverse backgrounds (e.g. more family members with different ethnic/racial backgrounds) scored higher. • 2 week test-retest reliability correlations ranged from .64 to .86. 	<ul style="list-style-type: none"> • Measure included on pg. 225 • Useful dimensions: Empathic Perspective Taking and Acceptance of Cultural Differences

Measures of Limited Use

Author	Measure	Dimensions Assessed (Sample Items)	Psychometric Properties	Comments
Burmester et al. (1988)	<i>Interpersonal Competence Questionnaire (ICQ)</i>	<ul style="list-style-type: none"> • Initiating relationships (“Carrying on conversations with someone new whom you think you might like to get to know.”) • Self-disclosure (“Telling a close companion things about you that you’re ashamed of.”) • Asserting displeasure with others’ actions (“Turning down a request by a companion that is unreasonable.”) • Providing emotional support (“Helping a close companion cope with family or roommate problems.”) • Managing interpersonal conflicts (“When angry with a companion, being able to accept that s/he has a valid point of view even if you don’t agree with that view.”) 	<ul style="list-style-type: none"> • Moderate levels of agreement between ratings of competence by subjects and their roommates • Competence scores predictably related to masculinity/femininity, social self-esteem, loneliness, and social desirability 	<ul style="list-style-type: none"> • Interesting measure • Not applicable to DEOMI work

Author	Measure	Dimensions Assessed (Sample Items)	Psychometric Properties	Comments
Paige et al. (2003); Hammer et al. (2003)	<i>Intercultural Development Inventory (IDI)</i>	<ul style="list-style-type: none"> Intercultural sensitivity as outlined by the developmental model of intercultural sensitivity (6 stages: Denial, Defense, Minimization, Acceptance, Adaptation, Integration) 	<ul style="list-style-type: none"> Strong support for 2-factor structure of the theoretical model of intercultural development (ethnocentric and ethnorelative) Moderate support for 6-stage model Internal consistency (α) ranged from .74 to .91 on different stages of the model 	<ul style="list-style-type: none"> May not be appropriate, but other measures of interest are listed Pay for use scale
Snyder & Gangestad (1986)	<i>Self-Monitoring Scale</i> (18-item version)	<ul style="list-style-type: none"> Expressive self-control (“I find it hard to imitate the behavior of other people;” “I would probably make a good actor;” “I may deceive people by being friendly when I really dislike them.” 	<ul style="list-style-type: none"> Majority of variance (62%) attributed to one factor Internal Consistency of .70 	<ul style="list-style-type: none"> Not ideal for current purposes

Author	Measure	Dimensions Assessed (Sample Items)	Psychometric Properties	Comments
Van der Zee and Van Oudenhoven (2001)	<i>Multicultural Personality Questionnaire, Revised Version(MPQ)</i>	<ul style="list-style-type: none"> • Emotional stability (“Can put setbacks in perspective.”) • Social Initiative (“Easily approaches other people.”) • Openmindedness (“Seeks contact with people from a different background.”) • Cultural Empathy (“Understands other people’s feelings.”) • Flexibility (“Avoids from adventure,” coded negatively) 	<ul style="list-style-type: none"> • α for self-ratings ranged from .80 to .90 • α for other ratings ranged from .74 to .91 • Discriminant validity between students who intended to go abroad and those that did not (e.g. differences in openmindedness, social initiative, and flexibility) 	<ul style="list-style-type: none"> • Maybe not ideal for current purposes • Commercial/pay for use scale
McCroskey et al. (1988)	<i>Self-Perceived Communication Competence</i>	<ul style="list-style-type: none"> • Reflects 4 basic communication contexts, including: public speaking, talking in a large meeting, talking in a small group, and talking in a dyad • Reflects 3 common types of receivers, including: strangers, acquaintances, and friends 	<ul style="list-style-type: none"> • Reliabilities ranged from .44 (Dyad) to .84 	<ul style="list-style-type: none"> • May be modified to fit cross-cultural contexts • However, as rated, it may not be a good predictor of communication competences

Organizational Behaviors

Measures with Potential – Perceived Organizational Support

Author	Measure	Dimensions Assessed (Sample Items)	Psychometric Properties	Comments
Eisenberger et al. (1986)	<i>Survey of Perceived Organizational Support (SPOS)</i>	<ul style="list-style-type: none"> Perceived support 	<ul style="list-style-type: none"> Factor analysis revealed most of the variance was accounted for by one factor (perceived support) Internal consistency (α) ranged from .93 to .97 across different samples SPOS ratings accounted for a significant amount of variance (8%) in periods of absenteeism 	<ul style="list-style-type: none"> Measure provided on pg. 502 Good measure for perceived organizational support
Eder & Eisenberger (2008)	<i>Survey of Perceived Organizational Support (SPOS)</i>	<ul style="list-style-type: none"> Perceived support 	<ul style="list-style-type: none"> Internal consistency (α) of .83 SPOS ratings associated with the relationship between group tardiness and individual tardiness Higher SPOS ratings associated with lower withdrawal rates 	

Measures with Potential – Perceived Organizational Justice

Author	Measure	Dimensions Assessed (Sample Items)	Psychometric Properties	Comments
Brashear et al. (2004)	Distributive and procedural justice measure	<ul style="list-style-type: none"> • Distributive justice (“My manager administer policies fairly.”) • Procedural justice (“To what extent are you fairly rewarded for the investments in time and energy that you have made to support your company?”) 	<ul style="list-style-type: none"> • Confirmatory factor analysis supported two factor model • Internal consistency (α) of distributive justice scale was .95 with item-to-item correlations greater than .75 • Internal consistency (α) of the procedural justice scale was .94 with item-to-item correlations .74 or greater • Procedural justice scale significantly correlated with relationalism, standing and shared values across samples 	<ul style="list-style-type: none"> • Items provided on pg. 89 • Potentially useful measure

Author	Measure	Dimensions Assessed (Sample Items)	Psychometric Properties	Comments
Howard (1999)	<ul style="list-style-type: none"> • <i>Pay Satisfaction Questionnaire (PSQ)</i> • <i>Distributive Justice Index</i> • Procedural justice scale 	<ul style="list-style-type: none"> • Pay Level Satisfaction as measured by PSQ (“Satisfied with size of current salary”) • Benefit Satisfaction as measured by the PSQ (“Satisfied with benefits package.”) • Distributive justice (“Fairly rewarded considering effort.”) • Procedural justice (“All sides affected by decisions represented.”) 	<ul style="list-style-type: none"> • All internal consistencies (α) greater than .80 • Intercorrelations within items on measures was .68 for DJI, .59 for procedural justice, .80 for pay level satisfaction, and .77 for benefits satisfaction • All 4 dimensions highly, positively correlated with organizational commitment and job satisfaction and negatively correlated with propensity to resign 	<ul style="list-style-type: none"> • Items provided on pg. 142 • Potentially useful measure

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