A REVIEW OF LITERATURES

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A REVIEW OF LITERATURES

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A Review of Pertinent Literatures for the DEOMI Program on Cultural Readiness for the Military Forces.

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Acknowledgements

The assimilation and creation of this overall literature review, within the time available, being some two months in total length, would not have been possible without the cooperation and work of several individuals. First and foremost we must tender our grateful thanks to Dr. Gary McGuire. Without his generous sharing of his previous detailed efforts we could not have gotten anywhere near the present state of progress. We are most grateful for his kindness and courtesy. In respect of the extensive work on culture and time, we are directly indebted to Professor Rick Block who was also kind enough to share his extensive resources in this area. It is an issue of which we here recommend further pursuit. In terms of allied search personnel we are also grateful to Mrs. Melissa Szalma and Ms. Gabriella Hancock who performed a number of the major searches involved in this report. As we progress on this work, we should directly acknowledge that this collective project is a team effort that involves multiple individuals from DEOMI, DLO, and beyond. However, we are particularly grateful to our local colleagues who make this overall effort possible. Principal among these is Dr. Dan McDonald who is the inspiration behind the whole effort and similarly we acknowledge the efforts of Mr. Jerry Scarpate, also of DEOMI. The organizational efforts of LTC Don Farnsworth are especially appreciated as are the contributions of Mr. Mark Dallaire through HRT Inc. Without these collective contributions, the current effort to support our military personnel and their critical need for cultural readiness could not be realized.

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1. The Military Mandate for Cultural Readiness

"The best forms of war are the ones one does not have to fight or the ones that are already won."

Wars between nations, between peoples and between cultures signify the breakdown in an understanding of the critical importance of species unity. Under the pressure of evolution and the vagaries of environmental forces, species cannot afford the luxury of self-destruction when so many external threats persist. Thus war in the form that we have come to understand it in modern times is an unaffordable luxury that has evolved from its original, parochial form of conflict into a global mal-adaptation. It remains a social expression of the will to power and is only possible when the kinship identification with some restricted section of humanity overcomes the allegiance to the species in general. This is almost ubiquitous in a pre-information world in which local group identification was reinforced by the limited spatio-temporal extent of any groups' experience, together with the understandable adherence to family and kin tradition. Information, experience, and wider exposure to other peoples and their traditions and experiences should act to weaken these local bonds. It is our general aspiration and expectation that advanced education also dissipates this limitation on kinship constraint, at least to some degree. Sadly, although this itself is a culturally-bound aspiration, the expectation itself has not been ubiquitously fulfilled (Hancock, 2003). Exposure to, and education about other cultures does not always result in a positive apperception of those cultures. It is a central issue with which the present program must grapple.

Conflicts, such as the ones in which we in the United States are currently engaged in, are evidence of this state of development of human understanding and integration. The present conflicts result from complex

interplay of modern technological innovation and traditional values and mores which vary considerably across differing cultures (see Barber, 1992, 1995; Friedman, 1999).Fundamentally, they derive from the overlaid edges of a palimpsest which connotes our collective human cultural advances. Regions of conflict can well be analogized to areas of non-linear turbulence at the boundary layers between peoples, whom for differing reasons, consider themselves as separate.

As a result, forces from a modern western society which command the latest and dominant technological weapons find themselves now fighting an elusive and frustrating enemy who employ dimensions of conflict for which kinetic force has never been constructed to oppose (and see Chiarelli & Smith, 2007).This is also a moral as well as pragmatic challenge since we must ask not simply how to win but what actually connotes victory itself in such circumstances? In former times, victory in battle was reasonably clear cut. In modern, culture-bound strife what connotes defeat or victory are not self-acclamations but rather a more complex resolution of differences. To that end, our military personnel very certainly need to know much more about cultures and how to prepare for these challenges. Among these cultural imperatives is most certainly the necessity to understand and evaluate our own cultural biases for the actions which we individually and collective undertake. We need to be very clear about how such intrinsic cultural biases frame our own efforts in programs such as the present one. In what follows we present a living document which is aimed at an on-going review the relevant scientific literatures in the areas of culture, attitude, perception, decision-making, risk, and associated regions of understanding. It is from this ever-growing body of information and from our own empirical efforts that we look to derive information to support the program goals we have stated in our allied documentation.

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2. Introduction to the Literatures

As might well be imagined, the literature on culture and cultural influences on human behavior is simply vast. In realistic terms it is over-vast, such that an exhaustive review would take more than one lifetime to undertake and more than several lifetimes to read and comprehend. Thus, we must select and filter the various sources of information according to a number of constraints. While these constraints apply to this first effort to comprehend this assemblage of knowledge, it may well be that future elements of the present program will go on to explore those aspects that are here, restricted by necessity. Indeed, this ever-more detailed exploration is an explicit recommendation that we expressly make here. Therefore, in this present work we do not deal with the developmental or maturational aspects of individual people's and the cultures in which they are embedded. That is, we have not included reference materials that relate to children and their attitudes in this realm, although this can certainly be a strong avenue to explore in later phases of the present program. Next, since we are trying to distill nomothetic trends to guide our understanding we have, as far as is feasible, not focused on specific cultures or specific, pair-wise cultural comparisons. As our aim is to elucidate principles that extend across all human cultures we have, as afar as possible, separated this search from specifically focused empirical evaluations of a single culture, or its immediate comparisons with only on other culture. This also is a significant undertaking that will certainly form the material of future effort. Also, we have tried to provide a focus on the more modern research results and have referenced classic sources only as and when appropriate. Primary texts in culture, psychology, attitude testing and performance evaluation contain important précis of this pre-war work and we have referenced them as such. Finally, this is a living document. For the lifetime of the whole program, we expect this will be an on-going effort in which the literature foundation will be augmented as

new materials become available and improved as we have further access to other in-depth sources from the other cultures and research centers that we plan to visit.

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3. Literature Search Terms, Survey and Organization

In the following listing, we have focused on the terms and key words which act as our primary filter. The following represent our first pass of this listing. From the general to the more specific, our terms are: i) Culture [cultural], ii) Psychology [psychological], iii) Cultural Psychology, iv) Emotion [emotional intelligence, emotional perception], v) Method(s) [methodologies], vi) Performance (Assessment), vii) Perception [Person Perception, Time Perception], viii) Threat (threat assessment), ix) Decision-Making, x) Attitude, xi) Detection, xii) Time, Duration Perception, xiii) Gender. As a first pass approximation, we expect that the primary dimension of military concern in respect of culture is the issue of readiness and associated performance response. Often, this will center on the issue of threat detection, threat assessment, and threat response. However, these are the proximate concerns and we are looking to explore the deeper dimensions which underlie these forms of crucial military capacity.

We surveyed literature primarily from (But not limited to) the following databases and resources. i) PsychInfo; ii) Psych Abstracts; iii) PsyArticles; iv) Worldcat. We also extracted information using the major search engines of the web, which was extensively queried as to current citations and information sources. We have also requested information from specific subject-matter experts who have been kind enough to provide access to their resources on their own respective areas of expertise. In what follows, we have sought to divide the various literatures that we have surveyed into manageable sized elements. They are arranged according to an order relevant to our overall framework for evaluation as detailed in allied documents and briefly referenced here. There are exceptions to this ordering. First, we have begun with the referenced literature on culture and time. This advantage has been made possible by

our direct contacts and collaborations with one of the world leaders in this area. Through collaboration with Dr. Richard Block we have been able to assemble a much larger coverage of the literature than would normally have been possible within the present time framework of just under two months in duration. We intend to use this form of collaboration, which is also exemplified by the association with Dr, McGuire, in order for us to provide extended evaluations of numerous relevant areas of literature. In this present, 'living' document, the section which follows on time and culture represents a level of coverage that we look to endeavor to achieve for each of the other cited areas. At the end of the document, we present a number of recommendations to pursue present areas in much greater, sometimes quantitative detail, as well as other aspects mentioned only briefly here such as culture and deception and the development of enculturation during the process of maturation.

The emerging area of primary interest are those which relate the aspects of cognitive science with which we are familiar, e.g., perception, threat detection, decision-making etc to culture. What has become evident is that even these particular areas of research are diverse and live in different contexts across different research disciplines. One evident example of this is the focus on these respective issues in the business and managerial literature, often focused on international business and negotiation issues. While this links nicely to the econometric models of human decision processes it is much more remote say, from assessments of cultural influences on basic perceptual processes. Thus the battle in seeking to synthesize and integrate the various literatures cited here is the cross-paradigm, cross-discipline questions to say nothing of the problems of the use of discipline-based jargon. Nevertheless, the present work serves as our beginning efforts to achieve this important goal, since subsequent recommendations for specific research objectives and the ability to generate important tools for military cultural readiness are

founded upon such necessary foundations. Wherever possible we have left active links within the document so that the interested reader can follow that link to the original resource. We look to continue and elaborate this facility as the document grows and evolves further

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4. Culture and Time

"time is a core system of all cultures" (Hall, 1983, p. 3).

One of the most interesting and in a variety of ways pivotal of areas which we have investigated to the present involves the way in which diverse cultures perceive time. As with many of the other areas of psychological attribution that we have examined, there are evident and consistent differences in the ways in which differing cultures perceive time. Much of this difference stems from their basic views on cosmology and religion. To refer first to ourselves, it is clear that for the Judeo-Christian based cultures, the unique aspect of Christ's ministry on Earth provided a one time, unrepeatable marker. Indeed, our very method of dating time (e.g., this is the year 2007) comes from this basic fact. This has meant that time is seen as a linear and progressive medium in which we "progress" toward the future. Indeed, much of the idea of progress itself is embedded in this fundamental way of conceiving time. Some would argue that the Jewish faith had this progressive view of time prior to Christ and it is certainly a disputable point. However, what is not in dispute is that the dominant way in which we view time in the world today is founded upon this notion of the uniqueness of temporal events and the consequent diminution of their cyclic character. In this, we share with many other cultures, either because of their intrinsic beliefs founded upon their own unique historical markers (e.g., birth of Mohammed), or because our technological dominance has overwhelmed any intrinsic cultural differences (e.g., the Aboringes of Australia).

However, it should be emphasized that this linear and progressive view of time actually superseded an earlier notion of time as cyclic and repetitive (Gould, 1987). From this earlier cyclic perspective which is based in part on the drivers of agrarian societies, one worshiped deities

which mediated fertility. Thus, in our own culture there are vestiges of these earlier beliefs in important recurrences such as spring (rebirth) festivals, as well as harvest festivals. If the general idea of memes is correct (see Blackmore, 1999), although this itself is not without dispute (Frazier, 2000), then one idea can supplant another in the same way that one species can supplant another. In this respect, the linear view of time seems to have supplanted the cyclic view of time at least in our culture. There yet remain important vestiges and prior aspects of non-linear temporal perception, embedded to a greater or lesser degree in differing cultures around the world. Of course, even the use of the term vestigial here is a culturally-bound assessment.

Another dimension of time, which seems to relate much more to individual differences rather than culture per se, is the notion of monochronic versus polychromic time. Very much related to the modern psychological evaluation of multiple task performance, this dimension asks to what degree and individual is comfortable in trying to perform more than one task at literally the same time, or multiple tasks within the same general time frame, e.g., in one day (see Bluedorn, Kaufman, & Lane, 1992). We do not yet have a wealth of data on such individualistic differences as they pertain to the degree of cultural influence as yet. We suggest that this will be in important dimension to examine in progressive work. If it is true that the cultural perception of time underlies much of the nature of the behavior and the assumptions of that culture, then it will be a critical step forward in our overall program to understand these influences. For example, many cultures which use cyclic, monochronic time perspectives may well not even see or understand the world in terms of 'progress' which we take for a fundamental foundational assumption. Thus, the very notion of improvement and betterment themselves, which found the efforts of our troops may be totally anathema to many of the

cultures which they encounter. As such, time perspective will have a direct influence on the efficacy and efficiency of persons so deployed.

In sum, one of the key indicators of any culture is the way that they treat time. As we advance our present efforts, it will be of importance to look to understand these differing reflections of temporal perception. Cultures that are not dominated by the idea of progress often do not tend toward aggressive and dominating actions. In contrast, cultures that believe vehemently in the notion of progress and, it must be said, an eventual goal for that progress, tend to be the ones which currently dominate on our planet. As we now tend toward a global culture and a more trans-national form of organization, it will be important to understand how this impetus for progress and dominance is to be channeled. Thus, the future military member will need to understand and comprehend all of these issues not just in dealing with those who nominally "oppose" but also in understanding their own military culture and its basis and motivations.

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5. Culture and Decision Making

"all decisions are cultural in their foundation."

The research literature on the psychological aspects of decision-making has tended to have been dominated in the recent decades by two quite discrete perspectives (see Hancock, 2007). The first and more traditional approach is characterized by the work of Kahneman, Tversky and their respective colleagues. This was the attempt to examine a very econometric approach to decision-making, often represented as a form of rational-choice theory. Thus, in this experimentation the individual would typically have been presented with a highly-constrained choice between two alternatives which in mathematical terms had a finite solution. Thus the alternatives could be of equivalent value or one of the choices could exceed the other in terms of utility to the person making the choice. This paradigm, and its various extensions, was used to examine how people actually react to such choices. Collectively, the assembled data demonstrate that, on average, people are not rational decision makers and they possess certain inherent characteristics such as the aversion to loss. What is less certain is whether these non-rational tendencies elaborate across all cultures. At the present time, there appears to be insufficient empirical a database to decide whether such patterns of response are general across cultures or are specifically culture-bound. One of the inherent problems, of course, is that questions so posed are themselves inherently culturally-bound since they must express what it is that will be lost or gained. In most existing work this is given as a monetary loss or gain, but again, such loss or gain is culturally-dependent to the degree that different cultures value money itself.

In actuality, this issue of value is one of a number of criticisms that have been raised concerning this form of research on decision-making. The primary concern is about the closed nature of the decision to be made. While this is all well and good as a laboratory experimental procedure, in the real-world people almost never have complete knowledge about the potential state of the outcomes. As a result, one of the questions with respect to this form of investigation is just how generalizable the results are to actual decisions which people make. This is especially true for cultural effects. For indeed, differing cultures have highly differing contexts and attach different weights to such context. Examples abound but for example the penalties for various acts such as theft wary widely according to culture. Thus a decision to enact a robbery in one set of circumstances in one culture will be very different in a second culture where the penalties may well be much harsher. In rationale-choice theory this might well be expressed as a change in the perceived utility but the full issue of context is not captured. Further, there appears to be evidence that expert decision-makers do not actually engage in such forms of econometric analysis anyway. Especially in time-limited, stressful, and highly practiced situations, they appear to enact a much more facile strategy based on pattern-recognition decision-making (Klein, 1998).

Since the latter 'naturalistic decision-making' is a relatively new enterprise, there remains relatively little current information upon how peoples of differing cultures engage in such decisions, on common forms of task. There is information on culture and decision-making which we have already begun to assemble and continue to assemble in the form of this living document but again, the critical issue is finding solid empirical evidence across cultures, especially on common decision tasks. The only regular source of this information to date appears to lie in the realm of business but the generality of this information is necessarily limited. We strongly suggest a programmatic effort aimed at a quantitative meta-

analysis of this issue of culture and decision-making. However, we suspect that there will be limited and disappointing amounts of such extractable information at this time. While this may be disappointing, it will be a strong indicator of what would be needed by further programmatic research. Again, in this as with other areas, we have to distinguish between the base of knowledge itself and then the way in which this basic understanding is commuted into increased cultural readiness for our proximal customer, military personnel.

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6. Culture and Conflict

One of the least clear areas which we have had the chance to evaluate in this initial review of literature concerns the ways in which differing cultures react to the psychological dimension of conflict. We have, as yet, not considered a comparable evaluation of how cultures react to threat. The latter is certainly an allied area and we recommend further evaluation of these two important issues as the project proceeds. While it is clear that all extant cultures are derived, at least to some degree, from successful survival of inter-cultural conflict, it is equally certain that all cultures do not react in the same way to the idea of or the practice of formal or informal warfare. The present spatial distribution of cultures across the globe represent a vestigial pattern in which the response of the culture to the idea of conflict and the possession of land an resources clearly co-vary to some degree. What is at present unclear is how this complex inter-weaving of forces plays out in confrontational and non-confrontational regions of the world. We are all aware of specific invasions and specific instances of colonization. Indeed, we are presently involved in two such primary actions at the present. What is unclear is how cultures and individuals adjust, or fail to adjust psychologically to these external conditions. We need a much more extensive evaluation of these factors since they will provide a baseline understanding with respect to how difficult military actions are liable to be in differing respective parts of the world. The present listing is therefore an initial and incomplete one. Our program team will need further expert input into this vital issue.

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7. Culture, Risk and Risk-Taking

Risk and risk analysis has been one of the greatest challenges in human capability assessment, especially in relation to complex issues such as social behavior. Over the years there has been a sequence of efforts to establish quantitative models of risk and associated risk-taking behavior. These have met with highly varied levels of success. In respect of certain, relatively closed circumstances in which much is known about the environment to hand, e.g., nuclear power station operations, then risk assessment models have been somewhat effective. As we progress to more 'open' social conditions, e.g., social transportation issues, the predictions derived from quantitative risk models become much les satisfactory and much more aggregated across wider swathes of time and space. In respect of the present literature, we are here mostly concerned with the individualistic perception of risk and whether that perception varies systematically or non-systematically across differing cultures. As with some other areas which we have begun to examine, we have extensive understanding of risk perception from the perspective encountered in the western culture but relatively little comparative evidence from risk perceptions of radically different cultures. The perception of risk is immediately related to the issue of fear and it is evident from a purely econometric model that the general perceptions of risk (and the greatest associated fears) simply do not accord with the external realities (Kluger, 2006). The classic example in the western culture is the fear associated with shark attack which represents a miniscule risk but occupies the nightmares of many. What our program needs to look to establish is the degree to which such rational and irrational perceptions of risk and fear vary across the various cultures of concern. This is clearly an area which deserves much further attention as our program progresses.

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8. The Experiences of Ex-Patriots

The use of expatriates is a pervasive practice throughout most multinational corporations and progressively more in the militaries of the world also. The practice of utilizing expatriates is based on the notion that any organization, especially those who choose to compete on an international scale, is dependent on the people they employ to ensure their success (Black, Gregersen, & Mendenhall, 1992). Expatriates are sources of specific cultural knowledge, business acumen, and other technical skills that multinational corporations need to survive. They are, in a sense, the proverbial glue that binds multinational corporations together as well as the grease that keep these organizations operating smoothly.

In many cases, the use of expatriate employees has helped organizations become global leaders in their fields (Black et al, 1992). Furthermore, expatriates have been described to help realize inter and intra-organizational benefits to both host and parent organizations. The inter-systemic benefits for parent organizations, as well as host organizations, include the promotion of inter-organizational cooperation and the developing international networks. The intra-systemic benefits to parent organizations include the possibility of introducing organizational change, rewarding and motivating professionals, and enriching the parent organization's career development system. Additionally, the benefits to host organizations in regards to employing expatriates include the addition of high quality professional manpower, improving training systems, and improving organizational functioning (Pazy & Zeira, 1983). Expatriates are often also seen as representatives of the parent organization, and as such are bearers of culture from the parent organization (Guzzo, 1996). Upon the return of expatriates to their home offices, they take with them knowledge and experience from subsidiary organizations to the parent

company that can serve to increase productivity, and improve managerial practices over time (Downes & Thomas, 2000).

Despite the benefits, employing expatriate employees can also pose acute financial problems for multinational organizations. These problems result when expatriates are not effective while on their foreign postings, or choose to terminate their postings prematurely. It has been noted that expatriates have failure rates as high as 40% in developed countries and an astronomical 70% in still developing countries (Shay & Tracey, 1997). Furthermore, in 1994 it was estimated that with the premature return of an expatriate, an organization stands to incur costs ranging from $250,000 to $1 million and innumerable costs in terms of lost opportunities and corporate disruptions. Taken together, organizations employing expatriates face the possibility that that they may incur inordinate financial losses when employing expatriates (Harrison, 1994). The inherent benefits of using expatriates as well as the prohibitive costs associated with their failure have pressured organizations to assess what factors contribute to expatriate effectiveness and success. Due to this interest from organizations, numerous authors have attempted to clarify the issue. Areas of particular interest have been understanding expatriates' work requirements, the challenges that they encounter while posted abroad and what can be done from an organizational perspective to facilitate expatriate success. The following is a brief discussion of each of these three topic areas.

Understanding the work domain of expatriates is likely to be the most important issue when seeking to maximize expatriates' effectiveness. The importance of this issue stems from the logic that the type of work an expatriate will perform will necessitate the possession of very specific skills that are matched to the task at hand (Clement, 1988). For instance, expatriates who perform managerial duties may need vastly different skills

than expatriates who work as technicians. n order to manage a group of foreign employees, managers need to have relational skills (i.e. the ability to deal effectively with the 'unique' clients in a foreign culture) and cultural empathy (i.e. a willingness to accept other cultures as a way of life) in addition to a high level of fluency in the language of their host country. Technicians, on the other hand may find these skills superfluous. Their job entails solving technical problems. Consequently, an understanding of problems and effective communication skills to relate solutions are the only skills an expatriate technician needs to be considered effective (Clement, 1988).

Accurately matching expatriates' skills to specific tasks contribute greatly to their success. However, there are also a host of other factors that can have a detrimental impact on an expatriate. Most of these factors pertain to the adjustment, otherwise known as the acculturation of an expatriate, to a foreign culture. Expatriates and their families oftentimes find it exceedingly difficult to adapt to life in a new country (Guzzo, 1996), especially if a culture is vastly different, or in scholarly terms culturally distant from their own. Cultural distance refers to the degree of similarity or difference that exists between cultures. The United States, for instance is very similar to Canada in terms of values, but quite dissimilar from China or Saudi Arabia. Therefore, expatriates from the United States will likely find it easier to adapt to the Canadian culture than to either China or Saudi Arabia.

The cultural setting in which expatriates find themselves, however, is not the sole factor that can affect their success. There are also a number of personal characteristics of expatriates that can contribute to their success. The most important of these is that expatriates should have a desire to succeed (Sussman, 2000). With a strong desire for success, expatriates are likely to endure discomfort and even hardship in order to

successfully complete their assignment. They also need to be able to deal with ambiguity and should not rely heavily on their own culture to make sense of new environments. In order to be capable of doing this, expatriates need to have a strong self concept (i.e. strong beliefs who they are that is structured, consistent and stable), but also flexible and complex. This can buffer them from potentially negative information they may encounter during their sojourn. Sussman also points out that expatriates should be high in what she calls centrality of identity (or knowledge of how culture impacts their self perceptions). She notes that when high centrality of identity is coupled with a high desire to succeed, expatriates will have the ability to recognize, learn, and engage in culturally appropriate behaviors when they are called for. Cultural flexibility is another important factor which is something that can enable expatriate to make necessary adjustments in behavior and thought. Generally, individuals who are considered to be high self-monitors are more culturally flexible. Another important characteristic of successful expatriates is a thorough understanding of the culture in which they are working. Lastly, expatriates should also be able to psychologically adjust (e.g. be able to have feelings of wellbeing and satisfaction) as well as exhibit socio-cultural competence, defined as the ability to fit in with a new culture and being able to act interactively. In sum, expatriates should therefore be proactive, flexible and resilient within new cultural contexts to be able to culturally adapt.

Organizations can oftentimes lessen and, arguably, even prevent some of the pressures that accompany expatriates' adjustment to different cultures. Considering the Sussman's (2000) discussion of personal characteristics of expatriates, it should be clear that organizations can select employees that are more likely to succeed abroad. However, once selected, organizations can also help expatriates to overcome the difficulties of adjustment and facilitate the adjustment process to a foreign

culture by providing specific training and aid (Lueke & Svyantek, 2000). The adjustment and orientation to a foreign culture that is needed generally differs from one position to the other, and is largely due to the type of role that an individual will perform while on his or her foreign posting (Clement, 1998).

Over and above training, organizations can also set realistic expectations and give realistic previews of the job expatriates' will be performing. This is a critical component to ensuring expatriate success, as surprise about the downsides of a job often leads to disillusionment with not only the job, but also working for a particular organization (Lueke & Svyantek, 2000). This situation can easily be exasperated when individuals accept foreign postings. If they do encounter situations other than what they were lead to believe existed in the country of their posting, surprise can easily become disillusionment and may ultimately result in the expatriate quitting the job. To counter this problem, organizations need to take into account that there is a socialization process that takes place when an individual accepts a foreign posting.

During this socialization process ample attention should be given to the expatriate employees to ensure proper adjustment (Lueke & Svyantek, 2000). This may affect the expatriates' perceptions of organizational involvement and support they have regarding their employers. In turn, this extra attention to proper adjustment increases the amount of organizational commitment an expatriate employee has towards his or her employer, increases job satisfaction, and decreases the possibility of psychological withdrawal from the job.Psychological withdrawal can be described as the process employees undergo before they decide to quit the job. This process can be countered by organizations helping their expatriate workforce find housing, as well as pointing out of shops, restaurants, and local attractions in the new place (Guzzo, 1996).

When employers are seen as being involved with and concerned about the socialization process, employees on foreign postings will tend to seek more feedback, which can help increase their effectiveness. Taken together, the recognition of a socialization period and adequate organizational support during this period can aid in lowering turnover rates of expatriate employees (Lueke & Syvantek, 2001; Kraimer & Wayne, 2001).Expatriates can afford organizations incredible opportunities to disseminate knowledge and provide employees opportunity for personal growth. However, realizing these benefits may be a difficult enterprise for both expatriates and their employing organizations. Organizations will have to become more adept at managing this process due to the increasingly rapid rate with which business is conducted on a global scale. With this being the case, expatriates will increasingly become the norm rather than the exception to the rule as multinational organizations seek to gain a global competitive advantage over their competitors (Guzzo, Noonan & Elron, 1994). As the use of expatriates escalates, more research needs to be conducted in terms of how the expatriate workforce's makeup differs all over the world.

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9. Cultural Competence

A construct which is allied to the areas of cultural awareness, cultural intelligence, and cultural readiness is that which has been refereed to as cultural competence. At present, we take this to mean the manifest expression of various skills relevant to the management and understanding of cultural issues which extend beyond one's home culture. As with other facets of cultural capability, it requires a combination of knowledge and understanding together with an identification or empathy with alternative views and perspectives on common issues. A level of competence implies some directly observable and measurable demonstration of that skill. One question that immediately emerges is whether cultural competence is exhibited beyond one single cross-cultural comparison. For example, is any individual who exhibits great facility in one pair-wise situation able to transfer these skills to alternative circumstances involving other cultures? Alternatively, is cultural competence directly culturally dependent? If the former is the case it argues for direct skills training for military personnel with an emphasis on specific cultural expertise. Thus, we would recommend training to reinforce the present strategy which is often used to make someone an expert in a specific culture. However, if there are generalize-able cultural skills, or more broadly, general cultural competence, then we would wish to understand the basis of such competence as it will allow the flexible implementation of such selected and trained individuals to any nominal site of conflict. As with some of the other areas that we have begun to evaluate here, the present section largely consists of relevant citations. One of the recommendations that we here advance for the progression of the program is the definition of and relationship between the multiple constructs involved in cultural awareness. As noted, these are composed of elements that we have briefly examined in this review such as cultural intelligence, cultural competence and the central theme of our collective efforts cultural readiness.

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10. Cultural Intelligence

"Before we can understand cultural intelligence it would beadvisable to be clear by what we think we mean by intelligence in the first place."

Cultural intelligence, otherwise known as CQ, is an emerging theoretical concept that has been gaining prominence in the cross-cultural management literature. As a concept it holds great promise for cross-cultural management advance as well as benefit for those who have to face the realities of managing individuals in cross-cultural contexts on a daily basis. Cultural intelligence can be broadly defined as "*an individual's capability to adapt effectively to new cultural contexts*" (Early & Ang, 2003, p. 59) both within and across cultures (Ng & Early (2006). CQ has been described as distinct yet complementary to other forms of intelligence such as academic, practical, social, and emotional intelligence (Selmeski, 2007). One distinct aspect of CQ is that has been described to be composed of four relatively distinctive components (Early & Ang, 2003; Ng & Early, 2006; Selmeski, 2007), these are:

- *Meta Cognition*: Strategies of awareness, planning, checking knowledge, and develop coping strategies (Ng & Early, 2006; Selmeski, 2007).

- *Cognition*: Specific knowledge that people are able to gain and comprehend about a new culture based on various cues provided (Early & Ang, 2003, p 91).

- *Motivation*: One's propensity and commitment to act on the cognitive facet as well as persevere acquiring knowledge and

understanding a new culture and overcome stumbling blocks or failure (Early & Ang, 2003, p 91).

- *Behavioral*: The capability of a person to enact his or her desired intended actions to a given cultural situation" (Early & Ang, 2003, p 91).

CQ has been described to be relatively closely linked to personality constructs such as one of the Big Five construct known as Openness to Experience (Ang et al., 2006). However, CQ also entails capability (Ng & Early, 2006), which implies that CQ is a state-like rather than trait-like construct. Consequently, CQ is trainable, which means that workers can develop CQ, and therefore do not necessarily have to be selected for any inherent amount of CQ that they might possess (Selmeski, 2007). To this point, Ng and Early (2006) contend that workers can develop or enhance their CQ through interventions such as expatriate postings abroad or working in cross-cultural team settings.

CQ is also described as being a predictor of cross-cultural adaptation, rather than constituting a form of cross-cultural adaptation itself (Ng & Early, 2006). Without this characteristic, CQ may well be a tautology, and an example of circular reasoning (Berry & Ward, 2006). As CQ is seen to be an antecedent of cross-cultural adaptation, individuals who exhibit high levels of CQ should adapt quicker and more effectively to new cultural settings (Templer et al, 2006). Furthermore, individuals high in CQ should also predict better cultural judgment, decision-making, well-being, and job performance (Ang et al, 2006). These last points allude to the notion that CQ is a scalar construct in the sense that it reflects a spectrum of capability ranging from high to none. Due to this quality, CQ is a psychometrically measurable construct, which greatly

increases both its theoretical as well as practical worth (Early & Ang, 2003; Ang, Van Dyne, Koh, & Ng, 2004).

Despite its promise, CQ also has a number of associated concerns, ranging from its measurement to its basic theoretical underpinnings. In terms of CQ's measurement, the most evident concern in the literature is that CQ is a relatively new construct that still needs rigorous empirical validation (Berry & Ward, 2006). This concern has been addressed by numerous researchers, who have steadily contributed to the understanding of CQ and its measurement. For instance, from the work of Ang et al. (2004), it is clear that current psychometric scales exhibit stable factor structures, solid reliabilities, cross-cultural equivalence, and discriminant validity. Similarly, Templer et al. (2006) have demonstrated that current psychometric CQ measures, particularly measures of motivational CQ, exhibit predictive validity in terms of cross-cultural adjustment.

In terms of its theoretical underpinnings, fairly severe critiques regarding the viability of CQ have been raised by the likes of Berry and Ward (2006). These concerns have been emphatically addressed by Hampden-Turner and Trompenaars (2006) as well as Triandis (2006), who contend that CQ is a highly viable construct. Hampden –Turner and Trompenaars (2006) indicate that CQ stresses a synergy of contrasting values rather than forcing hegemonic Western views onto individuals from other cultural back grounds. They further contend that CQ allows individuals to reconcile opposing values within other cultures as complementary rather than contradictory as well as that CQ lets individuals understand the interplay between dominant and latent values within different cultures. Triandis (2006) has argued that CQ allows individuals to suspend their judgment regarding practices in other cultures until relevant information is gathered to allow for sound decision making.

Currently, CQ is an individual level construct. That is it is a construct that applies to individuals rather than teams or organizations. However, some authors have made inroads into the theoretical realm of what CQ may look like at a collective level such as those of teams or organizations (Janssens & Brett, 2006). According to Janssens and Brett (2006), CQ could well be identified at the team level as a strategic posture assumed by culturally diverse teams to balance creativity and realism to develop practical solutions that can be practically implemented. The theoretical development of CQ is still in its inchoate stages, however it holds great promise for organizations such as DEOMI who may be able to capitalize on such a strategic posture. CQ may furthermore, be particularly useful to DEOMI as it seeks to develop a framework by which individuals could be trained and developed into culturally effective servicemen and women both domestically and abroad. Therefore, it is our recommendation that given our overall mandate of supporting military personnel that we move forward with a more detailed evaluation of this concept in the coming sequence of programmatic efforts. Especially we would note that bringing to DEOMI a number of the leading figures in this area for an intensive Workshop would be an advisable tactic. Given the present limitations on time and space, only this brief synopsis of this overall concept is possible at this present time.

From the present, necessarily limited reading, cultural intelligence is closely associated with allied constructs in individualistic psychology; especially emotional intelligence. As both concepts emphasize facets of human capability such as understanding and empathy with respect to others it is reasonable to expect that there will be a great deal of useful cross-fertilization between these two concepts. In the latter endeavor we have the great advantage of having one of the world leaders in the area of emotional intelligence as a close colleague (Professor Gerald Matthews). Further, one of the central figures in the present study of the psychology

of intelligence (Professor Phil Ackerman) is also known directly to us. Together with some central figure in the cultural intelligence area this suggests the foundation of a very fruitful Workshop on this critical concern. While we will continue to pursue further references and integration of current understanding on this work, it is the latter course that we recommend for the most effective line of progress here.

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11. Cultural Frameworks

Over the last five decades a number of differing conceptual, cultural frameworks have emerged. The purpose of these frameworks has been to describe the constellation of culturally based values that exist around the world. Arguably, the most well known of these frameworks are those of Geert Hofstede and Shalom Schwartz, however, a number of other researchers such as the Global Leadership and Organizational Behavior Effectiveness team (Robert House, Paul Hanges, Marcus Dickson, Mansour Javidan, and others) have also provided their perspective in regards to cultural frameworks. The approaches of these two groupings of researchers are similar in many respects, but also they have their own particular unique peculiarities. To illustrate this, we here provide a brief discussion of the two most respected cultural value frameworks (i.e. those of Schwartz and Hofstede).

Schwartz and Hofstede have methodological and theoretical approaches to studying values that are similar in some respects, but vastly different in others. The first point of comparison is the definitions that these researchers use to define values. Hofstede defines values in two ways, namely the values as the desired and values as the desirable. The first definition defines values as what people actually desire, whereas the second defines values in terms of what people feel they ought to value. Schwartz (1999), however, defines values as "*conceptions of the desirable that guide the way social leaders…select actions and explain their actions and evaluations*" (p. 24-25). Schwartz also states that values transcend situations or goals and can be ordered in terms of their importance as guiding principles in life. These definitions are somewhat similar and overlapping, however are also different in that Hofstede contends that

there are two types of values and that Schwartz contends that values can be ordered in terms of importance as guides to living.

An additional difference lies in the theoretical approaches that these researchers used to generate their models of values across cultures. Hofstede utilized an empirical approach by which he factor analyzed the results of more than 116,000 completed questionnaires completed by IBM employees in over fifty different countries. He proceeded to aggregate the results of the surveys as averages at the nation level and conducted ecological factor analyses to derive his 4, and subsequently 5 factor structure of values across nations. These five factors are power distance, individualism/collectivism, masculinity/femininity, uncertainty avoidance and long term orientation (Hofstede, 2001). Hofstede's approach is a bottom up one in which the data was the main driver of the subsequent theory. Conversely, Schwartz's approach is different in that he utilized a top-down perspective to develop his theory. This means that he initially utilized theory to develop a framework of values across nations which he subsequently assessed using empirical data and some novel statistical procedures such as smallest space analyses. Schwartz argued that it is possible to postulate a structure of values *a priori* due to his view that values reflect the basic problems that all humans have to solve in order to regulate human activity. Using this perspective he developed a seven value structure at the cultural level and a ten level value structure at the individual level. The use of individual and culture level models sets his work apart from Hofstede, who only assessed values at the cultural level. Schwartz's culture level values, however, are similar to those of Hofstede in that they are merely aggregations of individual level data at the scale of national measurement. Ultimately, both of these researchers use their value measurements to arrange cultures according to the aggregate scores that they have obtained in terms of their level on any of the given values assessed.

Both researchers' work is criticized in terms of their sampling methodologies. Hofstede utilized a convenience sample of IBM employees, whereas Schwartz generally asks teachers to complete his measures. Both of these methodologies are inherently problematic in the sense that it is difficult to generalize the results obtained from the samples used to other samples, even within particular countries. An additional criticism levied against Hofstede is that his work is driven purely by statistics rather than theory. Scwhartz has gotten around this latter criticism by claiming that his work was initially theory driven rather than being a post hoc attempt to develop a theory that fit the data that were obtained. Hofstede is also criticized for the poor quality of the items that he used. The items in the original IBM survey were lacking in face validity. Conversely, Schwartz's items appear to have greater face validity and have thus received less criticism in this regard. The criticisms of these researchers' work have not prevented from other studies following in their footsteps. For instance, Hofstede's approach to conceptualize culture was utilized in, perhaps, one of the most ambitious cross-cultural research endeavors, the Global Leadership and Organizational Behavior Effectiveness research project, or Project GLOBE (House, Hanges, Javidan, Dorfman, & Gupta, 2004)

Project GLOBE was born out of an increased understanding of the important influences that culture has on organizational and leadership processes. The project was designed with a minimum of three interrelated empirical studies in mind. Each of these studies represents a distinct phase in the completion of Project GLOBE (House et al., 2004). In the first of the three stages, a nine-attribute framework was created to conceptualize the differences between societal cultures. This framework was used to assess culture and ascribe cultural dimensions to the examined societies in the subsequent phases of the study (House, Javidan, Hanges, & Dorfman,

2002). The second stage of Project GLOBE focused on the assessment of the nine core attributes of societal and organizational cultures. During this phase sixty-two cultures were ranked according to the Project GLOBE societal dimensions. Additionally, specific hypotheses were tested in regards to "*the interacting effect of societal cultural dimensions and industry … on organizational practices and culturally endorsed implicit theories of leadership*" (House et al., 2002). The third phase of Project GLOBE is currently being completed and focuses on "*the impact and effectiveness of specific leader behaviors and styles of CEOs on subordinates' attitudes and performance*" (House et al, 2002). Additionally, this phase will also assess the moderating effects of culture on relationships between organizational practices and organizational effectiveness (House et al, 2002).

The development of Project GLOBE's cultural dimensions was theory-driven, rather than an empirical process (Hanges & Dickson, 2006), meaning that the constructs to be measured by the scale were chosen before the scale was developed. Statistical analyses, including confirmatory factor analysis, reliability, and generalizability analyses, were conducted in order to confirm the a-priori structure of the scale (Hanges & Dickson, 2006). Scales developed in this manner generally are face valid and have desirable psychometric properties. At the beginning of the first phase of the project, some cultural dimensions were identified that may dictate which type of leadership is most effective in a society. It is not surprising that these initial dimensions were those that Hofstede developed in his seminal works regarding the dimensionality of culture. Isomorphic items that would reflect these cultural dimensions were subsequently written in terms of culture "*As Is*" and culture '*Should Be*'. "*As Is*" items were designed to reflect cultural practices, or in other words, the behaviors that are commonly enacted within a society, as perceived by individuals. This approach to measuring culture stems from the behavioral branch of psychology which contends that shared values are enacted in

behaviors, policies, and practices (House et al., 2002). In contrast to the "*As Is*" items, the "*Should Be*" items reflect the culturally determined values held by a society (House et al., 2002). This approach of measuring culture draws from the psychological anthropological tradition of culture assessment (Kluckhohn & Strodtbeck, 1961; House, Hanges, Ruiz-Quintanilla, Dorfman, Javidan, & Dickson, 2001).

Over and above these two item types, items were also written to reflect manifestations of cultural values as they are expressed on a societal as well as an organizational level. Therefore the four different types of items were generated and placed into two parallel sets. The first of which assessed societal culture on the "*As Is*" as well as the "*Should Be*" levels, and the second which assessed organizational culture on these two levels as well. The net result of the item development process was a descriptive cultural framework that draws heavily upon Hofstede's cultural dimensions. The final GLOBE framework of culture therefore included items reflecting the following cultural dimensions: *uncertainty avoidance*, *future orientation*, *power distance*, *institutional collectivism*, *humane orientation*, *performance orientation*, *family collectivism*, *gender egalitarianism*, and *assertiveness* (House et al, 2002).

The GLOBE framework has not gone without its fair share of criticism from cross-cultural researchers. The concerns that have been voiced up to date range from issues pertaining to the construction of GLOBE scales, to the deeper meta-theoretical assumptions on which GLOBE's cultural scales were based. Peterson and Castro (2006) critiqued GLOBE in terms of its approach to measuring culture at different levels. According to these researchers, the GLOBE scales are fundamentally individual level scales from which average scores were calculated to derive cultural means. The levels of analysis concern is based on the perception shared by many cultural researchers that constructs can differ

fundamentally when interpreted at different levels. From this level of analysis perspective, Peterson and Castro (2006) asked whether GLOBE is fundamentally based in what Hofstede (2001) called *ecologic*, or *psychologic* (i.e. whether GLOBE's research design is more appropriate for making comparisons between individuals or societies). As a separate point, Peterson and Castro also pointed out that the procedures that were utilized to formulate the GLOBE culture instruments were never adequately shared with other researchers.

Smith (2006) criticized GLOBE from a different perspective. His argument is based on the notion that the "*Should Be*" scale, which was touted to be an indicator of cultural values, differs significantly from other values instruments that have been used with great success. His first point of contention is that the "*Should Be*" scale asks respondents to indicate how they think other members of their society think people should act in different instances. Therefore, this is not a direct assessment of respondents' personal values, but rather what they think others within their societies think values should be. This is a highly convoluted argument, and therefore is worthy of criticism. Smith also points out that the GLOBE "Should Be" scale lacks face validity. He states that this scale looks completely different from other values instruments such as the Schwartz values Instrument (SVS) published by Schwarz (1994). Furthermore, he also criticizes the functioning of the "Should Be" scale. From his perspective it places countries in strange configurations in terms of values when considering prior cross-national assessments of values. A last bit of criticism came from Hofstede himself. Hofstede (2006) obtained the scale means for both the "As is" and "Should Be" scales and conducted a factor analysis of this data. He concluded that the 9-factor factor structure utilized by GLOBE is too complex, and that from his empirical investigation, the number of factors should be reduced to only five.

In sum, cultural frameworks have received a lot of attention over the years, which is a trend that is only set to continue. These frameworks will continue to have their supporters and their detractors. Ultimately each of these frameworks is an approximation of value constellations around the world. Inherently, these frameworks are limited in their descriptive capacity but are likely to be the predominant approach in cross-cultural values research for quite some time to come. This is evident when considering that Hofstede's work has guided the field of cross-cultural research as whole for more than twenty years, even though he has had its detractors (i.e. Fiske, 2002; Bond, 2002). The legacy of GLOBE may be similar. GLOBE has the potential to guide research in both cross-cultural psychology as well for quite some time even though it has its detractors as well.

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12. General and Cross-Cultural References

The following represent a series of general readings which, on occasion, overlap with the specific areas of evaluation given above in the present review. However, they represent readings that are the basis of larger considerations of the whole concern for cultural readiness and are provided for general referential purposes. They also include multiple references on cross-cultural psychology which we take to be a specific pursuit of the coming elements of the program in which we have recommended more detailed evaluation of specific, pair-wise cross comparison between the existing major cultures of the world. As the present document is a living, evolving, and growing one, this section is presented so that those articles and issues which do not fall into the present discrete categories can be captured and thus used in more purpose-specific developments of the present review.

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13. Recommendations for Future Research

The following represent a series of recommendations which are derived from the observations that we have made during the development of the present review of literature and our overall discussions of the on-going program.

- It is evident from the present report that we have only just begun to comprehend the vast literature involved with this overall issue. Therefore, we recommend that subsequent, follow-on efforts, we continue to focus on the issue of information assimilation and knowledge integration that can be derived from continuing search of these emerging literatures.

- Given the foregoing recommendation, we further advise that we begin to undertake formal meta-analyses in the respective areas of cultural influences identified so far. These quantitative summaries will be essential foundations for the creation and refinement of data-based concept maps, and where insufficient empirical work is forthcoming it will show the requisite areas of further experimental evaluation.

- We recommend that the program begin a specific element on the issue of cultural maturation. That is, we recommend that we specifically evaluate how cultural assumptions are adopted by the growing child. Similarly, we recommend that we also evaluate the historical growth, development, and eventual dissipation of cultures as a specific project.

- With the diversity of challenges in understanding culture, we suggest that the DEOMI program establish a series of annual Workshops in which a small number of leading researchers are invited to present

their own particular research efforts in detail. We further suggest that a series of texts as forms of publishable resources could be generated from these Workshops.

- One area of vital importance which has yet to be addressed in our overall program is the issue of deception. Although considered a relatively straightforward concept within our own culture, it is treated in extremely different ways around the world. Deception is even socially sanctioned as approved behaviors in respect of outsiders by a number of cultures. We suggest that this will be a [particularly pivotal issue for deployed troops and we thus recommend an extensive evaluation on such cultural differences in coming parts of the overall program.

- Finally, we have yet to establish whether there are basic cultural differences in the approach to threat. While the present, brief section on risk and risk-taking relates to this issue, we further recommend that this specific evaluation should occur.

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