
Cross-Cultural Competence:

Overview of Cross-Cultural Training Theory and Practice for the Army



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Human Dimension Capabilities Development Task Force
Capabilities Development Integration Directorate
Mission Command Center of Excellence (MC CoE)

Executive Summary

The US Army's diverse strategic interests around the globe require its Soldiers and leaders to be comfortable and effective working in a variety of cultural contexts. Forecasts of the future operating environment indicate that the US Army will continue to engage with partners, threats, and local communities in cultures often considerably dissimilar from our own. As such, Soldiers and leaders will need to be able to effectively interact with and influence people from diverse locations and cultures. In order for the US Army to remain adaptive and effective amid this complex environment, it is necessary to develop appropriate training, education, and recruitment mechanisms to achieve improved cross-cultural competence among a wide range of Soldiers and leaders. These efforts require identifying, developing and implementing meaningful cross-cultural assessment mechanisms for Army Soldiers and leaders.

This white paper is the final in a series of three that the Human Dimension Capabilities Task Force (HDCDTF) is producing that focus on cross-cultural competence. The papers review the existing literature on cross-cultural competence in order to provide a common language and understanding of the key concepts and initiatives that have already been developed in the field, including those in the military. The intent of the series is to broaden the impact and advance the outcomes of cross-cultural competence training, education and development among Army personnel as further emphasis is placed on the Human Dimension and as the Army prepares for the operating environment of the future.

The first paper, published and distributed in April 2015, introduced the concept of cross-cultural competence. It reviewed a variety of definitions of "culture" and "cross-cultural competence" that have been developed in the academic, private sector and military literature. The second paper, published in July 2015, discussed the process of measuring and assessing cross-cultural competence. It also reviewed a variety of tools that have been developed to measure and assess cross-cultural competence and its constituent elements. The third and final paper, presented here, discusses the principles of cross-cultural training and the process of developing cross-cultural competence. In doing so, the study:

- Reviews a variety of theories from the culture, education, and training fields that underpin current cross-cultural training research and implementation.
- Examines a variety of features that comprise cross-cultural training programs in order to provide vocabulary and understanding to more effectively evaluate and develop appropriate cross-cultural training programs that address the Army's cross-cultural competence needs.
- Highlights the on-going debate in the academic literature regarding the effectiveness of cross-cultural training. As it stands, there is universal agreement

that cross-cultural training *can* help prepare individuals to succeed in unfamiliar environments, but little consensus on the degree to which it does or the specific characteristics that it requires.

- Describes a number of cross-cultural training tools that are of possible interest to the Army in order to provide a brief overview of the nature of training approaches that are currently available.
- The paper closes by integrating theory and practice to submit a number of recommendations for how the Army may consider preparing its Soldiers and leaders for more meaningful and effective cross-cultural encounters in the operating environment of the future. These recommendations include:
 - Invest in additional ARI research to better understand cross-cultural competence and training in an Army context.
 - Compile an inventory of available cross-cultural training programs.
 - Integrate cross-cultural content, including specific training programs, with on-going military education efforts at all levels.
 - Consider adopting the intensive, integrated language and culture course recently piloted at Joint Base Lewis-McChord and/or the Ministry of Defense Advisor program (developed by the US Institute for Peace, the National Defense University, and the US Department of Defense) for broader pre-deployment implementation.
 - Integrate cross-cultural considerations (including cross-cultural competence, interest and aptitude of recruits) into the selection process.

For each of these concerns, the paper draws from relevant academic, private sector and military literature to describe the challenges and highlight the opportunities for the Army. There is much to learn from the considerable work that has already been done in this field. The study builds upon the first two papers in this series to establish a foundation of understanding to consider in identifying, designing, and implementing cross-cultural training that will inform efforts by the Army's Human Dimension initiative to optimize human performance and prepare the Army for the operating environment of the future.

Introduction

Cross-cultural competence is a cornerstone of the US Army's success in the current and future operating environment. Interest in identifying and developing cross-cultural competence has significant overlap with the Army's renewed emphasis on the Human Dimension. Broadly, the Army's focus in the Human Dimension is to more effectively develop and capitalize upon the cognitive, physical, and social capabilities of its personnel.¹ As part of this effort, the Human Dimension Capabilities Development Task Force (HDCDTF) has produced a series of white papers that focus on cross-cultural competence. These papers review the existing literature on cross-cultural competence in order to provide a common language and understanding of the key concepts that have already been developed through research. By doing so, the HDCDTF aims to inform efforts to integrate the complementary tasks of developing cross-cultural competence among Army personnel and the Army's interest in more effectively optimizing human performance through its efforts in the Human Dimension. The intent is to broaden the impact and advance the outcomes of cross-cultural competence training, education and development among Army personnel as it prepares for the operating environment of the future. Through this research, the HDCDTF will identify lessons from previous experiences that the Army may consider adapting or drawing from as it seeks to more effectively capitalize on the cross-cultural capabilities of its personnel.

The current study is the third and final paper in the series. The first paper, published and distributed in April 2015, introduced the concept of cross-cultural competence.² It reviewed a variety of definitions of "culture" and "cross-cultural competence" that have been developed in the academic, private sector and military literature. The second paper, published in July 2015, discussed the process of measuring and assessing cross-cultural competence.³ It also reviewed a variety of tools that have been developed to measure and assess cross-cultural competence and its constituent elements. The third and final paper, presented here, discusses the principles of cross-cultural training and the process of developing cross-cultural competence. It reviews a variety of theories from the culture, education, and training fields that underpin current cross-cultural training research and implementation. It also examines a variety of features that comprise cross-cultural training programs. The intent is to provide vocabulary and understanding to more effectively evaluate and develop appropriate cross-cultural training programs that address the Army's cross-cultural competence needs. The study also describes a number of cross-cultural training tools that are of possible interest to the Army in order to provide a brief overview of the nature of the training approaches that are currently available. The paper closes by integrating the theory and practice

¹ Department of the Army, *The Army Human Dimension Strategy 2015: Building Cohesive Teams to Win In A Complex World: Cognitive Dominance, Realistic Training, Institutional Agility*, 2015, 1.

² Human Dimension Capabilities Development Task Force, "Cross-Cultural Competence: Introduction and Overview of Key Concepts," April 2015.

³ Human Dimension Capabilities Development Task Force, "Cross-Cultural Competence: Review of Assessment Methodology and Available Assessment Tools," July 2015.

presented throughout the paper to submit a number of recommendations for how the Army may consider preparing its Soldiers and leaders for more meaningful and effective cross-cultural encounters in the operating environment of the future.

The research presented here addresses a number of specific learning demands initially identified in Army Warfighting Challenge #9 and later developed by the Force 2025 HDCDTF. These learning demands provide the framework and much of the impetus for integrating fresh emphasis in the Human Dimension with a renewed interest in cross-cultural considerations throughout the Army.

Military Interest in Cross-Cultural Competence

Cross-cultural competence is critical to the Army's success for a complex range of missions abroad.⁴ While this has been the case throughout its history, three major current and developing factors amplify the importance of cross-cultural competence to the Army, now and into the near future: 1) a changing global security landscape, 2) an increasing variety of missions expected of US forces, and 3) an increased emphasis on mission command. Together, these factors compel consensus for implementing effective and sophisticated cross-cultural training among a broad cohort of Army personnel in order to retain strategic overmatch and achieve mission success in an evolving and diverse operational environment.

First, the dynamics of the global security landscape are changing in such a way that require military personnel to interact more regularly with people from a variety of cultures, often dissimilar from their own. For instance, forecasts of the future operating environment indicate that variables such as rapid urbanization in the developing world and climate change will contribute to conflicts by stressing access to critical natural resources, while the diffusion of increasingly sophisticated communication and transportation technology may exacerbate ideological and economic cleavages between communities, cultures and states.^{5,6,7} As conflicts transpire in these circumstances, US Army personnel will be required to work closely and effectively with partner forces and host communities.

Second, the US Army will increasingly be expected to execute a variety of unconventional missions abroad in order to effectively and appropriately respond to new conditions brought on by the dynamics mentioned above. Such missions include counterinsurgency (COIN), peacekeeping, stability, reconstruction, humanitarian

⁴ Department of the Army, *The Army Human Dimension Strategy 2015*, 13.

⁵ Department of the Army, *The U.S. Army Operating Concept: Win In a Complex World: 2020-2040*, TRADOC Pamphlet 525-3-7-01, April 2008, 10-15.

⁶ United States Army Combined Arms Center, "The Human Dimension White Paper: A Framework for Optimizing Human Performance," October 9, 2014, 7-10.

⁷ Department of the Army, *The Army Human Dimension Strategy 2015*, 3.

assistance, support, transition, and disaster relief.^{8,9,10,11} As we have learned through recent experiences in Iraq and Afghanistan, the nature of these missions require personnel equipped with the requisite knowledge, skills, abilities, and attitudes (KSAs) that enable them to function effectively in culturally diverse situations.¹²

Third, anticipating that the varieties of missions highlighted above will become more commonplace in the future, the Army increasingly emphasizes mission command in order to remain flexible and respond effectively. Mission command provides a codified framework of decentralized control that allows the Army to remain flexible and adaptive by empowering its leaders at all levels to make critical decisions. The Army promotes mission command as both a cultural philosophy that engenders trust and responsibility among and between ranks, as well as a practical guide for control and decision-making. In an ambiguous operating environment characterized by frequent encounters with unfamiliar multinational partners and local actors, the principles of mission command are absolutely essential to mission success. By equipping Army leaders with flexibility and autonomy to achieve their commander's intent, they are able to adjust and excel in dynamic, foreign environments.

But while the philosophy of mission command provides Army leaders with the *opportunity* and *latitude* that are critical to success in the future operating environment, there remains the need to adequately prepare them with the specific KSAs necessary to properly understand the value and meaning of their actions and decisions amidst foreign cultures and situations. This includes actively and effectively interacting with multinational partners and host communities, but also appreciating the immediate and deeply-held beliefs and motivations of the enemy that may be influenced by culture and cultural variables. Indeed, much has been said about how Soldier and leaders must adapt to the changing variety of missions the Army will be expected to execute in the future, but the KSAs that make up cross-cultural competence will be equally important in situations of violent conflict so that the Army is better able to understand, appreciate, predict, and deceive the enemy.

For these reasons and others there is growing consensus that cross-cultural competence is vital to the Army's complex range of missions in the current and future operating environment. A critical component of the Army's efforts in this regard is identifying and

⁸ Allison Abbe and Stanley Halpin, "The Cultural Imperative for Professional Military Education and Leader Development," *Parameters* (Winter 2009-2010), 20.

⁹ Army Capabilities Integration Center (ARCIC), "Army Vision—Force 2025 White Paper," January 23, 2014, 3

¹⁰ Paula Caligiuri, Raymond Noe, Riall Nolan, Ann Marie Ryan, and Fritz Drasgow, "Training, Developing, and Assessing Cross-Cultural Competence in Military Personnel," Technical Report 1284, United States Army Research Institute for the Behavioral and Social Sciences, April 2011, 1.

¹¹ E. Culhane, P. Reid, L.J. Crepeau, L.J., and D. McDonald, "Beyond frontiers: The Critical Role of Cross-Cultural Competence in the Military," *The Industrial-Organizational Psychologist* 50, (2012), 31.

¹² *Ibid.*, 30.

developing appropriate and effective training mechanisms designed to improve the cross-cultural competence of Soldiers and leaders.

Defining Cross-Cultural Training

Background

Before defining cross-cultural training as it concerns the US Army's current interest, it is first necessary to highlight a number of qualifications of the term in order to present a broader understanding of the subject. First, in order to fully understand cross-cultural training and identify appropriate cross-cultural training designs it is necessary to isolate the goals of the training.¹³ In the Army's case, as discussed in the preceding papers in this series and elsewhere, this requires (a) explicitly defining cross-cultural competence, (b) identifying the KSAs that are necessary to attain the cultural competence to succeed in the current and future operating environment described above, and (c) developing the tools necessary to adequately measure and assess progress in cultivating that cultural competence.^{14,15}

Second, there is a general understanding that education and training are distinct. Nadler describes training as "those human activities which are designed to improve human performance on the job the employee is presently doing or is being hired to do."¹⁶ In other words, training is typically intended for short-term and immediate goals. Education, on the other hand, is directed at improving an individual's overall competence.¹⁷ Education is more general and designed for longer-term application. In military terms, training is largely what contributes to Soldiers knowing how to correctly use a weapon system or mastering how to operate a specific technology. On the other hand, education contributes to the Soldier understanding the broader context of why he or she is using the weapon system in the first place or implementing a certain technology and providing he or she with the capability to decide to do so or not to do so

¹³ William B. Gudykunst, Ruth M. Guzley, and Mitchell R. Hammer. "Designing Intercultural Training," in *Handbook of Intercultural Training, 2nd Edition*, edited by Dan Landis and Rabi S. Bhagat (Thousand Oaks, CA: SAGE Publications, 1996), 65.

¹⁴ For a more detailed discussion regarding each of these components of cross-cultural competence, please refer to the first two papers in this series: (1) "Cross-Cultural Competence: Introduction and Overview of Key Concepts", and (2) "Cross-Cultural Competence: Review of Assessment Methodology and Available."

¹⁵ Gudykunst *et al.* "Designing Intercultural Training," 65.

¹⁶ Leonard Nadler, *Developing Human Resources* (Houston: Gulf, 1970), 40, cited in Gudykunst *et al.*, "Designing Intercultural Training," 64-65.

¹⁷ Gudykunst *et al.*, "Designing Intercultural Training," 65.

depending on the circumstances.¹⁸ In short, “training prepares you for certainty, education prepares you for uncertainty.”¹⁹

Third, it is important to recognize that there is a critical difference between traditional training and cross-cultural training. Bhagat and Prien state that a limitation of the traditional training model as it relates to cross-cultural training is that it assumes the end-state is the acquisition of knowledge.²⁰ They argue that the purpose of cross-cultural training is instead a change in attitude. This marks a significant departure from traditional training goals.²¹

These conceptualizations of education and training are instructive for understanding some of the theory that underpins cross-cultural training. They also illustrate why cross-cultural training can be a challenge for the US Army. Despite its efforts to inculcate adaptation and flexibility among its Soldiers and leaders to prepare for the complex and ambiguous operating environment of the future, the Army remains an organization that emphasizes measures of development and performance based on tasks, conditions, and standards. This approach can prove rigid and problematic when trying to develop Soldiers and leaders who need to prepare for uncertainty and rely on training that attempts to transform attitudes rather than accumulate information.

Definitions

With this information in mind, cross-cultural training has been defined and conceptualized in a number of ways. Within the academic community, cross-cultural training is widely accepted as the “educative processes that are designed to promote intercultural learning, by which we mean the acquisition of behavioral, cognitive, and affective competencies associated with effective interaction across cultures.”^{22,23,24} The notion that cross-cultural training requires not only progress in the cognitive dimension (knowledge; cognitive strategies) but in the behavioral (interpersonal, physical) and

¹⁸ Caligiuri *et al.*, *Training, Developing, and Assessing Cross-Cultural Competence in Military Personnel*, 16.

¹⁹ Abbe and Halpin, “The Cultural Imperative for Professional Military Education and Leader Development,” 26.

²⁰ Rabi S. Bhagat and Kristin O. Prien, “Cross-Cultural Training in Organizational Contexts,” in *Handbook of Intercultural Training, 2nd Edition*, edited by Dan Landis and Rabi S. Bhagat (Thousand Oaks, CA: SAGE Publications, 1996): 223.

²¹ *Ibid.*

²² Mark A. Morris and Chet Robie, “A Meta-Analysis of the Effects of Cross-Cultural Training on Expatriate Performance and Adjustment,” *International Journal of Training and Development* 5, no. 2 (2001), 115.

²³ Lisa N. Littrell, Eduardo Salas, Kathleen P. Hess, Michael Paley, and Sharon Reidel, “Expatriate Preparation: A Critical Analysis of 25 Years of Cross-Cultural Training Research,” *Human Resource Development Review* 5, no. 3 (September 2006), 356.

²⁴ A. Esther Joshua-Gojer, “Cross-Cultural Training and Success Versus Failure of Expatriates,” *Learning and Performance Quarterly* 1, no. 2 (2012), 49.

affective (attitudes, motivation, self-efficacy) dimensions as well is a key distinguishing feature of the field.²⁵

Much of the literature on cross-cultural training focuses on equipping business managers with the competencies necessary for effective assignment abroad. As such, a significant portion of the available research in the field is limited to discussing training as described above (that is, to prepare expatriate business managers for successful and specific *short-term* job performance overseas). The Army's interest in cross-cultural training extends further to include much of both education and training as conceptualized above. While the current study relies heavily on academic and business research concerning cross-cultural training, we argue that the interests of the Army (and therefore of this paper) necessarily take a broader view and consider education and training as complementary and necessary processes to developing cross-cultural competence among its Soldiers and leaders.²⁶ Though we will continue to refer to these combined processes as "training" in order to adhere to the standards of the field, it may be instructive to consider these two processes under the overarching concept of "learning". As described by Caligiuri and colleagues, "learning refers to a relatively permanent change in human capabilities that is not the result of physiological growth processes. Rather, learning refers to capabilities that include cognition, [...] skills, [...] and affect [...]. Learning is a continuous process, not a onetime event."²⁷ In this sense, the essence of what the Army is concerned with might be considered something akin to "cross-cultural learning". In fact, much of what cross-cultural training consists of is learning how to learn *vis-à-vis* another culture. Along these same lines, some military scholars argue that the Army's approach to developing cross-cultural competence should implement a comprehensive strategy to cross-cultural training, namely by more fully integrating regional expertise training, foreign language training, and general cross-cultural competence training and education that already exists.^{28,29,30} Irrespective, it is

The Army must consider education and training as complementary and necessary processes in order to appropriately and effectively develop cross-cultural competence among its Soldiers and leaders.

²⁵ Caligiuri *et al.*, *Training, Developing, and Assessing Cross-Cultural Competence in Military Personnel*, 16.

²⁶ For instance, the nature of a Soldier's commitment to the Army is fundamentally different from that of a business employee. Furthermore, business employees often prepare for assignment to a specific country, while Soldiers and leaders in the Army may do the same to a certain degree but can never be certain where the next major conflict may arise and their efforts required. For further discussion of the differences between the cross-cultural competence required in the private industry and that required by the US Army, please refer to page 16 of the second HDCDTF white paper on cross-cultural competence, "Cross-Cultural Competence: Review of Assessment Methodology and Available."

²⁷ Caligiuri *et al.*, *Training, Developing, and Assessing Cross-Cultural Competence in Military Personnel*, 16.

²⁸ Abbe and Halpin, "The Cultural Imperative for Professional Military Education and Leader Development," 25.

important to distinguish the lessons and expertise that the established academic field can provide and the specific cross-cultural interests of the Army concerning their strategic needs. In this case that means keeping the limitations of the academic and private-sector legacy of cross-cultural training research in mind as we proceed with reviewing the field for the specific interests of the US Army. Figure 1 highlights key distinctions between each of these concepts.

Term	Definition/Description
Education	<ul style="list-style-type: none"> • Intended to increase overall competence.³¹ • Typically designed for ambiguous, long-term use.³²
Training	<ul style="list-style-type: none"> • "...those human activities which are designed to improve human performance on the job the employee is presently doing or is being hired to do..."³³ • Intended to help the trainee acquire knowledge. • Typically designed for specific, short-term use.
Cross-Cultural Training	<ul style="list-style-type: none"> • "...a cohesive series of events or activities designed to develop cultural self-awareness, culturally appropriate behavioral responses or skills, and a positive orientation toward other cultures..."³⁴ • Intended to change the attitude of the trainee – involves the cognitive, behavioral and affective dimensions of learning.³⁵
Learning	<ul style="list-style-type: none"> • "... the relatively permanent change in human capabilities that is not the result of physiological growth... refers to capabilities that include cognition... skills... affect... Learning is a continuous process, not a onetime event."³⁶ • Akin to "learning how to learn".

Figure 1. Distinctions among various terms relevant to cross-cultural training as established in the field.

Theoretical Background of Cross-Cultural Training

Many theoretical frameworks have guided the development of cross-cultural training programs throughout the research. By at least one account of the history of the field,

²⁹ Jeff R. Watson, "Language and Culture Training: Separate Paths?" *Military Review* (March-April 2010), 93.

³⁰ Robert R. Greene Sands, "Language and Culture in the Department of Defense: Synergizing Complementary Instruction and Building LREC Competency," *Small Wars Journal*, March 8, 2013.

³¹ Gudykunst *et al.* "Designing Intercultural Training," 65.

³² *Ibid.*

³³ Nadler, *Developing Human Resources*, 40.

³⁴ Jonas F. Puck, Markus G. Kittler, and Christopher Wright, "Does It Really Work?: Re-Assessing the Impact of Pre-Departure Cross-Cultural Training on Expatriate Adjustment," *The International Journal of Human Resource Management* 19, no. 12 (December 2008), 2184.

³⁵ Caligiuri *et al.*, *Training, Developing, and Assessing Cross-Cultural Competence in Military Personnel*, 16.

³⁶ *Ibid.*

cross-cultural training has emphasized theory-building from its earliest days.³⁷ This has also been true of historical and contemporary explorations of cross-cultural competence and cross-cultural training in the military.³⁸ These conceptualizations are often built on broader theoretical frameworks of culture and training, which provide the foundation for exploring why and how human performance in cross-cultural scenarios may be improved through training.³⁹ By doing so, the frameworks inform the design of cross-cultural training programs. The theories fall under two broad categories: those related specifically to cross-cultural interests, and those related to learning or training more generally. A number of the more prominent theories for each of these categories that the existing cross-cultural training research has relied upon are summarized below.

Theoretical Frameworks from the Culture Literature

The primary theories regarding culture that inform cross-cultural training generally attempt one of two things. Some theories, such as Hofstede's model, describe distinct differences between cultures so that individuals can develop greater self-awareness in order to prepare for the difference they will encounter abroad. Other theories, such as culture shock theory, u-curve of adjustment theory, and the sequential model of adjustment, try to describe the process of adjustment that individuals undergo when they are abroad so that they may be better equipped to anticipate and manage their experiences. Each of these models are briefly discussed below.

Hofstede's Cultural Dimensions

Social psychologist Geert Hofstede's cultural dimensions theoretical framework is among the most widely cited in the cross-cultural training literature. It is a values-based construct that he developed in the 1970s to reveal "high-impact" differences between national cultures.^{40,41} Hofstede initially claimed that differences in national culture can

³⁷ Dharm P.S. Bhawuk, "Intercultural Training for the Global Workplace: Review, Synthesis, and Theoretical Explorations," in *Handbook of Culture, Organization, and Work*, edited by Rabi S. Bhagat and R. Steers, (Cambridge, UK: Cambridge University Press, 2007), 463.

³⁸ For example, see Abbe, "Cross-Cultural Competence in Army Leaders," 2007; Abbe, "Building Cultural Capacity for Full Spectrum Operations," 2008; McCloskey *et al.*, "A Developmental Model of Cross-Cultural Competence at the Tactical Level," 2010; McCloskey *et al.*, "Measuring Learning and Development in Cross-Cultural Competence," 2012; Caligiuri *et al.*, "Training, Developing, and Assessing Cross-Cultural Competence in Military Personnel," 2011; Ross *et al.*, "Development of the Cross-Cultural Competence Inventory (3CI)," 2011.

³⁹ Littrell *et al.*, "Expatriate Preparation," 364.

⁴⁰ Kelly Fisher and Kate Hutchings, "Making Sense of Cultural Distance for Military Expatriates Operating in an Extreme Context," *Journal of Organizational Behavior* 34 (2013), 794.

⁴¹ Helen Altman Klein, Anna Pongonis, and Gary Klein, *Cultural Barriers to Multinational C2 Decision Making*, Presented to the 2000 command and control research and technology symposium, Monterey, CA, 6.

be represented in terms of four dimensions: 1) power distance, 2) individualism-collectivism, 3) masculinity-femininity, and 4) uncertainty avoidance.⁴² He later added two more dimensions to his original model: 5) long-term orientation-short term normative orientation, and 6) indulgence-restraint.⁴³ His initial study in the 1970s validated these value dimensions by assessing thousands of IBM employees from 50 national cultures.⁴⁴

The model has broad appeal in the field, as it can be applied to any culture by identifying where it falls along the continuum of one or more of the dimensions.⁴⁵ By clearly defining critical cultural markers, the cultural dimensions approach has implications for the development of training tools.⁴⁶ As such, many cross-cultural training studies are couched within its framework or have used it as a guide.⁴⁷ This includes a number of explorations of cross-cultural competence by and for the military.^{48,49, 50,51}

Despite its popularity, legacy and wide application, Hofstede's theory is not without criticism. To name a few, it has been argued that he based the dimensions on cultural theory rather than statistical analysis, he validated his findings by using a pre-selected sample from only one company, his questions focused exclusively on work values (which is itself culturally biased), he analyzed nations instead of cultures, and he focused on values instead of cognition.^{52,53}

⁴² Geert Hofstede, *Culture's Consequences: Comparing Values, Behaviors, Institutions, and Organizations Across Nations*, Second Edition, (Thousand Oaks, CA: Sage Publications, 2001).

⁴³ Geert Hofstede, "National Culture," <http://www.geert-hofstede.com> (accessed September 17, 2015).

⁴⁴ Klein *et al.*, *Cultural Barriers to Multinational C2 Decision Making*, 6.

⁴⁵ Abbe and Halpin, "The Cultural Imperative for Professional Military Education and Leader Development," 23

⁴⁶ Robin "Ann" O'Connor, "The Fatal Errors of Cross-Cultural Communication in United States Troops in Iraq," *The International Journal of Diversity in Organisations, Communities and Nations* 9, no.6 (2010), 189.

⁴⁷ Morris and Robie, "A Meta-Analysis of the Effects of Cross-Cultural Training on Expatriate Performance and Adjustment," 115.

⁴⁸ Allison Abbe and Rebecca Bortnick, *Developing Intercultural Adaptability in the Warfighter: A Workshop on Cultural Training and Education*, Technical Report 1279, United States Army Research Institute for the Behavioral and Social Sciences, November 2010, 11.

⁴⁹ Angela R. Febbraro, B. McKee, and S.L. Riedel, *Multinational Military Operations and Intercultural Factors*, North Atlantic Treaty Organization (NATO), Technical Report HFM-120, 2008, 1-6.

⁵⁰ Robert A. Rubinstein, "Cross-Cultural Considerations in Complex Peace Operations," *Negotiation Journal* (January 2003), 38.

⁵¹ W.D. Wunderle, *Through the Lens of Cultural Awareness: A Primer for U.S. Armed Forces Deploying to Arab and Middle Eastern Countries*, Fort Leavenworth, KS: Combat Studies Institute Press, 2006, 30.

⁵² Klein *et al.*, *Cultural Barriers to Multinational C2 Decision Making*, 6.

⁵³ Puck *et al.*, "Does It Really Work?" 2191.

- Values-based construct that describes “high-impact” differences between national cultures.
- Differences are described in six dimensions: 1) power distance, 2) individualism-collectivism, 3) masculinity-femininity, 4) uncertainty avoidance, 5) long term orientation-short term orientation, 6) indulgence restraint.
- Provides template individuals can refer to for specific cultures in order to better understand cultural differences; increases cultural self-awareness.
- Broad appeal, including in the military, largely due to its easy applicability to any culture.
- Often considered a useful starting point for thinking about cultural differences, but widely criticized as limited.

Figure 2. Key ideas from Hofstede's Cultural Dimensions.

Culture Shock Theory

Culture shock is a foundational concept in cross-cultural studies. It is defined as “a normal process of adaptation to cultural stress involving such symptoms as anxiety, helplessness, irritability, and a longing for a more predictable and gratifying environment.”⁵⁴ In general, the concept of culture shock is seen as a process of adjustment for sojourners abroad. It is characterized by a number of stages (honeymoon, crisis, recovery, and adjustment) individuals pass through during their time in foreign cultures.⁵⁵ Applied to cross-cultural training, Befus argues that training mechanisms can be improved if they are specifically designed to address the problems associated with culture shock.⁵⁶

While important to understanding and developing cross-cultural training tools, culture shock theory has limited application in the military context. For the most part, culture shock concerns cross-cultural adaptation while being fully immersed in a foreign culture for a long period of time (as is the case with Peace Corps Volunteers, for example). The vast majority of Army personnel sent abroad, while operating in a foreign context, are, for the most part, not fully immersed. For instance, they typically remain in close proximity to American colleagues and are often housed on American or western bases, outfitted with austere but familiar amenities and comforts. That being said, there are lessons to be learned from applying culture shock to cross-cultural training for Army personnel. Most notably, cross-cultural training can be improved by more clearly understanding the sources of individuals’ stress in foreign environments and subsequently equipping them with appropriate strategies to best cope with the effects of culture shock. Furthermore, an awareness of culture shock can be transferred

⁵⁴ Austin T. Church, “Sojourner Adjustment,” *Psychological Bulletin* 91, no. 3 (1982), 540.

⁵⁵ M.C. Gertsen, “Intercultural Competence and Expatriates,” *International Journal of Human Resources Management* 11, no. 3 (1990), 342.

⁵⁶ C.P. Befus, “A Multilevel Treatment Approach for Culture Shock Experience by Sojourners,” *International Journal of Intercultural Relations* 12, (1998) cited in Littrell *et al.*, “Expatriate Preparation,” 366.

through cross-cultural training to help temper expectations for Soldiers and leaders about their experiences abroad.

- Describes process of adjustment abroad, which includes four stages: 1) honeymoon, 2) crisis, 3) recovery, and 4) adjustment.
- Cross-cultural training designed with culture shock in mind is intended to develop accurate expectations for individuals going abroad (“met expectations”), which in turn increases job satisfaction, commitment, adjustment, and performance while abroad.⁵⁷
- Typically intended for individuals fully immersed in a foreign culture; as such, may have limited application for Army personnel.

Figure 3. Key ideas of culture shock theory.

U-Curve of Adjustment Theory

Similar to applications of culture shock theory in the cross-cultural training field, the U-curve theory of adjustment describes an individual’s adjustment abroad as a function of time.⁵⁸ Here, it is posited that individuals pass through four stages of adjustment during their time abroad, which, as illustrated in Figure 5, depicts a u-shape. In the beginning, individuals often feel optimistic and elated about their experience in a new culture. Afterwards, they progress to a “trough” in the level of adjustment, followed by gradual recovery and then, in the final stage, achieving higher and more functional adjustment levels. As Littrell and colleagues explain, this theory is important to cross-cultural training research because it illustrates that individuals have very different experiences at different times during their assignments abroad.⁵⁹ As such, cross-cultural training designers can refer to this theory to help modify their tools to be applied at different times and with different approaches depending where on the u-curve their subjects fall. The u-curve theory of adjustment has similar applications and limitations in the military context as the culture shock theory, discussed above.

- Adjustment process described as a function of time (similar to culture shock theory).
- Individual passes through four stages of adjustment: 1) optimistic/elated, 2) frustration/disillusionment, 3) gradual adjustment, and 4) mastery.
- Individuals have different experiences at different times while abroad.
- Cross-cultural training should be tailored to reflect these differences.

Figure 4. Key ideas of the U-curve adjustment theory.

⁵⁷ Paula Caligiuri, Jean Phillips, Mila Lazarova, Ibraiz Tarique, and Peter Burgi, “The Theory of Met Expectations Applied to Expatriate Adjustment: The Role of Cross-Cultural Training,” *International Journal of Human Resource Management* 12, no. 3 (May 2001).

⁵⁸ Church, “Sojourner Adjustment,” *Psychological Bulletin*, 542.

⁵⁹ Littrell *et al.*, “Expatriate Preparation,” 366.

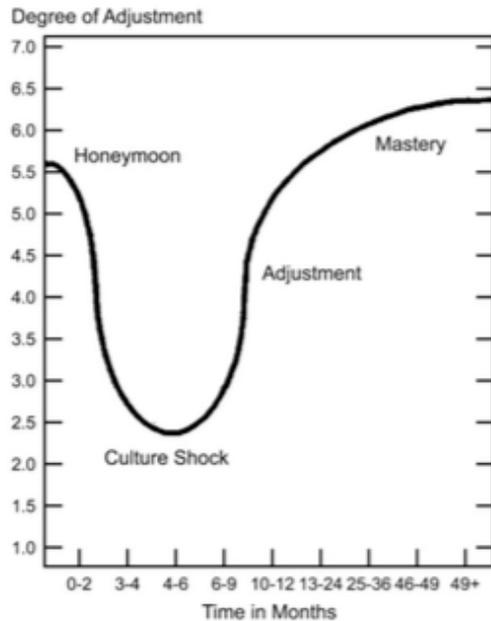


Figure 5. The u-curve and the four phases of cultural adjustment.⁶⁰

Sequential Model of Adjustment

The sequential model arguably represents a more fully-formed cross-cultural training framework in the mode of culture shock theory and the U-curve theory of adjustment. It is based upon the perspective that training, like adjustment overseas, is a subjective process rather than a one-time event.⁶¹ With this in mind, scholars advocated for developing a cross-cultural training program designed in such a way to mirror the cycle of adjustment that one progresses through as they adapt to their environment abroad. The idea is based upon research that suggests an individuals' receptivity to training shifts throughout the duration of their time abroad.⁶² Thus, on-going cross-cultural training ought to reflect an individuals' psychological receptivity to the host-culture depending on where they are in the adjustment process.⁶³ The four phases of adjustment in this model are: 1) the ethnocentric phase, 2) the culture-shocked phase, 3) the conformist phase, and 4) the adjusted phase.

The first stage of training, upon arriving to the foreign destination, emphasizes cultural awareness in order to highlight important differences between the individual's home culture and the host culture they now operate in. After this, once the ethnocentric

⁶⁰ J. Stewart Black and Mark Mendenhall, "The U-Curve Adjustment Hypothesis Revisited: A Review and Theoretical Framework," *Journal of International Business Studies* 22, no. 2 (1991), 227.

⁶¹ Littrell *et al.*, "Expatriate Preparation," 366.

⁶² Jan Selmer, Ingemar Torbiorn, and Corinna T. de Leon, "Sequential Cross-Cultural Training for Expatriate Business Managers: Pre-Departure and Post-Arrival," *The International Journal of Human Resource Management* 9, no. 5 (October 1998), 838.

⁶³ Littrell *et al.*, "Expatriate Preparation," 366.

phase is over and culture shock sets in, the model calls for instructing individuals how to learn about their new environment – in essence, how to process all of the new experiences they are now encountering. The next stage emphasizes interacting with host nationals (learning by doing), with immediate feedback available from observers to either reinforce or correct behavior. In addition to sequenced training corresponding to each phase, advocates of the sequential model of adjustment stress pre-departure training, which includes training material on local living conditions and the cross-cultural adjustment process.⁶⁴ The fact that this model includes pre-departure and post-arrival training is a unique feature.

The model has similar limitations in the military context as those described above. Additionally, the model is labor- and time- intensive. This is both a challenge and an opportunity for the US Army. In a strictly pragmatic sense, implementing a training program based on the sequential model of adjustment is problematic due to the dispersed locations of Army deployments and limited resources in such situations to administer wide-scale, on-going, and in-theater training. However, the logic of the model provides an opportunity for the Army to better understand the nature of culture and cross-cultural training and how it corresponds to the way the Army currently approaches these topics, as well as how it might do so in the future in order to be more effective. The sequential model of adjustment is effective because it reveals the nature of culture (and, necessarily, of cross-cultural adjustment and cross-cultural competence) as one of deep complexity, subjectivity, and constant change. In this sense, the model highlights the need for the Army to acknowledge that culture is dynamic and therefore impossible to generalize. With this comes an acceptance that no amount of training can fully prepare Soldiers and leaders for the rich and complex cross-cultural encounters they will experience abroad. In short, the sequential model of adjustment accounts for the fact that pre-deployment training can never be enough. As such, the Army must adapt to the circumstances in order for it to succeed. This includes fostering a capacity for learning, agility and adaptation in its cross-cultural training programs. It also suggests developing a capability for continuous individual and organizational learning (to include education and training) during operations and multinational exercise as individuals and units begin to encounter and interact with unfamiliar host nation populations, partner forces and enemy combatants.

⁶⁴ Jan Selmer, "A Quantitative Needs Assessment Technique for Cross-Cultural Work Adjustment Training," *Human Resource Development Quarterly* 13, no. 3 (Fall 2000), 278.

- Training is a subjective process.
- Individuals' receptivity to different kinds of training changes throughout their time abroad.
- Training should be designed to conform to these changes.
- Four phases of adjustment are: 1) ethnocentric, 2) culture-shocked, 3) conformist, and 4) adjusted.
- Resource-intensive if applied to training.

Figure 5. Key ideas from the sequential model of adjustment.

Theoretical Frameworks from the Education and Training Literature

In addition to theories focusing specifically on culture or aspects of culture, cross-cultural training also draws on a range of theories from the field of education. These theories approach education, training, and learning from a variety of perspectives and consider an array of variables. For instance, some describe *how* individuals learn (Social Learning Theory and Experiential Learning Theory), others provide a framework for assessing individual learning (Bloom's Taxonomy), while still others present a model for assessing training programs, curricula and environments (Kirkpatrick's model). These examples represent a variety of prominent education theories that inform and influence cross-cultural training research. Each are discussed in more detail below.

Social Learning Theory

Psychologist Albert Bandura developed Social Learning Theory in the 1960s and 1970s.⁶⁵ With it, he asserts that learning is not a purely behavioral process, but rather a cognitive process that takes place in a social context. As such, individuals learn in large part by observing.^{66,67} Bandura argues that the information learned through observation and experience is influenced by four main components: attention, retention, reproduction, and incentive/motivation.⁶⁸ Black and Mendenhall were the first to use Social Learning Theory to help explain the effectiveness of cross-cultural training.^{69,70} Since then it has been adopted more widely to provide a conceptual basis for understanding how

⁶⁵ Albert Bandura, *Social Learning Theory*, 1977.

⁶⁶ Paula Caligiuri and Ibraiz Tarique, "Predicting Effectiveness in Global Leadership Activities," *Journal of World Business* 44 (2009), 338.

⁶⁷ Dharm P.S. Bhawuk and Richard W. Brislin, "Cross-Cultural Training: A Review," *Applied Psychology: An International Review* 49, no. 1 (January 2000), 180.

⁶⁸ *Ibid.*,

⁶⁹ J. Stewart Black and Mark Mendenhall, "Cross-Cultural Training Effectiveness: A Review and a Theoretical Framework for Future Research," *Academy of Management Review* 15, no. 1 (1990), 113.

⁷⁰ Littrell *et al.*, "Expatriate Preparation," 364

individuals develop cross-cultural competence.⁷¹ In their study, Black and Mendenhall proposed that the first three elements of Social Learning Theory—attention, retention, and reproduction—could be used to model cross-cultural training and predict its impact on an individual’s cultural adjustment and performance abroad.⁷² In other words, by applying Social Learning Theory to cross-cultural training, individuals observe appropriate and inappropriate behavior in a structured training environment and are then able to conform their own behavior based on these models.⁷³ In this way, the more exposure and interaction an individual has with a foreign culture, either through genuine experience or observation in a training environment, the more likely they are to identify, learn, and apply culturally-appropriate behaviors needed for effective intercultural interaction.⁷⁴ As might be expected, Social Learning Theory suggests that learning of this nature in the cross-cultural context is more effective when an individual is immersed in the culture they are learning about instead of simply interacting or observing in a classroom setting.

- Learning is a cognitive process that takes place in a social context.
- People learn by observing.
- Learning through observation is influenced by four elements: 1) attention, 2) retention, 3) reproduction, and 4) incentive/motivation.
- Applied to cross-cultural training, people learn by observing appropriate and inappropriate behavior in a structured environment
- Cross-cultural training is viewed as a social learning process in which an individual acquires appropriate and effective social skills through observation and practice.

Figure 6. Key ideas from Social Learning Theory.

Experiential Learning Theory

Kolb’s experiential learning theory integrates the work of previous education theorists (William James, John Dewey, and Paolo Freire, for instance) to provide the architecture for understanding how people learn from experience.⁷⁵ The theory argues that experiential learning encompasses the entirety of the human learning process. In this conceptualization, experience forms the foundation for four modes of learning: 1) feeling, 2) reflecting, 3) thinking, and 4) acting. These four modes comprise a four-phase learning cycle. With that, experiential learning theory proposes that knowledge is best learned in a context in which it is meaningful and in which it can be applied so that the learner can immediately and directly see the correlation between new knowledge and

⁷¹ Caligiuri *et al.*, *Training, Developing, and Assessing Cross-Cultural Competence in Military Personnel*, 23

⁷² Caligiuri and Tarique, “Predicting Effectiveness in Global Leadership Activities,” 338.

⁷³ Littrell *et al.*, “Expatriate Preparation,” 364.

⁷⁴ Caligiuri *et al.*, *Training, Developing, and Assessing Cross-Cultural Competence in Military Personnel*, 24.

⁷⁵ Yoshitaka Yamazaki and D. Christopher Kayes, “An Experiential Approach to Cross-Cultural Learning: A Review and Integration of Competencies for Successful Expatriate Adaptation,” *Academy of Management Learning & Education* 3, no. 4 (2004), 363.

other critical information that they already possess.⁷⁶ Adults learn most effectively when learning is couched in meaningful experiences. In the military context more generally, experiential learning theory is a good starting point to understand that every activity an individual Soldier undertakes is an opportunity for experiential learning.⁷⁷ This has important implications for cross-cultural training. It suggests that cross-cultural competence can best be developed in an environment where the new information is directly applicable – in most cases, this means the field or, at the very least, in a situation that necessitates interacting with individuals from a different culture.⁷⁸ It has had a substantial influence on cross-cultural training theory and development, emphasizing learning models that encourage direct interaction with individuals from foreign cultures and experiential problem solving.^{79,80,81,82} In short, experiential learning theory suggests that cross-cultural competence develops through cross-cultural experiences and individuals learn as they undergo the four stages of development.⁸³

- Describes how people learn from experience.
- Experience forms the foundation for four modes of learning, which comprise a learning cycle: 1) feeling, 2) reflecting, 3) thinking, and 4) acting.
- Knowledge is best learned when learners can immediately understand how it can be applied.
- In cross-cultural training, calls for individuals to learn by interacting directly with those from a foreign culture and for experiential problem solving.

Figure 7. Key ideas from Experiential Learning Theory.

Bloom’s Taxonomy of Learning

Bloom’s taxonomy provides a classification of learning intended to help educators in all fields better understand learning processes and promote higher forms of thinking in

⁷⁶ Martha L. Maznevski and Joseph J. DiStefano, “Global Leaders Are Team Players: Developing Global Leaders Through Membership on Global Teams,” *Human Resource Management* 39, nos. 2 & 3 (Summer/Fall 2000), 202.

⁷⁷ Louise J. Rasmussen and Winston R. Sieck, “Strategies for Developing and Practicing Cross-Cultural Expertise in the Military,” *Military Review* (March-April 2012), 82.

⁷⁸ Allison Abbe and Melissa Gouge, “Cultural Training for Military Personnel: Revisiting the Vietnam Era,” *Military Review* (July-August 2012), 10.

⁷⁹ Yamazaki and Kayes, “An Experiential Approach to Cross-Cultural Learning,” 363.

⁸⁰ Shira Mor, Micheal Morris, and Johann Joh, “Identifying and Training Adaptive Cross-Cultural Management Skills: The Crucial Role of Cultural Metacognition,” *Academy of Management Learning & Education* 12, no. 3 (2013), 455.

⁸¹ Maznevski and DiStefano, “Global Leaders Are Team Players,” 202.

⁸² Kwok Leung, Soon Ang, and Mei Ling Tan, “Intercultural Competence,” *The Annual Review of Organizational Psychology and Organizational Behavior* 1, 2014, 509.

⁸³ Ibid.

order to achieve learning outcomes.⁸⁴ Educational psychologist Benjamin Bloom spearheaded its development in the 1950s.⁸⁵ It has been revised and refined since its original conception and adopted widely to help develop educational and training programs and platforms.⁸⁶ The taxonomy identifies three domains of learning: 1) cognitive (mental skills, knowledge), 2) affective (growth in feelings or emotional areas; attitude or self), and 3) psychomotor (manual or physical skills). These domains consist of different levels of learning, which describe the different objectives educators should establish for their learners. Each of the domains and corresponding levels are detailed in Figure 8, moving from the lowest order processes to the highest.

Learning Domain	Learning Levels
Cognitive	<ul style="list-style-type: none"> • Remembering • Understanding • Applying • Analyzing • Evaluating • Creating
Affective	<ul style="list-style-type: none"> • Receiving • Responding • Valuing • Organizing • Characterizing
Psychomotor	<ul style="list-style-type: none"> • Perception • Set • Guided response • Mechanism • Complex overt response • Adaptation • Origination

Figure 8. Learning levels for each of the domains in Bloom's Taxonomy of Learning.

Bloom's taxonomy has been a key model for developing educational, learning and training programs in a wide variety of fields. This includes theoretical conceptualizations of cross-cultural competence for the military and associated efforts to identify

⁸⁴ Lorin W. Anderson, David R. Krathwohl, and Benjamin Samuel Bloom, *A Taxonomy for Learning, Teaching, and Assessing: A Revision of Bloom's Taxonomy of Educational Objectives*, (Boston, MA: Allyn & Bacon), 2001.

⁸⁵ *Ibid.*

⁸⁶ David R. Krathwohl, "A Revision of Bloom's Taxonomy: An Overview," *Theory Into Practice* 41, no. 4 (2002).

appropriate criterion measures and training mechanisms.^{87,88,89,90} Because Bloom's taxonomy considers multiple domains of learning (not just cognitive), the model has proved to be an especially effective framework for examining and describing the overlapping areas of military cross-cultural competence, including language skills, regional expertise, and general cross-cultural competence.

- Classification of learning processes.
- Identifies three domains of learning: 1) cognitive, 2) affective, 3) psychomotor, each of which consist of different levels that describe different objectives for the learner (see Figure 3).
- Emphasizes that learning does not simply occur by accumulating knowledge.

Figure 9. Key ideas from Bloom's Taxonomy of Learning.

Kirkpatrick's Learning Evaluation Model

Kirkpatrick's model is one of the most widely accepted methodologies for evaluating training programs. To be clear, the intended subject of evaluation in Kirkpatrick's model is the training program or curriculum, not the individual learner. It has informed a number of seminal cross-cultural training studies in the academic as well as the military literature on the subject.^{91,92,93} While the search for appropriate and accurate criterion measures to evaluate cross-cultural training programs continues, Kirkpatrick's model and its followers remain among the most effective, appropriate, and widely-implemented frameworks to do so. The model distinguishes four different levels of training effectiveness, designed as a sequence with which to evaluate training programs. The levels are: 1) reaction, 2) learning, 3) transfer, and 4) results. Reaction includes the perceptions of the training by the participants, learning includes the degree of change in

⁸⁷ Scott E. Womack, *Cross-Cultural Competence Assessment Instruments for the U.S. Military Academy's Semester Abroad Program*, Doctoral Dissertation, Seton Hall University, 2009.

⁸⁸ Michael J. McCloskey, Kyle J. Behymer, Elizabeth L. Papautsky, and Aniko Grandjean, *Measuring Learning and Development in Cross-Cultural Competence*, Technical Report 1317, United States Army Research Institute for the Behavioral and Social Sciences, September 2012.

⁸⁹ Allison Abbe, David S. Geller and Stacy L. Everett, *Measuring Cross-Cultural Competence in Soldiers and Cadets: A Comparison of Existing Instruments*, Technical Report 1276, United States Army Research Institute for the Behavioral and Social Sciences, November 2010.

⁹⁰ Paula Caligiuri, Raymond Noe, Riall Nolan, Ann Marie Ryan, and Fritz Drasgow, *Training, Developing, and Assessing Cross-Cultural Competence in Military Personnel*, Technical Report 1284, United States Army Research Institute for the Behavioral and Social Sciences, April 2011.

⁹¹ Abbe and Bortnick, *Developing Intercultural Adaptability in the Warfighter: A Workshop on Cultural Training and Education*, 27

⁹² Dharm P.S. Bhawuk and Richard W. Brislin, "Cross-Cultural Training: A Review," 180-181.

⁹³ Amy Alrich, Claudio C. Biltoc, Ashley-Louise N. Bybee, Lawrence B. Morton, Richard H. White, Robert A. Zirkle, Jessica L. Knight, and Joseph Adams, *The Infusion of Language, Regional, and Cultural Content into Military Education: Status Report*, Institute for Defense Analyses, IDA Document D-4261, 2011, 11-16—11-20.

KSAAs as a consequence of the training, transfer includes the degree to which learners apply newly learned skills in an everyday environment, and results include an increase in performance as a consequence of the training.⁹⁴ Each level is considered more complex than its predecessor. The model is based on the idea that the goal of training is to apply what is learned in the training in practical situations. The difficulty in doing so is retaining and applying the training. As such, Kirkpatrick's model operationalizes the notion that in order to measure skills retention one must assess changes in knowledge and behavior, which, by their nature, occur incrementally.⁹⁵

- Methodology for evaluating training.
- Distinguishes four levels of training effectiveness: 1) reaction, 2) learning, 3) transfer, and 4) results.
- Each level is considered more complex than its predecessor.
- Goal of training is to apply what is learned in the training in practical situations.
- Skills retention occurs incrementally, which is reflected in the four levels.

Figure 10. Key ideas from Kirkpatrick's model for training evaluation.

Features of Cross-Cultural Training

Purpose

Much of the literature on cross-cultural training, independent of the specific field of application, states that its aim is to increase the likelihood that an individual will perform their responsibilities successfully in a foreign environment. Researchers have identified three broad components that determine success in an unfamiliar work environment abroad: 1) personal adjustment, 2) professional effectiveness, and 3) interpersonal adjustment.⁹⁶ As such, the general purpose of cross-cultural training in the Army should be to equip Soldiers and leaders with the KSAAs necessary to adapt, perform and interact in an unfamiliar environment. While these standards originate in the academic sector, they are consistent with military literature on the subject.^{97,98,99}

⁹⁴ AAhad M. Osman-Gani and Thomas Rockstuhl, "Cross-Cultural Training, Expatriate Self-Efficacy, and Adjustments to Overseas Assignments: An Empirical Investigation of Managers in Asia," *International Journal of Intercultural Relations* 33 (2009), 282.

⁹⁵ Abbe and Bortnick, *Developing Intercultural Adaptability in the Warfighter: A Workshop on Cultural Training and Education*, 24.

⁹⁶ Littrell et al., "Expatriate Preparation," 368-369.

⁹⁷ Caligiuri et al., *Training, Developing, and Assessing Cross-Cultural Competence in Military Personnel*, 19.

⁹⁸ Arthur J. Hoehn, *The Design of Cross-Cultural Training for Military Advisors*, Professional Paper 12-66, The George Washington University Human Resources Research Office, Operating under contract with The Department of the Army, September 1966, 3.

⁹⁹ Alan Lau and Perry N. Blanchard, *An Evaluation of Intercultural Relations Training for Navy Overseas Personnel*, Navy Personnel Research and Development Center, January 1975, 5.

Goals

Because it is impossible for cross-cultural training to prepare individuals for every contingency they may encounter during their time abroad, learning how to learn is often considered the first and most important responsibility of cross-cultural training.^{100,101,102} Successful cross-cultural training should provide participants with the conceptual tools to understand their experiences in a foreign culture so that they are able to make decisions to behave and perform according to the goals of their professional responsibilities in the context of a foreign culture.¹⁰³

In the military context, Caligiuri and colleagues argue that cross-cultural training nests neatly under the “adapt” task that the Army recently identified as one of the essential warrior tasks of an Army Soldier.^{104,105,106} They assert that “adapt” includes adapting to the cultural demands of changing operational environments.¹⁰⁷ With this, they argue that cross-cultural training for Soldiers (“cultural learning” in their terms) requires them to progress through five stages of learning, each with a specific goal. These are presented in Figure 11.

Stage		Description
1	Identifying	The individual begins to become aware of the fact that there are different cultures out there, in contact with their own.
2	Understanding	The individual begins to grasp some of the principles which govern how the different culture works.
3	Coping	The individual starts to be able to interact successfully with the other culture. This produces more learning.
4	Managing	The individual learns how to manage the other culture in mutually acceptable way. Learning accelerates.
5	Integrating	The individual may incorporate selected elements from the other culture into his or her own personal operating framework.

Figure 11. Stages of cultural learning.¹⁰⁸

¹⁰⁰ Littrell *et al.*, “Expatriate Preparation,” 368.

¹⁰¹ Lisa N. Littrell and Eduardo Salas, “A Review of Cross-Cultural Training: Best Practices, Guidelines, and Research Needs,” *Human Resource Development Review* 4, no. 3 (September 2005), 309.

¹⁰² Rita Bennett, Anne Aston, And Tracy Colquhoun, “Cross-Cultural Training: A Critical Step in Ensuring the Success of International Assignments,” *Human Resource Management* 39, nos. 2 & 3 (Summer/Fall 2000), 244.

¹⁰³ Gertsen, “Intercultural Competence and Expatriates,” 353.

¹⁰⁴ Caligiuri *et al.*, *Training, Developing, and Assessing Cross-Cultural Competence in Military Personnel*, 16.

¹⁰⁵ Department of the Army, *Enlisted Initial Entry Training Policies and Administration*, TRADOC Regulation 350-6, November 7, 2013, 44.

¹⁰⁶ In different terms (“agility” and “readiness”), this same concept is also alluded to as his number one priority in GEN Mark A. Milley’s Initial Message to the Army after he become Chief of Staff of the Army in August 2015.

¹⁰⁷ Caligiuri *et al.*, *Training, Developing, and Assessing Cross-Cultural Competence in Military Personnel*, 16.

¹⁰⁸ Caligiuri *et al.*, *Training, Developing, and Assessing Cross-Cultural Competence in Military Personnel*, 10.

Other goals of cross-cultural training that the academic literature has identified include enabling individuals to 1) make the same judgments regarding behavior as locals do (known as isomorphic attribution), 2) overcome difficulties that could potentially undermine their effectiveness while overseas, 3) develop positive relationships (“positive orientation”) with host nationals, 4) effectively cope with the stressors encountered on the foreign assignment, 5) develop cultural self-awareness, and 6) create realistic expectations for the expatriate with respect to living and working in a foreign culture.^{109,110, 111, 112,113}

Each organization and each training program should have specific goals in mind. As the discussion above indicates, theorists and practitioners have provided a number of general goals of cross-cultural training that may apply to any number of organizations, including the military. Importantly, each of these goals suggest developing the skills necessary for personal adjustment, work adjustment, and interpersonal interactions.^{114,115} Again, this highlights the difference between cross-cultural training and traditional training. Not only should training for individuals going abroad include factual, culturally-specific information but also aim to develop cognitive, behavioral and affective KSAs that help them “learn how to learn” in any environment. Identifying these skills and designing appropriate training to refine them is a major challenge for cross-cultural training. Indeed, in any context, cross-cultural training should create adaptable individuals by teaching them global skills that can be adapted to more specific situations.^{116,117}

Training Program Components

Littrell and colleagues argue that all training programs, regardless of method or timing or specific organizational goal, should consider three essential elements: 1) needs of the trainee, 2) customization of the content and design methodologies, and 3) the program quality.¹¹⁸ Other theorists in the field support these elements or variations of them.^{119,120} The needs assessment takes into account any factors that may affect the

¹⁰⁹ Littrell *et al.*, “Expatriate Preparation,” 368.

¹¹⁰ Littrell and Salas, “A Review of Cross-Cultural Training,” 309.

¹¹¹ Bhawuk and Brislin, “Cross-Cultural Training,” 163.

¹¹² Puck *et al.*, “Does It Really Work?” 2184.

¹¹³ Paula Caligiuri, Jean Phillips, Mila Lazarova, Ibraiz Tarique, and Peter Burgi, “The Theory of Met Expectations Applied to Expatriate Adjustment: The Role of Cross-Cultural Training,” *Journal of Human Resource Management* 12, no. 3 (May 2001), 358.

¹¹⁴ Littrell *et al.*, “Expatriate Preparation,” 368.

¹¹⁵ Bennett *et al.* “Cross-Cultural Training,” 240.

¹¹⁶ Caligiuri and Tarique, “Predicting Effectiveness in Global Leadership Activities,” 344.

¹¹⁷ Allan Bird, AMark Mendenhall, Michael J. Stevens, and Gary Oddou, “Defining the Content Domain of Intercultural Competence for Global Leaders,” *Journal of Managerial Psychology* 25, no. 8 (2010), 822.

¹¹⁸ Littrell *et al.*, “Expatriate Preparation,” 368.

¹¹⁹ Bennett *et al.* “Cross-Cultural Training,” 243

success of the trainee, including the strengths and weaknesses of their cognitive, behavioral or affective skills, family considerations, and organizational assets and limitations in order to tailor the program appropriately. Customization of the program ensures that the content is tailored to meet individuals’ needs in regard to skill development.¹²¹ In the case of the Army, this may be tailored for specific units or occupational specialties. Program quality is necessary to establish the validity of the training program. This includes assessing trainees’ performance during the training, but also ensuring that the program is administered and developed by individuals who are regarded as experts on the country or region of destination as well as on the process of cross-cultural adjustment and cross-cultural performance.^{122,123}

Component	Purpose/Justification
Conduct needs assessment	<ul style="list-style-type: none"> • Identifies anything that might possibly affect the success of the individual abroad. • Focuses on the KSAs necessary for the individual to interact effectively with individuals from another culture.
Customize for trainee	<ul style="list-style-type: none"> • Based upon the needs assessment, tailors the program to the specific needs of the organization, the job, and the trainee.
Ensure quality	<ul style="list-style-type: none"> • Program should be subject to intense evaluation to ensure that it is meeting organizational goals and intent. • Trainee should be assessed. • Administrators should be regarded as experts on the country for which the trainees are preparing or of the cross-cultural experience in general.

Figure 12. Essential components of cross-cultural training programs.^{124,125,126}

Typologies of Cross-Cultural Training Platforms

Cross-cultural researchers have expended considerable energy developing typologies for describing the variety of cross-cultural training delivery platforms available and in use. One way to differentiate programs is through *content*.¹²⁷ With this approach, there are

¹²⁰ Caligiuri *et al.*, “The Theory of Met Expectations Applied to Expatriate Adjustment,” 366-367.

¹²¹ Littrell *et al.*, “Expatriate Preparation,” 369.

¹²² *Ibid.*

¹²³ Bennett *et al.* “Cross-Cultural Training,” 243

¹²⁴ Littrell *et al.*, “Expatriate Preparation,” 368.

¹²⁵ Bennett *et al.* “Cross-Cultural Training,” 243.

¹²⁶ Bhagat and Prien, “Cross-Cultural Training in Organizational Contexts,” 223.

¹²⁷ Puck *et al.*, “Does It Really Work?” 2180.

two forms: culture-specific and culture-general. Culture-specific training seeks to prepare individuals for work in a specific country or region. Culture-general training seeks to provide the necessary KSAs that will prepare individuals to adapt and succeed in any culture.¹²⁸

The other approach to differentiate cross-cultural training programs is through *method*.¹²⁹ Early scholars in the field often identified two main methods of cross-cultural training: didactic and experiential. Contemporary research, however, identifies five additional categories: attribution, culture awareness, cognitive-behavior modification, and language. These seven content categories of cross-cultural training programs are detailed in Figure 13. Together, they provide a wide variety of options for organizations and individuals to consider employing, depending on organizational goals, responsibilities of the individual position abroad, and availability of resources (time, people, and money).

Delivery Platform	Description	Timing	Content	Activity
Attribution	<ul style="list-style-type: none"> Learning to think and act as a host national. Also known as “isomorphic attribution”. 	Pre-departure	Culture-specific	Culture assimilators
Culture Awareness	<ul style="list-style-type: none"> Teaches trainees about their own culture so that they may appreciate differences with other cultures Teaches culture as a concept 	Pre-departure	Culture-general	Role-plays, self-assessments
Interaction	<ul style="list-style-type: none"> Incoming personnel are trained by those who already occupy the position abroad 	Pre-departure and/or post-arrival (in theater)	Culture-specific	On-the-job training, overlaps
Didactic	<ul style="list-style-type: none"> Also called “information-giving”. Factual information Can cover diverse topics. 	Pre-departure and/or post-arrival (in theater)	Culture-general and/or culture-specific	Lectures, briefings, traditional in-class teaching
Language	<ul style="list-style-type: none"> Teaching region- or location-specific cross-cultural communication A form of didactic training, but considered separate due to its importance in certain circumstances. 	Pre-departure and/or post-arrival (in theater)	Culture-specific	Traditional teaching
Experiential	<ul style="list-style-type: none"> Learning by doing. Focuses on developing skills necessary for working and interacting with host nationals. Provides trainees the opportunity to practice potential situations to be encountered in the host culture. Includes role plays, simulations, site-visits, and cross-cultural workshops. 	Pre-departure and/or post-arrival (in theater)	Culture-general and/or culture-specific	Role plays, simulations, site-visits, workshops

¹²⁸ The differences between culture-specific and culture-general training was discussed in more detail in the second HDCDTF white paper in this series on cross-cultural competence, titled “Cross-Cultural Competence: Review of Assessment Methodology and Available Assessment Tools.”

¹²⁹ Puck *et al.*, “Does It Really Work?” 2180.

Delivery Platform	Description	Timing	Content	Activity
Cognitive-behavior modification	<ul style="list-style-type: none"> Individuals identify activities they find rewarding or punishing in their home culture and then apply same process abroad Enables individuals to focus on rewarding activities in the new culture 	Pre-departure	Culture-general	Counseling, infrequently used

Figure 13. Typology of cross-cultural training formats.^{130,131}

Effectiveness of Cross-Cultural Training

Despite widespread support for cross-cultural training and the continued growth of a significant body of research discussing the strengths and weaknesses of various approaches to designing and implementing cross-cultural training, empirical evidence to support its effectiveness remains unresolved.^{132,133,134} For instance, in 1990, Black and Mendenhall reviewed 29 studies that evaluated the effectiveness of various cross-cultural training programs.¹³⁵ They determined that training was positively related to a number of outcomes, including perceptions of the training the participants received, their interpersonal relationships, their perception of host nationals, culture shock experienced, and job performance abroad.^{136,137} Although the authors argued that their evidence supported the notion that cross-cultural training had a generally positive impact, they were unable to quantify its specific effects. In a similar study in 1992, Deshpande and Viswesvaran conducted a meta-analysis of 21 empirical studies of cross-cultural training to investigate the effects of cross-cultural training on expatriate self-development, perception, relationship, adjustment, and performance in foreign environments.¹³⁸ They found that cross-cultural training improved expatriate job performance, development of cross-cultural skills, and adjustment.^{139,140} Many subsequent studies pointed to these examples and others of the effectiveness of cross-

¹³⁰ Littrell *et al.*, 369-372.

¹³¹ Christian Hanberg and Gabriel Osterdahl, "Cross-Cultural Training of Expatriates: A Case Study of Ericsson," Bachelor's thesis, Uppsala University, 2009.

¹³² Selmer *et al.*, "Sequential Cross-Cultural Training for Expatriate Business Managers," 831.

¹³³ Osman Gani and Rockstuhl, "Cross-Cultural Training, Expatriate Self-Efficacy, and Adjustments to Overseas Assignments," 278.

¹³⁴ Littrell and Salas, "A Review of Cross-Cultural Training," 308.

¹³⁵ Black and Mendenhall, "Cross-Cultural Training Effectiveness," 115.

¹³⁶ *Ibid.*

¹³⁷ Bhawuk and Brislin, "Cross-Cultural Training," 180.

¹³⁸ Satish P. Deshpande and Chockalingam Viswesvaran, "Is Cross-Cultural Training of Expatriate Managers Effective: A Meta Analysis," *International Journal of Intercultural Relations* 16 (1992), 295.

¹³⁹ *Ibid.*

¹⁴⁰ Mark E. Mendenhall, Gunter K. Stahl, Ina Enhert, Gary Oddou, Joyce S. Osland, and Torsten M. Kuhlmann, "Evaluation Studies of Cross-Cultural Training Programs: A Review of the Literature From 1988 to 2000," in *Handbook of Intercultural Training* (3rd edition), edited by D. Landis, J.M. Bennett, and M.J. Bennett, (Thousand Oaks, CA: Sage Publications, 2004), 130.

cultural training and justification for implementing it in a variety of scenarios.^{141,142,143,144,145}

Other studies, however, have been more measured in their assessment of the effectiveness of cross-cultural training. In 1996, Kealey and Protheroe criticized these two specific studies, arguing that up until that point most of the studies cross-cultural training, including those two, suffered from serious methodological deficiencies.^{146,147,148} At the conclusion of their study, Kealey and Protheroe stated that “the field of cross-cultural research and training is... in the uncomfortable position of having a product which is acutely needed but still of unproven efficacy.”¹⁴⁹ Additional studies argue plainly that there is no empirical evidence to suggest that cross-cultural training helps expatriates adjust to foreign environment^{150,151}, while others provide a more nuanced argument by stating that there is indeed a positive relationship between training and performance, but that correlation is weaker than initially thought and can vary widely.^{152,153} For instance, studies have found that the efficacy of cross-cultural training is influenced most by prior international experience or language experience and not the training itself.^{154,155} In the military context, the lack of consensus regarding the specific efficacy of cross-cultural training programs suggests the need for more rigorous validation, but also, as Experiential Learning Theory and Social Learning Theory both argue, for more realistic training—one of the pillars of the Army’s Human Dimension effort.

Continued debate over the efficacy of cross-cultural training has important implications for the Army’s interest in the subject. While there is a general agreement among

¹⁴¹ Littrell *et al.*, “Expatriate Preparation,” 372.

¹⁴² Littrell and Salas, “A Review of Cross-Cultural Training,” 308.

¹⁴³ Filip Lievens, Michael M. Harris, Etienne Van Keer, and Claire Bisqueret, “Predicting Cross-Cultural Training Performance: The Validity of Personality, Cognitive Ability, and Dimensions Measured by an Assessment Center and a Behavior Description Interview,” *Journal of Applied Psychology* 88, no. 3 (2003), 477.

¹⁴⁴ Bhawuk and Brislin, “Cross-Cultural Training,” 180.

¹⁴⁵ Marie-France Waxin and Alexandra Panaccio, “Cross-Cultural Training to Facilitate Expatriate Adjustment: It Works!” *Personnel Review* 34, no. 1 (2005), 65.

¹⁴⁶ Daniel J. Kealey and David R. Protheroe, “The Effectiveness of Cross-Cultural Training for Expatriates: An Assessment of the Literature on the Issue,” *International Journal of Intercultural Relations* 20, no.2 (1996), 141.

¹⁴⁷ Selmer *et al.*, “Sequential Cross-Cultural Training for Expatriate Business Managers,” 831.

¹⁴⁸ Mendenhall *et al.*, “Evaluation Studies of Cross-Cultural Training Programs,” 130.

¹⁴⁹ Kealey and Protheroe, “The Effectiveness of Cross-Cultural Training for Expatriates,” 161-162.

¹⁵⁰ Puck *et al.*, “Does It Really Work?” 2192-2193.

¹⁵¹ Gertsen, “Intercultural Competence and Expatriates,” 357.

¹⁵² Osman Gani and Rockstuhl, “Cross-Cultural Training, Expatriate Self-Efficacy, and Adjustments to Overseas Assignments,” 278.

¹⁵³ Morris and Robie, “A Meta-Analysis of the Effects of Cross-Cultural Training on Expatriate Performance and Adjustment,” 120.

¹⁵⁴ Waxin and Panaccio, “Cross-Cultural Training to Facilitate Expatriate Adjustment,” 65.

¹⁵⁵ Puck *et al.*, “Does It Really Work?” 2193.

contemporary studies that cross-cultural training *can* be important to individuals' experiences abroad, they also acknowledge that more empirical research is needed in order to determine its specific effects.^{156,157,158} Furthermore, this discussion re-emphasizes the point that there have been no studies that definitively isolate the competencies required to work effectively abroad or that have definitively quantified the effectiveness of cross-cultural training programs.^{159,160} This is in stark contrast to traditional training and was discussed in greater detail in the previous HDCDTF white paper on cross-cultural competence.^{161,162} Due to this critical shortcoming, it is essential that organizations that implement or develop training programs, including the Army, intensively evaluate them to ensure that they are valid, repeatable and produce the desired effects.¹⁶³ Furthermore, it highlights the need to consider shifting organizational priorities from developing universal *training* mechanisms for personnel to more effectively *selecting* individuals who are predisposed for either successfully responding to cross-cultural training or for performing successfully in an unfamiliar environment, and then offer training or development opportunities to those individuals who may be most receptive to such training.^{164,165} In other words, one approach the Army may consider regarding cross-cultural competence is to more effectively put the right personnel in the right positions. The ambiguous efficacy of cross-cultural training reminds us that this subject and its aims are firmly rooted in the theories and practices of a social science that is inherently imprecise and subjective. Such realities make measuring effectiveness challenging, especially for an organization such as the Army that bases effectiveness on mission tasks (that is, cognition and behavior rather than affect). In order to overcome these circumstances, the Army may need to think more creatively as it moves forward with its focus on developing cross-cultural competence among its Soldiers and leaders.

¹⁵⁶ Laura B. Perry and Leonie Southwell, "Developing Intercultural Understanding and Skills: Models and Approaches," *Intercultural Education* 22, no. 6 (December 2011), 473.

¹⁵⁷ Mendenhall *et al.*, "Evaluation Studies of Cross-Cultural Training Programs," 139.

¹⁵⁸ Caligiuri and Tarique, "Predicting Effectiveness in Global Leadership Activities," 337.

¹⁵⁹ *Ibid.*

¹⁶⁰ Littrell and Salas, "A Review of Cross-Cultural Training," 308.

¹⁶¹ Lievens *et al.*, "Predicting Cross-Cultural Training Performance," 477.

¹⁶² Human Dimension Capabilities Development Task Force (HDCDTF), "Cross-Cultural Competence: Review of Assessment Methodology and Available Assessment Tools," July 2015.

¹⁶³ Puck *et al.*, "Does It Really Work?" 2193.

¹⁶⁴ *Ibid.*

¹⁶⁵ Caligiuri and Tarique, "Predicting Effectiveness in Global Leadership Activities," 338.

- The vast majority of research agrees that cross-cultural training has a positive impact on individuals' performance and adjustment while abroad in a foreign culture.
- Some research provides empirical evidence to indicate that cross-cultural training can help develop cross-cultural skills; other studies, however, argue that research of this kind is not methodologically sound and therefore question whether the effectiveness of cross-cultural training has in fact been proven.
- Criterion measures of cross-cultural training success have not yet been established.
- It is unclear which method of cross-cultural training is most effective.
- Due to the unconfirmed relationship between cross-cultural training and cross-cultural success, evaluations of training programs are critical for any organization.

Figure 14. Key findings regarding the effectiveness of cross-cultural training.¹⁶⁶

Limits of Cross-Cultural Training

Although there is general consensus that cross-cultural training provides a necessary service to prepare personnel for successful job performance overseas (though, as we learned above, the details of which remain debatable), there remain limits to the effects that cross-cultural training can provide. These have been identified in the literature as moderators and authors warn that there is little empirical understanding about how they may influence the relationship between cross-cultural training and expatriate performance.^{167,168,169,170} Figure 15 highlights a number of important moderators identified in the literature. When designing or choosing a cross-cultural training program, it is important to keep in mind what it can as well as what it cannot do – including a consideration of possible moderating influences on the training.

Moderator	Effects/Description
Timing	<ul style="list-style-type: none"> • Pre-departure training establishes realistic expectations • Post-arrival training addresses real-time issues
Job-level attributes	<ul style="list-style-type: none"> • Task difficulty, role clarity • Work load, salary, relationships with colleagues • Previous experience, pre-departure knowledge
Family-level attributes	<ul style="list-style-type: none"> • Marital status, children, spousal acceptance of position
Organizational-level attributes	<ul style="list-style-type: none"> • Post-arrival cross-cultural training • Social support • Organizational culture abroad

¹⁶⁶ Mendenhall *et al.*, "Evaluation Studies of Cross-Cultural Training Programs," 131.

¹⁶⁷ Littrell *et al.*, "Expatriate Preparation," 373.

¹⁶⁸ Joshua-Gojer, "Cross-Cultural Training and Success Versus Failure of Expatriates," 55.

¹⁶⁹ Morris and Robie, "A Meta-Analysis of the Effects of Cross-Cultural Training on Expatriate Performance and Adjustment," 121.

¹⁷⁰ Puck *et al.*, "Does It Really Work?" 2193.

Moderator	Effects/Description
Individual attributes	<ul style="list-style-type: none"> • Cognitive flexibility, adaptability, tolerance for ambiguity, ethnocentrism, self-image, extroversion • Trust, social intelligence, self-confidence, open-mindedness, cultural empathy, behavioral flexibility, psychological adaptability
Cultural toughness	<ul style="list-style-type: none"> • Greater cultural differences will likely result in greater cultural toughness, which may require more rigorous training
Training rigor	<ul style="list-style-type: none"> • Related to training method, location, length, expertise of administrators (facilitators)

Figure 15. Potential moderators for cross-cultural training.^{171,172}

Background on Cross-Cultural Training Programs in the Army

The Army's interest in developing cross-cultural training programs is not new. Most accounts indicate that it began in earnest in the 1960s and 1970s in the aftermath of World War II and Korea and in the midst of the conflict in Vietnam.¹⁷³ These programs spanned the range of training platforms discussed above. In addition to traditional didactic platforms, the programs developed by the US Army during this time included a multi-method cultural self-awareness work workshop^{174,175,176}, a contrast-American exercise that used role-plays¹⁷⁷, culture-specific culture assimilators, and cultural simulations. Several of these programs and a number of key texts regarding cross-cultural training developed for the Army were authored by young scholars who later became experts in the academic field.¹⁷⁸ In this regard, the Army's interest in cross-cultural competence was on the cutting edge of research at the time and helped build the foundation for later research, in the military and also in the academic sector.

Experiences over the last 15 years in Iraq and Afghanistan have spurred renewed interest in cross-cultural considerations—providing the impetus for developing a variety of training programs—in the Army and other branches of the military. These programs have taken advantage of new technology and theoretical developments over the past several decades. Despite this interest and continued discussion of the topic in a range of military publications, there remain a number of challenges that the Army and other

¹⁷¹ Adapted from Littrell *et al.*, "Expatriate Preparation," 374-375.

¹⁷² Ibraiz Tarique and Paula Caligiuri, "The Role of Cross-Cultural Absorptive Capacity in the Effectiveness of In-Country Cross-Cultural Training," *International Journal of Training and Development* 13, no. 3(2009), 150.

¹⁷³ Abbe and Gouge, "Cultural Training for Military Personnel: Revisiting the Vietnam Era," 9.

¹⁷⁴ Alfred J. Kraemer, *Development of a Cultural Self-Awareness Approach to Instruction in Intercultural Communication*, Report 73-17, U.S. Army Human Resources Research Organization, 1973, 5.

¹⁷⁵ Abbe and Gouge, "Cultural Training for Military Personnel: Revisiting the Vietnam Era," 11.

¹⁷⁶ Bhawuk and Brislin, "A Review of Cross-Cultural Training," 175.

¹⁷⁷ Abbe and Gouge, "Cultural Training for Military Personnel: Revisiting the Vietnam Era," 11.

¹⁷⁸ Notably, Richard Brislin and Harry C. Triandis.

military branches face regarding cross-cultural training going forward. Perhaps most importantly, the Army must calculate how to maintain interest in cross-cultural competence and integrate appropriate training and education programs into existing mechanisms and institutions in order to ensure that relevant cultural skills—specific and general—are retained and transferred among Soldiers and leaders. This is doubly difficult as defense expenditures shrink and there is no immediate, large-scale conflict that the Army is currently engaged in to justify conspicuous investment.

A number of institutes within the Army have contributed to cross-cultural research, including training development. Each of these key institutes and their missions are highlighted in Figure 16.

Organization	Topics	Mission
U.S. Army Research Institute for the Behavioral and Social Sciences (ARI)	Training, education, leader development, performance measures, promotion, retention ^{179,180}	<p>“...to create and provide innovative behavioral and social science solutions that enable the Army to provide ready forces and force capabilities.”¹⁸¹</p> <p>“...to enhance individual and group performance along with group decision making and individual decision making.... ARI is the primary research institute for conducting research and analysis on personnel performance and training. The research contributes to recruiting, selection, assignment, training, mission performance, and situation awareness...”¹⁸²</p>
U.S. Army Research Laboratory—Human Research and Engineering Directorate (ARL-HRED)	Human performance, human factors, human modeling, simulation & training technology, Human Dimension training ^{183,184}	<p>“...to conduct a broad-based program of scientific research and technology development directed into three focus areas: (1) enhancing the effectiveness of Soldier performance and Soldier-machine interactions in mission contexts; (2) providing the Army and ARL with human factors integration leadership to ensure that Soldier performance requirements are adequately considered in technology development and system design; and (3) through advanced simulation technology capabilities, enhancing the Soldier experience in training environments, increasing training system performance and cost effectiveness, and increasing Army analysis capability.”¹⁸⁵</p>

¹⁷⁹ Sharon Glazer, Nina Hamedani, Kristina Kayton, and Amy Weinberg, “Culture Research Landscape Throughout the United States Department of Defense,” in *Toward Sustainable Development Through Nurturing Diversity: Selected Papers from the Twenty-First Congress of the International Association for Cross-Cultural Psychology*, edited by Leon Jackson, Deon Meiring, Fons van de Vijver, Erhabor Idemudia, and William Gabrenya, (Melbourne, FL: International Association for Cross-Cultural Psychology, 2014), 193.

¹⁸⁰ Federal Laboratory Consortium for Technology Transfer, “Army Research Institute for Behavioral and Social Sciences,” <https://www.federallabs.org/labs/profile/?id=1339>, (accessed September 25, 2015).

¹⁸¹ U.S Army Institute for the Behavioral and Social Sciences, “Research,” <https://sslweb.hqda.pentagon.mil/ari/research.aspx>, (accessed September 25, 2015).

¹⁸² Federal Laboratory Consortium for Technology Transfer, “Army Research Institute for Behavioral and Social Sciences.”

¹⁸³ United States Army Research Laboratory, “Human Research and Engineering,” <http://www.arl.army.mil/www/default.cfm?Action=31&Page=31>, (accessed September 25, 2015).

¹⁸⁴ Glazer *et al.*, “Culture Research Landscape Throughout the United States Department of Defense,” 193.

¹⁸⁵ United States Army Research Laboratory, “Human Research and Engineering,” <http://www.arl.army.mil/www/default.cfm?Action=31&Page=31>, (accessed September 25, 2015).

Organization	Topics	Mission
Army Research Office (ARO)	Training, cultural consensus model, collaboration, negotiation, interaction, institutional environment ¹⁸⁶	"... serves as the Army's premier extramural basic research agency in the engineering, physical, information and life sciences; developing and exploiting innovative advances to ensure the Nation's technological superiority... ARO represents the most long-range Army view for changes in its technology..." ¹⁸⁷
U.S. Army Training and Doctrine Command Culture Center (TRADOC-TCC)	Cultural awareness training, developing mission requirements and partnership programs, develops appropriate cross-cultural curriculum for Army proponents as requested ¹⁸⁸	"...provides relevant and accredited cultural competency training and education to Soldiers and DA [Department of Army] Civilians in order to build and sustain an Army with the right blend of cultural competency capabilities to facilitate a wide range of operations, now and in the future." ¹⁸⁹
Army Geospatial Center (AGC)	Cultural mapping, cultural awareness, intelligence analysis, training ¹⁹⁰	"...to coordinate, integrate, and synchronize geospatial information requirements and standards across the Army; to develop and field geospatial enterprise-enabled systems and capabilities to the Army and Department of Defense; and to provide direct geospatial support and products to Warfighters." ¹⁹¹ "...to provide timely, accurate and relevant geospatial information, capabilities and domain expertise for Army Geospatial Enterprise implementation in support of unified land operations." ¹⁹²
Army Engineer Research and Development Center—Construction Engineering Research Laboratory (ERDC-CERL)	Content analysis of texts, stability operations, displaced populations ¹⁹³	"...Develop and infuse innovative technologies to provide excellent facilities and realistic training lands for the Department of Defense, the U.S. Army and many other customers while also supporting ERDC's research and development mission in geospatial research and engineering, military engineering, and civil works... CERL directs its research efforts toward increasing the Army's ability to more efficiently design, construct, operate and maintain its installations and contingency bases and to ensure environmental quality and safety at a reduced life-cycle cost. Excellent facilities support the Army's training, readiness, mobilization and sustainability missions. Adequate infrastructure and realistic training lands are critical assets to installations in carrying out their military missions. Efficient contingency bases, which minimize the use of external resources and the generation of waste and enhance relations with local communities, are critical for successful deployments in all situations—from disaster response and humanitarian assistance to stability operations and conflicts." ¹⁹⁴
Global Cultural Knowledge Network (GCKN)	"reach-back" resource for units preparing to deploy concerning socio-cultural information and analysis	"...brings the entire intellectual capacity of the United States to the Army's next mission by guiding socio-cultural knowledge to the point of decision." ¹⁹⁵

¹⁸⁶ Glazer *et al.*, "Culture Research Landscape Throughout the United States Department of Defense," 193.

¹⁸⁷ United States Army Research Laboratory, "Army Research Office," <http://www.arl.army.mil/www/default.cfm?page=29>, (accessed September 25, 2015).

¹⁸⁸ Glazer *et al.*, "Culture Research Landscape Throughout the United States Department of Defense," 194.

¹⁸⁹ United States Army Combined Arms Center, "TRADOC Culture Center," <http://usacac.army.mil/organizations/cace/tcc>, (accessed September 25, 2015).

¹⁹⁰ Glazer *et al.*, "Culture Research Landscape Throughout the United States Department of Defense," 194.

¹⁹¹ United States Army Corps of Engineers, "Army Geospatial Center," <http://www.agc.army.mil/About.aspx>, (accessed September 25, 2015).

¹⁹² United States Army Corps of Engineers, "Army Geospatial Center," <http://www.agc.army.mil/About.aspx>, (accessed September 25, 2015).

¹⁹³ Glazer *et al.*, "Culture Research Landscape Throughout the United States Department of Defense," 194.

¹⁹⁴ United States Army Corps of Engineers, "U.S. Army Construction Engineering Research Laboratory (CERL)," <http://www.erd.usace.army.mil/Locations/ConstructionEngineeringResearchLaboratory.aspx>, (accessed September 25, 2015).

¹⁹⁵ Global Cultural Knowledge Network, <https://community.apan.org/gckn/default.aspx>, (accessed September 25, 2015).

Organization	Topics	Mission
Foreign Military Studies Office (FMSO)	Analysis of open-source foreign media; provides foreign perspective on defense and security issues ¹⁹⁶	"...conducts unclassified research of foreign perspectives of defense and security issues that are understudied or unconsidered but that are important for understanding the environments in which the U.S. military operates. FMSO's work today is still aimed at publication in unclassified journals and its research findings are taught in both military and civilian venues in the United States and around the world." ¹⁹⁷
Cognitive Dominance Education Program (CDEP – formerly UFMCS)	Critical thinking, groupthink, red-teaming, 2025 conceptualization ¹⁹⁸	"...develop Army leaders who maintain the cognitive edge when operating in complex and rapidly changing operational environments. The mission of the CDEP is multidimensional: (1) provide functional training for ASIs 7G and 7J – Red Team leaders and members; (2) provides Applied Critical Thinking (ACT) and Groupthink Mitigation (GTM) education across all Army Centers and Schools; (3) provides tailored programs of education or problem facilitation to operational units associated with training or pre-deployment; (4) supports combat development and 2025 conceptualization with education and facilitation; (5) engages with organizations external to the Army as an engine for continued innovation across the cognitive dominance domain; and (6) serves as the Executive Agent for the Army proponent for Red Teaming and serves as a repository of tools and best practices for Red Teaming across DoD." ¹⁹⁹
Language, Regional Expertise, and Cultural Management Office (LRECMO)	Coordination, synchronization, integration among Army organizations	"In conjunction with its subordinate organizations provides daily management oversight in directing, synchronizing, integrating Army's Culture, Regional Expertise and Language (CREL) capabilities and requirements." ²⁰⁰

Figure 16. US Army organizations contributing to cross-cultural training research.

The Language, Regional Expertise, and Cultural Management Office (LRECMO) is the central coordinating body among the Army's cross-cultural efforts, including the training, education and research initiatives highlighted above. As described in Figure 16, the mission of LRECMO is to reduce redundancy between and improve synchronization among organizations contributing to cross-cultural competence in the Army.²⁰¹ Considering the size of the Army and the variety of institutions within it dealing with cross-cultural competence, this is a challenging but critical responsibility. The LRECMO is working with the Headquarters of the Department of the Army (HQDA) and other entities, including TRADOC and the Combined Arms Center, to develop a new Culture, Regional Expertise, and Language (CREL) Strategy.²⁰² One of the objectives of the strategy is to encourage institutions within the Army and throughout the Department of Defense to synchronize and standardize their cross-cultural training and education efforts in order to improve efficacy, inspire collaboration, and reduce costs. The LRECMO is uniquely positioned to contribute to his end by integrating and synchronizing

¹⁹⁶ Foreign Military Studies Office, <http://fmso.leavenworth.army.mil/About-Us.html>, (accessed September 25, 2015).

¹⁹⁷ Foreign Military Studies Office, <http://fmso.leavenworth.army.mil/About-Us.html>, (accessed September 25, 2015).

¹⁹⁸ United States Army Combined Arms Center, "University of Foreign Military and Cultural Studies / Red Teaming," <http://usacac.army.mil/organizations/ufmcs-red-teaming>, (accessed September 25, 2015).

¹⁹⁹ *Ibid.*

²⁰⁰ United States Army Combined Arms Center, "Language, Regional Expertise, and Cultural Management Office," <http://usacac.army.mil/organizations/cace/lrec>, (accessed October 16, 2015).

²⁰¹ *Ibid.*

²⁰² Jennifer Walleman, "Culture, Language Emphasized in Program," *Fort Leavenworth Lamp*, November 6, 2014.

the work of the institutions listed above. This effort is essential to augment the Army's cross-cultural energies to efficiently and effectively prepare for the operating environment of the future.

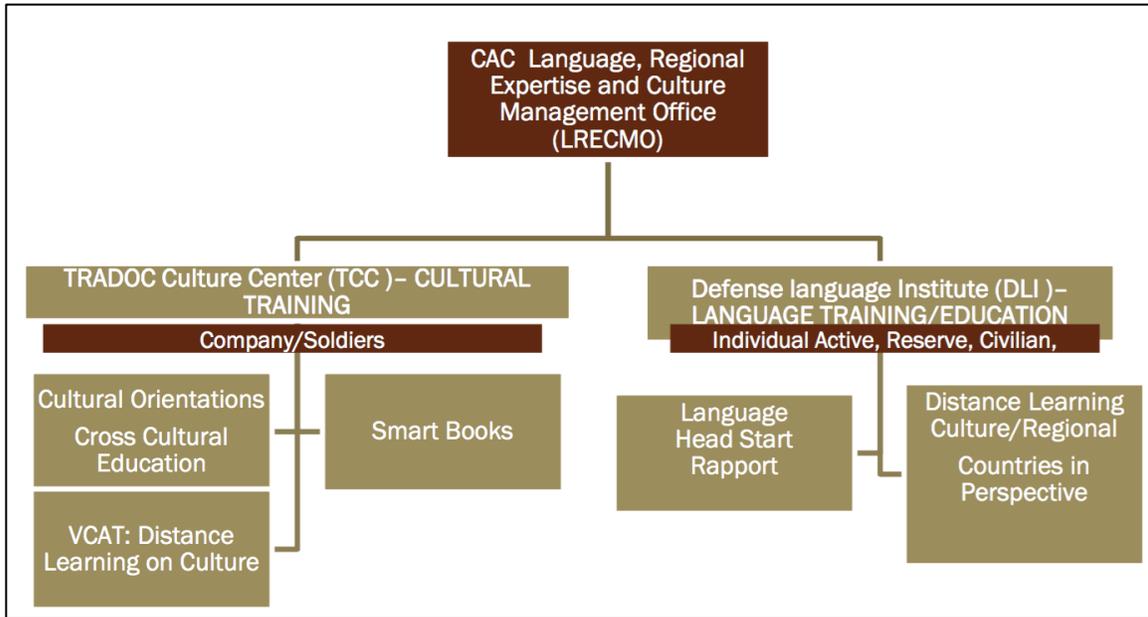


Figure 17. Combined Arms Center (CAC) Language, Regional Expertise, and Culture Management Office (LRECMO) organizational chart.²⁰³

Cross-Cultural Training Programs

The institutions and organizations housed within the US Army detailed above along with other military branches and private firms have developed a diverse array of cross-cultural training programs over the last decade and a half. In some cases, these programs may be directly applicable to the US Army's current interests and needs regarding cross-cultural competence; in others, they may provide insight for how the US Army may consider modifying them or developing original cross-cultural programs to help improve the cross-cultural competence of its Soldier and leaders to meet the specific needs of the Army in the current and future operating environment. There remain a large number of programs and research initiatives that the Army may consider in this field. To highlight the diversity of cross-cultural training options currently available, a few key examples are discussed below.

MoDA

In 2009, the US Institute of Peace (USIP), the National Defense University's Center for Complex Operations (CCO), the Department of Defense's Personnel Readiness Office,

²⁰³ United States Army Combined Arms Center, "Language, Regional Expertise, and Cultural Management Office," <http://usacac.army.mil/organizations/cace/lrec>, (accessed October 16, 2015).

and the Office of the Secretary of Defense—Policy (OSD-Policy) worked together to produce a curriculum to prepare senior civilian professionals deploying to Afghanistan for up to two years as training advisors to officials in Afghanistan’s Ministry of Defense and Ministry of Interior.²⁰⁴ It became known as the Ministry of Defense Advisor (MoDA) program. OSD-Policy began implementing the training in May 2010.²⁰⁵ The curriculum was based on a comprehensive needs assessment conducted among a set of experienced advisors who had already redeployed to the US.²⁰⁶ The focus group highlighted lessons they wish they had known before deploying to their respective advisor positions in Iraq and Afghanistan.²⁰⁷ The curriculum drew heavily from these lessons and identified four key principles for the training course: 1) support local ownership, 2) design for sustainability, 3) do no harm, and 4) demonstrate respect, humility, and empathy.²⁰⁸ With these principles in mind, the training evolved into an intensive 7-week program that equipped individuals with three sets of tools, which they used to adapt to the distinct demands of their missions.²⁰⁹ These tools included: 1) the ability to cope with the stressful environment characteristic of war-torn, transitional communities, 2) the skills required to interact with local counterparts, and 3) the knowledge about the host country to which they were deploying.²¹⁰ Reflecting back on the program, one of the curriculum designers recommended that any similar training course to help train advisers to go anywhere in the world, should incorporate four components. These are highlighted in Figure 19 below. The trainer also stressed the importance of sequencing these tactics appropriately, as adults learn best from material presented logically.²¹¹ By March 2012, five tranches of advisers had been trained and deployed using the MoDA training program.²¹² The program received strong support from Afghan counterparts, the NATO training mission, and the Combined Security Training Command Afghanistan (CSTC-A).²¹³

Four core principles	Tools developed to support principles
<ul style="list-style-type: none"> • Support local ownership • Design for sustainability • Do no harm • Demonstrate respect, humility, and empathy 	<ul style="list-style-type: none"> • Ability to cope with a stressful environment • Skills required to interact with local counterparts • Knowledge about host country

Figure 18. Simplified design of MoDA program.

²⁰⁴ Nadia Gerspacher, “Preparing Advisers for Capacity-Building,” Special Report 312, United States Institute of Peace, August 2012, 6.

²⁰⁵ Nadia Gerspacher, “Preparing Advisers for Capacity-Building,” Special Report 312, United States Institute of Peace, August 2012, 6.

²⁰⁶ *Ibid.*, 6-7.

²⁰⁷ *Ibid.*, 7.

²⁰⁸ *Ibid.*

²⁰⁹ *Ibid.*, 6.

²¹⁰ *Ibid.*, 7.

²¹¹ *Ibid.*, 7.

²¹² *Ibid.*,

²¹³ *Ibid.*

While the MoDA program was developed for civilian personnel deploying to a combat zone, it has clear applicability for the Army and its personnel. This includes its civilian personnel, but also its officers. The program was explicitly designed for the Afghanistan context (an example of a culture-specific program); however, with some modification it could be implemented for any environment. It stresses cultural adaptability and incorporates training for each of the three dimensions of learning identified in the literature: cognitive, behavioral, and affective. Importantly, it also relies on a needs assessment, integrates a multi-method approach to learning (lectures, briefings, and role-plays, for instance), and relies on expert input and facilitation. Because it is culture-specific, the training program has limited transferability (that is, it is not acutely developing culture-general skills). Furthermore, at 7-weeks long it is resource intensive (time, money, and personnel). While likely not practical to employ on a wide scale to the general purpose force, the MoDA program provides an instructive template to the Army for pre-departure training for civilian personnel and officers preparing to deploy for a specific mission in a specific location at a specific time.

1. Knowledge about how to build relationships and communicate across cultures in that specific context (post-conflict, transitional, reform, etc.),
2. Briefings on the situation in which the advisor will work,
3. Substantive knowledge about the sector in which the adviser will work, and
4. Preparation through practice (role playing).

Figure 19. Four essential components for cross-cultural training in post-conflict situations, according to lessons learned from the MoDA program.²¹⁴

ELECT BiLAT

ELECT BiLAT (Enhanced Learning Environments with Creative Technologies for Bi-Lateral Negotiations) is game-based training tool intended to prepare individuals for bi-lateral meetings in a foreign context.²¹⁵ The University of Southern California, Institute for Creative Technologies developed it, in collaboration with the U.S. Army Research, Development, and Engineering Command, Simulation and Training Technology Center, ARI, and ARL-HRED.²¹⁶ The program is conducted in an immersive virtual environment, intended to simulate experiences in Iraq. Trainees participate on a computer in five scenarios that consist of dialogue and negotiation with virtual humans. The strategic

²¹⁴ Nadia Gerspacher, "Preparing Advisers for Capacity-Building," Special Report 312, United States Institute of Peace, August 2012, 8.

²¹⁵ H. Chad Lane, Matthew Hays, Mark Core, Dave Gomboc, Eric Forbell, and Milton Rosenberg, "Coaching Intercultural Communication in a Serious Game," *Proceedings of the 16th International Conference on Computers in Education* (Jhongli City, Taiwan: APSCE, 2008), 36.

²¹⁶ Paula J. Durlach, Timothy G. Wansbury, and Jeffery G. Wilkinson, *Cultural Awareness and Negotiation Skills Training: Evaluation of a Prototype Semi-Immersive System*, U.S. Army Research Institute for the Behavioral and Social Sciences, 2008, 2.

objectives are to “train deliberate preparation behaviors and trust- and relationship-building strategies, which enable the negotiator [the trainee] to be successful under difficult, operational settings... [and] to familiarize the trainee with how to employ knowledge of social norms to make more effective judgments about appropriate actions with a cross-cultural negotiation.”²¹⁷ The interaction consists of two modes: negotiation and dialogue. The primary concern for the interaction is developing trust with the host national, though the scenarios depend on a range of other variables.²¹⁸ After the scenarios are complete, the trainee is able to review selected moments during the interaction in order to receive feedback.²¹⁹ Trainees also received automated coaching during the simulations and post-negotiation recaps.²²⁰ Assessments of ELECT BiLAT suggest that as little as three hours of participation with the program can effectively increase the knowledge of a novice negotiator.²²¹ It also demonstrated face validity by being able to discriminate between experienced and novice negotiators.²²² It remains to be seen if the program is effective for individuals beyond the novice level.²²³

ELECT BiLAT was initially developed for an Iraqi-context, but could presumably be modified to fit any culture-specific environment with relevant regional expert input. Nevertheless, it is a culture-specific program with corresponding limits on its applicability and transferability. Furthermore, the training is designed to serve a very specific purpose: improve the effectiveness of bi-lateral negotiations. While it succeeds in doing so, it also implies that there is limited opportunity for the training to serve more general purposes. That being said, the design of the (virtual) interaction in the program encourages some general cross-cultural skills, including cultural awareness and perspective-taking. In addition to understanding the efficacy of developing cross-cultural negotiation skills, it would be instructive to learn more about any culture-general skills this program may contribute towards developing. Despite the limitations of ELECT Bi-LAT it represents a dynamic virtual interface that incorporates many of the “best practices” of cross-cultural training research. Furthermore, it is a cost-effective means of providing experiential simulations to a large number of personnel.

Joint Base Lewis-McChord Language and Culture Center Pilot Study

A recent cross-cultural training module that shows promise is one detailed by military scholar Robert Greene Sands and piloted at Joint Base Lewis-McChord (JBLM). The

²¹⁷ Paula J. Durlach, Timothy G. Wansbury, and Jeffery G. Wilkinson, *Cultural Awareness and Negotiation Skills Training: Evaluation of a Prototype Semi-Immersive System*, U.S. Army Research Institute for the Behavioral and Social Sciences, 2008, 2.

²¹⁸ Lane *et al.*, “Coaching Intercultural Communication in a Serious Game,” 36-37.

²¹⁹ Abbe and Gouge, “Cultural Training for Military Personnel,” 13.

²²⁰ Durlach *et al.*, “Cultural Awareness and Negotiation Skills Training,” 1.

²²¹ *Ibid.*, 7.

²²² *Ibid.*

²²³ *Ibid.*, 8.

intent of the program is to more effectively integrate language training with culture-general and cross-cultural competence training.²²⁴ In 2012, JBLM piloted a 10-week basic Korean language course through their Language and Culture Center that, in addition to standard language instruction, incorporated cross-cultural competence and culture-general material for Soldiers assigned to deploy to Korea.²²⁵ The specific goals of the program are fourfold: 1) provide basic language instruction, 2) introduce culture general concepts, 3) provide bridge between culture-general and regional knowledge, and 4) introduce key interpersonal competencies (see Figure 20 for more detail). The syllabus included a mixed-method approach, including language, didactic (lectures, quizzes, and written assignments), experiential, and culture awareness techniques.²²⁶ Importantly, the program is rooted in cultural education theory, specifically Moran's Cultural Knowings Theory, which is an adaptation of Kolb's Experiential Learning Theory.²²⁷ The JBLM Language and Culture Center quickly followed the Korean pilot study by implementing similar 10-week courses for Indonesian and Tagalog in 2013. Though not scientifically validated, the pilot studies suggest that knowledge gain for essential cross-cultural competence skills and culture-general understanding was significant.²²⁸ Its impact on language was negligible.²²⁹

Though requiring further validation and evaluation, the integrated template developed for the language course at JBLM shows promise. It incorporates culture-specific with culture-general material. This satisfies a number of Army interests. It prepares Soldiers for specific regionally aligned missions (through language training). It also empowers them with culture-general material, which can be applied to any unfamiliar environment. This allows Soldiers and leaders to remain agile and adaptable, two attributes that are cornerstones of the future Army.²³⁰ Furthermore, it follows an established education timeline, in which Soldiers who receive language can simultaneously receive culture-general training. Finally, and perhaps most importantly, the program is designed to be flexible enough to apply to nearly all General Purpose Forces, and fit within the Army's model for lifelong learning.^{231,232}

²²⁴ Pieter R. DeVisser and Robert Greene Sands, "Integrating Culture General and Cross-Cultural Competence & Communication Skills," *The Journal of Culture, Language and International Security* 1, no. 1 (May 2014), 37.

²²⁵ Robert R. Greene Sands, "Language and Culture in the Department of Defense: Synergizing Complementary Instruction and Building LREC Competency," *Small Wars Journal*, March 8, 2013.

²²⁶ Robert R. Greene Sands, "Language and Culture in the Department of Defense: Synergizing Complementary Instruction and Building LREC Competency," *Small Wars Journal*, March 8, 2013.

²²⁷ DeVisser and Sands, "Integrating Culture General and Cross-Cultural Competence & Communication Skills," 38-39.

²²⁸ *Ibid.*, 37.

²²⁹ Sands, "Language and Culture in the Department of Defense."

²³⁰ Department of the Army, *Army Vision: Strategic Advantage in a Complex World*, 2015, 7.

²³¹ Department of the Army, TRADOC Pam 525-8-2, *The U.S. Army Learning Concept for 2015*, January 20, 2011, 14.

²³² DeVisser and Sands, "Integrating Culture General and Cross-Cultural Competence & Communication Skills," 38.

- 1) Provide language instruction from familiarity to the 0+ level on the DLPT (Designated Primary Language Test).
- 2) Introduce important culture general concepts that would provide an appropriate frame of reference to understand universal cultural domains and provide an introduction to universal sets of rules that guide how cultural systems operate.
- 3) Provide a conceptual bridge between culture-general and regional (culture-specific) knowledge.
- 4) Introduce and set the learning stage to develop key interpersonal skill-based competencies – cultural learning, perspective-taking, cultural self-awareness, sense-making, intercultural interaction – that promote effective cross-cultural interaction and aid in forecasting future behavior. Engaging in these competencies that includes acquiring and applying cultural knowledge through appropriate lenses is instrumental in preparing for present and future mission sets. This combination of skills and knowledge is understood as cross-cultural competence (3C). There is a burgeoning and well-developed sense within the Defense Department and Intelligence Community of 3C viability and validity from research, through the introduction of 3C in learning and training programs, and specified consideration of 3C in existing DoD policy.

Figure 20. Goals of integrated language, cross-cultural competence, and culture-general training program piloted at JBLM.²³³

Conclusion and Recommendations

The MoDA program, ELECT Bi-LAT, and the integrated course piloted at JBLM represent only a few examples of available training resources intended to develop cross-cultural competence for Army personnel, in part or comprehensively. As we have attempted to reveal, there is a long and rich history of cross-cultural theory and practice available to us from the last 50 years—within the military, as well as in the business and academic sectors. This legacy provides the Army with a wealth of research and experience to draw upon as it develops the cross-cultural competence of its Soldiers and leaders to prepare for the future operating environment. In an era of austere defense spending and broader mission expectations, the Army must avoid redundant efforts and take advantage of established cross-cultural research in order to act efficiently and prepare its force appropriately for encounters in unfamiliar environments. This includes creating greater awareness of the work relevant to cross-cultural competence that various institutions within the Army are already undertaking (Figure 16), as well as historical efforts that the Army invested in that may still have applicability—directly or indirectly.

²³³ Sands, “Language and Culture in the Department of Defense.”

Despite the lessons the Army can incorporate from established research on cross-cultural training, the Army's needs are unique and there remain unresolved challenges. While the Army has produced a number of key documents detailing strategy to develop force-wide cross-cultural competence, established lessons about cross-cultural training—a portion of which were discussed here—have yet to be institutionalized throughout the Army.²³⁴ One explanation for why this is so comes from a recent report from the U.S. Government Accountability Office, which states that military services, including the Army, do not clearly identify training priorities and required investments and do not adequately incorporate performance metrics into language and culture training programs.²³⁵ These are critical failures and ones that, as we have tried to describe, are essential to cross-cultural training success. One approach to overcoming these challenges is for the Army to reconcile its institutional legacy of emphasizing measures of development and performance based on tasks, conditions, and standards with the often slippery, subjective and unquantifiable nature of culture and cross-cultural competence. Indeed, the research reviewed here clearly states that there is no consensus on the specific, measurable efficacy of cross-cultural training despite near-universal agreement that it *can* help individuals succeed abroad. The Army must take the ambiguous nature of culture into serious consideration as it designs and develops effective cross-cultural training programs. This is particularly difficult for an organization of the Army's scale, which is difficult to change and has a variety of houses and institutions working for it that deal with some aspect of "culture" or "cross-cultural competence", creating further problems of complexity, cooperation, and communication. As we have tried to explain here, these are both challenges and opportunities that require careful attention, investment and understanding in the Human Dimension.

With this in mind, we propose the following recommendations for the Army as it investigates approaches, new and old, for developing cross-cultural competence among its Soldiers and leaders to prepare for the operating environment of the future:

- *Invest in additional ARI research to better understand cross-cultural competence and training in an Army context.*

Some of the best research published on the Army-specific needs of cross-cultural competence and cross-cultural training has been published by the U.S. Army Research Institute for the Behavioral and Social Sciences (ARI). These studies are

²³⁴ Abbe and Halpin, "The Cultural Imperative for Professional Military Education and Leader Development," 29.

²³⁵ Government Accountability Office, "Military Training: Actions Needed to Improve Planning and Coordination of Army and Marine Corps Language and Culture Training," Report to Congressional Committees, GAO-11-456, May 2011, 2.

referenced heavily throughout this series of white papers. Their work includes a number of studies that develop a conceptual framework of cross-cultural competence in the military and studies that attempt to identify and validate specific characteristics (criterion measures) that are critical to Army success in a cross-cultural environment. This work needs to continue. As we have learned, cross-cultural training is not yet a specific science. As such, more work needs to be done in order to accurately identify the specific characteristics that predict mission success in cross-cultural environments that are critical to the Army's future operating environment.

- *Compile an inventory of available cross-cultural training programs.*

Interest in developing cross-cultural competence and its criterion KSAs has been around for several decades, including important work conducted towards that end by the Army and other military branches. As such, a diverse catalogue of programs has been developed over the years to address a variety of issues related to cross-cultural competence, general and specific. This includes a rich history of training programs and tools developed by the U.S. Army. In order to avoid redundant efforts and take advantage of the lessons that others have established in the field, it would be instructive to publish a living catalogue of all the cross-cultural training programs available. This would allow the variety of institutions and individuals within the Army concerned with cross-cultural competence to better understand the work that has already been conducted so that they could implement those available programs directly or learn from them in order to develop more appropriate mechanisms, depending on their specific needs or interests. For instance, Abbe and Halpin point out that a number of training programs paid for and developed by the military in the 1960s and 1970s were proven to be successful in a number of specific circumstances yet the Army ignores these techniques in contemporary cross-cultural training efforts.²³⁶ We recommend that the catalogue be published on The Defense Language and National Security Education Office (DLNSEO) Culture Team's website, [cultureready.org](http://www.cultureready.org). The site provides "a virtual community" of those interested in culture to "access education and training materials from across the Total Force..." The website is mature and incorporates a range of material from throughout the military.²³⁷ We believe this would provide the most convenient forum to the widest possible audience for the proposed inventory of cross-cultural training programs.

²³⁶ Abbe and Halpin, "The Cultural Imperative for Professional Military Education and Leader Development," 29.

²³⁷ The Defense Language and National Security Education Office (DLNSEO) Culture Team, "About Us," <http://www.cultureready.org/home/about-us>, accessed September 30, 2015.

- *Integrate cross-cultural content, including specific training programs, with on-going military education efforts at all levels.*

As suggested elsewhere, institutionalizing cross-cultural competence for a broad cohort of Soldiers and leaders throughout the Army requires cultural content and cross-cultural training to maintain a primary position in existing, on-going military education.²³⁸ As a start to doing so, we recommend a scaffolding approach to cross-cultural competence education and training that is incorporated at all levels throughout the force. For instance, the Army could introduce basic, lower-order culture-general concepts during Initial Entry Training (IET) and then in Advanced Individual Training (AIT) in order to build a foundation of cross-cultural understanding and awareness that would prepare all Soldiers for further learning throughout their careers. As the Soldier progresses as an Army professional, cross-cultural content would become more advanced, to include specific cross-cultural courses that incorporate higher level learning. These courses could be administered in the Command and General Staff College (CGSC), the School for Advanced Military Studies (SAMS), the School for Command Preparation (SCP), or the School for Advanced Leadership and Tactics (SALT), among others. The intent of this approach is to develop cross-cultural competence as an enabler with force-wide applications, and not as a specialty focus for select military professionals. The program content would be informed by the cross-cultural training principles and standards described above and include realistic training and education that reflect meaningful real world experiences. In many ways, the TRADOC Culture Center (TCC) (Figure 16) is already leading this process. As it stands, the TCC currently develops curricula regarding a variety of cultural topics for Army proponents once those proponents define the cultural needs of their mission and personnel and approach the TCC for support. While the size of the TCC limits their ability to implement this strategy on a large scale, their expertise in the process of integrating cross-cultural training education within existing developmental mechanisms in the Army at a variety of levels may provide an instructive starting point for further institutionalization, and certainly for documenting lessons learned and best practices.

- *Consider adopting the intensive, integrated language and culture course recently piloted at JBLM and/or the MoDA program for broader pre-deployment implementation.*

²³⁸ Abbe and Halpin, "The Cultural Imperative for Professional Military Education and Leader Development," 29.

Though it requires further experimentation and validation, these programs implement a number of “best practices” from the cross-cultural training literature and demonstrate positive initial results. While virtual training and traditional didactic techniques are cheap, scalable, and possibly effective for lower-order development, they are limited. The current and future cross-cultural needs of the Army require more complexity. Importantly, the MoDA and JBLM programs are multi-method and incorporate critical realistic training techniques based in part (either explicitly or implicitly) on the fundamentals of experiential learning theory and social learning theory that require learners to be trained in an environment where their actions and interactions are realistic and meaningful. Additionally, the programs are intensive (7-weeks and 10-weeks long, respectively), indicating that they appreciate the rich and dynamic nature of culture and cross-cultural competence.

- *Integrate cross-cultural considerations into the selection process.*

Due to the lack of consensus regarding the effectiveness of cross-cultural training programs, the Army should focus more effort on selecting, placing, promoting, and retaining individuals who are predisposed to success in cross-cultural scenarios. This necessarily includes further research to identify accurate characteristics that predict such success according to Army missions and needs (indicated in the recommendation above); however, it also includes incorporating cross-cultural considerations into existing recruitment mechanisms in order to attract personnel who are interested and effective at engaging in such cross-cultural encounters that will be essential to Army success in the future.

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