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Cross-Cultural Competence
Introduction and Overview of Key Concepts
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White Paper

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

Cross-Cultural Competence:
Introduction and Overview of Key Concepts

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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. In turn, this requires a common understanding of key concepts pertinent to the field and a review of the available cross-cultural competence literature.

This paper is the first in a series of three that the Human Dimension Capabilities Task Force (HDCDTF) will produce that develops such an understanding of cross-cultural competence. The first paper will review a range of relevant academic, private sector and military literature that contribute towards defining cross-cultural competence and its domain of interest relevant to the US Army. The second paper will focus on identifying meaningful efforts to measure and assess cross-cultural competence in individuals. The third and final paper will review and identify training and education tools that may contribute towards improving or accelerating cross-cultural competencies appropriate to the US Army. The intent of this first paper is to draw from established research in academia, the military and elsewhere in order to come to a broad understanding of the key terms and concepts in the realm of cross-cultural competence that will provide a foundation of common understanding and vocabulary for the subsequent papers in this series.

Despite the profound effects of globalization, culture remains a powerful variable in nearly every human endeavor in the contemporary social, political, and security landscape. As the US Army has witnessed firsthand, cleavages between groups of people and their distinctive worldviews often provide kindling for conflict, disagreement, miscommunication, inefficiency, and ineffectiveness. The complex nature of culture is reflected in the variety of definitions scholars have developed for the term. There is a similar lack of consensus for the term within the US Army. It is important for institutions, organizations, and people who explicitly deal with culture to elucidate what they mean when they use it so that those they work with understand their perspective. The precise definitions of "culture" that one uses determines what kinds of information and theories can be investigated in order to understand culture as delimited by that definition. In short, the definition declares what is worth knowing. As such, it is important for the US Army to agree upon a standardized definition of culture to reference in manuals, directives and publications in order to create unity of purpose and understanding. With this in mind, a useful starting point for a standardized definition of "culture" is:

"An evolving, integrated system of learned behavior patterns that is characteristic of the members of any given society. Culture refers to the total way of life for a particular group of people. It includes what a group of people thinks, says, does and makes—it customs, language, material artifacts and shared systems of attitudes and feelings."

Likewise, it is critical to come to an accepted understanding of "cross-cultural competence." It is important to rely on a definition that is broad enough to be applicable to the diverse interests and responsibilities of all of the Army's institutions and personnel in order to provide a common starting point in understanding the meaning and utility of the concept, and to foster a unity of effort and understanding in establishing appropriate professional development and recruitment mechanisms. As such, the following definition of cross-cultural competence is a useful basis for further debate and elaboration:

"The abilities that enable one to operate effectively in different cultures."

The academic and military communities have done considerable work developing and discussing how to meaningfully define cross-cultural competence and its constituent elements. This paper draws from these studies in order to establish a foundation of understanding about culture and cross-cultural competence that will inform future papers in this series on cross-cultural competence, the Human Dimension, and the future effectiveness of the US Army.

Introduction

"Who sees all beings in his own self, and his own self in all beings, loses all fear."

—The Upanishads, c. 800 BC[1]

Interpersonal cross-cultural competencies and capabilities are critical to the US Army's strategic objectives in the future operating environment. In this environment, US Army personnel will be required to interact effectively with and influence people from diverse locations and cultures.[2] This presents both challenges and opportunities to US Army Soldiers and leaders at all levels. While it is impossible to predict the nature of the next large-scale combat engagement, strategic interests dictate that the US Army will continue to operate in a variety of capacities throughout the world for the foreseeable future. The US Army and its personnel will be expected to execute an increasingly varied set of missions—including conventional combat, counterinsurgency (COIN), peacekeeping, stability and reconstruction, humanitarian assistance, and disaster relief—in dispersed locations among diverse groups of people.[3,4] The US Army recognizes that one key to future success hinges on the interpersonal and cross-cultural effectiveness of its Soldiers and leaders.[5,6,7]

Strategic and tactical interests in cross-cultural scenarios range from contextualizing intelligence and socio-cultural data about the enemy, enhancing foreign security force training efforts with partners, fostering multinational interoperability with allies, and providing appropriate support for local communities amidst humanitarian missions. Success requires fresh understanding, insight and investment in the Human Dimension.[8] Critically, this includes appropriate training, education, assessment, recruitment, and leader development that can best provide Army Soldiers and leaders with the necessary

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[1] Lewis Lapham, "Them," *Lapham's Quarterly,* Winter 2011, 20.

[2] Allison Abbe, "Building Cultural Capacity for Full Spectrum Operations," Study Report 2008-04, United States Army Research Institute for the Behavioral and Social Sciences, January 2008, 1.

[3] Army Capabilities Integration Center (ARCIC), "Army Vision–Force 2025 White Paper," January 23, 2014, 3

[4] 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.

[5] Army Capabilities Integration Center (ARCIC), "Army Vision–Force 2025 White Paper," 4

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

[7] Secretary of the US Army and the United States Army Chief of Staff, "Army Strategic Planning Guidance, 2014," 2014, 3.

[8] Department of the Army, "The U.S. Army Study of the Human Dimension in the Future 2015-2024," TRADOC Pamphlet 525-3-7-01, April 2008, 30.

inter-cultural and interpersonal knowledge and skills to thrive in very different and dynamic cross-cultural settings.[9]

Purpose and Organization of Paper

In order to develop appropriate training, education, and recruitment mechanisms to achieve improved and effective cross-cultural competence, it is first necessary to come to a common understanding of the content domain of cross-cultural competence and define key terms pertinent to the field. The purpose of the current study is to provide such an understanding. This white paper is the first in a series of three that the Human Dimension Capabilities Development Task Force (HDCDTF) will produce that focus on cross-cultural competence in the Army. In this first paper, the HDCDTF will review a wide range of relevant academic, private sector and military literature that contribute towards defining cross-cultural competence and its domain of interest. The second paper in this series will focus on identifying meaningful efforts to measure and assess cross-cultural competence in individuals that the Army might use to prepare their Soldiers and leaders for the operating environment of the future. The third and final paper in the series will discuss training and education tools that may contribute towards identifying, improving or accelerating cross-cultural competencies relevant to the US Army and its personnel. In each of these papers, particularly the latter two, the HDCDTF will make recommendations that the Army may consider to help prepare its Soldiers and leaders for more meaningful and effective cross-cultural encounters in the future. The intent of this first paper is to draw from established research in academia, the military and elsewhere in order to come to a broad understanding of the key terms and concepts in the realm of cross-cultural competence that will provide a foundation of common understanding and vocabulary for subsequent papers.

Furthermore, the research presented here addresses a number of specific learning demands articulated by the Force 2025 HDCDTF and culled from Army Warfighting Challenge #9. Indeed, these learning demands provide much of the impetus for integrating fresh emphasis in the Human Dimension with a renewed interest in cultural considerations throughout the Army.

Environment

US military interests and operations are inherently cross-cultural. From the Barbary Wars in North Africa in the early 19th century, to World War II in Europe and the Pacific in the 1940s, to Vietnam in the 1960s and 1970s, to Iraq and Afghanistan more recently, the US military has long been engaged in operations across cultures in foreign lands. This remains true today. However, the scale of our international presence and the cultural diversity of our threats and interests have fundamentally changed. The dynamics of a 21st century world, globalization and widespread technological advances,

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[9] Abbe, "Building Cultural Capacity for Full Spectrum Operations," 2008, 1

along with recent experiences in Iraq and Afghanistan—characterized by drastically dissimilar cultural environments and a complex, untraditional enemy—highlight the shift from conventional, state-versus-state confrontations to dispersed, irregular warfare with a variety of non-state actors in distant corners of the world. [10] Part of the military's response to this transformation includes an emphasis on preparing for Joint, Interagency, Intergovernmental and Multinational (JIIM) operations.[11]

While the US Army, like institutions, communities and individuals throughout the world, anticipates and adapts to an increasingly complex reality, the changes to the operational environment after 9/11 have been profound. Indeed, the US Army acknowledges that we are in the midst of a turning point.[12,13] Forecasts of the future operating environment indicate that this trend will continue. The coming years will bring more numerous and complex threats, potentially engaging us in more protracted, multi-polar and networked conflicts similar to those that have recently occupied our forces.[14,15,16] Population growth, particularly in urban areas, competition for diminishing natural resources, the effects of climate change, deepening economic divides between and within states, rapid development and distribution of communication and transportation technologies, and distinct ideological cleavages between cultures contribute significantly to this unpredictable environment.[17,18,19] Furthermore, the US now faces a broad range of threat actors. This includes (re)-emerging states that have interests, typically ideological and/or economic in nature, that conflict with those of the US, as well as a wide array of amorphous non-state actors, such as violent extremist organizations and transnational criminal networks.[20,21]

A key characteristic of the Army's response to this recent transformation is its new emphasis on culture. Indeed, a number of commentators have referred to a "cultural turn" or "cultural shift" within the Department of Defense over the past decade.[22,23]

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[10] Department of the Army, *The U.S. Army Operating Concept: Win In a Complex World*, 10-15

[11] Department of the Army, *FM 8-42: Combat Health Support in Stability Operations and Support Operations*, Appendix D, Multinational Operations, 1997, D-1.

[12] United States Army Combined Arms Center, "The Human Dimension White Paper," 6.

[13] Secretary of the US Army and the United States Army Chief of Staff, "Army Strategic Planning Guidance, 2014," 2014, 2.

[14] National Intelligence Council, "Global Trends 2030: Alternative Worlds," Office of the Director of National Intelligence, December 2012, accessed December 4, 2014, http://globaltrends2030.files.wordpress.com/2012/11/global-trends-2030-november2012.pdf

[15] Department of the Army, *The U.S. Army Operating Concept: Win In a Complex World*, 10-15

[16] Operational Relevance of Behavioral & Social Science to DoD Missions 2013, 1

[17] Department of the Army, *The U.S. Army Operating Concept: Win In a Complex World*, 10-15

[18] Ibid., 12

[19] United States Army Combined Arms Center, "The Human Dimension White Paper," 7-10.

[20] Ibid., 6-7.

[21] Department of the Army, *The U.S. Army Operating Concept: Win In a Complex World*, 10.

[22] Sheila Miyoshi Jager, *On the Uses on Cultural Knowledge* (Carlisle, PA: Strategic Studies Institute, 2007) v.

COIN in Iraq and Afghanistan and its focus on understanding local population dynamics propelled much of this new emphasis; however, interest in cultural knowledge, ethnographic intelligence, language skills, and cross-cultural capabilities has since become a critical component of broader DOD and Army strategy.[24] For instance, culture and cultural considerations have been integrated into a number of major Army publications.[25] Furthermore, the DOD has invested a great deal of resources into language and culture programs. In 2005, for example, the DOD commissioned the Defense Language Transformation Roadmap, which outlined the major goals of revamped interest in language and cultural capabilities for the military.[26] This in turn helped establish the Defense Language Office (DLO), which provides oversight for the execution of these goals.[27]

While the US Army has always used cultural information to inform its efforts around the globe, it previously relied on a relatively small set of cultural and regional experts—Foreign Area Officers (FAOS) and a number of specifically-trained Special Operations Forces personnel, for instance—to lead and advise on relevant issues and operations.[28,29] As part of its cultural reorientation since 9/11, the Army has acknowledged that some variation of this expertise needs to be extended to a broader set of Army professionals so that they might be able to exploit and develop those capabilities that leverage and enhance intercultural encounters in order to achieve strategic goals.[30] The nature of the future operating environment and the missions that the US Army will be required to conduct, including JIIM operations, necessitates broadening cross-cultural capability training, education and development. Mission success requires US Army Soldiers and leaders to be able to effectively and appropriately "code-switch" their behaviors to adapt to the different cultures they work within. This paper presents a stepping-stone towards broadening the impact and advancing the outcomes of such efforts within the Army by reviewing the existing literature on cross-cultural capabilities and providing a common language and

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[23] Allison Abbe and Stanley M. Halpin, "The Cultural Imperative for Professional Military Education and Leader Development," *Parameters*, (Winter 2009-2010): 21.

[24] Michael Flynn, "Preface," in *Operational Relevance of Behavioral & Social Science to DoD Missions*, ed. Sarah Canna (National Defense University, March 2013): 1

[25] See, for instance, FM 3-0, FM 3-07, FM 3-16, FM 3-24, and FM 6-22.

[26] Department of Defense, *Defense Language Transformation Roadmap*, January 2005.

[27] Allison Abbe, "The Historical Development of Cross-cultural Competence," in *Cross-Cultural Competence for a Twenty-First-Century Military: The Flipside of COIN*, eds. Robert R. Greene Sands and Allison Greene-Sands (Lanham, MD: Lexington Books, 2014): 33

[28] Brian R. Selmeski, "Military Cross-Cultural Competence: Core Concepts and Individual Development," Royal Military College of Canada, Centre for Security, Armed Forces & Society, Occasional Paper Series—Number 1, May 16, 2007: 1.

[29] Robert R. Greene Sands and Allison Greene-Sands, "Foundations: Conceptualization and Development," in *Cross-Cultural Competence for a Twenty-First-Century Military: The Flipside of COIN*, eds. Robert R. Greene Sands and Allison Greene-Sands (Lanham, MD: Lexington Books, 2014): 4.

[30] Allison Abbe, Lisa M.V. Gulick, and Jeffrey L. Herman, "Cross-Cultural Competence in Army Leaders: A Conceptual and Empirical Foundation," Study Report 2008-01, United States Army Research Institute for the Behavioral and Social Sciences, October 2007, 1

understanding of the key concepts and research that have already been developed that might inform these efforts, particularly in the context of the Army's fresh emphasis on the Human Dimension.

Defining Culture

Definitions of Culture from the Academic Literature

Despite the profound effects of globalization, culture remains a powerful variable in nearly every human endeavor in the contemporary landscape. As we have seen in Iraq and Afghanistan and now more recently in Syria, cleavages between groups of people can at least in part be attributed to specific worldviews generated by a variety of distinct cultural features. Clearly, this has caused much distress for US military efforts to anticipate and respond appropriately and effectively to security threats around the globe.

While history speaks of the challenge, the future holds opportunity. Prior to reviewing the variety of definitions and interpretations of cross-cultural competence, it is first important to explore what is meant when discussing "culture." The intent is not to engage in an overly technical debate about the nuanced differences in the vast catalog of popular, professional, academic, and technical definitions of the term. However, in order to have a meaningful discussion about cross-cultural competence it is necessary to come to a broadly common understanding of pertinent terms and ideas, most notably concerning the central concept of culture. Culture is a term people widely use and generally understand on his or her own terms, but rarely have to articulate with any precision or clarity. A basic overview of how culture is defined both contextualizes this paper and offers the reader an opportunity to re-contextualize the concept within a new and critical framework in light of the future operating environment and the inter-cultural challenges and opportunities that it demands.

"Culture" is one of the most important concepts in the humanities and social sciences.[31] Culture can serve as a critical context that powerfully determines human behavior at the most fundamental level. Scholars and professionals with diverse interests from a variety of disciplines have devoted a significant amount of attention to the issue of culture, generating a litany of definitions and interpretations.[32,33] In the simplest terms, culture can be defined as the "shared way of life of a group of people."[34] This is a useful starting point, although it remains overly broad. Figure 1 details a number of widely used and

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[31] Satoshi Machida, "Does Globalization Render People More Ethnocentric? Globalization and People's Views on Cultures," *American Journal of Economics and Sociology* 71, no. 2 (April 2012): 438.

[32] Ibid.

[33] John W. Berry, "Fundamental Psychological Processes in Intercultural Relations," in *Handbook of Intercultural Training*, ed. Dan Landis, Janet Bennett and Milton Bennett, (SAGE Publications, 2003): 167.

[34] Ibid.

generally accepted definitions of culture that provide more useful precision, as well as a basis for further discussion.

Source	Definition
Tylor (1871)	"… that complex whole which includes knowledge, belief, art, morals, laws, custom, and any other capabilities and habits acquired by man as a member of society."[35]
Linton (1945)	"… a configuration of learned behaviors and results of behavior whose component elements are shared and transmitted by the members of a particular society."[36]
Kroeber and Kluckhohn (1952)	"… consists of patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols, constituting the distinctive achievements of human groups, including their embodiments in artifacts; the essential core of culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, and on the other as conditioning element of further action."[37]
Geertz (1973)	"…an historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in symbolic forms by means of which men communicate, perpetuate, and develop their knowledge about and attitudes toward life."[38]
Kohls (1984)	"An integrated system of learned behavior patterns that is characteristic of the members of any given society. Culture refers to the total way of life for a particular group of people. It includes what a group of people thinks, says, does and makes—it customs, language, material artifacts and shared systems of attitudes and feelings."[39]
Hofstede (1994)	"…the collective programming of the mind which distinguishes the members of one category of people from another."[40]
Triandis (1996)	"…a pattern of shared attitudes, beliefs, categorizations, self-definitions, norms, role definitions, and values that is organized around a theme that can be identified among those who speak a particular language, during a specific historic period, and in a defined geographic area."[41]
Banks (2010)	"Most social scientists today view culture as consisting primarily of the symbolic, ideational, and intangible aspects of human societies. The essence of a culture is not its artifacts, tools, or other tangible cultural elements but how the members of the group interpret, use, and perceive them. It is the values, symbols, interpretations, and perspectives that distinguish one people from another in modernized societies; it is not material objects and other tangible aspects of human societies. People

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[35] Edward B. Tylor. *Primitive Culture: Researches Into the Development of Mythology, Philosophy, Religion, Art, and Custom* (London: John Murray, 1871): 1.

[36] Ralph Linton, *The Cultural Background of Personality* (New York: D. Appleton-Century Company, 1945): 32.

[37] Alfred Louis Kroeber and Clyde Kluckhohn, *Culture: A critical review of concepts and definitions* (Harvard University Peabody Museum of American Archeology and Ethnology Papers, 1952): 47.

[38] Clifford Geertz, *The Interpretation of Cultures* (New York, NY: Basic Books, 1973): 89

[39] L. Robert Kohls, *Survival Kit for Living Overseas* (Yarmouth, ME: Intercultural Press, 1984): 17.

[40] Geert Hofstede, "National Cultures and Corporate Cultures." In *Communication Between Cultures*, ed. L.A. Samovar and R.E. Poters (Belmont, CA: Wadsworth, 1994): 51

[41] Harry C. Triandis. "The Psychological Measurement of Cultural Syndromes," *American Psychologist* 51, no. 4 (April 1996): 408.

| | within a culture usually interpret the meaning of symbols, artifacts, and behaviors in the same or in similar ways."[42] |

Figure 1. Overview of historical definitions of culture.

A brief review of the definitions in Figure 1 indicates that over the years there has been a trend away from focusing on the material artifacts of a culture and towards an increased emphasis on the nonmaterial and theoretical meaning of culture.[43] Much of this emphasis originated with anthropologist Clifford Geertz, who in the 1970s placed culture "in the mind of the people," to see it primarily as a "historically transmitted pattern of meanings, embodied in symbols" and as "a conceptual structure or system of ideas."[44] Geertz's conception of culture combined with earlier definitions (some of which are noted in Figure 1) highlights an important point: that culture is both objective and subjective. That is, culture is both exterior to any single individual (the idea that it is impossible to have a "culture of one") and within an individual (in the sense that it is perpetuated, shared and transformed by individuals). This is critical to our current interests. While it is important for individuals working in cross-cultural settings to be aware of the external manifestations of culture—its customs, artifacts, and language, for instance—it is also important, and typically more difficult, to be aware of the underlying thought processes of an external cultural group that provide it with a unique interpretation of the world and its phenomena, infused with its own distinct and often unfamiliar meaning.

The definitions above also highlight a number of basic foundational features found in most articulations of culture. Figure 2 below breaks these basic elements down. In summary, the vast majority of contemporary definitions of culture agree that it is 1) learned, 2) multi-leveled, 3) performative, 4) influential, 5) relatively stable but not static, 6) adaptive to human needs, and 7) dependent on the whole.[45] The first two of these elements, "Learned" and "Multi-leveled", are among the most important for the purposes of the current study. The fact that culture is learned is a simple but important distinction: while culture is inherent to all human groups, specific cultural traits are not innate. This is made clear in the context of other major dimensions of the human mind in the model in Figure 3, Hofstede's conceptualization of the "three levels of uniqueness in human mental programming." In basic terms, this means that culture dictates, in many ways, how people interpret and engage with the world around them. This has profound implications for the US Army when considering how to best recruit, train, educate and develop Soldiers and leaders who are able to effectively interact with people who have distinctly different perspectives, values and beliefs. It requires an ability not only to be aware of the impact that culture has on perspectives, but also to

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[42] James A. Banks, "Multicultural Education: Characteristics and Goals," in *Multicultural Education: Issues and Perspectives* (Seventh Edition) eds. James A. Banks and Cherry A. McGee Banks (Hoboken, NJ: John Wiley & Sons, Inc., 2010): 8.

[43] Berry, "Fundamental Psychological Processes in Intercultural Relations," 168-169.

[44] Ibid., 168.

[45] Selmeski, "Military Cross-Cultural Competence: Core Concepts and Individual Development," 3-4.

leverage that awareness in order to achieve desired outcomes of a cross-cultural encounter.

| Element	Description
Learned	Communicated, shared, patterned, and transmitted among people over time
Multi-leveled	1) Surface (material, verbal and non-verbal behavior) 2) Middle (physical and symbolic structures) 3) Deep (values, beliefs, expectations, emotions, and symbols that range from the commonly recognized to those that are taken for granted)
Performative	Expressed in many forms—enacted as behaviors, embodied as feelings, and embedded as meanings
Influential	Regarding what, how and why people do things ,as well as the way they think and feel
Relatively stable but not static	Elements change over time and these modifications often affect one another
Adaptive to human needs	E.g. biological, environmental, social, political
Holistic	Dependent on the whole or system rather than isolated parts; these parts are integrated, meaning that changes to one part affect the whole; culture is a complex adaptive system

Figure 2. Foundational elements of definitions of culture.[46]
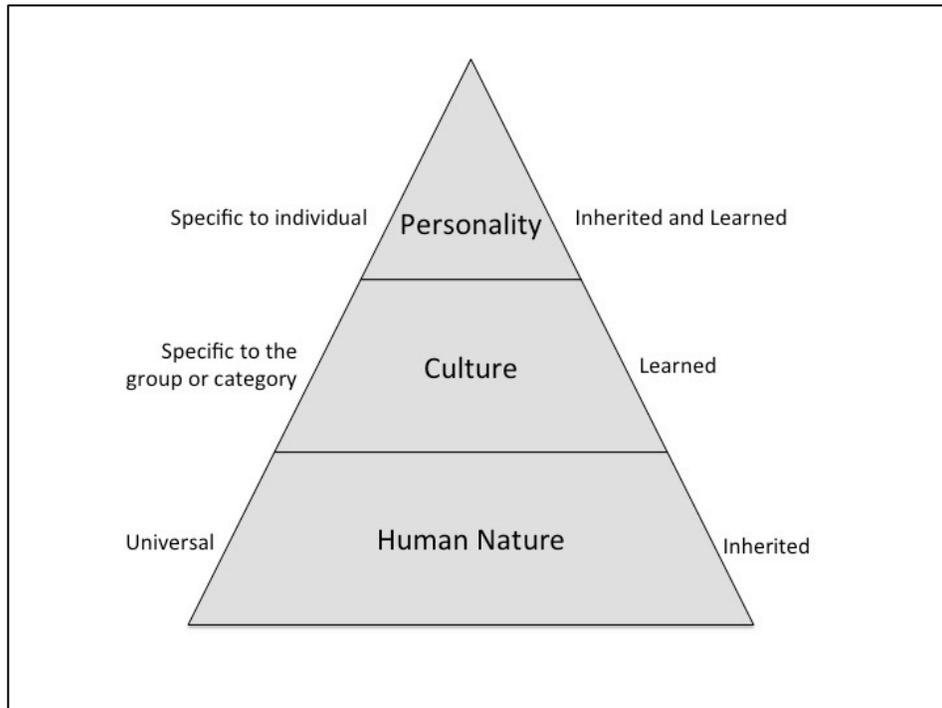
Figure 3. Three levels of uniqueness in human mental programming.[47]

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[46] Adapted from Selmeski, "Military Cross-Cultural Competence: Core Concepts and Individual Development," 3-4.

Similar to the discussion above regarding the simultaneously objective and subjective nature of culture, it is important to note that culture has many different layers. These include the elements of culture that are outwardly apparent (behavior), those that are both apparent and hidden (beliefs, physical and symbolic structures), and those that are completely hidden (values and thought patterns). The iceberg model perhaps most widely and usefully illustrates this concept.[48],[49] This model is featured in Figure 4. The idea is that the surface level manifestations represent only a small portion of what constitutes culture; it is the deeper elements (such as values, emotions) that are not visible that more profoundly influence culture.
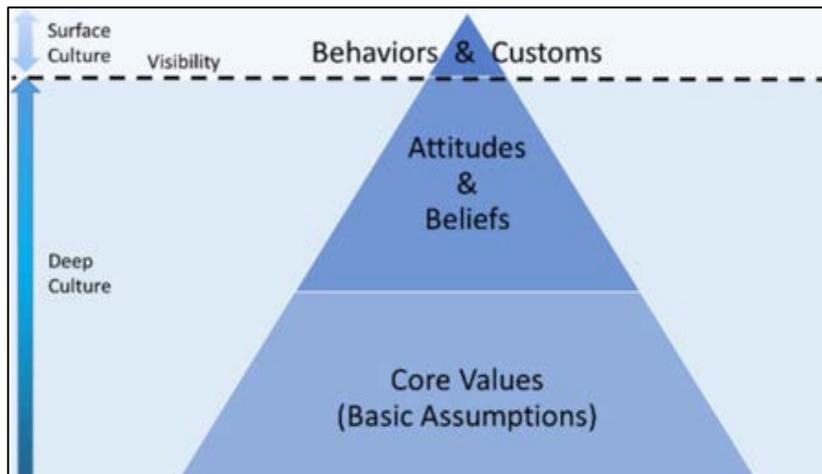

Figure 4. Iceberg Model of Culture.[50]

Definitions of Culture from the Military

Much like in the academic community, there is little consensus in the US Department of Defense (DOD) or the US Army regarding a precise definition of culture. Particularly since 9/11, the US Army has increasingly integrated references to culture in more and more of its doctrine and publications; however, these citations are seldom accompanied by a clear definition of the term.[51] The 2010 version of the DOD's *Dictionary of Military and Associated Terms*, for instance, featured a rather unhelpful definition of culture.[52],[53],[54] A look into the most recent version of this same publication indicates that

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[47] Geert Hofstede, "Culture and Organizations," International Studies of Management & Organization 10, No. 4, (Winter, 1980/1981): 17.

[48] Edward T. Hall, *Beyond Culture* (Garden City, CA: Anchor, 1976).

[49] Selmeski, "Military Cross-Cultural Competence: Core Concepts and Individual Development," 3.

[50] Adapted from Jan M. Ulijn and Kirk St. Amant, "Mutual Intercultural Perception: How Does It Affect Technical Communication? Some Data from China, the Netherlands, Germany, France, and Italy," *Technical Communication* (Second Quarter 2000), 221.

[51] For instance: FM 3-07, FM 3-24, FM 3-0, FM 3-16, FM 6-22

[52] Selmeski, "Military Cross-Cultural Competence: Core Concepts and Individual Development," 4.

the term has been removed altogether.[55] One simple step to synchronizing efforts to integrate and develop coherent and relevant cross-cultural competence issues in the US Army would be to develop a standardized definition of culture that would be disseminated and integrated in all of the relevant publications. This would ensure that everyone is working with the same vocabulary and set of assumptions about the term. Figure 5 below provides an overview of the variety of definitions currently found in US Army literature regarding culture.

Source	Definition
FM 3-0	• "Culture comprises shared beliefs, values, customs, behaviors, and artifacts that society member use to cope with their world and with one another."[56]

FM 3-24	• "Culture is a 'web of meaning' shared by members of a particular society or group within a society."[57]
	• "Culture is
	   o a system of shared beliefs, values, customs, behaviors, and artifacts that members of a society use to cope with their world and with one another
	   o learned, through a process called enculturation
	   o Shared by members of a society; there is no "culture of one"
	   o Patterned, meaning that people in a society live and think in ways forming definite, repeating patterns
	   o Changeable, through social interactions between people and groups
	   o Arbitrary, meaning that Soldiers and Marines should make no assumptions regarding what a society considers right and wrong, good and bad
	• Internalized, in the sense that it is habitual, taken for granted, and perceived as "natural by people within the society." [58]

FM 6-22	• "Culture consists of shared beliefs, values, and assumptions about what is important."[59]
UMFCS	• "Culture is a system of shared beliefs, values, customs, behaviors, and artifacts that the members of society use to cope with their world and with one another."[60]
US Army Study of the Human Dimension	• Quotes directly from Geertz: "webs of meaning [all societies] have spun."[61] • "Culture is common beliefs, values and attitudes, which together define collective and individual identity. Culture determines meaning assigned to particular events. It helps define, what behaviors are acceptable, and unacceptable as well as behaviors to avoid (*sic*)."[62]

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[53] Department of Defense, *DOD Dictionary of Military and Associated Terms , JP1-02* (Washington: Department of Defense, 2006), 119.

[54] "…a feature of the terrain that has been constructed by man. Included are such items as roads, buildings, and canals; boundary lines; and, in a broad sense, all names and legends on a map."

[55] Department of Defense, *DOD Dictionary of Military and Associated Terms , JP1-02*, Washington: Department of Defense, 2010.

[56] Department of the Army, *FM 3-0: Operations*, 2009, 1-7.

[57] Department of the Army, FM 3-24: Counterinsurgency, 2006, 3-6.

[58] Ibid.

[59] Department of the Army, *FM 6-22: Army Leadership: Competent, Confident, Agile*, 2007, 6-7.

[60] University of Foreign Military and Cultural Studies, *Red Teaming Handbook, 2007, 56*

[61] Department of the Army, "The U.S. Army Study of the Human Dimension in the Future 2015-2024," 72.

[62] Ibid.

TRADOC Culture Center	• "...[Culture is a] 'dynamic social system' containing the values, beliefs, behaviors, and norms of a "specific group, organization, society or other collectivity" learned, shared, internalized, and changeable by all members of the society."[63]

Army Culture and Foreign Language Strategy	• "The set of distinctive features of a society or group, including but not limited to values, beliefs, and norms, that ties together members of that society or group and that drives action and behavior."[64]
	 • "Culture is
	   o Shared; there is no "culture of one"
	   o Patterned, meaning that people in a group or society live and think in ways forming definitive, repeating patterns
	   o Culture is changeable, through social interactions between people and groups
	   o Culture is internalized, in the sense that it is habitual, taken for granted, and perceived "natural" by people with the group or society
	   o Culture is learned
	   o The distinctive features that describe a particular culture include its myths and legends."[65]

ARI (Abbe *et al.* 2007)	"...Culture is a pattern of values, beliefs, and behavior shared among individual members of a group, organization, or other collective, and acquired through learning."[66]
ARI (Caligiuri *et al.* 2011)	"Culture ... is a shared worldview used by a group to make sense of, and manage, the environment around them. All human societies have culture. A group's culture is learned and shared by group members and transmitted to new members, whether they are children or immigrants. Culture is highly interconnected, in the sense that its "parts" are linked, but highly adaptive. Culture can and will change with circumstances. Culture has three main components: 1)the things people make and use (artifacts), 2) the ways people behave (including language), and 3) the ideas people have."[67]

Figure 5. Definitions of culture offered by the US Army community.

Even among scholars, who typically enjoy debating and refining the meaning of terms in order to provide precision to their investigations, "culture" is notoriously difficult to define.   Despite this fact, it is important for institutions, organizations, and people who explicitly deal with culture to elucidate what they mean when they use it so that those they work with understand their perspective and the general parameters of their interest in the subject. The precise definitions of "culture" that one uses determines what kinds of information and theories can be investigated in order to understand culture as delimited by that definition. In short, the definition declares, in general terms, what is worth knowing. As such, it is important for the US Army to agree upon a standardized definition of culture. The intent is not to limit the variety of uses or contexts of the word in the Army. Instead, the intent is to ensure a common point of departure for personnel in the Army in understanding and using the word. Once the

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

[64] Department of the Army, *Army Culture and Foreign Language Strategy*, 2009, 84.

[65] Ibid.

[66] Abbe *et al.* "Cross-Cultural Competence in Army Leaders: A Conceptual and Empirical Foundation," 3.

[67] Paula Caligiuri *et al.* "Training, Developing, and Assessing Cross-Cultural Competence in Military Personnel," 2.

definition is established, it would be possible to integrate it throughout Army manuals, directives and publications and use it as a common starting point for discussion. Then, depending on any modifications that the author or institution deemed necessary for their own particular uses, he or she could edit accordingly after first referencing the standard definition.

The standardized definition should be simple enough (i.e. not overly technical or specific) so that it reaches and can be used by the widest possible audience whilst also retaining a meaningful level of precision and academic rigor. It is also important to accept that culture is not a static variable; instead, it is a complex adaptive system. With this in mind, an amended version of the definition of culture offered by Kohls, highlighted in Figure 1, serves as a useful starting point for a standardized definition: "An evolving, integrated system of learned behavior patterns that is characteristic of the members of any given society. Culture refers to the total way of life for a particular group of people. It includes what a group of people thinks, says, does and makes—it customs, language, material artifacts and shared systems of attitudes and feelings."[68] This meets the criteria highlighted above, namely that it is accessible and modifiable, and recognizes culture as dynamic and evolving.

Cross-Cultural Competence Literature Review

Cross-Cultural Competence in the Academic Literature

While explicit academic interest in culture has been around for more than 150 years, scholars have devoted significant attention to cross-cultural competence only over the past 35 years.[69] Academic interest in the subject is largely due to the increased pace of globalization during that time and the subsequent transformation of the global economic and social landscape, encouraging trade and interaction between people and institutions across borders and cultures at levels not seen before.[70,71,72,73,74] Constructs

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[68] L. Robert Kohls, *Survival Kit for Living Overseas* (Yarmouth, ME: Intercultural Press, 1984): 17.

[69] J. Stewart Black, Mark Mendenhall, and Gary Oddou, "Toward a Comprehensive Model of International Adjustment: An Integration of Multiple Theoretical Perspectives," *Academy of Management Review* 16, No. 2 (1991): 291.

[70] Soon Ang, Linn Van Dyne, Christine Koh, K. Yee Ng, Klaus J. Templer, Cheryl Tay, and N. Anand Chandrasekar, "Cultural Intelligence: Its Measurement and Effects on Cultural Judgment and Decision Making, Cultural Adaptation and Task Performance," *Management and Organization Review* 3, no. 3 (2007): 335-336.

[71] James P. Johnson, Tomasz Lenartowicz, and Salvador Apud, "Cross-cultural Competence in International Business: Toward a Definition and a Model," *Journal of International Business Studies* 37 (2006): 525. et al. (2006): 525

[72] Thomas Rockstuhl, Stefan Seiler, Soon Ang, Linn Van Dyne, and Hubert Annen, "Beyond General Intelligence (IQ) and Emotional Intelligence (EQ): The Role of Cultural Intelligence (CQ) on Cross-Border Leadership Effectiveness in a Globalized World," *Journal of Social Issues* 67, no. 4 (2011): 826.

[73] Mitchell R. Hammer, Milton J. Bennett, and Richard Wiseman, "Measuring Intercultural Sensitivity: The Intercultural Development Inventory," *International Journal of Intercultural Relations* 27 (2003): 421.

of cross-cultural competence were developed to help people and institutions better understand, cope with, and prepare for this new reality. For instance, private companies became interested in maximizing their profits in an increasingly globalized economy by better selecting and preparing their employees for overseas assignments, seeking new markets for their products and more cost-efficient sites for manufacturing and assembly.[75] Similarly, health care institutions became interested in cross-cultural competence in order to better understand the nuanced cultural backgrounds of their patients so that they might better serve them.[76] Scholars from a variety of disciplines contributed to this body of knowledge, including business, psychology, communications, education, and health care.[77,78] The academic literature generated by this sustained interest provides the foundation for much of the more recent military findings in the field. As such, it is first necessary to review relevant academic literature on cross-cultural competence and related constructs prior to discussing the military literature in order to provide the proper context.

Cross-cultural competence has been described in various ways in academic literature and, to add to the confusion, identified under almost as many different labels or titles.[79] For instance, intercultural sensitivity,[80] international adjustment,[81] cultural intelligence,[82,83,84,85] intercultural competence,[86,87] intercultural readiness,[88] cultural

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[74] Soon Ang, Linn Van Dyne, and Christine Koh, "Personality Correlates of the Four-Factor Model of Cultural Intelligence," *Group & Organization Management* 31, no. 1 (February 2006): 100.

[75] Johnson *et al*., "Cross-cultural Competence in International Business," 525.

[76] Joseph R. Betancourt, Alexander R. Green, J. Emilio Carrillo, and Owusu Ananeh-Firempong II, "Defining Cultural Competence: A Practical Framework for Addressing Racial/Ethnic Disparities in Health and Health Care," *Public Health Care Reports* 118 (July-August 2003): 294.

[77] Allan Bird, Mark 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): 811.

[78] Abbe *et al.* "Cross-Cultural Competence in Army Leaders: A Conceptual and Empirical Foundation," vii.

[79] Jessica A. Gallus, Melissa C. Gouge, Emily Antolic, Kerry Fosher, Victoria Jasparro, Stephanie Coleman, Brian Selmeski, and Jennifer L. Klafehn, "Cross-Cultural Competence in the Department of Defense: An Annotated Bibliography," Special Report 71, U.S. Army Research Institute for the Behavioral and Social Sciences, April 2014, vi.

[80] Mitchell R. Hammer *et al.* "Measuring Intercultural Sensitivity."

[81] J. Stewart Black *et al.*, "Toward a Comprehensive Model of International Adjustment," 1991.

[82] David C. Thomas, "Domain and Development of Cultural Intelligence: The Importance of Mindfulness,"*Group and Organization Management* 31, no. 1 (February 2006): 78-99.

[83] David C. Thomas, Gunter Stahl, Elizabeth C. Ravlin, Steven Poelmans, Andrew Pekerti, Martha Maznevski, Mila B. Lazarova, Efrat Elron, Bjorn Z. Ekelund, Jean-Luc Cerdin, Richard Brislin, Zeynep Aycan, and Kevin Au, "Cultural Intelligence: Doman and Assessment," *International Journal of Cross Cultural Management* 8, no. 2 (2008): 123-143.

[84] Kwanghyun Kim, Bradley Kirkman, and Gilad Chen, "Cultural Intelligence and International Assignment Effectiveness," Academy of Management Best Conference Paper, 2006.

[85] Soon Ang *et al.*, "Cultural Intelligence: Its Measurement and Effects on Cultural Judgment and Decision Making, Cultural Adaptation and Task Performance."

[86] Milton J. Bennett, "Becoming Interculturally Competent," in *Toward Multiculturalism: A Reader in Multicultural Education* ed. J. Wurzel, (Second Edition) (Newton, MA: Intercultural Resource Corporation, 2004): 62-77.

[87] Efrat Elron, Nir Halevy, Eyal Ben Ari, and Boas Shamir, "Cooperation and Coordination Across Cultures in

awareness,[89] and multicultural effectiveness[90] have all been presented at various times in the literature, describing concepts and phenomena that often overlap significantly with our current interest in cross-cultural competence. This is likely due to the relatively nascent nature of the field, and also perhaps because the concept has been widely addressed in a variety of academic disciplines with diverse interests and foci, as mentioned above.[91] And while this variety contributes to on-going and vigorous debates regarding what specifically comprises cross-cultural competence, there is general agreement about the broad boundaries of the construct. At its simplest, cross-cultural competence is "the ability to function effectively in another culture."[92]

Beyond this broad understanding of cross-cultural competence and related constructs, examples from the literature indicate that most definitions and models of cross-cultural competence require, implicitly or explicitly, three general factors: attitudes, skills, and knowledge.[93] A quick look at Figure 6 confirms this. For instance, Leiba-O'Sullivan explicitly categorizes "stable" and "dynamic" knowledge, skills, abilities, and other factors (KSAOs) that comprise cross-cultural competence, Earley and Ang define cultural intelligence through mental (knowledge), motivational (attitude) and behavioral components (skills), and Hofstede proposes a process of intercultural communication that involves awareness, knowledge and skills.[94,95,96]

Author(s)	Concept	Definition
Leiba-O'Sullivan (1999)[97,98]	Cross-cultural competency	Knowledge, skills, abilities, and other attributes categorized as "stable" or "dynamic" competencies
Gertsen (1990)[99,100]	Cross-cultural	"The ability to function effectively in another

the Peacekeeping Forces: Individual and Organisational Integrating Mechanisms," in *The Psychology of the Peacekeeper: Lessons from the Field*, eds. Thomas W. Britt and Amy B. Adler (Westpoint, CT: Praeger, 2003): 261-282.

[88] Carley H. Dodd, "Intercultural Readiness Assessment for Pre-departure Candidates," *Intercultural Communication Studies XVI*, no. 2 (2007): 1-17.

[89] Kok Yee Ng, Regena Ramaya, Tony M.S. Teo, Siok Fun Wong. "Cultural Intelligence: Its Potential For Military Leadership Development." Paper presented at the 47th International Military Testing Association in Singapore from 8 to 10 November 2005.

[90] Jan Pieter Van Oudenhoven and Karen I. Van der Zee, "Predicting multicultural effectiveness of international students: the Multicultural Personality Questionnaire," *International Journal of Intercultural Relations* 26, (2002): 679-694.

[91] Bird *et al.*, "Defining the Content Domain of Intercultural Competence for Global Leaders," 811.

[92] Ibid.

[93] Johnson *et al*., "Cross-cultural Competence in International Business," 527.

[94] Sharon Leiba-O'Sullivan, "The Distinction Between Stable and Dynamic Cross-Cultural Competencies: Implications for Expatriate Training," *Journal of International Business* 30, No. 4 (1999): 710.

[95] Ang *et al*., "Personality Correlates of the Four-Factor Model of Cultural Intelligence," *101*

[96] Johnson et al., "Cross-cultural Competence in International Business," 529.

[97] Ibid., 528

[98] Leiba-O'Sullivan, S. "The distinction between stable and dynamic cross-cultural competencies," 709-725.

	competence	culture…" categorized into three dimensions: affective (personality traits and attitudes), cognitive (how individuals acquire and categorize cultural knowledge) and communicative/behavioral.
Black and Mendenhall (1990)[101, 102]	Effective cross-cultural interactions	Cross-cultural skills development, adjustment, and performance.
Hofstede (2001)[103,104]	Intercultural communication competence	No specific definition, but construct delineated by awareness, knowledge, skills and personality components.
Cross *et al.* (1989)[105]	Cultural competence	"…a set of congruent behaviors, attitudes, and policies that come together in a system, agency, or among professionals and enables that system, agency, or those professionals to work effectively in cross-cultural situations."
Hammer *et al.* (2003)[106]	Intercultural competence	the ability to think and act in interculturally appropriate ways.
Earley and Ang (2003)[107]	Cultural intelligence	"…an individual's capability to deal effectively in situations characterized by cultural diversity…" which is made up of mental, motivational and behavioral components."
Thomas *et al.* (2008)[108]	Cultural intelligence	"…a *system* of interacting knowledge and skills, linked by cultural metacognition, that allows people to adapt to, select, and shape the cultural aspects of their environment."
Johnson *et al.* (2006)[109]	Cross-cultural competence	"…an individual's effectiveness in drawing upon a set of knowledge, skill, and personal attributes in order to work successfully with people from different national cultural backgrounds at home or abroad."

Figure 6. Definitions of cross-cultural competence from the literature.[110]

These and other definitions of cross-cultural competence and related constructs suggest a set of factors that are necessary in order to achieve cross-cultural competence and

[99] Johnson *et al*., "Cross-cultural Competence in International Business: Toward a Definition and a Model," 528.

[100] M.C. Gertsen, "Intercultural competence and expatriates," *International Journal of Human Resources Management* 11, no. 3 (1990), 341.

[101] Johnson *et al*., "Cross-cultural Competence in International Business,," 528.

[102] J. Stewart Black and Mark Mendenhall, M, "Cross-cultural training effectiveness: A review and a theoretical framework for future research," *Academy of Management Review* 15, no. 1 (1990): 113-136.

[103] Johnson *et al*., "Cross-cultural Competence in International Business," 528.

[104] Hofstede, G. (2001) *Culture's Consequences: Comparing Values, Behaviors, Institutions, and Organizations Across Nations*, 2nd Ed, Sage Publications: Thousand Oaks, CA.

[105] Johnson *et al*., "Cross-cultural Competence in International Business," 528.

[106] Hammer *et al*., "Measuring Intercultural Sensitivity," 421.

[107] Ang *et al*., "Personality Correlates of the Four-Factor Model of Cultural Intelligence," 101.

[108] Thomas *et al*. Cultural Intelligence: Domain and Assessment 123-143, p. 126.

[109] Johnson *et al.,* "Cross-cultural Competence in International Business," 530.

[110] Adapted from Johnson *et al*., "Cross-cultural Competence in International Business," 528.

effective cross-cultural outcomes. This approach, however, has limitations. For instance, instead of simply explaining cross-cultural competence and providing a set of factors to do so, some argue that a definition a cross-cultural competence should be couched in terms of performance and outcomes. In this sense, an individual's cross-cultural competence is their proficiency in responding to a different cultural context and comes by drawing appropriately upon the inventory of KSAOs and behaving accordingly.

With this consideration in mind, Johnson *et al.* developed their own performance- and outcomes- based definition of cross-cultural competence. It was developed specifically for the international business context but is largely generalizable to other fields, including the military. Their definition of cross-cultural competence is included in the inventory in Figure 6. Importantly, Johnson *et al's* definition highlights both a knowledge component ("drawing upon a set of knowledge, skill and personal attributes") as well as an action component ("in order to work successfully"). In fact, others in the military literature have cited this definition as a useful starting point for understanding the domain of cross-cultural competence.[111]

Despite the limitations of such an approach, it is still instructive to review the factors and dimensions that comprise definitions, models and assessments of cross-cultural competence in order to get a sense of what considerations scholars in the established literature propose as important to the construct. These factors and dimensions largely serve as antecedents or predictors of cross-cultural competence and are employed in a variety of measurement tools that have been developed. As such, we will look at them in greater detail in the following white paper in this series that will discuss efforts that have been developed to measure and assess cross-cultural competence. However, Figure 6 highlights a number of measures of cross-cultural competence and the factors that each consists of. These provide the reader with a clearer understanding of what scholars in the literature believe are important factors or components that make up or contribute to cross-cultural competence.

Construct / Tool	Constituent elements	Source
Behavioral Assessment Scale for Intercultural Communication Effectiveness[112]	Display of respect, interaction posture, orientation to knowledge, empathy, task related roles, relational roles, interaction management, tolerance for ambiguity	Koester and Olebe (1988)
Intercultural Intensity Factors[113]	Cultural Differences, Ethnocentrism,	Paige (1993)

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[111] Abbe, "The Historical Development of Cross-cultural Competence," 34.

[112] Andrea Graf and Lynn K. Harland. "Expatriate Selection: Evaluating the Discriminant, Convergent, and Predictive Validity of Five Measure of Interpersonal and Intercultural Competence." Journal of Leadership and Organizational Studies 11, no. 2 (2005): 49.

[113] R. Michael Paige,"On the Nature of Intercultural Experiences and Intercultural Education," in *Education for the Intercultural Experience*, edited by R. Michael Paige, 1-19, Yarmouth ME: Intercultural Press, 1993, 4.

	Language, Cultural Immersion, Cultural Isolation, Prior Intercultural Experience, Expectations, Visibility and Invisibility, Status, Power and Control	
Intercultural Sensitivity Scale[114]	Engagement, Respect for Cultural Difference, Self-Confidence, Enjoyment, Attentiveness	Chen and Starosta (2000)
Multicultural Personality Questionnaire[115]	Cultural empathy, open-mindedness, emotional stability, social initiative, flexibility	Van Oudenhoven and Van Der Zee (2002)
Intercultural Development Inventory[116,117]	Orientation toward cultural difference: • Ethnocentric orientation: Denial, Defense, Minimization • Ethnorelative orientation: Acceptance, Adaptation, Integration	Hammer *et al.* (2003); Bennett (2004)
Munroe Multicultural Attitude Scale[118]	Know, care, act	Munroe and Pearson (2006)
Cultural Intelligence Scale[119,120]	Cognitive, metacognitive, behavioral, motivational	Ang *et al.* (2007); Kim *et al.* (2006)
Cultural Intelligence[121]	Cultural knowledge, Cross-Cultural Skills, Cultural Metacognition	Thomas *et al.* (2008)

Figure 7. Elements that contribute to cross-cultural competence, as variously defined in the literature.

Cross-Cultural Competence Literature in the Army

As the US Army's interest in culture has expanded rapidly since 9/11 so too has its interest in cross-cultural competence. This interest has generated a great deal of research and effort by a variety of Army institutions and commentators to understand foreign cultures in the context of US military operations and how to improve Soldiers' and leaders' ability to perform effectively in cross-cultural situations. Debates continue about the form and function of these efforts.[122,123] We will look in more detail at the

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[114] Guo-Ming Chen and William J. Starosta. "The Development and Validation of the Intercultural Sensitivity Scale." *Human Communication* 3, no. 1 (2000) 3-14.

[115] Jan Pieter Van Oudenhoven and Karen I. Van der Zee. "Predicting multicultural effectiveness of international students: the Multicultural Personality Questionnaire," *International Journal of Intercultural Relations* 26 (2002), 680-681.

[116] Hammer *et al.*, "Measuring Intercultural Sensitivity," 421.

[117] Bennett, "Becoming Interculturally Competent," 62.

[118] Arnold Munroe and Carolyn Peterson. "The Munroe Multicultural Attitude Scale Questionnaire: A New Instrument for Multicultural Studies." *Educational and Psychological Measurement*. 66, no. 5 (2006): 819.

[119] Ang *et al.*, "Cultural Intelligence," 337.

[120] Kim *et al.,* Cultural Intelligence and International Assignment Effectiveness," 1.

[121] Thomas *et al.*, "Cultural Intelligence," 126.

[122] 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.

efforts (and associated criticism) to improve cross-cultural capabilities later in this series of HD white papers. For the moment, however, our primary concern is reviewing definitions and conceptualizations of cross-cultural competence in the context of US Army interests and operations. Much of this work draws heavily upon the academic literature we have just reviewed. And, similar to that work, there is general agreement on the rough form of cross-cultural competence but less consensus on the details or precision of language necessary to describe it. Figure 8 highlights a number of definitions of cross-cultural competence generated specifically for military contexts and uses that are instructive for our present study.

Author(s)	Institution/Source	Definition
Selmeski (2007)	Royal Military College of Canada	"The ability to quickly and accurately comprehend, then appropriately and effectively engage individuals from distinct cultural backgrounds to achieve the desired effect… 1) despite not having an in-depth knowledge of another culture, and 2) even though fundamental aspects of the other culture may contradict one's own taken-for-granted assumptions/deeply-held beliefs." [124]
Ross (2008)	DEOMI	"… the development of knowledge and skill through experience and training that results in a complex schema of cultural differences, perspective-taking skills, and interpersonal skills, all of which an individual can flexibly (or adaptively) apply through the willingness to engage in new environments even in the face of considerable ambiguity, through self-monitoring and through self-regulation to support mission success in a dynamic context." [125]
McCloskey et al. (2010)	ARI	"… the affective, cognitive, and behavioral KSAAs (knowledge, skills, attitudes, and abilities) that predict effective mission performance in cross-cultural settings." [126]
Abbe (2014)	ARI	"… the abilities that enable one to operate effectively in different cultures." [127]
DeVisser and Sands (2014)	Journal of Culture, Language and International Security	"…ability to navigate in complex interpersonal situations, express or interpret ideas/concepts across cultures, and make sense of foreign social and cultural behavior." [128]

[123] Government Accountability Office, "Building Partner Capacity: Key Practices to Effectively Manage Department of Defense Efforts to Promote Security Cooperation," Testimony Before the Committee on Armed Services, House of Representatives, Statement of Janet A. St. Laurent, Managing Director, Defense Capabilities and Management, GAO-13-335T, February 14, 2013.

[124] Selmeski, "Military Cross-Cultural Competence: Core Concepts and Individual Development," 12.

[125] K.G. Ross and C.A. Thornson, "Toward An Operational Definition of Cross-Cultural Competence From the Literature," Defense Equal Opportunity Management Institute, Directorate of Research, Internal Report CCC-08-3, Spring 2008, 3.

[126] Michael J. McCloskey, Kyle J. Behymer, Elizabeth Lerner Papautsky, Karol G. Ross, and Allison Abbe, "A Developmental Model of Cross-Cultural Competence at the Tactical Level," Technical Report 1278, United States Army Research Institute for the Behavioral and Social Sciences, November 2010, 1.

[127] Abbe, "The Historical Development of Cross-cultural Competence," 35.

[128] Pieter R. DeVisser and Robert Greene Sands, "Integrating Culture General and Cross-Cultural Competence & Communication Skills: Possibilities for the Future of Military Language and Culture

Gallus et al. (2014)	ARI	"…the ability to successfully operate across cultures using particular knowledge, skills, abilities and other characteristics (KSAOs) germane to effective cross-cultural performance." [129]

Figure 8. Definitions and conceptualization of cross-cultural competence in the military literature.

The majority of definitions and discussions of cross-cultural competence in the context of US Army operations and interests adopt the term for *culture-general* purposes.[130] The literature describes culture-general knowledge and skills as those that allow individuals to operate effectively in any culture.[131] On the other hand, *culture-specific* knowledge and skills are those that provide individuals with the ability to operate within a specific cultural context (for instance, knowing the cultural dimensions specific to a certain culture). Related to the notion of culture-specific knowledge and skills is language and regional expertise. Many commentators have criticized the Army's cultural efforts until recently as being too focused on language and culture-specific expertise, thereby limiting the ability of individuals with those specific skills to operate effectively in different environments. Indeed, a 2007 ARI report that analyzed measures and predictors of performance in cross-cultural settings found that culture-general competencies are more important to intercultural effectiveness than specific knowledge or skills.[132]

This same 2007 report also produced what is perhaps the most thorough conceptual model of cross-cultural competence for the Army (Figure 9). The model reflects the academic literature reviewed previously, highlighting three main elements that make up cross-cultural competence: knowledge, affect/motivation, and skills. Importantly, it is also intended to be comprehensive, including both predictor ("antecedent") variables and the outcomes of cross-cultural competence ("intercultural effectiveness"). As noted above, language and regional competence are a part of the process of achieving intercultural effectiveness, but they contribute only peripherally to cross-cultural competence as a culture-general concept.

Programs," *The Journal of Culture, Language and International Security* 1, no. 1 (May 2014), 35.

[129] Gallus *et al.*, "Cross-Cultural Competence in the Department of Defense: An Annotated Bibliography," vi.

[130] Abbe, "The Historical Development of Cross-cultural Competence," 34.

[131] Abbe *et al.*, "Cross-Cultural Competence in Army Leaders: A Conceptual and Empirical Foundation," 1
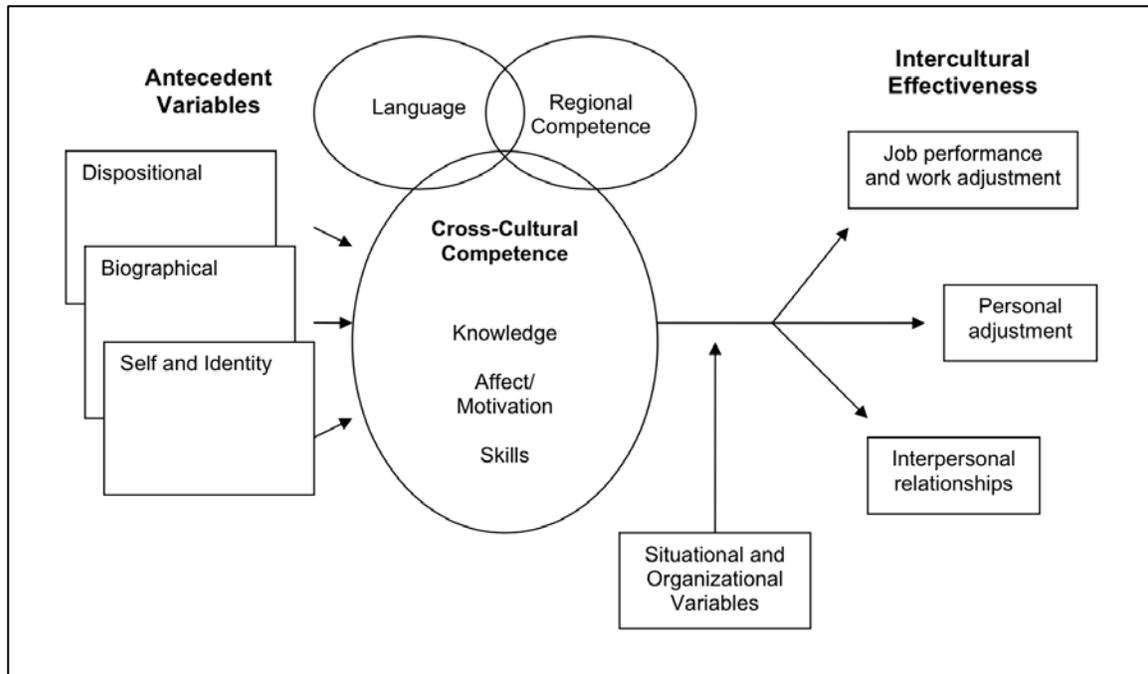
[132] Ibid., 34.

Figure 9. A general framework for cross-cultural competence in Army leaders.[133]

One notable criticism of this model states that its creators confuse competence with performance.[134] In doing so, they do not clearly differentiate predictor ("antecedent" in the model in Figure 9) from "criterion" variables.[135] That is, the authors of the model in Figure 8 do not distinguish predictors of performance with performance itself (i.e. workplace/operational outcomes). As a result, this conceptualization is representative of others in the field in that it lacks a "sound, theory-based definition of cross-cultural *performance,"* and instead creates further confusion and advancement in the field [italics mine].[136] The author of the criticism offers "Cultural Adaptive Performance" (CAP) as a possible solution. CAP evolves from the adaptive performance literature that states that performance is a "behavior that is a direct function of declarative and procedural knowledge and motivation."[137] The author argues that CAP is composed of two components: 1) learning behaviors and, 2) integrating behaviors.[138] Learning behaviors are those behaviors or activities associated with learning about the culture or society in which an individual is going to be operating.[139] This includes culture-general behaviors and/or actions an individual engages in that facilitate gaining knowledge and

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[133] Abbe *et al*., "Cross-Cultural Competence in Army Leaders: A Conceptual and Empirical Foundation," 2.
[134] Gonzalo Ferro, "Cultural Adaptive Performance: A Definition and Potential Solution to the Cross-cultural Performance Criterion Problem," *The Journal of Culture, Language and International Security* 1, No. 1 (May 2014), 71.
[135] Ibid.
[136] Ibid., 70.
[137] Ibid., 72.
[138] Ibid., 75.
[139] Ibid.

understanding of the key aspects of culture.[140] Integrating behaviors are those that demonstrate an individual's capacity for integration into a cross-cultural environment, which involves taking initial steps to fit in and taking action to correct mistakes or maintain relationships that are built.[141] The author argues that by basing CAP on established adaptive performance literature, he is able to avoid the difficulties others have had in clearly defining cross-cultural competence.[142]

In 2008, the Defense Equal Opportunity Management Institute (DEOMI) conducted a study to define cross-cultural competence in the military sphere. Here, the authors summarize previous literature defining cross-cultural competence and its components, as well as the various constructs that are theorized as being related to cross-cultural competence. The stated goal was to "operationalize" the definition of cross-cultural competence for Soldiers and leaders, by which they mean to define the concept in such a way so that it can be measured or expressed quantitatively.[143] Their definition is included in Figure 7. In the process of operationalizing the definition of cross-cultural competence, the authors also identified 11 factors that they found consistently appeared in the literature as being critical to developing, defining or identifying cross-cultural competence.[144] Of these 11 factors, they hypothesized through their project that models of cross-cultural competence for the military should at least include considerations for 1) self-regulation, 2) emotional and cognitive empathy, 3) emotional perspectives, and 4) opportunity for experiences.[145] These and other factors will be discussed in subsequent Human Dimension studies in the context of measuring, assessing and improving cross-cultural competence among US Army Soldiers and leaders; however, it is useful to highlight attempts within the military literature to identify key constituent elements of cross-cultural competence that are particular to Army interests, instead of simply mirroring definitions from the academic literature that may not be wholly appropriate to the military environment.

Similar to the previous discussion of "culture" we believe it is important for debates about how best to conceptualize and define cross-cultural competence to continue. Indeed, it is this kind of dialogue that stimulates interest, propels research, and fuels solutions to existing problems in the field. However, in order to move beyond theory

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[140] Ferro, "Cultural Adaptive Performance: A Definition and Potential Solution to the Cross-cultural Performance Criterion Problem," 78.

[141] Ibid., 75.

[142] Ibid., 79.

[143] Ross and Thornson, "Toward An Operational Definition of Cross-Cultural Competence From the Literature," 1

[144] The 11 factors Ross and Thornson identified are: 1) ethnocultural empathy, 2) experience, 3) flexibility, 4) interpersonal skills and communication, 5) mental model/perspective-taking, 6) metacognition/self-monitoring, 7) willingness to engage/openness to experience/orientation to action, 8) low need for cognitive closure/tolerance for ambiguity, 9) relationship building, 10) self-efficacy, and 11) self-regulation or emotional regulation.

[145] Ross and Thornson, "Toward An Operational Definition of Cross-Cultural Competence From the Literature," 2008, 12-13.

and begin to effectively employ the lessons we have learned regarding cross-cultural competence in the Army through research, it is useful to agree upon a standardized definition of the concept that can be meaningfully institutionalized throughout the Army. Again, this recommendation is not intended to hinder debate about how best to think about cross-cultural competence. Rather, its purpose is to create a common point of departure and familiar vocabulary from which all personnel and institutions in the Army can begin from. Once this definition is established, each institution would easily be able to cite it and then modify and comment upon it as appropriate in order to serve their needs and interests. With this in mind, we propose a definition that is broad enough to be applicable to different interests within the Army, but still retain some precision of meaning. In this sense, we believe Abbe *et al's* definition is most appropriate: "the abilities that enable one to operate effectively in different cultures."[146]

Conclusion

The academic and military communities have done considerable work developing and discussing how to meaningfully define cross-cultural competence and its constituent elements. This paper draws from these studies in order to establish a foundation of understanding about culture and cross-cultural competence that will inform future papers in this series on cross-cultural competence, the Human Dimension, and the future effectiveness of the US Army.

One of the key findings of the current study is the lack of unity within the Army concerning how to define both "culture" and "cross-cultural competence". Given the importance the Army has placed on cultural considerations for the operating environment of the future, we believe it is critical to create baseline definitions for these terms that can be standardized across the Army in publications, directives and manuals. By doing so, all Army personnel and institutions will have a common starting point in understanding the meaning and utility of these terms, and foster a unity of effort and understanding in establishing appropriate professional development and recruitment mechanisms. It is important to keep the definitions clear and straightforward in order to reach the widest possible audience and also to allow for modifications as necessary. As such, we propose the following definitions:

- *Culture*:
  An evolving, integrated system of learned behavior patterns that is characteristic of the members of any given society. Culture refers to the total way of life for a particular group of people. It includes what a group of people thinks, says, does and makes—it customs, language, material artifacts and shared systems of attitudes and feelings.[147]

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[146] Abbe, "The Historical Development of Cross-cultural Competence," 34.

[147] L. Robert Kohls, *Survival Kit for Living Overseas* (Yarmouth, ME: Intercultural Press, 1984): 17.

- *Cross-Cultural Competence*:
   The abilities that enable one to operate effectively in different cultures.[148]

This paper reviews only a modest portion of the available literature in order to establish a common understanding for future research and to demonstrate complementary interests between efforts to better understand and develop cross-cultural competence and a fresh focus on the Human Dimension of the Army. For instance, the Human Dimension White Paper argues that cultural understanding is one of the components necessary to "dominate on the battlefield of the future… [and to] maintain and exploit a cognitive edge over potential adversaries…"[149] Likewise, after this brief review of the literature, it is clear that there is significant overlap between cross-cultural competence and current and future Human Dimension topics of interest, including "Building Trust," "Motivation," "Talent Management," and "Critical Thinking".[150] There is much to learn and share among these fields of research that would significantly contribute to developing and synchronizing Human Dimension efforts in the Army, and address specific learning demands developed by the Human Dimension Capabilities Development Task Force. This paper represents an initial step towards integrating Human Dimension interests with established work regarding cross-cultural competence to prepare the Army and its personnel for the success in the future operating environment.

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[148] Abbe, "The Historical Development of Cross-cultural Competence," 34.

[149] Department of the Army, "The Human Dimension White Paper," 7.

[150] As of April 2015, The HDCDTF has published white papers concerning "Building Trust," "Motivation" and "Talent Management." "Critical Thinking" has been proposed as a possible white paper topic for the future.

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