Strategy Research Project

Viewing Coalition Leadership Through a Cultural Lens

by

Colonel Thomas E. Munsey
United States Army

United States Army War College
Class of 2014

REPORT DOCUMENTATION PAGE

Form Approved--OMB No. 0704-0188

The public reporting burden for this collection of information is estimated to average 1 hour per response, including the time for reviewing instructions, searching existing data sources, gathering and maintaining the data needed, and completing and reviewing the collection of information. Send comments regarding this burden estimate or any other aspect of this collection of information, including suggestions for reducing the burden, to Department of Defense, Washington Headquarters Services, Directorate for Information Operations and Reports (0704-0188), 1215 Jefferson Davis Highway, Suite 1204, Arlington, VA 22202-4302. Respondents should be aware that notwithstanding any other provision of law, no person shall be subject to any penalty for failing to comply with a collection of information if it does not display a currently valid OMB control number. **PLEASE DO NOT RETURN YOUR FORM TO THE ABOVE ADDRESS.**

1. REPORT DATE *(DD-MM-YYYY)* 15-04-2014	2. REPORT TYPE STRATEGY RESEARCH PROJECT	3. DATES COVERED *(From - To)*
4. TITLE AND SUBTITLE Viewing Coalition Leadership Through a Cultural Lens		**5a. CONTRACT NUMBER**
		5b. GRANT NUMBER
		5c. PROGRAM ELEMENT NUMBER
6. AUTHOR(S) Colonel Thomas E. Munsey United States Army		**5d. PROJECT NUMBER**
		5e. TASK NUMBER
		5f. WORK UNIT NUMBER
7. PERFORMING ORGANIZATION NAME(S) AND ADDRESS(ES) Colonel Robert M. Mundell Department of Command, Leadership, and Management		**8. PERFORMING ORGANIZATION REPORT NUMBER**
9. SPONSORING/MONITORING AGENCY NAME(S) AND ADDRESS(ES) U.S. Army War College, 122 Forbes Avenue, Carlisle, PA 17013		**10. SPONSOR/MONITOR'S ACRONYM(S)**
		11. SPONSOR/MONITOR'S REPORT NUMBER(S)

12. DISTRIBUTION / AVAILABILITY STATEMENT
Distribution A: Approved for Public Release. Distribution is Unlimited.

13. SUPPLEMENTARY NOTES
Word Count: 5,749

14. ABSTRACT

Coalitions have proven effective political and military instruments often adding to the legitimacy of military operations. Coalitions have not replaced traditional alliances; but they do have the ability to build upon partner capabilities, particularly regional capabilities as the U.S. increases its engagement in regions in which it has not operated extensively since the beginning of the War on Terror. Much of the work and study on coalition warfare has been in the technical arena to include creating and developing systems and networks that enable multinational communications and ease of information flow. An understanding of the social and cognitive dimensions across cultures is required to effectively lead multinational coalitions and the political purpose of military engagements. The Army should adopt the Cultural Lens Model as a framework for identifying cognitive differences among coalition partners to enable the effective application of coalition military capacity.

15. SUBJECT TERMS
Multinational, Culture, Mission Command, MIC

16. SECURITY CLASSIFICATION OF:			17. LIMITATION OF ABSTRACT	18. NUMBER OF PAGES 35	19a. NAME OF RESPONSIBLE PERSON
a. REPORT UU	**b. ABSTRACT** UU	**c. THIS PAGE** UU	UU		**19b. TELEPHONE NUMBER** *(w/ area code)*

Standard Form 298 (Rev. 8/98), Prescribed by ANSI Std. Z39.18

USAWC STRATEGY RESEARCH PROJECT

Viewing Coalition Leadership Through a Cultural Lens

by

Colonel Thomas E. Munsey
United States Army

Colonel Robert M. Mundell
Department of Command, Leadership, and Management
Project Adviser

U.S. Army War College
CARLISLE BARRACKS, PENNSYLVANIA 17013

Abstract

Title: Viewing Coalition Leadership Through a Cultural Lens

Report Date: 15 April 2014

Page Count: 35

Word Count: 5,749

Key Terms: Multinational, Culture, Mission Command, MIC

Classification: Unclassified

Coalitions have proven effective political and military instruments often adding to the legitimacy of military operations. Coalitions have not replaced traditional alliances; but they do have the ability to build upon partner capabilities, particularly regional capabilities as the U.S. increases its engagement in regions in which it has not operated extensively since the beginning of the War on Terror. Much of the work and study on coalition warfare has been in the technical arena to include creating and developing systems and networks that enable multinational communications and ease of information flow. An understanding of the social and cognitive dimensions across cultures is required to effectively lead multinational coalitions and the political purpose of military engagements. The Army should adopt the Cultural Lens Model as a framework for identifying cognitive differences among coalition partners to enable the effective application of coalition military capacity.

Viewing Coalition Leadership Through a Cultural Lens

In the article titled "Trust, Not Technology, Sustains Coalitions," published in *Parameters* in 1998, author Major General (MG) Robert H. Scales opines that technology enhances a commander's ability to effectively communicate with subordinates, however synchronizing actions and applying precision firepower will not guarantee success during coalition operations.[1] "The antidote to the fog and friction of coalition warfare is not technology; it lies in trusted subordinates who can deal effectively with coalition counterparts."[2] Since the publication of MG Scales' article, the United States (U.S.) has participated in four significant coalition endeavors: Kosovo, Afghanistan, Iraq, and Libya. These types of operations will most likely continue well into the future. The current environment of constrained fiscal resources, not only in the U.S., but those of our alliance and future coalition partners necessitate this reality.

The U.S. has been part of or led coalitions throughout its history. In contemporary conflicts, those since the end of the Cold War, coalitions have proven effective political and military instruments often adding to the legitimacy of military operations. In this sense, coalitions have not replaced traditional alliances; but they do have the ability to build upon partner capabilities, particularly regional capabilities, as the U.S. increases its engagement in diverse and complex regions throughout the world. In recognition of this enduring norm, the ability to effectively lead and manage complex coalition operations emerges as an imperative for the U.S. military moving forward. However, to date U.S. military efforts in facilitating coalition interoperability have principally centered on technology based efforts designed to enhance command and control of coalition operations. Furthermore, cultural awareness training and

education efforts have centered more so on cultural dynamics among enemies and adversaries instead of better understanding allies.

This strategy research effort provides recommendations for senior leaders to consider in improving cultural awareness training and education programs within the context of coalition operations. The paper begins with an analysis of existing policy and strategic guidance that emphasizes the importance of coalition operations as a means to pursue national interest, and provides an analysis of existing cultural frameworks and models used by the Army to date. The paper then transitions by assessing the need to expand existing efforts to better enable cultural awareness beyond an enemy centric focus within the Armed forces, and concludes by advocating the value of applying the Cultural Lens Model to augment and enhance existing cultural awareness training and education programs.

<div align="center">Policy and Strategic Direction</div>

U.S. policy and strategic documents outline the aspiration to work within an alliance or coalition framework. From documents such as the President's National Security (NSS) Strategy to the most recent Quadrennial Defense Review (QDR), the desire for multi-lateral military engagement is paramount. For example, the NSS states, "Our ability to sustain alliances, and to build coalitions of support toward common objectives, depends in part on the capabilities of America's Armed Forces. Similarly, the relationships our Armed Forces have developed with foreign militaries are a critical component of our global engagement and support our collective security."[3] Likewise, the QDR with specific reference to the U. S. Army emphasizes the importance of, "Sustaining a world-class Army capable of conducting the full range of operations on land, including prompt and sustained land combat as part of large, multi-phased joint

and multinational operations by maintaining a force structure that we can man, train, equip, and keep ready."[4] Inherent in each of these documents is the need to plan and execute military operations with multinational partners. The U.S. leadership role emboldened by a dominant military force causes one to recognize that more often than not, the U.S. Armed Forces will lead most future multinational military actions. From this conclusion, one can infer the Army must ensure it has the capability and capacity to lead multinational efforts to achieve decisive strategic landpower objectives and meet political requirements.

<center>Multinational Interoperability</center>

The Department of Defense through the Chairman of the Joint Chiefs of Staff participates in the Multinational Interoperability Council (MIC) with alliance partners (United Kingdom, Canada, France, Germany, Italy, and Australia) to address coalition and multinational interoperability issues.[5] The majority of the MIC's focus is on the technical networking and information sharing aspect of coalition building. While culture and exchange programs are mentioned, the true purpose of the organization is to devote resources to ensure systems are developed and procured to enable coalition communications and collaboration. The MIC provides a forum to collaborate with some of our closest partners, and the tools and protocols established lead to successful integration among partners, but current and future coalitions will extend beyond these close partners. Interoperability is more than technical capabilities and capacities; it extends likewise to the human dimension.

In the Afghan War, the Afghan Mission Network successfully fused desperate national systems, enabled data transfer, allowed commanders to issue intent, and provided situational awareness across the operational environment. The network also

<center>3</center>

facilitated a common operating picture, enabled the collaboration of capabilities and served as the integrator for command, control, communications, computers, intelligence, surveillance, and reconnaissance.[6] However, the use of this system centered more on managing and addressing the character of war rather than the nature of war.

Michael Sheehan states that the nature of war consists of those constant universal qualities defining war such as the role of policy and strategy, psychological factors; irrationality, violence, hatred, uncertainty, friction, fear, danger, chance, and luck.[7] In contrast, the character of war is comprised of those adaptive and changing features accounting for different forms of warfare of which evolutional technological advances account.[8] As a result, the heart of the matter in preparing future coalition leaders lies not in broadly preparing for the evolving character of war but in preparing them through education and experience for the complex nature of war. An understanding of the psychological and sociological dimensions across cultures is required to effectively lead multinational coalitions and meet the overall political purpose of military engagements. How then, does the U.S. Army develop leaders with the cultural competencies required to lead coalitions at the strategic and operational level?

In *Coalitions: Building and Maintenance*, Andrew Pierre states, "Coalitions could well be the preferred instruments for multinational military action for the first decades of the twenty-first century and possibly much longer."[9] Coalitions, as defined in Joint Publication 1-02, "Are an arrangement between two or more countries."[10] While the terms coalition and multinational are often used synonymously, multinational refers to two or more nations and agencies working together toward a common goal. "Alliances

are formal agreements by two or more countries for broad, long term objectives that further the common interests of all members."[11] This paper uses coalitions, even though they are temporary arrangements to meet multinational objectives, rather than multinational and alliance in describing ways in which leaders can develop the abilities to effectively lead future multi-lateral military organizations. Coalitions are desirable because they can distribute tasks and responsibilities among coalition member nations, provide political legitimacy for an action, and enable and enhance a common purpose.[12] As such, the ability to apply cultural awareness in leading and managing complex coalition operations is heavily dependent on gaining a comprehensive understanding of the cultural differences between and within coalition member nations' armed forces.

Future coalition partners will, in most cases, consist of members who have not trained or have trained very little with the U.S. military and will have different military traditions, customs, and cultures. Since the Cold War, multi-nationality occurs lower in the chain of command, making it an issue for a broader range of leaders, whether at the strategic or operational level. Therefore, coalition commanders in the future must have appropriate education and experience to accommodate socio-cultural norms and practices.[13] "Cultural intelligence and sensitivity with regard to multinational partners is essential to building relationships and avoiding unintentional consequences."[14]

In the book, *Leading with Cultural Intelligence*, author David Livermore argues that managing effectively across multiple cultures is one of the toughest tasks facing multinational companies, not the least American ones that are increasingly relying on emerging economies for their workers and future economic growth.[15] Mr. Livermore's book does not specifically mention coalition military operations; however parallels are

readily apparent as one explores managing a multinational company or leading a

multinational military coalition toward a common goal. Cultural intelligence for a coalition

military leader is the ability to interact and work with members from other cultural, socio-

economic, and military traditions. Livermore states that cultural intelligence qualities

such as drive, knowledge, strategy, and action can be developed and offers methods for

refining these in multinational managers.[16] In order to undertake a more holistic

development of future coalition leaders, culture and its affects must be viewed more

closely. Fortunately, there are tools that can aid in gaining a greater understanding of

cultural differences between coalition member nations.

Geert Hofstede defines culture as, "The collective programming of the mind

which distinguishes the members of one human group from another."[17] Hofstede's study

of forty different countries conducted between 1968 and 1972 initially led to his

categorization of four main dimensions of culture among different nations. Hofstede

labeled these dimensions, power distance, uncertainty avoidance,

individualism/collectivism, and masculinity. Later in 1980 after publishing his book,

Hofstede met and discussed his findings with Michael Harris Bond who was studying

culture in the Asia-Pacific region. Both Hofstede and Bond were puzzled that another

dimension appeared in their study that demonstrated people's ways of thinking are

culturally constrained. Hofstede initially labeled the fifth universal dimension as long-

term versus short-term orientation, as it represented virtues toward future rewards in

comparison to virtues related to the past and present.[18] Hofstede's five dimensions for

evaluating culture among individual countries then came to include: power distance,

uncertainty avoidance, individualism/collectivism, masculinity, and long-term orientation.

In analyzing these dimensions he concluded that while there was very little convergence between countries, there was an overall worldwide shift in work related values. Differences between cultures along these five dimensions have validity for the working methods and transferability of methods from one country to another and provide a useful framework for military leaders concerned with leading and managing coalition units.[19]

Power distance is the extent that less powerful members of an organization or society accept that power is not distributed equally.[20] Uncertainty avoidance relates to planning, and the creation of stability, as a means to deal with ambiguity and situations that are not well defined.[21] Individualism/collectivism refers to whether one's identity is defined by personal goals and achievements or by the character of the collective group to which one belongs.[22] Masculinity associates one's belief in recognition, earnings, challenge, and advancement over the need for good working relationships, cooperation, and employment security.[23]

Hofstede's work on cultural dimensions was used by Drs. Helen and Gary Klein and Dr. Anna Pongonis in 2000, with support from the Defense Advanced Research Projects Agency to examine and analyze cultural barriers to multinational command and control and strengthen the coordination of actions.[24] Their analysis of Hofstede's research is contained in a publication titled *Cultural Barriers to Multinational C2 Decision Making.* While their analysis suggested that Hofstede's work focused on theory rather than statistical analysis, it did highlight the benefit of dimensions such as power distance and uncertainty avoidance.

Assessing power distance in the context of coalition operations is useful because it describes a leadership style and allows individuals to assess and understand differences in the application of leadership between coalition members. Uncertainty avoidance is useful because it allows a leader to assess and understand differences in how coalition members asses and manage risk. In the report Dr. Klein writes, "The dimensions of power distance, counterfactual thinking, dialectical reasoning, uncertainty avoidance, and activity orientation have each been linked to the task demands faced during command and control operations."[25] In response to this assertion, Klein and her colleagues proposed a Cultural Lens Model to capture the meaningful differences among national groups and aid in decision making. The Cultural Lens Model creates greater organizational awareness and capacity to meet expanding international commitments.[26]

The Cultural Lens Model

"When people differ in origins and hence in cognition and the behavioral and social context of cognition, their views of the world will not match. Mismatched views of the world can create dissonance and conflict during international interchanges in natural settings."[27] This characterization of cultural polarization is evidenced in multinational peacekeeping efforts where allies struggle to work together on common goals. In recognition of this challenge, Dr. Helen A. Klein developed the Cultural Lens Model as a method to describe the implications of cognitive difference for five intercultural challenges: problem definition, planning, coordination, prediction, and training.[28] The Cultural Lens Model broadly provides a roadmap for leaders to better understand individual group member behavior, social roles, and cognitive processes specific to a coalition member nation. The Cultural Lens Model is depicted in Figure 1.
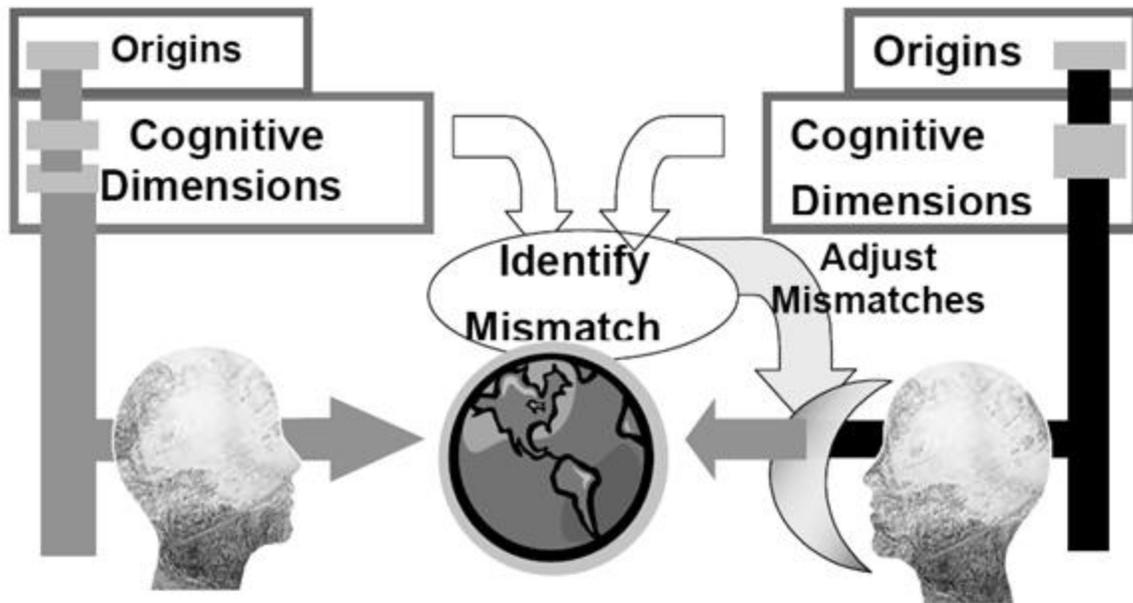
8

Figure 1. The Cultural Lens Model[29]

"The Cultural Lens model differs from other available models in that it is directed at intercultural mismatches in complex natural settings."[30] The Cultural Lens Model is a metaphor that describes the ways in which one can view or study various cultures by looking through the lens of their origins, their cognitive dimensions and then determining where views are divergent and finally adjusting those views by understanding the culture from which the view was seen. Klein asserts that behavior and social differences influence how people from various national groups make judgments, reason, and make decisions on the basis of their behavior and social customs.[31] The behaviors and social differences bearing on decisions are detailed in the Cultural Lens Model's cognitive dimensions. By analyzing cultures through these dimensions, mismatches are revealed and deductive methods for alignment can be implemented.

There are a number of differences between cultures; however gaining a detailed understanding of each culture present in a coalition is not feasible. As a result the Cultural Lens Model focuses on those aspects of culture that influence leadership, decision making and how information is interpreted. The Cultural Lens Model analyzes eight cognitive dimensions: time horizon, mastery versus fatalism, achievement versus relationship, power distance, tolerance for uncertainty, hypothetical versus concrete reasoning, attribution, and differentiation versus dialectical reasoning.[32]

The time horizon dimension helps differentiate cultures into either long-term or present-horizon time dimensions depending on their perspectives and the prioritization of their actions.[33] Determining a coalition partners time horizon is relevant in its relationship to planning processes, the value each contributing partner places on prioritizing actions for the duration of the conflict, and how resistant or flexible a coalition member might be in regard to change. For example, coalition members with a present-horizon (short term) tend to sacrifice future goals and objectives for what is required today while partners from cultures with long-term views will emphasize future goals and objectives over the immediacy of present actions.

The mastery versus fatalism dimension helps determine the degree in which a nation believes it is dominant in controlling an environment in comparison to the extent in which they perceive that influencing or managing an environment is beyond their ability to control. Coalition member nations high on the mastery end of this dimension believe people are dominant over nature and can expect to achieve goals provided that ample time, financial resources, and personnel are available, and effective planning efforts are leveraged. Conversely, coalition member nations more on the fatalism end of

this dimension believe that external factors are prominent in controlling outcomes and that many events are beyond their ability to control. As a result, attempting to change an environment is ineffective or even inappropriate.[34] The mastery versus fatalism dimension assists leaders in understanding how much effort or the amount of resources a given coalition member nation might expend in changing seemingly complex situations. This cultural difference is noticeable between western nations, Europe, North and South America, and Middle Eastern or Eastern countries.

Cultural differences in achievement versus relationship refer to the degree in which nations place greater value on establishing and maintaining relationships in comparison to accomplishing mission related tasks. Relationship centered cultures place value on personal interaction and nurturing that occurs between individuals and groups. Cultures focused on relationships tend to believe people will determine how and when actions should occur and the needs of people take precedence over the needs of the tasks to be accomplished.[35] In comparison, high achievement groups strive for detailed planning pertaining to specific actions required to achieve outcomes, and have detailed reporting mechanisms in place to monitor progress along the path to achieving desired goals.

Power distance is the cognitive dimension that allows leaders to determine how much a culture values hierarchical relationships and the degree of reliance placed on leaders in regard to decision making authority.[36] In low power distance cultures superiors respect subordinates, subordinates are given important assignments and superiors share responsibility for achieving desired outcomes. In high Power distance cultures decision making authority resides with leaders and subordinates are expected

11

to comply with orders and intent conveyed by leaders in authority. Furthermore, subordinates are often blamed for negative outcomes and objectives that are not met. Cultures with liberal democracies tend to be low power distance while cultures with more centralized governmental structures tend to be high power distance. This leadership quality is an important consideration when communicating between low and high power distance cultures as the amount of initiative one would expect from a low power culture will not be apparent in partners from high power distance cultures. Coalition leaders must recognize how much guidance is required in relation to the power distance dimension. Low power distance cultures may feel constrained by too much specificity, while high power distance cultures expect detailed information to guide their operations and meet objectives.

Complex environments and conditions often are characterized by uncertainty, and tolerance for uncertainty differs among cultures. Cultures with a low degree of tolerance for uncertainty find uncertainty stressful and work to avoid or minimize it as much as possible. In comparison, cultures with a high degree of tolerance for uncertainty are comfortable in uncertain environments and are comfortable operating with incomplete information.[37] One can also associate tolerance for uncertainty with the amount of risk a coalition partner nation is willing to assume based on the uncertainty or lack of information associated in a given situation. Cultures with low tolerance for uncertainty could also be viewed as unwilling to accept greater amounts of risk. High uncertainty tolerance cultures would be more willing to advance an idea, concept, or action and then feel free to change options once the environment becomes more certain. In coalition leadership positions, understanding the amount of risk partners from

different cultures can or are willing to accept is vital. This degree of cultural awareness allows leaders to better apply coalition capabilities in an informed and practical fashion.

The hypothetical versus concrete reasoning dimension of the model highlights differences in how cultures use mental representations to consider or predict future alternative outcomes. Concrete reasoning is grounded in past experiences, and those constraints are influenced by context and the integration of constraints into cognitive processes. Cultures that are predisposed towards concrete thinking tend to work toward improving future events based on previous experiences within a contextual framework.[38] Hypothetical thinking in comparison is beneficial in times of rapid and unexpected change while concrete thinking is beneficial during stable periods and when precision is required to ensure desired outcomes are achieved. Hypothetical reasoning based cultures are generally more flexible in adapting to changing environments while coalition partners from cultures with concrete reasoning tend to perform well in the execution of day to day requirements necessary to enhance relative stability over time.

The attribution dimension associated with the model refers to the extent in which coalition member nations attribute cause and effect to individual fault as opposed to more concrete situational or systems related factors. Cultures with a systems related attribution approach apply context in analyzing problems. If problems are identified, the cause is generally analyzed in a broader systems based context and solutions are developed within a systems thinking construct. This system centric approach towards analyzing fault does not target individual actors but instead tends to focus on the organization's processes. As such, the organization is responsible for the problem within a certain context and not individual group members. In comparison, root cause,

or individual attribution based cultures draw attention to individuals and train, promote, and recognize individual members based on individual performance.[39] Understanding specific attribution tendencies of different cultures within a coalition is important and will prove decisive in managing conflict. This deeper understanding of culture is also useful in allocating rewards, acknowledging superior effort and administering reprimands. This bears important not only in seeking and placing responsibility, but is also critical in maintaining a team-centered approach and being empathetic towards the cognitive frameworks of all coalition member nations.

The final dimension associated with the Cultural Lens Model is differentiation versus dialectical reasoning. Differentiation attempts to highlight differences in situations by analyzing and evaluating distinct qualities then determining strengths and weaknesses in an attempt to determine the best solution to the problem. In contrast, dialectical reasoning aims to connect rather than distinguishing differences and works toward a compromising course of action or manner of execution.[40] This cognitive dimension is particularly evident in differences between western and eastern approaches to problems solving. For example, in western cultures problem solving first seeks to determine the correct solution to a given problem while an eastern cultural approach to the same problem looks toward a harmonious blending of options. Instead of specifically analyzing strengths and weaknesses, eastern problem solving approaches incorporate elements of all options into a single option. "Differentiation cultures value frank discussion and critical analysis of individual performance. Dialectical problem solvers in comparison consider the person as a whole and critical

14

comments about individual characteristics are considered demeaning to the whole

person."[41]

Collectively, the eight dimensions associated with the Cultural Lens Model

provide commanders a viable method that can assist in leading and managing complex

coalition organizations. Applying this model not only allows commanders and leaders to

increase their cultural awareness, more importantly the model allows them to leverage

differences instead of allowing differences to impede mission accomplishment and

degrade unity of effort. A recent example of the value of the Cultural Lens Model is

evidenced in the results of a recent comparison of cultural differences between U.S.

service members and their Arab counter-parts in the Middle East. This study also

revealed deficiencies in U.S. cultural awareness training and education programs.

In 2004, Dr. Klein applied the Cultural Lens Model in support of a U.S. Air Force

Research Institute request to help identify cultural differences between U.S. military

personnel and service members from Arab states working together in the Middle East.

The purpose of the study was to identify key differences between Arab and Western

cognitive frameworks. Based on research, Klein and the study group identified

differences that can lead to mismatches in cognition and potential hostility during Arab-

Western interactions. Identifying these differences helped U.S. service members

cultivate an appreciation for Arab thinking and improved negotiation, coordination, and

planning with Arab nations.[42] Klein's findings were published in *Military Review*, May-

June 2008, and emphasized significant shortcomings in U.S. cultural awareness training

and education programs. Specifically Klein noted, "To date, the cultural training

provided by the military has emphasized the customs and behaviors needed to create

positive impressions, build relationships, and avoid giving offense. These skills are necessary but not sufficient. Military personnel also need an appreciation of the self-concept, social, and cognitive differences that plague western collaboration and mar combat operations."[43]

Elements of Klein's work and the Cultural Lens Model have been most recently used in support of military operations in The Iraq War. The elements of the Cultural Lens Model assisted Lieutenant Colonel William D. Wunderle's efforts in refining a cultural framework used by many units in Iraq. Wunderle's framework appeared in an article titled, "Through the Lens of Cultural Awareness: A Primer for US Armed Forces Deploying to Arab and Middle Eastern Countries," and allowed commanders and leaders to understand adversaries and work successfully with allies.[44] Wunderle outlines a cultural awareness taxonomy as the Cultural Awareness Pyramid, ranging from data and technical competence at the foundation and cultural competence for decision makers at its summit. Figure 2 depicts this taxonomy.

In his article, Wunderle recommended two areas to expand cultural awareness training and education: 1) officer professional military education (PME) and the non-commissioned officer education system, and 2) the Foreign Area Officer program. Expanding cultural awareness training and education in these domains will ensure that a greater number of officers are trained in cultural awareness areas. He additionally recommended five areas to enhance doctrine by placing greater emphasis on cultural awareness: 1) add a subparagraph to intelligence preparation of the battlefield to account for cultural intelligence factors, 2) analyze the enemy's culture and how it impacts decision making, 3) add a step in the deliberate planning process to better

incorporate cultural intelligence, 4) support strategic communications with relevant

cultural issues to friendly, failing and failed states, and 5) apply cultural awareness

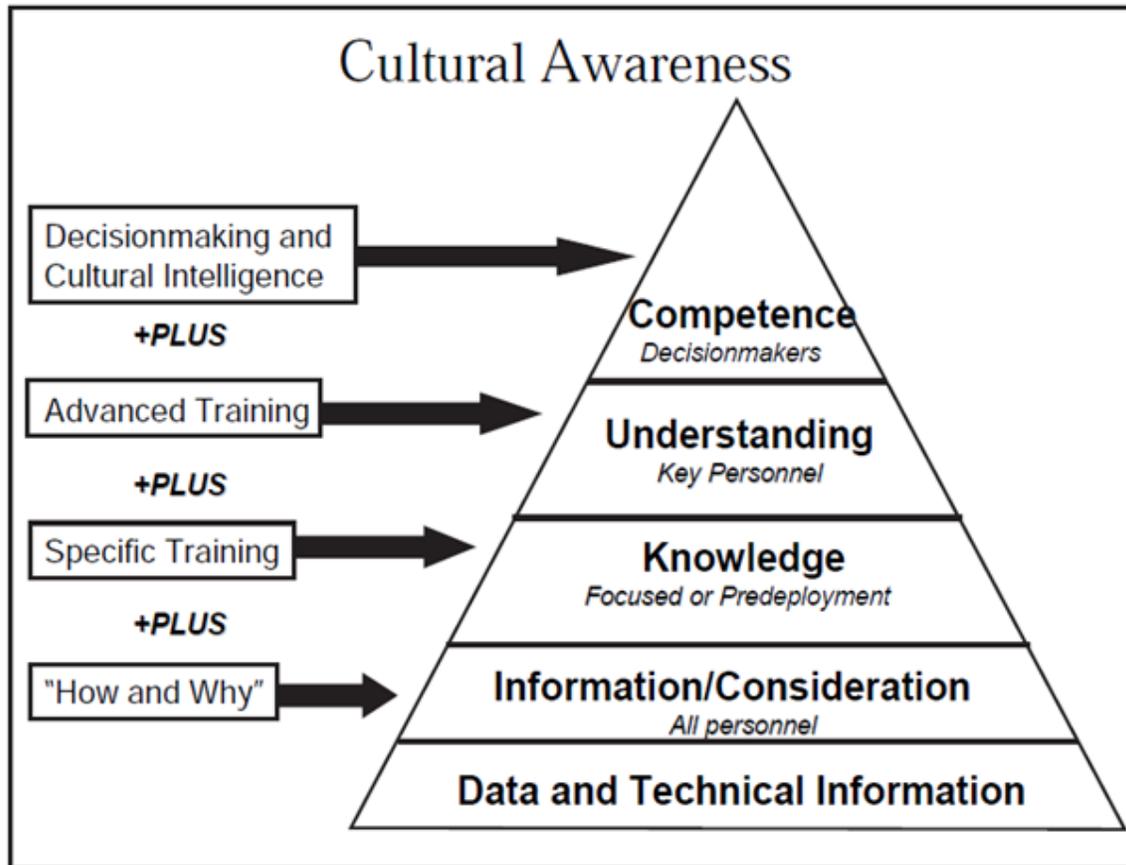across the range of military operations--strategic, operational and tactical.[45]

Figure 2: Cultural Awareness Taxonomy[46]

Wunderle's primer captures how the U.S. Army has viewed and used culture in a

military context by focusing primarily on the adversary's culture. He does make mention

of understanding the culture of allies, however examining the recommendations and the

focus on the intelligence system rather than cultural understanding of coalition

command and leadership competencies will naturally make the cultural focus more

tactical. During the timeframe that the article was published, the importance of cultural

awareness was emerging as a critical core competency within the military and an

important dimension of the Iraq war and the ongoing counterinsurgency effort. However, as we prepare for future conflicts, and more importantly lead and take part in coalition operations, it is time to reorient our cultural focus toward understanding the cognitive processes of future coalition partners. Doing so will ensure we take appropriate measures to identify and focus on mismatched visions of our efforts, and the manner in which we implement actions to bring about favorable military options to achieve coalition military objectives.

Culture in Professional Military Education and Doctrine

The Chairman of the Joint Chiefs of Staff Instruction (CJCSI) 1800.01D, *Officer Professional Military Education (PME) Policy*, establishes the policy for officer military education from pre-commissioning through General Officer/Flag Officer level. The services operate officer PME systems to develop officers with expertise and knowledge appropriate to their grade, branch, and occupational specialty.[47] CJCSI 1800.01D is directive in nature and specifically states that the services must train and educate officers in relevant culture at all levels of PME. A learning objective from the Joint Professional Military Education Phase II for Theater Strategy and Campaigning is to, "Apply an analytical framework that incorporates the role that factors such as geopolitics, geostrategy, society, culture, religion, and other regional factors play in shaping the desired outcomes of policies, strategies, and campaigns in the joint, interagency, intergovernmental, and multinational arena."[48] This guidance is consistent with national level strategic documents that in broad terms highlight the reliance on coalitions to pursue national interests. However, in practice, our view of culture is often focused on the adversary rather than future partners as directed in CJCSI 1800.01D.

Joint Doctrine continues the theme of mentioning culture as a component for leading multinational coalitions. Joint Publication 3-16, *Multinational Operations*, expands on the statement above;

> Much time and effort is spent learning about the enemy; a similar effort is required to understand the doctrine, capabilities, strategic goals, culture, customs, history, and values of each partner. This will facilitate the effective integration of multinational partners into the operation and enhance the synergistic effect of their forces.[49]

Analysis with a keen understanding of why our coalition partners operate as they do, is equally as important as understanding what capabilities and capacities they have to contribute to coalition force objectives. Identifying mismatched cognitive approaches enhances coalition force leadership and overall effectiveness.

The U. S. Army's regulation covering PME is Army Regulation (AR) 350-1, *Army Training and Leader Development*, and its purpose is to provide policies, procedures, and responsibilities for managing and developing Army training and leader development. The Commander of Training and Doctrine Command (TRADOC) is the responsible agent for the Army's culture training and is the proponent for the TRADOC Culture Center.[50] AR 350-1 devotes a chapter to describing culture and language training in the Army to, "Understand the "how and why" of foreign cultures and the roles culture, religion, and geography have in military operations."[51] The Army's approach to culture training and education is divided into three categories: language proficiency, regional competence, and cross-cultural competence. Three cultural capability levels are outlined: 1) cultural awareness, 2) cultural understanding, and 3) cultural expertise. These levels are meant to progress from a general cultural understanding and appreciation from the awareness level to a more focused regional cultural understanding as one progresses in experience and is introduced to more cultural

concepts in PME, and lastly, cultural expertise which is resident within Foreign Area Officers and their in-depth knowledge relating to a certain country or region.[52] AR 350-1 states cultural competence is not easily measured as is language proficiency, and the level of cultural proficiency lies within the scenario-specific training received. The Army defines domains as institutional and operational, meaning the institutional training capacity in the Army's schools network and the organizational training in units as part of home-station training or focused training events at Combat Training Centers. Institutional training for culture competence begins with pre-commissioning training and extends through the Senior Service College level.[53]

Two Army Research Institute studies contributed to AR 350-1s culture awareness for training and developing cultural competencies: 1) *Cross-Cultural Competence in Army Leaders: A Conceptual and Empirical Foundation* and 2) *Building Cultural Capability for Full-Spectrum Operations*. Both studies refer to cultural competence as, "The knowledge, skills, and affect/motivation that enable individuals to adapt effectively in cross-cultural environments. Cross-cultural competence is defined here as an individual capability that contributes to intercultural effectiveness regardless of the particular intersection of cultures."[54] *Cross-Cultural Competence in Army Leaders: A Conceptual and Empirical Foundation* defines a cross-cultural competence framework for Army leaders and then addresses dimensions to enable the study of cultures. Figure 3 depicts this cross-cultural framework.
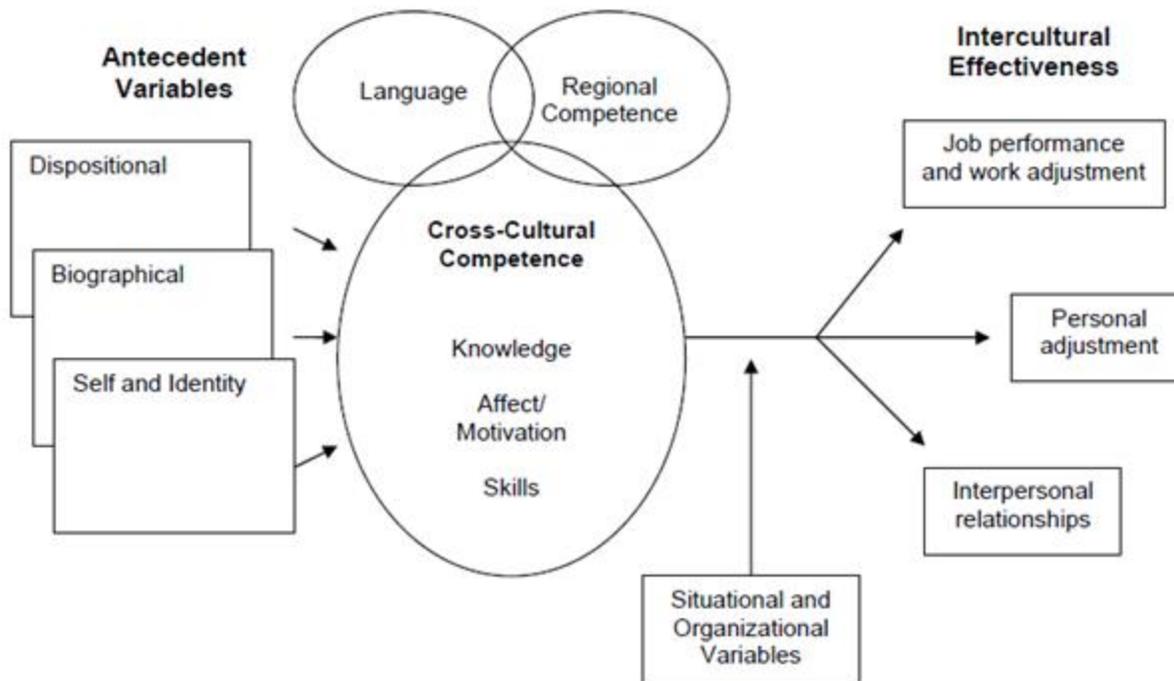
Figure 3. Framework for Cross-Cultural Competence in Army Leaders[55]

Building Cultural Capability for Full-Spectrum Operations summarized workshop

findings supporting general culture training and specifically mentioned interpersonal

skills, non-ethnocentric attitudes, and openness as factors positively affecting culture

awareness.[56] Neither study advocated nor recommended a cross-cultural model the

Army could implement in order to provide a foundation from which to build cultural

competencies. The framework from *Cross-Cultural Competence in Army Leaders: A*

Conceptual and Empirical Foundation is for professional development and is conceptual

in depicting areas for culture awareness development rather than how to determine

cognitive differences or determine key leadership qualities in different cultures.[57]

Army Doctrine Publication 6-0, *Mission Command*, is the capstone document on

how the Army exercises command, control and mission command in operational and

tactical situations. It relates to culture and multinational partners that commanders

through their use of mission command must, "Develop teams, both within their own organizations and with joint, interagency, and multinational partners."[58] Inherent in developing teams, particularly in a multinational environment, is fundamentally understanding how they operate and the reasons behind their actions. The Army rightfully focuses on what commanders must do in multinational environments, however, how to analyze or look through the lens of a coalition partner is not detailed in any formal educational or doctrinal reference.

Conclusion

It would be easy to take an overly simplistic view and recommend the Army apply more emphasis to preparing for coalition warfare and to update applicable regulations and doctrinal publications reflecting that fact. It is true we have been engaged continuously for over fifteen years as part of coalitions executing either peacekeeping or combat operations, and as an institution the Army has learned much in that regard. The study of culture and its impact on operations particularly during the Iraq War was largely focused on interacting with the populace and how to work with newly established Iraqi Security Forces. Multinational organizations and alliances exist today and have been beneficial in prosecuting these operations. In the future coalitions will undoubtedly continue serving critical roles in military operations. We should use the current environment to explore within the context of a future coalition those cultural aspects that can lead to military effectiveness in meeting multinational objectives.

The Army, and specifically TRADOC, should adopt Dr. Helen Klein's Cultural Lens Model as a framework for identifying cognitive differences among coalition partners in an effort to resolve or account for mismatched cognitive traits that can lead to misunderstanding or worse to a less than effective application of coalition military

capacity. The Cultural Lens Model should be introduced in the institutional training environment and built upon in each successive stage of an officer's PME path. This will allow fundamental and cognitive characteristics of culture to be applied in an academic environment and then put into practice by the operational force. Using this model to analyze culture, particularly multinational partner nations' cultures will over time create mutual trust among members of future coalitions as cognitive differences are understood and accounted for in context of the applied environment.

The operational Army should also apply the Cultural Lens Model to analyze coalition partners with whom they will operate. The model will also allow operational units to analyze culture as it relates to partners in a manner similar to the approach given to adversaries. This is especially relevant in today's operating environment as the Army establishes regionally aligned forces for employment by Geographic Combatant Commanders. The Cultural Lens Model allows commanders and their staffs to objectively analyze host nation security forces and their cognitive dimensions and determine mismatched aspects prior to deployments thereby enhancing pre-deployment education and training.

The Army's recent experience in leading and serving in coalitions has identified the need to train and educate leaders with the competencies to successfully operate in a multinational environment. The end of the Iraq War and the draw-down of forces from Afghanistan presents the Army an opportunity to introduce the Cultural Lens model to the institutional Army as it begins to educate new generations of officers, many of whom have not participated in current coalition efforts. The Application of the Cultural Lens Model in the institutional and operational Army will begin building future coalition leaders

who at least know what questions to ask. This degree of emphasis will better allow the

Army to develop trust between and with coalition partner nations, and leverage the

inherent diversity of these types of organizations. In the end, "Trust not Technology,

Sustains Coalitions."

Endnotes

[1] Robert H. Scales, "Trust, Not Technology, Sustains Coalitions", *Parameters*, Winter 1998, http://strategicstudiesinstitute.army.mil/pubs/parameters/Articles/98winter/scales1.htm (accessed February 9, 2014).

[2] Ibid., 10.

[3] Barack Obama, *National Security Strategy* (Washington, DC: The White House, May 2010), 41.

[4] Charles T. Hagel, *Quadrennial Defense Review* (Washington, DC: U.S. Department of Defense, March 2014), ix.

[5] U.S. Joint Chiefs of Staff, *Multinational Interoperability Council*, CJCSI 3165.01C (Washington, DC: U.S. Joint Chiefs of Staff, January 14, 2013), B-1.

[6] "AMN Coalition Interoperability and Assurance Validity (CIAV)," briefing slides, http://www.dtic.mil/ndia/2012TEST/13802_Phipps.pdf (accessed February 9, 2014).

[7] Michael Sheehan, "The Changing Character of War," in *The Globalization of World Politics: An Introduction to International Relations*, ed. John Baylis, Steve Smith, and Patricia Owens, 4th ed. (Oxford: Oxford University Press, 2007), 216.

[8] Ibid.

[9] Andrew J. Pierre, *Coalitions: Building and Maintenance* (Washington, DC: Institute for the Study of Diplomacy), 13.

[10] U.S. Joint Chiefs of Staff, *Department of Defense Dictionary of Military and Associated Terms*, Joint Publication 1-02 (Washington, DC: U.S. Joint Chiefs of Staff, February 15, 2014), 39.

[11] Ibid., 12.

[12] Pierre, *Coalitions: Building and Maintenance,* 13-14.

[13] Keith G. Stewart, D. Cremin, M. Mills, M., and D. Phipps. *Non-technical Interoperability: The Challenge of Command Leadership in Multinational Operations*, Paper submitted to the 10th International Command and Control Research and Technology Symposium: The Future of

C2, London, 8, http://www.dtic.mil/cgi-bin/GetTRDoc?AD=ADA465749 (accessed February 9, 2014).

[14] Ibid.

[15] David Livermore, *Leading with Cultural Intelligence* (New York: American Management Association, 2010), 93.

[16] Ibid., 137.

[17] Geert Hofstede, *Culture's Consequences: International Differences in Work-Related Values* (Thousand Oaks, CA: Sage, 1980), 25.

[18] Geert Hofstede and Gert Jan Hofstede, *Cultures and Organizations: Software of the Mind* (New York: McGraw-Hill), 29-31, 210.

[19] Hofstede, *Culture's Consequences,* 11-12.

[20] Hofstede and Hofstede, *Cultures and Organizations: Software of the Mind*, 45.

[21] Ibid., 165.

[22] Ibid., 75.

[23] Ibid., 118-119.

[24] Helen A. Klein, Anna Pongonis, and Gary Klein, "Cultural Barriers to Multinational C2 Decision Making," https://www.dtic.mil/cgi-in/GetTRDoc?AD=ADA461631 (accessed February 9, 2014).

[25] Ibid., 14.

[26] Ibid.

[27] Helen A. Klein, "Cognition in Natural Settings: The Cultural Lens Model," in *Cultural Ergonomics: Advances in Human Performance and Cognitive Engineering Research*, Volume 4, 7, http://cmaps.perigeantechnologies.com/rid=1K75QSKFQ-1LXRGPV-HXW/KleinCulturalLens.pdf, (accessed January 18, 2014).

[28] Ibid., 1.

[29] Ibid., 6.

[30] Ibid., 11.

[31] Ibid., 8.

[32] Ibid., 12-20.

[33] Ibid., 12.

[34] Ibid., 13-15.

[35] Ibid., 15.

[36] Ibid., 16.

[37] Ibid., 17.

[38] Ibid., 18.

[39] Ibid., 19.

[40] Ibid., 20.

[41] Ibid.

[42] Anna Pongonis McHugh, *Elaboration of the Cultural Lens Model* (Fairborn, OH: Klein Associates Inc., 2004).

[43] Helen A. Klein and Gilbert Kuperman, "Through an Arab Cultural Lens," *Military Review,* May-June 2008, 105.

[44] William D. Wunderle, *Through the Lens of Cultural Awareness: A Primer for US Armed Forces Deploying to Arab and Middle Eastern Countries* (Fort Leavenworth, KS: Combat Studies Institute Press, 2006), 5, http://usacac.army.mil/cac2/cgsc/carl/download/csipubs/wunderle.pdf (accessed February 23, 2014).

[45] Ibid., 88.

[46] Ibid., 11.

[47] U.S. Joint Chiefs of Staff, *Officer Profession Military Education Policy*, CJCSI 1800.01D (Washington, DC: U.S. Joint Chiefs of Staff, September 5, 2012), A-1.

[48] Ibid., E-H-3.

[49] U.S. Joint Chiefs of Staff, *Multinational Operations*, Joint Publication 3-16 (Washington, DC: U.S. Joint Chiefs of Staff, July 16, 2013), I-3.

[50] U.S. Department of the Army, *Army Training and Leader Development*, Army Regulation 350-1 (Washington, DC: U.S. Department of the Army, December 18, 2009 with revision August 4, 2011), 37.

[51] Ibid., 121.

[52] Ibid.

[53] Ibid., 123-124.

⁵⁴ Allison Abbe, Lisa M. V. Gulick, and Jeffrey L. Herman, "Cross-Cultural Competence in Army Leaders: A Conceptual and Empirical Foundation," 2, http://www.deomi.org/CulturalReadiness/documents/CCCompetenceArmy.pdf (accessed March 3, 2014).

⁵⁵ Ibid.

⁵⁶ Allison Abbe, "Building Cultural Capability for Full-Spectrum Operations," 2008, vii, http://www.au.af.mil/au/awc/awcgate/army/sr2008-04.pdf, (accessed March 3, 2014).

⁵⁷ Abbe, Gulick, and Herman, "Cross-Cultural Competence in Army Leaders," 2.

⁵⁸ U.S. Department of the Army, *Mission Command*, Army Doctrine Publication 6-0 (Washington, DC: U.S. Department of the Army, May 2012), 10.